

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, MAY 30, 1890

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PLATFORM GUIDE.

SUNDAY, JUNE 1, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mrs. Best.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30 and 6-30: Miss Gartside.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Craven.
Batley.—Wellington St., at 2-30 and 6: Mr. H. Crossley.
Beeston.—Conservative Club, Town St., at 2-30 and 6: Mr. Armitage.
Belper.—Jubilee Hall, at 10, 2, Lyceum; 10-30 and 6-30: Local.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Clough.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, at 6-30. Wednesday, at 8.
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: Mr. Rowling.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Campion.
Otley Road, at 2-30 and 6: Mrs. Whiteley and Mrs. Jackson.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Bloomfield.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Wade.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30: Mrs. Midgley.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Bentley. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Mercer. Wednesday, at 7-30.
Norton Gate, Manchester Rd., at 2-30 and 6: Mrs. Bennison, and on Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, and 6.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. J. S. Schutt.
North Street, at 2-30 and 6: Mrs. Wallis.
Trafalgar Street, 2-30 and 6-30.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Jarvis.
Cleckheaton.—Oddfellows' Hall, Lyceum, at 9-30; 2-30 and 6.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Wilson.
Cowms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30. Mrs. J. M. Smith (Anniversary).
Denholme.—6, Blue Hill, at 2-30 and 6: Mr. and Mrs. Hargreaves.
Dewsbury.—Vulcan Rd., 2-30 and 6.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Parker.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30 and 6: Mr. G. Smith, and on Monday, at 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30, and 6. 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 and 6-15.
Huddersfield.—Brook Street, at 2-30 and 6-30.
Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mr. B. Plant.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. J. W. Thresh.
Jarrow.—Mechanics' Hall, at 6-30: Mr. W. C. Robson.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mrs. Russel.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Murgatroyd.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Wilkinson, and on Monday.
Institute, 28, Cookridge St., 2-30, 6-30: Mr. Newton.
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. Tetlow.
London—Camberwell Rd., 102—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7: Mr. Hopercroft. Tuesday, at 7-30, Séance.
Clapham 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. Sells, "Liberty"; at 6-45, Mr. McKenzie and Mr. S. T. Rodger. Clairvoyance by Mr. J. Hopercroft. Solo by Mrs. Wiltshire.
King's Cross.—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.
Marglebone.—24, Harcourt St., Messrs. Willie and Harry Towns, at 11, doors closed at 11-30; at 3, Lyceum; at 7, Mrs. Treadwell, trance. Thursday, at 8 prompt, Mrs. Hawkins. Saturday, at 8 prompt, Séance, Mr. Hopercroft. Friday, 6 to 8, sale of literature.
Mill End.—Assembly Rooms, Beaumont St., at 7.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High Street, at 11-15, Mr. McKenzie; Lyceum, at 3; at 6-30, Rev. Maurice Davies, M.A.; Members' Circle, at 8-30.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. Veitch; at 7, Rev. Dr. Young.
Shepherds' Bush.—14, Orchard Rd., at 7, Mr. and Mrs. Mason. Tuesday, at 8-30, Mrs. Wilkins.
Stamford Hill.—181, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Lyceum at 3.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Taylor.
Collyhurst Road, at 2-30 and 6-30.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. R. Grice.
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. Hepworth.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Alderman Barkas.
North Shields.—8, Camden St., Lyceum, at 2-30; 6-30: Mr. J. J. Morse. 41, Borough Rd., at 6-30: Mrs. H. Davison.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. U. W. Goddard.
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: Local speakers.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Mrs. Crossley.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. W. Johnson.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 2-30 and 6, Mr. S. Featherstone.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Green.
Rawtenstall.—10-30, Lyceum; 2-30 and 6.
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. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. J. G. Grey. Wed., at 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
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Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30; Monday, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30.
Monkwearmouth.—3, Ravensworth Terrace, at 6.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; at 6, Mr. G. Wilson.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30, no service.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Milner.
Willington.—Albert Hall, at 6-30.
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THE ROSTRUM.

WOMAN: THE PROBLEM OF THE FUTURE.

BY J. J. MORSE.

The following paper was read at the regular Monday evening discussion meeting of the Liverpool Psychological Society, at Daulby Hall, in that city, on Monday evening, April 21st, 1890, and the audience, upon the motion of the President of the Society, J. Lamont, Esq., unanimously requested it be sent to the Editor of *The Two Worlds* for publication therein.

THE inferiority of woman is a settled conviction in the minds of a large majority of men, even yet. It is still alleged she is not man's equal in intellect, in business capacity, or bodily ability. She is, however, good enough for a sweetheart, wife, mother, or even queen. But a strictly defined domesticity, and a virtually ornamental utility, may be said to mark the limits of her usefulness by many, otherwise free-minded, critics, male and female. Aspirations for other spheres are frowned upon, laughed at, or sternly denounced. True, she may teach our children, nurse our sick in home, hospital, or on the battlefield. She may even enjoy the right of remaining single, and earn the title "old maid," in consequence; but, let her challenge man in the fields of literature, trade, commerce, finance, the learned professions, or daily industries, and there are many who at once raise the cry of "Woman's sphere is home." And does she remain undaunted thereby, she is further advised that she will "unsex" herself, become "mannish" and "immodest"; lose that feminine "charm" and "grace," which marks out her nature so distinctly from man's! She may deck the Church, distribute tracts, conduct Sunday school classes, beg for money to support the pastor, but she must "keep silence in the churches," for men must do the business. So far as ordinary well-to-do middle class society in this country goes, with its conservative instincts, and its religious objections, one cannot anticipate a ready or cordial welcome to the doctrine that woman has other duties than those included in the sphere called home. Girls are trained to expect matrimony as the end of their existence, while to argue that they have a right to sustain themselves by labour of any sort is an argument only entertained to be scouted as unladylike at best, when not denounced outright as an outrage upon the proprieties. Yet, in spite of the dead weight of fossilized opinions, woman's sphere has expanded wonderfully in the past fifty years, and it still evidences a continuance of like expansion in the future. And as this woman question gradually emerges from the ignorance, prejudice, and sarcastic "wit" of the witless wittings who still assail it, and enters into the domain of practicality, we may—some of us, at least—remain in the world long enough to see woman's place considered as of equal importance with man's in the world to which they each belong.

In dealing with the topic, however, let us discard sentiment as much as possible. The problem rests upon certain very real facts, and to these let us direct our attention. The starting point is this; that in civilised countries the tendency of the increase of population is towards a constant surplus of the female sex. Clearly, in a monogamic country like ours, some women must go without husbands for lack of men. Every unmarried, non-productive, woman is a charge upon

the home in which she lives, or the community of which she forms a part. Somebody has to keep her. "It is our duty to sustain our own," you say. True; but ought any person, man or woman, to be sustained in idleness? But "she does housework." Yes, so does your servant whom you pay. What pay does your unmarried sister or daughter get? Food, clothes, pocket money. Very good; but if these are given in return for service, she becomes a worker for hire in effect, and a competitor with the ordinary domestic servant. But there are thousands of women and girls—maids, wives, widows, and orphans—that are literally compelled to work or starve. If it is indelicate and immodest for the "young lady" of the "villa" or the "terrace" to work, how shall we justify it in the case of the "young person" of the poor? The objection to women workers is, so far, a sentimental one, but the fact remains that the rate of increase is greatest among the poor; and, as there are more women than men in this country, the poor will have most of the sex among them. So the "Arriets" must work to live, and the "Vere de Veres," having no need, can exist in idleness. If the relative rate of increase between the sexes continues, the preponderance of women over men will, ultimately, become enormous. To meet the contingency, either more women must become self-supporting—i.e., workers—or else men must work harder and longer to sustain the addition to the population. The Chinese plan of smothering girl babies would hardly do as a solution of the problem. As an economic question, then, this law of increase constitutes woman a problem of the future.

The history of British legislation records a continual enlargement of the people's rights. Generally, however, for "people" one must read "man"; and until the Married Women's Property Act came into operation, and the Act empowering magistrates to grant separation orders, the distinctive legislation, recognizing woman as a legal unit, was not alarming in proportion or conspicuous in character. A further advance was made in the matter of her rights as to an elective franchise, either as suffragist or candidate, in municipal, school board, and county council elections; and it cannot be denied that she has exercised her prerogatives with conspicuous discretion and effect. But though the franchise has been extended to her so far, hitherto all attempts to extend to her a Parliamentary franchise have met with a stubborn and unrelenting resistance. It may be of interest here to state, though, that the elective franchise is exercised by unmarried women in the Canadian province of Ontario, where women stand on the same equality with men. In Wyoming, U.S., a territory of 98,000 square miles, women vote on an equality with men; the same is also true of the State of Kansas; while Texas, a State of 295,000 square miles, also accords equal suffrages to both sexes. In Sweden the suffrages of women are much the same as here, except that they indirectly vote on the Swedish Upper House. In Russia, women (when heads of households) vote for all elective officers, and on all local questions. In Austro-Hungary they vote by proxy at all elections, including those for the Imperial and provincial parliaments. In Italy widows vote for members of Parliament. In British Burmah, women taxpayers vote in the rural tracts. In the Madras Presidency they can vote in all municipalities, as also in the Bombay Presidency. Municipal suffrage exists in New Zealand; and it is now resolved that women vote for members of Parliament there also.

As Britain claims to be the forward nation of the age, let me ask, When will she accord woman that final right—to vote for members of Parliament? As a spinster, "with a little in the funds"; as a widow holding property, real and

personal (in either case a taxpayer), why is she debarred from a voice in the election of those who frame the taxes and make the laws she is as much ruled by as her brother, who is here a voter? Taxation without representation is unjust. If she could elect "our member," or herself become "our member," woman's rights, before *the law*, would be safer than they are now; and our statute books would be freed ere long from many evils that they now enshrine.

A just condition of society is one where *rights* are not questions of sex. A woman or a man doing identical service is entitled to identical rights in connection therewith. The influence of manism in legislation is plainly expressed in our divorce laws—the "age of consent," and a law that can only be described as a "protection to males." If Britain is to lead, she must be just, and arrange that both sexes exercise the rights of citizenship when they fulfill its duties. Politically, then, woman is the problem of the future.

In the exercise of his undoubted prerogative man has an undoubted right to remain single, work for himself, and, so far, be a self-supporting unit in the social fabric. But he finds woman enters into competition with him. He then, unreflectingly, condemns her for doing that which he has done, prates of "home duties," "woman's sphere," her family, &c. Yet, if the wife keeps the shop, helps in a business, attends to the books as well as to her house, as thousands of tradesmen's wives do, then there is no talk of woman's sphere, &c., for she is saving the cost of clerk, assistant, labourer. All honour to such women. But her unmarried sister has as much right to work, without losing caste by so doing; and men should accord her full freedom to be, and do, that which she is best fitted for. Again, let it be remembered, we have more women than men; and further, be it remembered, that hitherto the industrial struggle for women has been engaged in under every disadvantage. The nailmakers of Cradley Heath, the brickmakers of Staffordshire, Bryant and May's match girls in London, and the sewing girls of East London Sweaterdom, are but types of the horrors that we know all too little of, while the fearful social evil is but another outcome from the same question—woman's industrial disadvantages. Justice urges her—woman's—incontestible right to be self-supporting if she wills, and she would be so, in thousands of cases, if, for doing the same work as well as a man, she got like pay for doing it. Let her be self-supporting, and her lot will be easier, for she will not feel compelled to get a husband, as her only chance in life. Broaden her field, and you enlarge her character. The stronger you make woman, the better you will make society. Should women workers combine, and act with perfect solidarity, they could revolutionize the ranks of industry. The industrial life of woman makes her a problem of the future.

Space forbids a list of women philanthropists, writers, poets, scientists, mathematicians, doctors, lawyers, astronomers, preachers, lecturers, officials, rulers, &c., in all of which capacities she has signalized herself equally with man; but Elizabeth Fry, Lucretia Mott, Florence Nightingale, Mdme. de Stael, Lady Mary Wortley Montague, Mdme. Roland, Mrs. Hemans, Mrs. S. C. Hall, Eliza Cook, Miss Caroline Herschel, Mdme. Lepante, Mrs. Somerville, and Lady Murchison, will illustrate what women can do as philanthropist writers, poets, scientists, &c.; while as officials and rulers, a number of illustrious examples will at once occur to you from sacred and secular history; while a very large proportion of women's names, as editors, writers, and lecturers in our own movement will naturally suggest themselves; and, as foremost, the Editor of *The Two Worlds* is a notable selection. These are but straws showing the trend of the current. What others have done can be done again. But, unquestionably, the future moral, social, political, and industrial history of our country will be as much concerned with woman as its past history has been with man. And as this appears to the writer to be the case, he unhesitatingly affirms that moralists, social reformers, politicians, and workers, will find that woman is the problem of the future. It is not expected that all will agree with this paper, but yet we may unite with Dryden, and say—

"As for the women, tho' we scorn and flout 'em,
We may live with, but cannot live without 'em."

It ought not be the leading object of any one to become an eminent metaphysician, a mathematician, or poet, but to render himself happy as an individual, and an agreeable, a respectable and a useful member of society.—*Dugald Stewart.*

VIVISECTION.

NOTE.—We give the following lines, slightly altered from a poem, by JESSIE RAE BURN (an esteemed contributor from Glasgow), not for their poetic or literary worth, but for the noble and humanitarian spirit that pleads for the dumb, helpless, and much-abused sufferers, who cannot plead for themselves—and add to the original title of "Vivisection"—THE SHAME OF OUR MODERN CIVILIZATION.—ED. T. W.

Away with those pernicious creeds
That sanction e'en for human needs,
The infliction of such monstrous deeds
Of wrong and shame—
The cruel outrage far exceeds
All words to name.

Oh, think of work so mean and base,
Devoid of every pitying grace!
The very word implies disgrace
And low subjection,
To greed of gain and selfishness,
Vile "Vivisection!"

We trample on our common sense
When we admit the sham pretence,
That science in proud arrogance
Must be respected,
Inhuman acts from this may thence
Be undetected.

Nature revolts with shuddering gloom
'Gainst the Professor's torture room,
Where science wreaks her awful doom
On helpless things—
Whose forms become a living tomb
Which anguish wrings.

Is it a scientific mind
That in the torturer's bonds can bind
The wretched creatures, terror blind
Spite of those cries—
That would appal all natures kind
With groans and sighs?

And in the name of "art" profound
Summon the students ranged around,
To witness helpless creatures bound
Their pangs to show,
While padded walls confine the sound
Of wrong and woe?

Oh, who will stop this monstrous thing
To heart and spirit withering?
Let Conscience' voice her protests ring
Aloud to-day,
And in God's name indignant fling
This shame away!

Oh may each dumb and mangled form
Take pitying Heaven itself by storm,
Until these creatures, so forlorn
In torture room,
Shall waken every good man's scorn
Against their doom!

Now turn from such a school to see
The wise physician spirit free,
Who knows remorseless cruelty
Can help man naught—
And mourns for pain and agony
By science taught.

See how the piteous victim tries,
To lick the murderous hand that ties
The quiv'ring thing that helpless lies
In savage bands;
No mercy lives in those cold eyes,
Nor those red hands.

They gloat upon his agonies,
They watch his scalding, tearful eyes—
His heart would burst with maddened cries,
But these are hushed.
Cut vocal cords permit no sighs,
And groans are hushed.

'Mongst all the cowards standing by,
No one would dare to breathe a sigh,
Lest the "Professor's" cruel eye
Should mark his pain;
To all his prospects then, good bye,
He'll strive in vain.

Within accursed influence bound
The sycophantic souls around
Strive with base zeal! but all profound,
To please their priest—
Whose all of spirit has been drowned
In blood of beast!

They would deceive us, and by tale
Of anesthetics think to veil,
Some of the horrors they entail,
Lest all should turn—
To those, who watching stern and pale
Their falsehoods spurn.

The ills that suffering nature knows,
Increase in agonizing throes;
And foul disease more potent grows
While baffled still—
All that the vivisection shows
Is demon's skill.

No argument, no sophistry,
No good for man's posterity,
Can vindicate base cruelty—
On those b-low,
The ranks of proud humanity,
Writhing in woe.

Throughout the world shall sound their cries,
Until man's outraged sense shall rise,
And stop these murderous butcheries;
And from their knife
Rescue the vivisector's prize
In limb and life.

Go, kill for food! It were disgrace,
With vivisectors' acts to place
The butcher, void of purpose base
He, who with might
And one blow leaves of life no trace,
His deed is right,

Compared with him, whose polished blade,
Digs deeper than the sexton's spade,
Into a living grave that's made
Of quiv'ring flesh!
Whilst Science deems herself repaid
By each pang fresh.

When thou shalt take thy victim's place,
And God himself deny thee grace
Thou, vivisector, face to face,
With earth deeds done,
Shalt in thy spirit's anguish trace,
What thou hast won!

To man who reapeth what he sows
The cruel vivisector's woes
Will surely be the fruits of those
His hand has wrought;
When at life's fitful feverish close,
His doom he's taught.

Thus for each pang that he's bestowed,
While 'neath his knife, beseeching glowed
The meek and piteous eye that showed
Its sufferings dire,
The same dread doom will God the good
Surely require.

Man's deeds have shamed the very earth,
Man's acts have saddened many a hearth,
And cursed the hour that gave brutes birth—
But all shall know,
In life hereafter the true worth
Of what men sow.

Away, then, with this murderous shame,
This blot on each civilian's name—
Let science earn her noblest fame
By deeds of love,
Remembering every creature came
From God above.

GHOSTS.—PSYCHICAL RESEARCH.

BY RICHARD HODGSON, LL.D., LATE SECRETARY OF THE SOCIETY
FOR PSYCHICAL RESEARCH, U.S.A.

THE first account quoted is that of an incident which occurred to Mr. and Mrs. P—— on Christmas Eve of 1869. The account was written for the English Society in 1885 by Mrs. P——.

"In the year 1867 I was married, and my husband took a house at S——, quite a new one, just built in what was (and still is, probably) called 'Cliff Town,' as being at a greater elevation than the older part of the town. Our life was exceedingly bright and happy there, until towards the end of 1869, when my husband's health appeared to be failing, and he grew dejected and moody. Trying in vain to ascertain the cause for this, and being repeatedly assured by him that I was 'too fanciful,' and that there was 'nothing the matter with him,' I ceased to vex him with questions, and the time passed quietly away till Christmas Eve of that year (1869).

"An uncle and aunt lived in the neighbourhood, and they invited us to spend Christmas Day with them—to go quite early in the morning to breakfast, accompanied by the whole of our small household.

"We arranged therefore to go to bed at an early hour on the night of the 24th, so as to be up betimes for our morning walk. Consequently, at 9 o'clock we went upstairs, having as usual carefully attended to bars and bolts of doors, and at about 9-30 were ready to extinguish the lamp; but our little girl (a baby of fifteen months) generally woke up at that time, and after drinking some warm milk would sleep again for the rest of the night; and, as she had not yet awakened, I begged my husband to leave the lamp burning and get into bed, while I, wrapped in a dressing-gown, lay on the outside of the bed, with the cot on my right hand.

"As the bed had curtains only at the head, all before us was open and dimly lighted, the lamp being turned down.

"This takes some time to describe, but it was still just about 9-30, Gertrude not yet awake, and I, just pulling myself into a half-sitting posture against the pillows, thinking of nothing but the arrangements for the following day, when to my great astonishment I saw a gentleman standing at the foot of the bed, dressed as a naval officer, and with a cap on his head having a projecting peak. The light being in the position which I have indicated, the face was in shadow to me, and the more so that the visitor was leaning upon his arms, which rested on the footrail of the bedstead. I was too astonished to be afraid, but simply wondered who it could be; and, instantly touching my husband's shoulder (whose face was turned away from me), I said: 'Willie, who is this?' My husband turned, and for a second or two lay looking in intense astonishment at the intruder; then, lifting himself a little, he shouted; 'What on earth are you doing here, sir?' Meanwhile the form, slowly drawing himself into an upright position, now said in a commanding, yet reproachful voice: 'Willie! Willie!'

"I looked at my husband, and saw that his face was white and agitated. As I turned towards him he sprang out of bed, as though to attack the man, but stood at the bedside as if afraid, or in great perplexity, while the figure calmly and slowly moved towards the wall, at right angles with the lamp.

"As it passed the lamp, a deep shadow fell upon the room, as of a material person shutting out the light from us by his intervening body, and he disappeared, as it were, into the wall. My husband now, in a very agitated manner, caught up the lamp, and turning to me, said: 'I mean to look all over the house, and see where he has gone.'

"I was by this time exceedingly agitated too, but remembering that the door was locked, and that the mysterious visitor had not gone towards it at all, remarked, 'He has not gone out by the door.' But without pausing, my husband unlocked the door, hastened out of the room, and was soon searching the whole house. Sitting there in the dark, I thought to myself, 'We have surely seen an apparition! Whatever can it indicate—perhaps my brother Arthur (he was in the Navy, and at that time on a voyage to India) is in trouble; such things have been told of as occurring.' In some such way I pondered with an anxious heart, holding the child, who just then awakened, in my arms, until my husband came back, looking very white and miserable.

"Sitting upon the bedside, he put his arm about me and said, 'Do you know what we have seen?' And I said 'Yes; it was a spirit. I am afraid it was Arthur, but could not see his face.' And he exclaimed, 'O no, it was my father!'

"Now you will say this is the strangest part of the story, and unprecedented. And what could have been the reason of such an appearance?

"My husband's father had been dead fourteen years; he had been a naval officer in his young life, but, through ill health, had left the service before my husband was born, and the latter had only once or twice seen him in uniform. I had never seen him at all. My husband and I related the occurrence to my uncle and aunt, and we all noticed that my husband's agitation and anxiety were very great, whereas his usual manner was calm and reserved in the extreme, and he was a thorough and avowed sceptic in all—so-called—supernatural events.

"As the weeks passed on, my husband became very ill, and then gradually disclosed to me that he had been in great financial difficulties; and that at the time his father was thus sent to us, he was inclining to take the advice of a man who would certainly—had my husband yielded to him (as he had intended before hearing the warning voice)—have led him to ruin, perhaps worse. It is this fact which makes us most reticent in speaking of the event; in addition to which, my husband had already been led to speculate upon certain chances which resulted in failure and infinite sorrow to us both as well as to others, and was, indeed, the cause of our coming to——, after a year of much trouble, in the January of 1871."

Mr. P. confirmed the details of the above account, and Dr. and Mrs. C., friends of Mr. and Mrs. P., added: "This narrative was told us by Mrs. P., as here recorded, some years ago."

Our next narrative is taken from Vol. V. of the Proceedings of the English S. P. R. From Mr. D. M. Tyre, 157; St. Andrew's Road, Pollokshields, Glasgow.

"October 9, 1885.—In the summer of 1874, my sister and I went during our holidays to stay with a gardener and his wife, in a house which was built far up, fully three quarters of a mile, on the face of a hill overlooking one of the most beautiful lochs in Dumbartonshire, just on the boundary of the Highlands. A charming spot indeed, although far off the main roadway. We never wearied, and so delighted were we with the place that my people took a lease of the house for the following three years. From this point my narrative begins. Being connected in business with the city, we could not go down to Glen M. altogether, so that my two sisters and myself were sent away early in May to have the house put in order, and the garden, &c., for the coming holidays, when we would be all down together. We had lots of work to do, and as the nearest village was five miles distant, and our nearest neighbours the people on the shore, nearly a mile away, we were pretty quiet on the hill and left to our own resources.

"One day my elder sister, J., required to go to the village for something or other, leaving us alone; and as the afternoon came on I went part of the way to meet her, leaving my other sister, L., all alone. When we returned about 6 p.m., we found L. down the hill to meet us in a rather excited state, saying that an old woman had taken up her quarters in the kitchen, and was lying in the bed. We asked her if she knew who she was. She said no, that the old wife was lying on the bed with her clothes on, and that possibly she was a tinker body (a gipsy), therefore she was afraid to go in without us. We went up to the house with L. My younger sister L. going in first, said, on going into the kitchen, 'There she is,' pointing to the bed and turning to us, expecting that we would wake her up and ask her what she was there for. I looked in the bed and so did my elder sister, but the clothes were flat and unruffled, and when we said there was nothing there she was quite surprised, and pointing with her finger, said: 'Look! why, there's the old wife with her clothes on and lying with her head towards the window;' but we could not see anything. Then for the first time it seemed to dawn upon her that she was seeing something that was not natural to us all, and she became very much afraid, and we took her to the other room and tried to soothe her, for she was trembling all over. Ghost! why the thought never entered our minds for a second; but we started chopping wood and making a fire for the evening meal. The very idea of any one being in the bed was ridiculous, so we attributed it to imagination, and life at the house went on as usual for about two days, when one afternoon, as we were sitting in the kitchen round the fire, it being a cold, wet day outside, L. startled us by exclaiming: 'There is the old woman again, and lying the same way.' L. did not seem to be so much afraid this time, so we asked her to describe the figure; and with her eyes fixed on the bed, and with motion of the finger, she went on to tell us how that the old wife was not lying under the blankets, but on top, with her clothes and boots on, and her legs drawn up as though she were cold; her face was turned to the wall, and she had on what is known in the Highlands as a 'sow-backed mutch,' that is, a white cap which only old women wear; it has a frill round the front and sticks out at the back.

"She also wore a drab-coloured petticoat, and a checked shawl round her shoulders, drawn tight. Such was the description given; she could not see her face, but her right hand was hugging her left arm, and she saw that the hand was yellow and thin, and wrinkled like the hands of old people who have done lots of hard work in their day.

"We sat looking at the bed for a long time, with an occasional bit of information from L., who was the only one who saw the figure.

"This happened often—very often indeed, so frequently that we got used to it, and used to talk about it among ourselves as 'L.'s old woman.'

"Midsummer came, and the rest of our people from the city; and then, for the first time, we became intimate with our neighbours and two or three families at the shore. On one occasion my elder sister brought up the subject before a Mrs. M'P., our nearest neighbour; and when she described the figure to her, Mrs. M'P. well-nigh swooned away, and said that it really was the case. The description was the same as the first wife of the man who lived in the house before us, and that he cruelly ill-used his wife, to the extent that the last beating she never recovered from. The story Mrs. M'P. told runs somewhat like this; of which I can only give you the gist:—

"Malcom, the man of the house, and his wife Kate (the old woman), lived a cat and dog life; she was hard-working, and he got tipsy whenever he could. They went one day to market with some fowls and pigs, &c., and on their way back he purchased a half-gallon of whisky. He carried it part of the way, and when he got tired gave it to her, while he took frequent rests by the wayside. She managed to get home before him, and when he came home late he accused her of drinking the contents of the jar. He gave her such a beating that he was afraid, and went down to this Mrs. M'P., saying that his wife was very ill. When Mrs. M'P. went up to the house she found Kate, as my sister described, with her clothes on, and lying with her face to the wall, for the purpose, as Mrs. M'P. said, of concealing her face, which was very badly discoloured by the ill-treatment of her husband. The finishing up was her death, she having never recovered.

"The foregoing is as nearly a complete compendium of the facts as I, with the help of my sister J., can remember.

"My sister L. is dead now, but we often go back to the house, when we are anywhere near the locality, because it is a bright spot in our memory.—(Signed) D. M. TYRE."

We obtained the following case at the close of 1888, through the kindness of Dr. S. T. Armstrong, from a lady who is unwilling that her name should be used.

"One night in March 1873 or 1874—I can't recollect which year—I was attending on the sick bed of my mother. About eight o'clock in the evening I went into the dining-room to fix a cup of tea, and on turning from the sideboard to the table, on the other side of the table, before the fire, which was burning brightly, as was also the gas, I saw standing with his hands clasped to his side in true military fashion, a soldier of about thirty years of age, with dark, piercing eyes, looking directly into mine. He wore a small cap with standing feather; his costume was also of a soldierly style. He did not strike me as being a spirit, ghost, or anything uncanny, only a living man; but after gazing for fully a minute I realized that it was nothing of earth, for he neither moved his eyes nor his body, and in looking closely I could see the fire beyond. I was, of course, startled, and yet did not run out of the room. I felt stunned. I walked out rapidly, however, and turning to the servant in the hall, asked her if she saw anything; she said not. I went into my mother's room and remained talking for about an hour, but never mentioned the above subject, for fear of exciting her, and finally forgot it altogether. Returning to the dining-room, still in forgetfulness of what had occurred, but repeating as above the turning from sideboard to table in the act of preparing more tea, I looked casually towards the fire, and there I saw the soldier again. This time I was entirely alarmed, and fled from the room in haste. I called to my father, but when he came he saw nothing. I am of a nervous temperament, but was not specially so that night, was not reading anything exciting, had never heard any story about this incident at all before. Four years after, however, my brother attended a boys' school next door to this house, and an old gentleman told stories of the old houses in the neighbourhood during the war, and one was about a soldier who was murdered and thrown in the cellar. My brother told it as a story connected with our old home, not as relating to my experience, for he being very young then, I don't think it was communicated to him. The family however, were all impressed by the coincidence. This is as near the exact state of facts as it is possible to write after the lapse of so many years."

Dr. G. (a cultured lady, an M.D., some of whose experiences as percipient have been recorded in the proceedings of the S.P.R.) drew my attention some time ago to an account which she had given in *The Herald of Health* of an experience where she herself was the agent, and a friend of hers, whom I shall call Mrs. C., the percipient. According to the account, which I abridge, Dr. G. arranged, early in October of 1885, to try voluntarily to appear, or cause a vision of herself to appear, to Mrs. C. at a distance. Soon afterwards, Dr. G. went to a city 500 miles from where Mrs. C. was living, and at intervals endeavoured (vainly) to go to her friend mentally. But no written communication took place between them, nor had any hour been fixed for the experiment.

"One night I went to bed in a high fever, consequent upon a sudden but slight indisposition. My mind was idly but nervously occupied by a great number of topics. Among other things, I thought of a certain reception which I had to attend in a few days, of having no dress suitable for the occasion, but

of one which I had at home and wished for. And then I wandered, by association of ideas, to think of a certain evening company which I had attended with the friend with whom I wished to try my experiment in telepathy. I thought of this idly, without volition; but as in fever the mind seems to cling to idle thoughts with great persistence, so these thoughts kept repeating themselves. I became weary of their persistence, yet could not escape them. I finally began to wonder why I could not appear to my friend, but did not try—only kept thinking of it.

"Suddenly my body became slightly numb, my head felt light, my breathing became slow and loud, as when one goes to sleep. I had often been in a similar state. When I came out of it I lit the candle and looked at my watch. The next day I thought of the experience of the night as meaningless, and was ashamed of having considered a change of breathing anything more than a premonition of going to sleep.

"A few days after this experience I received a letter from my friend, forwarded from where she supposed I was, in which she stated that I had appeared to her on a certain evening, giving the time; that I wore a dress she had never seen before, but which she perfectly described; that I stood with my back to her and remained but a moment or two.

"As I had not written to her of my efforts to appear to her, and as the opportunities of two months for guess-work or deception had elapsed, I felt that my proof was as positive as I could desire. Not proof, however, of the outgoing of the astral body. Had I appeared to my friend as I was at the moment, in bed in my night-dress, the case would have simply paralleled many of which we have read; but my appearance in a dress that was two hundred miles away, and which had never been seen by the percipient, forms proof of the best theory that has yet been propounded by students of telepathy." * * *

I have received a corroborative account from the lady who had this vision, and her original letter has also been kindly forwarded to me for my inspection. It reads thus:—

"New York, Nov. 21, 1885.

"Dear—, Did you come to me last evening, Friday, Nov. 20? Somebody did, near 10 o'clock. She wore a blue velvet dress, handsomely draped, with white cuffs at the wrist. But I only saw the figure. The face was not revealed to me. I had gone to bed, and put out the light. It was with the interior sight I saw. It was gone in an instant.—Yours, &c., —" —*The Progressive Thinker.*

SPIRITUALISTS' PROGRESSIVE CHILDREN'S LYCEUM.

THE annual Conference took place as announced in the Spiritual Temple, Oldham, on Sunday, May 11th. A good number of delegates and visitors were present, as the following list testifies: Delegates—Mr. Barlow, Bacup; Mr. A. Kitson, Batley Carr; Mr. Smedley, Belper; Messrs. Tyrrol and Bertwistle, Blackburn; Messrs. Bailey and Naylor, Milton Rooms, Bradford; Messrs. Mason and Dean, Burnley; Messrs. T. Crossdale and T. Foulds, Colne; Messrs. Wilby and Bailey, Halifax; Messrs. W. Leonard and T. Ibeson, Brooke Street, Huddersfield; Mr. A. Bleasdale, Lancaster; Mr. S. S. Chiswell and Miss F. Morse, Liverpool; Messrs. W. Crutchley, Horrocks, and Yates, Collyhurst, Manchester; Mr. Kersey and Mrs. Hammarbom, Newcastle-on-Tyne; Messrs. Emmott, Thorpe, and Rayner, Spiritual Temple, Oldham; Mr. W. H. Wheeler, Assembly Rooms, Oldham; Messrs. Ellison, Thornber, and Gibson, Pendleton; Mr. J. Barnes, Rawtenstall; Messrs. J. Sutcliffe and Tiffany, Slaithwaite; Mr. J. Sutcliffe, Mrs. Greenwood, and Miss Thorpe, Sowerby Bridge; Mr. F. C. Ingham, West Vale; and a delegate from Darwen whose name did not transpire. Among the visitors were Mrs. Emma H. Britten, Dr. W. Britten, Mrs. E. W. Wallis, Mrs. Wilkinson; Messrs. Johnson (Hyde), Peter Lee (Rochdale), Firth (Bacup), Mrs. Bailey (Dewsbury), Mrs. Fearnley (Gorton), Miss Mortimer (Batley Carr), Miss Wardle (John Street Lyceum, Huddersfield), and quite a gathering of local friends. Mr. H. A. Kersey was unanimously elected president: Messrs. Kitson and T. Foulds as assistant secretaries.

Congratulatory letters were read from Mr. J. J. Morse, Liverpool, and Mr. J. J. Ashworth, Nottingham, which also contained some excellent suggestions for the consideration of the Conference. Also a congratulatory letter from Mrs. C. H. Bradley, Hampstead, London, who generously enclosed a P.O. for ten shillings towards its expenses, which was received with acclamation.

The secretary reported that he had endeavoured to present full and complete statistics of the movement and leave nothing to conjecture. He had sent out 72 circulars, each one stamped and addressed for return, kindly requesting the conductors to fill in the number of officers and members on their registers, the average attendance of the same, and duly return them. Fourteen had failed to comply, viz., Walton Street, Birk Street, and St. James's, Bradford; Glasgow; East Parade, Keighley; Cookridge Street, Leeds; Clapham Junction, Islington, and Notting Hill, London; Newport Road, Middlesbrough; Salford, Sunderland, Tyne Dock, and Walsall. There were 46 lyceums who had courteously complied. These had 444 officers and 2,767 members on their registers. The officers averaged 308 per session, and the members 1,856. Taking the 14 who sent no returns, at the above rate they would have 126 officers and 840 members. The average attendance of the former would be 84, and the latter 488—making a total for the 60 Lyceums in present existence of 570 officers and 5,607 members, being a net increase of nearly 50 per cent over last year.

It was felt to be a matter of regret that all who had received stamped and directed circulars have not returned them, thus presenting a full and reliable account of the status of this most important work.

Reports were received and passed from the Treasurer, Secretary, the Prize Tale Committee, and other matters of special business, after which the President of the day,

Mr. H. A. Kersey, stated that of the children's edition of the "Manual" 1,780 copies had been sold; also that the Unitarians of Oldham had purchased 100; that the "Lyceum Songster" was nearly ready for the printers (a bereavement in his family having tended to retard the work). It would be the officers' edition of the "Manual," and include directions for marching, calisthenics, and index.

Much energetic work followed the adoption of the reports, amongst which may be mentioned the issuing of sample copies of "Seymour" to all Lyceums and societies who had not given an order; the passing of a constitution for the federation of Lyceums of which, when printed, copies will be sent to all Lyceums and societies. It was decided to hold the next year's Conference at Sowerby Bridge, on the second Sunday in May, and that Mr. J. J. Morse be cordially invited as speaker for the evening. Mr. H. A. Kersey, Newcastle-on-Tyne, was elected president for the ensuing year; Mr. A. Kitson, Batley, secretary; and Mr. J. Sutcliffe, Sowerby Bridge, treasurer. The customary votes of thanks were accorded the above-named gentlemen for their labours, *The Two Worlds* and the *S.L.M.* for notices of the conference, to Mrs. Emma H. Britten for her earnest labours on behalf of the Lyceum cause, to Mrs. E. W. Wallis for generously acceding to the request to deliver an address, and to the Oldham friends for their generous attitude towards the Conference, which were appropriately responded to. The Conference was in session six and a half hours.

In the evening Mrs. E. W. Wallis gave a brilliant address on "Our Children: their claims and duties," to a large and appreciative audience.—ALFRED KITSON, Batley, Yorks.

NATIONAL SPIRITUALISTS' CONFERENCE.

PRELIMINARY NOTICE.

WE have much pleasure in calling attention to the fact that the numerous and encouraging responses received in answer to a circular on the above subject sent out by thousands to the spiritualists of this country have induced a few friends—resolving themselves into a temporary committee—to determine upon holding the first or inaugural meeting of what they hope to see continued in long ensuing years as an ANNUAL MOVABLE NATIONAL SPIRITUALISTS' CONFERENCE.

The time fixed for this grand experiment is Sunday, July 6th, and the place, the large Co-operative Hall, Downing Street, Ardwick, Manchester; this city being appointed for the first gathering in view of the fact of its being the centre of a large number of outlying spiritual districts, and readily accessible by railroad from all parts of the country. Full particulars concerning the arrangements projected, the call for delegates from different societies, &c., &c., will be printed in next week's issue of *The Two Worlds*, and continued through the month of June. The friends of spiritual progress are most earnestly requested to look for, carefully consider, and so far as possible act upon these coming notices, and any available suggestions or offers of aid they may call forth will be respectfully attended to.—Ed. T. W.

OFFICE OF "THE TWO WORLDS,"
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The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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

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

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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 mornings.

FRIDAY, MAY 30, 1890.

MORE SIGNS OF THE TIMES.

THE NEW YORK PRESBYTERY.

THIS ecclesiastical body, on which the public interest has been so earnestly centred for some time past, continued its debates on the question of the revision of its creed, or confession, and finally began taking a vote on the whole subject at issue. It is not within our limits to follow this debate in its details, but a brief allusion to its vital points will well repay the surrender of the space allowed them. Rev. Dr. Howard Crosby contented himself with a reference to a single statement in the Confession, which to his mind is clearly and diametrically opposed to the highest and holiest interests of religion. That was the declaration in it that God is "pleased according to the unsearchable counsel of His own will, whereby he extendeth or withholdeth mercy as He pleases, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice," the rest of mankind—that is, all but the "elect."

Dr. Crosby said his soul revolts at such a declaration. God desires all men to be saved. But here God is represented as treating His creatures as the priest and the Levite treated the traveller, and this, too, in the face of the statements declaring that He loves the whole world!

Rev. Dr. Stephenson said that "our creed is confessedly imperfect, and acknowledged to be so by those who are opposed to revision." Rev. Dr. Van Dyke said "the elimination of reprobation should be done as soon as possible, if not sooner." "Ante-natal damnation!" exclaimed he; "no man ever died for that doctrine." He compared the one who hugged it to his bosom as a belief to the old woman who said: "There's that blessed doctrine of universal depravity. What a comfort it is, if we only lived up to it!" Who ever heard of a potter, he asked, making a vessel merely to destroy it? Reprobation, said he, is a horrible doctrine. He wept for the tears of the mothers who have been taught to believe that their harmless, new-born babes were torn from their breasts to be plunged into everlasting perdition. He wept for the unhappy creatures in madhouses, whose light of reason has been put out by the heresy of ante-natal perdition. He intended to go on preaching that there are no limits to God's love, that no man is punished but for his own sin. He did not care whether this was Calvinism or not; he knew it was Christianity.

Rev. Dr. Vincent, of the Union Theological Seminary, said the Confession is not adapted to the conditions of this age. God's word is for all time. Creeds are for the age in

which they are formulated. To call the Westminster divines giants, implies degeneracy in those of the present day. The Scripture is better understood to-day than it was then. Why, he asked, should we take "a rigid faith from their dead hands"? He asserted that he was not a lump of clay, but a man in God's image. He added that he heard the infant-damnation doctrine asserted twenty-five years ago by a Presbyterian minister, who subsequently went over to rationalism. He described it as "that record of exploded belief and torment of weak hearts." And he added that "the Confession does not give the heathen a ghost of a chance. The fair inference from it is that countless millions who never heard of Christ are damned for not believing in him."

Rev. Dr. Rossiter threatened that if the Presbytery vote down revision, he was going to preach "a doctrine of full salvation," as he had been doing the past sixteen years. Rev. Mr. Hoadley said he had preached to congregations before now that would not stay to hear what is contained in the third chapter of the Confession. Is it "glad tidings" to know that God, from all eternity, created men and infants that he might damn them?

A number of the younger ministers, fresh from their proof-text drills in the Seminary, spoke against revision. One such said he did not believe in patching a seventeenth century creed with a nineteenth century doctrine. Rev. Mr. Lampe considered that this movement meant more than the changes proposed. He thought the committee's report aimed to minimize the sovereignty of God by eliminating reprobation. He said God "elects from a race involved in common ruin—some to everlasting life, and others, the wicked, he allows to meet the destruction they have deserved. It is an awful mystery, but it is true." If the doctrine of reprobation is a stumbling-stone, as was urged, so is the Bible, and we are told in it that Christ is a stone of stumbling. He said that "more souls to-day are stumbling to perdition through this sentimental preaching of the love of God than by any other means. Let's stick by the old colours."

Rev. Dr. John Hall, of the Fifth Avenue Presbyterian Church, opposed the committee's report for revision. He inquired if it was indeed a Confession of faith they were talking about, or a confession of duty. He believed it to be the former, and not an ethical statement of the duties of the church. He went into an analysis of the Confession, chapter by chapter, but without making any points conspicuous for their interest or emphasis. Referring to a former speaker who had confessed that he could not answer Ingersoll's arguments as to reprobation, and consequently wished to have it out of the Confession, he asked him if he had heard that speaker assail the Trinity, justification, or sin, whether he would think it necessary for them (the Presbytery) to modify their opinions as to these standard truths. For himself a truth is all the more commended to him as coming from above, when "men of a certain sort single it out for blasphemous criticism."

Rev. Dr. Hastings, in closing the debate for the committee, said that he wished he could see more in Dr. Hall's address that called for a reply. He said it was hard to answer anything unless there is something to answer besides heat and rhetoric. He ridiculed Dr. Hall's assertion that revision was "in the air," and his phrase that "Satan is the prince of the powers of the air," and asked him if he meant it to be inferred that the devil ruled the atmosphere, and God only the sea and the land. A man thus believing, he said, needed revision more than the Confession did. This brought Dr. Hall to his feet with a protest against such personalities. Dr. Schaff cried out: "Dr. Hastings quoted the very words Dr. Hall used." The moderator interposed with—"I think the Presbytery understands the statement as Dr. Hall made it."

Then Dr. Hastings dropped further personalities and closed the debate. As before stated, the voting on the articles of revision then began, and the announcement is made that the New York Presbytery has voted—ninety-three to forty-three—to accept the report of the committee favouring revision of the Confession of Faith.

When we remember how long and with what devoted conservatism the Presbyterian Church has upheld, preached, and enforced the savage doctrines of Calvin and Knox, the brave and rational utterances quoted above (with only a few insignificant attempts to rebut them) would seem miraculous—did we not, as spiritualists, recognize the fact that

Calvin and Knox still live. As spirits, these men must now not only mourn over the false and hateful dogmas they formerly promulgated, but what we know of spiritual life assures us they must at every available point be exerting all the influence they possess, from the higher and truer life, to correct those dreadful dogmas, and supplant them by the free and noble utterances recorded in the above article.

Knowing, as we now do, the fact of spiritual inspiration and influence, we are at no loss to trace the source of the mighty upheaval of reformatory thought, both in the social and religious movements of the day; nor can we doubt that the same beneficent influence and revelations that have been so deeply instrumental in founding and shaping the spiritualists' belief, are at work in all those vast changes of opinion that have sprung up, as if by magic, during the last half century, and especially since the world has rung with the bold and revolutionary ideas poured forth so universally from the spiritual rostrums of America and Great Britain. Here, in fact, is the true source of the great changes in religious beliefs to which we are calling attention, and it is for this reason that we *know* and affirm that the poor and much-abused spiritual speakers have been "building wiser than they knew," and they it is who, by "making all things new," are aiding to find the new earth, and from thence, the new heaven.

SPIRITUALISM IN MANY LANDS.

[NOTE.—An esteemed friend, a professional gentleman of high standing and character, sends us the following sketch, for every word of which he vouches, only requesting the suppression of his name.]

PHENOMENA IN NEW YORK.

A SERIES of sêances have been given here for the last few weeks by a Mr. Archer, of California, a young medium of great promise, and it has been our good fortune to attend some of these manifestations. One evening a short time ago a few friends assembled in the house of the medium for a sêance. Amongst the number was a gentleman and wife, strangers to all present. Everything proceeded as usual with such manifestations, until suddenly a male form appeared and called for the gentleman above mentioned. He gave the name of Harry Ingalls, and was recognized, and what passed at the interview can only be guessed by the expressions of surprise that fell from the excited lips of the listener, as with a start he exclaimed: "How do you know what you have told me?" We, being seated near the cabinet, heard the spirit say: "I am the spirit of your friend and know all about you." After the whispered conversation had ceased, the doctor—for so he proved to be—returned to his seat and appeared very troubled. After this sêance he earnestly requested the medium to give him a private one at his own residence, saying: "If I can see one form and the medium at the same time I will be convinced." So the time for the sêance at his home was decided. As it was an apartment house, a small bedroom was utilized for a cabinet, and into which the medium went, not, however, until he was divested of his linen, and submitted his clothing to the examination of the doctor. Under these strict test conditions he entered the small room or cabinet, which served the purpose. All conditions were harmonious and peaceful; some airs were sung, the company joining, and after the lapse of a few moments a male form appeared, identically the same as at the former sêance, giving the name of Ingalls again, and the doctor, being called to the cabinet, held quite a conversation with the spirit, and while so engaged, suddenly the medium appeared and stood side by side with the spirit. The astonishment of those present cannot be described. The doctor threw up his hands and exclaimed: "I know it must be so, and if I never see more I will not doubt again." Shortly after the spirit of an artist came, asking for paper and pencil, which was furnished and closely marked. When it was returned and the lights turned up, two or three heads executed in shadowgraph appeared upon the paper. Amongst the forms that appeared was that of a man *who accompanied the doctor into the adjoining room*, and the writer of this followed, and saw the transformation, the male form going down and a female rising from the same place. She traversed the entire room on her return to the cabinet. . . . On the turning down of the light a superbly illuminated form came out and distributed roses (fresh and moist) and lovely purple pansies to all present. Two or three seemingly ancients came, one robed in a flowery dress of apparent silk gauze, which we were allowed to handle. For over two

hours the manifestations continued, and it was indeed an evening long to be remembered by those who were fortunate enough to be present.

J. H. S.

SPIRIT PHENOMENA IN NAPLES.

The *Luz* of Rome, publishes a narrative of some remarkable physical manifestations, which have been obtained at Naples through the mediumship of Eusapia Paladino, by Dr. Chiaia, of that city, in the presence of Signor Tassi, of Perugia, Professors De Cintus and Capuano, Signor Verdinois—a well-known man of letters—and Professor Don Manuel Otero Acevedo, a pronounced sceptic, who had come all the way from Madrid for the purpose of investigating the phenomena. These took place in a room of the hotel in which the Spanish professor was staying, and the control announced himself to be John King, and expressed himself as feeling especially pleased to assist in opening the eyes of so confirmed a materialist as Professor Acevedo to the existence of a spiritual world.

After the medium had passed into a trance, instead of speaking in her ordinary Neapolitan *patois*, she began to converse in the purest Italian, and asked the gentlemen sitting next her to take hold of her hands and feet, which they did, when she immediately rose in the air as lightly as a feather, and floated towards the centre of the table, upon which she then stood. John King was then asked if she could be raised above the table; and this was promptly performed, so that the whole of the sitters passed their hands between her feet and the table. Her body was then laid by spiritual agency in a horizontal position, the shoulders resting on the edge of the table, and the lower portion of it rigidly maintaining its position in space *without any support whatever*.

At a second sitting, in full light, the same phenomena were repeated, with the head only resting on the edge of the table, and the whole body resting on air, for full five minutes. Not only so, but, as if by magic, a bolster was mysteriously conveyed from an adjoining room and placed under the head of the medium without contact with human hands. The gas was presently extinguished, and pale blue flames were seen to issue from her body, rise into the air, and break up into three or four smaller jets of light.

An American gentleman who was present, laying his watch on the table, asked John King if he could illuminate its face so as to show the hour and minute. This was done, and the watch then rose in the air and returned to the table. "Could you lift it up to the ceiling?" inquired its owner. No sooner said than done, not once but repeatedly, and the chain was rattled against the ceiling.

Finally, the professor covered a vase full of soft clay, prepared for the purpose, with a handkerchief, and defied the control to produce upon a given portion of it the impression of three human fingers. To his amazement, the result was effected, and he quitted Naples convinced of the genuineness of the phenomena.

"It is a noteworthy sign of the times," says the *Herald of Light*, to whose columns we are indebted for the above, "that a distinguished ecclesiastic of the Church of Rome, Monsignor Giacompo Bernado, has proposed to the Royal Institute of Science, Literature, and Arts that spiritualism shall be the theme of his next prize essay, and this proposition has been acquiesced in by that body. It is also in contemplation to institute a scientific investigation of the phenomena. May we not exclaim with Galileo, '*Eppure si muove?*'"

All who believe the Bible, believe that Moses and Elias materialized on the Mount of Transfiguration; they believe also that on many occasions spirits appeared to mortals, and that even Christ himself came to his disciples and was recognized by them. Now, if communion with spirits is wrong, why did not Jesus warn his disciples against it? And why did he do that which, if wrong, he would have condemned in others? Will not some of our Christian ministers answer this question?

CLAIRVOYANCE.

Here is a specimen of what Alexis Didier, the Parisian clairvoyant, could do:—Some years ago, Mme. Celleron, wife of the proprietor of the "Villes de France, rue Vivienne," lost her watch at Neuilly. Presuming that she might have left it in the carriage which conveyed her there, she went to Alexis to make some inquiries in regard to the driver; but, as soon as she was in communication with the

somnambulist, he told her that her watch had been found by a soldier. "Wait," he added, "and I will read the number on his shako—it is 57; this soldier is in garrison at Courbevoie, and his name is Vincent." The lady hastened to Courbevoie, and applied to M. Othenin, chief of battalion, who ordered a general inspection of the companies. But at that moment a soldier came out of the ranks, and presented the watch, which he had found near the bridge of Neuilly, adding, that his military duties had prevented his making the proper efforts to find the owner. Upon the officer demanding his name, he replied Vincent.—*Scientific Basis of Spiritualism, by Wm. Howitt.*

CANADA.

MONTREAL.—A correspondent writes, April 8th: "At a meeting of the spiritualistic friends of Mr. George W. Walrond, trance and clairvoyant medium from Great Britain, a purse of money was presented to him as a recognition of his past six months' gratuitous labours in Montreal, and as a token of the esteem in which he is held by the many defenders of the Cause of Truth.

"Mr. George Dawson, in presenting the purse, made some appropriate remarks on Mr. Walrond's services, to which Mr. Walrond most feelingly replied.

"Subsequently the guides of Mr. Walrond controlled, and gave a most interesting discourse on 'The Work and Labour of Spiritualists,' and a definition of what true spiritualism really means.

"'Hamadies,' the Greek guide, gave a very elaborate account of the origin, growth, and destruction of the planetary worlds, and their relative position to each other in the solar system.

"Numerous questions were put, and satisfactorily answered. The gathering was not only enjoyable, but thoroughly instructive to one and all. Mr. Walrond returns again to Montreal in July, when he will renew his labours on a more extended scale."

From time immemorial the practice of massage has been known to the Fijians, from whom the Samoans first, and then the Tongans, learned the art. The process consists in rubbing and kneading the part, the operation being sometimes continued for hours. It stimulates the circulation and relieves pain, and is commonly used in abdominal disease.

LETTER FROM ANDREW JACKSON DAVIS, THE CELEBRATED SEER, CLAIRVOYANT, & AUTHOR, TO ALFRED KITSON.

THE admirers of A. J. Davis's wonderful works and transcendent spiritual gifts will read with no small interest the following letter, penned by the FOUNDER of "The Children's Progressive Lyceums" himself, to one of the noblest and most untiring workers in that same great movement in England. We shall not attempt to mar the value of this much-prized document by any comments, but present it at once to our readers:—

"Boston, May 6th, 1890.

"My Dear Co-worker, Alfred Kitson,—Pardon the brevity of this my too long-delayed reply to yours of the 3rd ult. The truth is I am over-crowded *now* with the sick in body and mind, and have no hours of tranquil devotion to that heavenly labour for the evolution and natural happiness of the world's children with whom at one period—not very long ago—I was so deeply identified and intermingled, as you and the others now are in grand Old England.

"In this section—this so-called 'New England'—the Children's Progressive Lyceum has not yet had a just manifestation. The form has appeared in many places, but the spirit thereof doth not yet come into working order.

"There is, I think, too much profound significance in the heavenly work to become intellectually a part of the good minds one would like to help and see it prosper.

"I hereby extend my heart's hand to every one—to each man, woman, youth, girl, boy, or baby—that you have attracted into the warm fold of progression. Would that I were one with you in person this moment as I am at all times one with you in spirit. My thanks and love go over the great water's space to you all in the Children's Progressive Lyceum.—Fraternally, "A. J. DAVIS."

Who can doubt that the very highest state to which a human spirit can attain in its loftiest aspirations, is its truest and most natural state.

LYCEUM JOTTINGS.

"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 ETERNAL GOODNESS.

I SEE the wrong that round me lies,
I feel the guilt within,
I hear, with groan and travail cries,
The world confess its sin.

Yet in the maddening maze of things,
And tossed by storm and flood;
To one fixed stake my spirit clings,
I know that God is good!

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break
But strengthen and sustain.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O, brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And Thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee!

—J. G. Whittier.

A LITTLE BOY'S THANKS.

A LITTLE boy had sought the pump
From whence the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst;
Then gracefully he touched his cap—
"I thank you, Mr. Pump," he said,
"For this nice drink you've given me!"
(This little boy had been well bred.)

Then said the pump: "My little man,
You're welcome to what I have done;
But I am not the one to thank—
I only help the water run."

"Oh! then," the little fellow said,
(Polite he always meant to be,)
"Cold Water, please accept my thanks,
You have been very kind to me."

"Ah!" said Cold Water, "don't thank me;
Far up the hillside lives the Spring
That sends me forth with generous hand
To gladden every living thing."

"I thank the Spring, then," said the boy,
And gracefully he bowed his head.

"Oh! don't thank me, my little man,"
The Spring with silvery accents said

"Oh! don't thank me—for what am I
Without the dew and summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again."

"Oh! well," then said the little boy,
"I'll gladly thank the Rain and Dew."

"Pray, don't thank us—without the Sun
We could not fill one cup for you."

"Then, Mr. Sun, ten thousand thanks
For all that you have done for me."

"Stop!" said the Sun, with blushing face,
"My little fellow, don't thank me;

'Twas from the Ocean's mighty stores
I drew the draught I gave to thee."

"Oh! Ocean, thanks," then said the boy—
It echoed back, "Not unto me.

"Not unto me, but unto Him
Who formed the depths in which I lie.

Go, give thy thanks, my little boy,
To Him who will thy wants supply."

The boy took off his cap, and said,
In tones so gentle and subdued,

"Oh! God, I thank Thee for this gift!
Thou art the Giver of all good."

—Banner of Light

PLATFORM RECORD.

BARROW-IN-FURNESS.—The anniversary of our Lyceum was held on Sunday, May 18. In the morning the conductor, Mr. J. Kellett, gave a good address, and pointed out the work the Lyceum was doing, and the progress which had been made. He thought they had every reason to feel proud, seeing this was their first anniversary. They commenced with 20 members, now they had 42, including two groups. He made an earnest appeal to parents to send their children, and come themselves and assist in the good work. Afternoon: Mr. Z. Hopson, conductor of the Band of Hope, in an able address, dealt with the work of the Band of Hope in conjunction with the Lyceum, and pointed out the advantage to be gained from being members of two such good societies. Messrs. McCloy and Lee had trained the children to sing, and they rendered some pieces in a style which far exceeded our highest expectations. Evening: The guides of Mr. Proctor gave a stirring address on "How to Train our Children." This was listened to by a large and attentive audience.—T. L.

BISHOP AUCKLAND. Temperance Hall, Gurney Villa.—May 18: The guides of Mr. J. Scott discoursed on "Are all Men Equal at their Birth?" and gave satisfaction.—G. C.

BOLTON. Bridgeman Street Baths.—May 18: Mr. Rooke was the instrument used by the controls of a higher life at this place on Sunday. The subjects were chosen by the audience. Afternoon subject—"The Wisdom of God as displayed in the Creation around us." We cannot refrain from speaking in praise of the way in which the subjects were handled by the controls. The wisdom and knowledge displayed in treating scientifically the subjects chosen was magnificent, taking those present to pastures hitherto unknown respecting the different sciences, and shattering into shreds the doctrine laid down by atheists that there were no forces outside of Nature herself, and proving, beyond the shadow of a doubt, that the evident forces as seen operating through and around Nature were forces possessed of that designing power impossible for Nature alone to accomplish; and showing that as some of our vegetable plants had become finer and more perfect in their structure, so would the day come when the conditions made by the law of progression would be such in our own natures as to give evidence of a superior intelligence and force not before made clear to the inhabitants of our earth. Such would the change be, and such are the changes taking place at the present time, slowly yet surely, whereby we shall have more knowledge and see more of the wisdom portrayed in the vast fields of science, of a Power possessed of divine wisdom, design, and love for all his children both upon the earth plane and in the higher life of our immortal homes. The evening subject was, "What is the true mission of mankind upon the earth?" P.S.—It is the request of the committee that you report in full as sent.—J. P. [The above report exceeds the limit of ten to twelve lines, but to satisfy our friends we print it as sent, for once.]

BRADFORD. Norton Gate.—May 18: Mr. Bloomfield's guides' subject, "Those Golden Vistas into Heaven." Evening subjects, from the audience, "What has Christianity Done for Man?" "Is Spiritualism Beneficial?" were well and satisfactorily dealt with.—W. C.

BURNLEY. North Street.—May 25: Our opening services have been a success in every respect—rooms full to their entirety. Afternoon: Mrs. Craven's controls, with their usual eloquent manner, explained "What Spiritualism Claims to be and to do for Humanity." Evening, "Progression in the Spirit-World." Many new friends being present, it was pleasant to witness the mass of upturned faces eagerly listening to such able expositions.—Sec.

BYKER.—May 18, Mr. Walker lost the train, and could not get another in time to be of service to us. Mr. Armstrong kindly gave us part of his experience. Mr. Walker has been lecturing for various societies for about four years and this is the first time he has missed.

CLECKHEATON. Oddfellows Hall.—May 18: A good day with the guides of Mr. Boocock, who spoke afternoon and evening, and gave good clairvoyance. May 25: The guides of Mrs. J. S. Marshall spoke in the afternoon on "Spiritualism." Evening subject, "Where is Heaven?" showing the people that heaven is not far off, but near at hand. Good clairvoyance after each service, good tests given to strangers.—W. H. N.

COLNE.—Mrs. Gregg gave two good lectures—afternoon, "Companionship in Thought;" evening, "When and Where and Do Men Worship?" Clairvoyance—twenty-one given, nine recognized. Fair audiences.—J. W. C.

DARWEN.—May 18: Mr. John Walsh delivered good discourses—afternoon, "A Letter from Heaven;" evening, "Our Spiritual Philosophy and the Coming Man." Psychometry and clairvoyance at each service. May 25: Speaker, Mr. G. A. Wright. Afternoon subject, "The Word of God;" evening, "The Day of Pentecost." In the afternoon six clairvoyant descriptions, all recognized; two delineations of psychometry, very good.—W. A.

DENHOLME.—May 25: Mr. Marshall's subjects were, afternoon, "Spiritual Gifts." Evening: "What spiritualism teaches," and "Death." He dealt with them in a noble and interesting manner. Twenty clairvoyant descriptions were given by Mrs. Marshall's guides, 19 recognized. Hope to receive their services again before long.—R. P.

FOLESHILL.—May 18: Mrs. Barr, of Hednesford, paid us a visit; and at the evening service her guides gave an eloquent and searching address upon "Some of the Devils that Walk the Earth to-day." After denying the dogma of a personal devil, they painted in hideous colours the devils of Gambling, Prostitution, Drink, Slander, Passion, warning their hearers against having anything to do with these demons, and stating that although there was no literal burning hell to which the wicked would be consigned, all the wrongs done in earth-life would have to be expiated before the spirit could be admitted to share the glories and the happiness of the higher spiritual spheres. On Monday evening, Mrs. Barr attended another meeting, at which she allowed the spirit friends belonging to various sitters to take control. The contributions were handed to Mrs. Barr to be given to the building fund of the new spiritual hall at Walsall.

GLASGOW.—May 18: Mr. Corstorphine read good selections from various writers upon "The Being of a God," notably the profound poem by a Russian. There was a consensus of opinion in the discussion that

Deity was to be traced and understood through the study of His works. Afternoon, at the Green, Mr. Wilson held forth ably upon "Temperances," and Mr. Harper just got well set to upon "Religious Socialism," when the rain sent the big audience flying. Evening, Mr. Finlay discoursed upon "Immortality," and made some excellent points which told well upon the tiny audience of 30 to 35. Verily things are not as they were here. May 25: Morning, Mr. Griffin took the chair for Mr. Hector McNeil, introducing him and the subject of "Mediumship" very gracefully. Hector was not in his best form, yet he gave several tests and prophetic utterances. Evening, Mr. Robertson (suddenly called upon to officiate) read great great part of a fine sermon, by the Rev. Mr. Haweis, of London, upon J. S. Mill's "Indictment against Nature." This sermon, as printed in *Light* (March 1st), is extremely exhaustive. Mr. Robertson's comments were in his usual, clear, and incisive vein.—R. H.

HALIFAX.—May 18 and 19, Mrs. Midgley, through whom we had excellent lectures, and Mrs. Briggs gave a large number of clear and good clairvoyant descriptions, practically all recognized.—May 25, Mrs. Lingham. A pleasant day. In the evening our old and true friend, Mr. Ambler, spoke through her organism, and made some excellent remarks on times past and present, and described the beautiful surroundings he has attained, also urging us on to duty. Her Irish control, who is always in a cheerful mood, interesting and instructive, gave good clairvoyant descriptions at each service.—B. D.

HICKMONDWICK. Thomas Street.—May 18th. We were again favoured with discourses from our dear friend, Mrs. Hoyle. In the evening, the naming of a child was a very impressive ceremony. Clairvoyance at both services.—G. W.

HUDDESFIELD. 3, John Street.—Twelve months since we commenced our ladies' social gathering, and from its commencement it has progressed. We have mediums who have developed wonderfully, and who give us wonderful proofs of spirit communion, also of clairvoyant tests. And I must say that it has been a benefit to me, and unto the others who attend our meetings. Hoping that other spiritual societies may follow in our footsteps, and use the talent our Father God has endowed us with, that each may see that woman has a mission to fulfil, and feel that they are benefiting themselves as well as the society in which they are moving.—Mrs. E. France.

JARROW.—Mr. Jas. Clare entitled his subject "A Historical Retrospect." Pessimists were ever and continually croaking about deterioration. History, however, proved that mankind had made very considerable progress in the acquisition and application of knowledge. By a process of continued development the intelligence of man had attained to a higher degree of perfection to-day than ever obtained in the past.

KINGSTON-ON-THAMES.—On Thursday, May 15, we had a visit from our old friend Mr. William Wallace, the pioneer medium, of 24, Archway Road, Kilburn, London. He was asking after old friends in the neighbourhood, and among others, Mr. J. G. Pilborough. Shortly afterwards I saw him pass my house, and went and told him who was enquiring after his welfare, and invited him in. After a little chat Mr. Wallace went under control, and gave us a beautiful and instructive address. Mr. Wallace is now getting in years, but is a most truthful and honest medium, and would be a great assistance to any circle or meeting.—Yours, in the cause, W. J. Champenowne.

LONDON. Assembly Rooms, Beaumont Street, Mile End Road. Mr. Wyndoe read an interesting paper on "Spiritualism: what is it?"

LONDON. Claremont Hall, Penton Street, Pentonville.—Last Sunday, Mr. J. Hoperoft and Mr. U. W. Goddard gave addresses on "Spiritualism." Mrs. Hunt recited one of her own poems in graphic, telling style. Mrs. Hoperoft gave a solo, which delighted a good audience. Mr. A. J. Tyndall and Mrs. Yeates kindly officiated at the piano.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—The chairman opened with a reading, entitled "Our Homes in the Spirit-land." Mr. McKenzie spoke on "The Key of Life," from a phrenological point of view, which was very interesting, and opened up a new field of thought. He dwelt principally on the Tree of Life, of good and evil, from a spiritual standpoint. We had quite a treat.—F. W.

LONDON. 23, Devonshire Road, Forest Hill, S.E.—May 25: Professor Chainey gave an interpretation of the blessings pronounced by Jacob on the twelve tribes of Israel. Séances every Thursday at 8 p.m., and religious services every Sunday at 7 p.m.

LONDON. King's Cross Society, Claremont Hall.—May 18, Mr. Reed gave an able discourse on "The God-idea in Spiritualism." An interesting discussion followed. Mr. Reynolds, chairman. 25, Mr. McKenzie gave the address on "Spiritualism as defined in the Missionary number of *The Two Worlds*." The discussion that followed turned on definitions of spiritualism. Mr. Selby conducted the meeting. Friends wishing to go with the above society to Epping Forest in July, please communicate with the secretary.

LONDON. Marylebone, 24, Harcourt Street.—May 18, Mr. Joseph Freeman's lecture was listened to with marked and breathless attention, as he recorded some early experience in spiritualism, with varieties of explanations, which had to give way to the overwhelming evidences in its favour and the deductions from them.

LONDON. Marylebone Association.—May 25, very interesting description of Mrs. Everitt's mediumship by Mr. Everitt, in which he described some of the astounding phenomena occurring in the presence of noted scientists and others. Very fair attendance, good collection.

LONDON. Peckham, Chepstow Hall, 1, High Street.—On May 25th, Mr. U. W. Goddard delivered a short pithy address on "Development and Healing," which opened the way for an enlightening interchange of thought between the friends. In the evening Mrs. Treadwell's guides addressed a good audience on the spiritual records of the past, and the manifestations of to-day. The Missionary number sold well. It is indeed good and useful to place in the hands of inquirers. Friends desirous of attending our summer outing to Cheam on Monday, July 16, are requested to make early application for tickets. They may be obtained from the Hon. Sec., W. E. Long, 79, Bird-in-Bush Road, Peckham.

LONDON. Winchester Hall, 33, High Street, Peckham. On Sunday, May 25, Mr. W. E. Walker spoke morning and evening to small audiences.

MANCHESTER. Psychological Hall.—May 17, a few friends went for the first of a series of fortnightly rambles. We took the train to Newton Heath and proceeded on foot along Droylsden Road, through Medlock Vale to Daisy Nook, where, after refreshing the inner man, we enjoyed ourselves for a short time and wended our way homeward, passing Crime Lake, where some of our party tested their strength with a half-hour's row, reaching home about ten o'clock after an exceedingly pleasant day. May 18: Our vegetarian friends, Messrs. Stewart, Orr, and Duncan, who are missioning the district, visited us. Diagrams were exhibited showing the relative proportions of nutritious matter contained in animal and vegetable foods. After the lectures, questions were invited, and satisfactorily answered. On May 25, Mr. Bradshaw's controls spoke in the afternoon on "The Beauties of Nature," impressing upon man to study and perfect himself by keeping disease out of his system, and thus leaving the avenues free to behold the beauties of nature in the highest form. Evening, "Revelations, according to science and the Bible," showing that if the Bible was what it has been represented it ought to be in harmony with science, whereas it is quite the reverse. Clairvoyance closed a very pleasant day.—J. H. H.

MANCHESTER. Tipping Street.—May 25: In the absence of Miss Walker, who was ill, we had an able substitute in Mr. J. C. Macdonald, who took questions from the audience, afternoon and evening, and gave good discourses, which seemed to please, as there were several who applauded the speaker several times.—W. H.

MONKWEARMOUTH. 3, Ravensworth Terrace.—May 18: Mr. Dinsdale, chairman. Mr. Chalton's guides spoke on "Does Christianity agree with Science?" &c., and gave about twelve psychometric descriptions, some good tests being given.

NEWCASTLE.—May 18, Victor Wyldes delivered splendid replies to numerous questions in the morning, and at night a brilliant and discursive lecture on "the psychological development of the 19th century," which was preceded by striking experiments in the realm of psychics. Mr. Wyldes justly deprecates the dictum with which some hypercritics invest these performances, namely that of "gypsyism" or "fortune telling." He claims psychometry to be a well authenticated and exact science. To the sense of the "psychometer" the soul-realm is a moving panorama upon which the inner life is indelibly portrayed. His mediumship is greatly improving each visit. May 25 and 26, Mr. J. J. Morse delivered two fine orations here on Sunday, and replied to many questions on Monday. On Sunday evening, "The World's Religions; are they divine or human in origin?" was discussed only as a master builder could do. It is a great loss to the world of intellectual acquisition that such brilliant and comprehensive ideas are not permanently embodied in library form, that even ideal readers of the next generation might study with profit. But I will only repeat what Mrs. Richmond, the gifted American medium, once said to me during conversation: "There are millions of bright and new thoughts yet waiting to be transmitted by advancing mediumship."—W. H. R.

NORTHAMPTON. May 25, morning.—Mr. F. D. Summer, of London, spoke on behalf of Spiritualism, on the Market Square, and gave two addresses, afternoon and night, in Oddfellows' Hall. Mr. Goddard, of London, on June 1, will give three services.

NORTH SHIELDS. 41, Borough Road.—May 18: Mr. Forrester presided. Mr. Wilson, an indefatigable worker, gave an excellent and satisfactory address on "The various Founders of Religious Forms." May 25: Mr. Graham gave an invocation. All joined in the singing, which made harmonious conditions for the guides of Mrs. Caldwell. The clairvoyant descriptions were clear and full. One particular case was that of a spirit who had grievously wronged a young man a few years ago. Full details were given. The spirit expressed contrition, and asked to be forgiven. The young man to whom the test was given admitted it true, and had almost forgotten the circumstance. Though this is only Mrs. Caldwell's second visit, she has gained many friends.

NORTH SHIELDS. Camden Street.—May 18: Our president, Mr. Eliot, made a few practical remarks on Sympathy. Mrs. Davison ably and accurately described the surroundings of several in the room.

NOTTINGHAM.—May 18: Mrs. Barnes was back again after a fortnight at Leicester. Her controls spoke twice. Evening subject: "Angels' visits—have they ceased?" Many of the visits from the spirit world were quoted from the Bible and compared with modern manifestations. The answer to the question of the subject is "No. God's laws are unchangeable, therefore spirit return is as possible to-day as ever."—J. W. B.

OLDHAM. Spiritual Temple.—May 18: Mr. J. B. Tetlow gave interesting addresses on "How to Investigate Spiritualism" and "Home Building," followed by psychometry. Two good meetings on the 25th. A grand day with Mrs. Green. Pleasing addresses on "Guardian Spirits" and "The Plan of Salvation," followed by successful clairvoyance.—John S. Gibson.

OPENSHAW. Mechanics' Institute, Pottery Lane, May 25, morning: A very pleasant circle was held. At 6-30, our Service of Song proved a genuine success. Being Whit-Sunday, we felt somewhat dubious as to whether we should have a fair audience, but the number present exceeded our most sanguine expectations. Most of those who had heard "Rest at Last" before, came again, and many fresh faces were visible. Our choir rendered the hymns and solos in a manner which only those who love the cause they are assisting can do, and vied with each other in their efforts to make the large gathering feel the force and beauty of the songs and hymns. Admirably trained by Mr. Dugdale, senr., and aided by an efficient instrumentalist in Mr. Jos. Hilton, the choir were eminently successful in doing so, and many were the expressions of pleasure, coupled with wishes that before long we might attempt another of these beautiful services. At the conclusion, a child was named by the controls of the writer. Mr. Boys, who presided, opened the service with a beautiful, harmonising invocation, and we should much like to see our friend allow his inspirers more opportunity of expressing themselves through his lips, believing, as we honestly do, that he and his hearers would equally benefit thereby.—H. B. B.

PARKGATE.—May 18, Mr. Samuel Featherstone's guides asked for subjects, of which two were given, namely "The Ten Commandments," and "Immortality," and dealt with in a very good and practicable manner.—J. C.

PENDLETON.—May 18: Mr. Swindlehurst gave an interesting address on "Believe not every Spirit, but Prove the Spirits." Evening:

Our friend highly delighted his audience by his powerful address on "Woman, her Place and Power." He gave her her place in regard to morally refining and purifying the social atmosphere. He would place her on the judicial bench and in the senate chamber, and allow her to be empanelled on a jury and try her own sex. He would also make her a factory inspector over her own sex. The intense love of woman—a love a man never feels in his matter-of-fact reasoning way—should wield the baton of the nation over the mighty discordant voices of sin, shame, misery, and wrong dealings, until she had turned the same into a mighty anthem of rejoicing at the equality of woman. May 25th: Mr. Tetlow gave an interesting discourse on "The Law and Use of Psychometry," in a pleasing manner. Evening: Three good subjects, chosen by the audience, were lucidly explained. Great satisfaction was expressed by the audience. The psychometrical delineations were especially good, and received with great satisfaction. Our conduction of the Lyceum, and about eighty scholars walked in procession through the streets in the afternoon. This being the first attempt, we hope it will not be the last. On returning to the hall, they sang two hymns in first-class style.—J. G.

RAWTENSTALL.—Two good audiences listened to Mr. Rostron, of Manchester. Afternoon: subject, "Steering the Bark," concluding with clairvoyance. Evening was taken up with the important question, "Did Christ Die and Rise Again?" The speaker hit rather hard, so much so, that some felt the effects of the blows.

SALFORD.—May 18: Mr. Ormerod lectured on spiritualism, reviewing the orthodox religion in relation to spiritualism, forcibly deprecating the attitude of the clergy towards mediums, &c. May 25: Mrs. Stansfield's afternoon subject was "Life beyond the Tomb"—an exhortation to all to improve themselves here and benefit themselves hereafter. Evening subject, "The Religions of the Nineteenth Century," showing that people were held in thralldom by priests and ministers, asking all to think for themselves, and take that which is just to God and themselves, closing with good clairvoyance. Mr. Joseph Moorey gave very good psychometry.—D. J. C.

SHIPLEY. Liberal Club.—May 25: Mr. Woodcock's guides gave good addresses. Afternoon, "Light;" Evening, "The Signs of the Times." Much appreciated by fair audiences. Each service closing with successful clairvoyance.—Cor.

SOUTH SHIELDS. 19, Cambridge Street.—May 14: The guides of Mrs. Young gave a short address and clairvoyant delineations. 16: Usual developing circle. 18: The guides of Mr. McKellar gave an interesting address on "The Phenomena of Modern Spiritualism and their bearing on the Doctrine of a Future Life." 21: The guides of Mrs. Young gave clairvoyant descriptions to all present, in which she gave some striking proofs of spirit identity. 23: Usual developing circle. We were agreeably surprised by the presence of a lady medium from Lancaster, whose guides gave some instructive advice. We shall be glad to entertain any stranger mediums who may be passing through our district. 25: Sunday. The guides of Mr. W. Westgarth dealt with the subject, "Spiritualism and Christianity, which is best and most Divine?" Proving that spiritualism is of Divine origin.—D. P.

SUNDERLAND.—May 18th: Mr. Moorhouse gave a short address, after which Mr. Kempster delivered a very interesting lecture "Shall we know each other there?" which was greatly appreciated.—G. W.

TYNE DOCK.—May 18, morning: Mr. Wilkinson spoke on "The Spirit World, its Location," which aroused a good many speculative ideas from the members. A very interesting service. Evening, Mr. Corry on "Matter, Mind, and Spirit." He gave us Socrates and Plato's thoughts on matter, Herbert Spencer on mind, and then briefly glanced at the powers and possibilities of the spirit, and showed how materialists fail in explaining the phenomena of life. Wednesday, May 21st, our annual meeting was held, when the balance-sheet was read, showing an income of £35, and expenditure £31 15s, leaving a balance of £3 5s, which is more than satisfactory considering the extra expense caused by opening new premises. After electing officers for the incoming year, the meeting concluded with a hearty vote of thanks to the retiring officers. Morning, May 25th, Mr. Graham spoke on "How to develop spiritual gifts." A good discussion ensued. Evening, the inauguration of new officers. Our new president, Mr. Graham, took his place, and, with several others, addressed the meeting which was enlivened with music and singing.—Robert Grice, Southey Street, Westoe, South Shields, Cor.

WIBSEY.—May 18: Mr. Raisbeck's guides spoke on "Where are the Dead? and who are the Angels?" and at night explained "Psychometry, normal and spiritual." Clairvoyant descriptions and psychometry very satisfactory. May 25: Mrs. Ellis's control spoke on "Show me thy Faith and I will show thee my Works." Evening subject: "The Frailty of Nature." Well and satisfactorily treated. Good clairvoyance.

WISBECH.—Mr. J. Veitch paid us a visit, and delivered powerful and masterly discourses on "The Principles of Spiritualism" and "Spiritualism a Religion," and gave great satisfaction. Good audiences. Miss Bella Yeeles and Mrs. Upcroft Hill kindly rendered a solo and duet. Wm. Upcroft Hill, secretary. Change of address: 11, Charles Street.

RECEIVED TOO LATE.—Huddersfield, John Street, Lyceum; Oldham, Duckworth's Rooms; Liverpool. Next week.

THE CHILDREN'S PROGRESSIVE LYCEUM.

CLEOKHEATON.—May 18: Time taken up with rehearsal. Scholars, 29; officers, 4. May 25, Whit-Sunday: Invocation by Mr. Blackburn. Time devoted to practising hymns for the treat to Huddersfield, hoping to have a splendid and enjoyable day. Prayer by Mr. Stead. Scholars, 27; officers, 5; visitor, 1.

HECKMONDWIKE. Thomas Street.—Hymn and prayer. Usual programme. Marching and calisthenics, led by Miss H. Hoyle, fairly gone through. Attendance 28, and 2 visitors. Our motto is "Onward." The following were elected for the next three months: Conductor: G. H. Glegg, vice A. Gomersall; guardian, F. O. Ewart; leaders, Miss H. Ewart, Miss Pinder, Miss G. Ewart, and Miss E. Halmshaw; librarian, Miss H. Hoyle; treasurer, B. Firth; secretary, F. Hanson, Brighton Street, Heckmondwike.

LONDON. Marylebone. 24, Harcourt Street, W.—May 18: Messrs. White, Collings, Davies, and Miss Smythe jointly conducted. Marching and calisthenics led by C. White. Recitations by Harry, Bertie, and

Maud Towns, Lizzie Mason, Miss Smythe, and Mr. F. Wilson. 25 present. May 25: Messrs. White, Colliugs, and Miss Smythe jointly conducted. Marching and calisthenics by conductor. Mr. Everitt addressed the children, giving an object lesson from flowers, introducing Geranium (red) as love, Forget-me-not (blue) as wisdom, Carnation (yellow) as power. A splendid session.—C. W.

OLDHAM. Spiritual Temple.—May 18: Conductor, Mr. N. Spencer. A large attendance and very orderly throughout the whole session. We were favoured with string music. Mr. Davenport was successful in teaching us several new tunes. May 25: Mr. Spencer, conductor; assisted by Mr. C. Garforth. There were seventy-four present. Mr. Emmott gave a short address. Recitations by Miss Gould, and Masters E. Foster and Berry. Mr. Davenport was again successful in teaching a very difficult piece of music. The string band helped the singing very much. Mr. Peter Lee, of Rochdale, made a few remarks in the afternoon.—J. S. G.

SALFORD.—May 18, morning: 29 members; 1 visitor. Afternoon: 36 members; 1 visitor. Usual programme in the afternoon. Mr. Ross spoke on prayer, explaining its importance and necessity. Conducted by Mr. Josh. Moorey.—M. J. B.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance very fair. Usual chain recitations. The guides of Mr. J. Griffiths gave a short and instructive address, urging every one to pay attention to their work in the Sunday school, and also to obey their fathers and mothers. A very interesting session. May 25: A fair attendance, two visitors. Musical readings and chain recitations in usual good style. Marching and calisthenics ably conducted by Mr. Geo. Bowen. A very interesting session. Benediction by the conductor.—F. P.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JUNE.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR (Town Street): 8, Mrs. Stansfield; 15, Mr. Newton; 29, Mr. Armitage.
 BATLEY (Wellington Street): 8, Mrs. Crossley; 15, Mr. Wright; 22, Mrs. Connell; 29, Mrs. Wade.
 BEESTON (Conservative Club): 8, Mrs. Hoyle; 15, Mrs. Dickenson (Anniversary); 29, Mrs. Clough.
 BINGLEY (Wellington Street): 8, Mrs. Berry; 15, Mr. H. Crossley; 22, Mrs. Jarvis; 29, Mrs. Stansfield.
 BRADFORD (Little Horton Lane, Spicer Street): 8, Mrs. Connell; 10, Miss Patefield; 15, Miss Pickles; 22, Mrs. Berry; 29, Mrs. Whiteley and Mrs. Jackson (Flower Service).
 BRADFORD (Otley Road): 8, Mr. Armitage; 15, Mrs. Craven; 22, Mrs. Hoyle.
 BRADFORD (St. James's): 8, Mrs. Bentley; 15, Mr. C. J. Hunt; 22, Mr. Bloomfield; 29, Mr. H. Crossley.
 CLECKHEATON (Oddfellows' Hall): 8, Mr. Parker; 15, Mrs. Midgley; 29, Mrs. J. S. Marshall.
 HALIFAX (Winding Road): 8 and 9, Mr. Rowling; 15 and 16, Mrs. Crossley; 22 and 23, Mr. Swindlehurst; 29, Mrs. Britten (Anniversary).
 LEEDS (Institute, 23, Cookridge Street): 8, Mrs. Jarvis; 29, Mrs. Mercer.
 MORLEY (Church Street): 8, Mr. Hopwood; 15, Mrs. Hoyle; 29, Mrs. Dickenson.
 PARKGATE (Bear Tree Road): 15, Mr. Fillingham; 29, Mr. Armitage.

BACUP: 8, Mr. Tetlow; 15, Mr. W. Johnson; 22, Mrs. Wallis; 29, Mrs. Green.—G. E. Howorth, sec., 190, Rochdale Road.
 BELPER: 8, Local; 15, Mr. J. Hopcroft; 22, Miss E. Wheeldon; 29, Mr. W. V. Wyldes.
 BLACKBURN: 8, Mrs. Wade; 15, Mr. J. Pemberton; 22, Miss Walker; 29, Mr. G. Smith.
 BRADFORD (Bentley's Yard, Bankfoot): 8, Mr. J. W. Thresh; 15, Mr. Hespley; 22, Mr. and Mrs. A. Marshall; 29, Mrs. Window.
 BRADFORD (Milton Rooms, Westgate): 8, Mr. Schutt; 15, Mr. Swindlehurst; 22, Mr. Wallis; 29, Open.
 BRADFORD (Norton Gate): 8, Mrs. Marshall; 15, Mr. Woodcock; 22, Mr. Thresh and Mrs. Kipling; 29, Mrs. Bentley.
 BRADFORD (Walton Street): 8, Miss Patefield; 15, Mrs. Riley; 22, Anniversary, Mr. T. H. Hunt; 29, Mrs. Summerscale.—Mr. A. Oddie, sec., 13, Walton Street, Hall Lane, Bradford.
 BRADFORD (Harker Street, Bowling): 8, Mrs. Russell; 15, Mr. Thresh; 22, Mr. Whitehead; 29, Mrs. Bennison.
 BURNLEY (Hammerton Street): 8 and 15, Open; 22, Mr. D. Milner; 29, Mrs. Wallis.
 CHURWELL: 8, Mr. Boocock; 15, Mr. Dewhurst; 22 and 29, Open.
 COLNE: 8, Mrs. Stair; 15, Open; 22, Mr. Hepworth; 29, Mrs. Connell.
 ECCLESHILL: 8, Miss E. Walton; 15 and 22, Open; 29, Mr. Wright.
 HALIFAX (Winding Road): June 29th, at 2-30 and 6 p.m., anniversary services in the Mechanics' Hall, Mrs. Britten. All are cordially invited.
 HUDDERSFIELD (Norman Road): 8, Mr. Asa Smith; 15, Mrs. Mercer; 22, Mrs. Stansfield; 29, Mrs. Ingham.
 IDLE: 8, Mrs. Beardshall; 15, Open; 22, Mrs. S. A. Taylor; 29, Mrs. Jarvis.
 KEIGHLEY (Assembly Rooms): 8, Miss Walton; 15, Mrs. Wallis; 22, Mr. Rowling; 29, Miss Patefield.
 KILGHEY (East Parade): 8, Messrs. Lewis and Capstick; 15, Messrs. Foulds and Co.; 22, Mrs. Ellis; 29, Mrs. Dickenson.
 LEEDS (Psychological Hall, Grove House Lane): 1, Mrs. Wilkinson—on Monday, June 2, lecture, "Is Marriage a Failure?" 8, Mr. Hepworth; 15, Service of Song, "Marching Onward"; 22, Mrs. Beardshall; 29, Mr. Parker.
 LIVERPOOL (Daulby Hall): 8, Mr. Swindlehurst; 15, Mr. J. J. Morse; 22, Mr. J. S. Schutt; 29, Mrs. Groom.
 LONDON (Marylebone, 24, Harcourt St., W.): 1, Mrs. Treadwell (trance); 8, Mr. G. Chainey, "Interpretation"; 11 (Wednesday, at 8, Mr. Veitch, "Psychometry," with experiments; 15, Miss Todd, "Man as a Spirit."

LONDON (Peckham, Winchester Hall, 33, High Street): 8, Rev. C. W. Allen; 15, Mr. J. A. Butcher; 22, Mrs. Treadwell; 29, Mr. Everitt. J. Veitch, sec., 19, The Crescent, Southampton Street, S.E.

MANCHESTER (Tipping Street): 8, Local; 15, Mr. Armitage; 22, Mr. B. Plant; 29, Mr. J. B. Tetlow.

NELSON: 8, Mr. W. H. Wheeler; 15, Mrs. J. M. Smith; 22, Mrs. Wade; 29, Mr. R. Bailey.

NEWCASTLE: 8 and 9, Mrs. Hardinge Britten; 15, Ladies' Sunday; 22, Negotiations pending; 29 and 30, Mr. J. J. Morse.

NORTH SHIELDS (Camden Street): 1, Mr. J. J. Morse; 8, Mr. J. Clare; 15, Mrs. Davison; 22, Mr. Henderson; 29, Mr. Forrester.

OLDHAM (Spiritual Temple): 8, Mrs. Gregg; 15, Mrs. E. H. Britten; 22, Mr. Fillingham; 29, Mr. E. W. Wallis.

PENDLETON: 8, Miss Walker; 15, Mr. Tetlow; 22, Mrs. Smith; 29, Mr. Hepworth.

RAWTENSTALL: 8, Mrs. Johnson; 15, Mrs. Best; 22, Mr. Walsh; 29, Mr. Swindlehurst.

BRADFORD. Bentley's Yard, Bankfoot.—Anniversary Sermons, Sunday, June 8th. Mrs. Russell, of Bradford, at 10-30; Mr. J. W. Thresh, of Bradford, and a friend at 2-30 and 6 p.m., prompt. Monday, the 9th, there will be a miscellaneous entertainment at 7 p.m. A refreshment stall will be provided. Our friends at Bankfoot will try to make all visitors welcome.—G. G.

BRADFORD. Walton Street, Sunday, June 22.—Ninth anniversary. Mr. T. H. Hunt will occupy the platform, and there will be special hymns and anthems sung by a special choir, provided by Mr. E. Illingworth, of Bradford. All are heartily welcome.

DARWEN.—June 1st, anniversary speaker, Mrs. J. M. Smith.

CHANGE OF ADDRESS.—Mr. and Mrs. W. Stansfield now reside at 20, Wilfred Street, Ripon Street, Bradford.

HECKMONDWICK. Cemetery Road. United Society of Spiritualists. We open our new rooms in Blanket Hall Street, on Saturday, June 7th, with a public tea. The entertainment to be given by Mr. Hepworth, of Leeds (in character). Tea at 6 o'clock, entertainment 7-30. Tickets for tea and entertainment, 6d. Entertainment only, 3d. On Sunday, 8th, anniversary services, when the teachers, scholars, and friends will sing the anniversary hymns. The services to be conducted by Mr. Campion, of Leeds, at 10-30, 2-30, and 6-30. Tea provided for strangers.

SPECIAL NOTICE.—Mrs. Goldsborough takes a well-earned rest at the seaside from May 26th to June 9th inclusive.

Mr. CHARLES WILKINSON, magnetic healer, of Leeds, and Mrs. Wilkinson, platform speaker and clairvoyant, open for engagements to speak for societies on Sundays. 11, St. Peter's Court, St. Peter's St., Leeds.

LONDON. Peckham, Chepstow Hall, 1, High Street.—June 1st, Mr. W. McKenzie, "Spiritualism," 11-15. Lyceum, 3-0. Rev. Maurice Davies, M. A., "The New Pentecost," 6-30. Excursion to Cheam, June 16th.

LONDON. Peckham, Winchester Hall, 33, High Street.—June 1: 11 a.m., "Spiritualism and the Confessional," by Mr. J. Veitch. 7 p.m., Rev. F. Rowland Young, D.D., "Is a man's character formed by him or for him?"

LONDON. Peckham, Winchester Hall, 33, High Street.—Tea meeting, Monday, June 9, at 6 p.m. Tickets 6d., number limited. Monday, August 4, Bank Holiday, we intend having our annual outing to a place in Kent, and would be glad to communicate with London societies to make it a united success.—J. Veitch, sec.

LONDON. Stratford: Workman's Hall, West Ham Lane.—June 9, tea at 5 p.m. prompt, and musical entertainment at 7. Tickets for tea and entertainment 9d., entertainment alone 3d.

LONDON.—June 1st, and during the week, Mr. Victor Wyldes.

MIDDLESBROUGH. Spiritual Hall.—All members are urgently reminded that a members' meeting will be held on Wednesday, June 4, at 8 p.m. Please be punctual. Mr. J. J. Morse, on Sunday, June 22, at 10-15 and 6-30; also on Monday, June 23, at 7-30. All are requested to take a special interest in these services.

NEWCASTLE.—June 1: Alderman Barkas. Jubilee lecture on "Spiritualism, Mesmerism, and Hypnotism—a fifty years' record." Young thinkers specially invited. Mrs. Hardinge Britten, 8th and 9th.

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, Back Market, Newcastle-on-Tyne.

NORTHAMPTON.—Mr. U. W. Goddard will address an open air meeting in the Market Place on June 1st, at 11-0 a.m., also in the Society's hall at 2-30 and 6-30.

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, 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 collections.

ROTHERHAM. Temperance Hall.—June 1st, special lectures by Mr. E. W. Wallis, at 2-30 and 6-30. Tea provided at 6d. Monday, June 2nd, Mr. Wallis will speak at 7-30 in the Market Hall, Mexborough.

SLAITHWAITE Spiritualist Lyceum third anniversary, Sunday, June 1, in the Co-operative Hall, Carr Lane. 10-30, open session. Mr. W. H. Wheeler will speak at 2-30 on "Lyceums and Sunday Schools;" 6-30, "An Evening with the Spirits." Collections in aid of the funds. Friends are cordially invited. Tea provided at a small charge. Mr. E. W. Wallis in the same hall, Sunday, June 8, at 2-30 and 6.

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

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

A GOOD PROOF OF SPIRIT PRESENCE.—INFORMATION GIVEN PREVIOUSLY UNKNOWN TO THE MEDIUM AND SITTERS AND AFTERWARDS VERIFIED.—“On Wednesday, April 9th, I attended a séance, at which only five persons were present, including the medium, Miss Marsh. Soon after our séance opened, the medium, not under control, said she saw the name of David Isaacs, the owner of which had not passed away many hours. All the sitters failed to recognize this name as belonging to any of their friends or acquaintances. Directly afterwards the medium went under control, and the controlling spirit said the name belonged to a man who was between forty and fifty years of age, and who had something to do with teaching children. We were also told to make inquiries, this I determined to do, and as the name was a Jewish one I visited two Jewish schools, and was told that David Isaacs, head master of Cowper Street Schools, died on Tuesday, April 8th, twenty-four hours prior to the séance at which we received the information. The death is also mentioned in the *Jewish World* of April 11th. I have ventured to call the attention of your readers to this, as it is a case quite unexplainable by any hypothesis other than the spiritualistic one; it also disposes of Mrs. Besant's statement, that no communications are received except such as exist in the minds of the sitters—the sitters in this case being not only ignorant of Mr. Isaacs' death, but also of his very existence.—C. C.” [Our correspondent furnishes his name and address as a guarantee of good faith.]

THEODORE PARKER ON SPIRITUALISM.—Theodore Parker, one of the brightest souls and greatest reformers the world ever produced, admitted the worth of spiritualism as an agent in emancipating the human mind. Frothingham, in his life of this grand character, says: “He blamed the scientific men, Agassiz among them, for their unfair methods of investigating the phenomena; rebuked the prigs who turned up their noses at the idea of investigating the subject at all; and admitted that spiritualism knocks the nonsense of popular theology to pieces, and leads cold, hard materialistic men to a recognition of what is really spiritual in their nature.”

PASSED TO THE HIGHER LIFE.—I grieve to hear that death has claimed another of our best men, Major Bradish. I remember, with pleasure, those Sunday services held in Kingston Barracks until the Major was compelled to discontinue them by his superiors. He was a genuine-hearted man, and will be much missed. He had a powerful healing gift; has been known to heal a sick soldier while crossing the barrack yard on his way to the doctor.—W. W. [We, too, remember Major Bradish with gratitude. For many months we attended his circles, where much of the work of our development was accomplished. His genial magnetism and hearty sympathy were the great service in those days. We hope to meet him by-and-bye.—E. W. W.]

GONE HOME.—Another good man has gone from us to his home above, Mr. Parkes, the first and best spirit-photographer that has appeared in London. For a long time he took spirit-photos at his own expense, and got insulted for his pains. I assisted him many times, and printed hundreds of pictures from his negatives for distribution. May we do our duty and be worthy to join the good people gone before us.—W. W.

THE NATIONAL CONFERENCE.—Copy of Resolution, passed Tuesday, May 13th, 1890: “That we heartily approve the holding of a National Conference of Spiritualists on as early a date as convenient, as we believe that it will tend to bring us closer together in the bonds of unity, and, we hope, a wider spread of the principles of Spiritualism will be the result; and we, the Committee of the Leicester Spiritualists' Society, promise to do all in our power to promote the prosperity of our noble cause.—J. Potter, secretary.”

PRESENTATION to Mrs. Yeeles of a handsome silver tea and coffee service, at 15, Southampton Row, London, in recognition of her free and able services during her repeated visits to the metropolis. An interesting evening was passed. [We have not room for the lengthy report, cut from a contemporary, which has been forwarded to us.]

PASSED TO THE HIGHER LIFE.—On May 2nd, Lizzie Blanche, the dearly beloved and only child of Christiana and the late Benjamin Hill, aged 13 years, of 82, Nottingham Street, Sheffield, and was interred on the 6th, at Burngreave Cemetery. I can testify, though so young, she was a thorough and earnest spiritualist. She has manifested her presence many times since passing on.—W. E. I.

BURNLEY, NORTH STREET.—We desire to publicly tender our thanks to the committee of the Hammerton Street Society, for the loan of utensils at the tea meeting; also their rooms with gas free, if such had been necessary, but our rooms were just sufficient to accommodate all that came, but certainly filled to their utmost capacity. Such exhibitions of charity and goodwill must earn a spirit of gratitude among all spiritualists. Truly has the time arrived when determined efforts should be made to carry the revelations of the spirit to man into every nook and corner of our country.

THE NEW HALL AT WALSALL.—Permit me to thank you for your notice of our Hall, now in course of erection. The work is being pushed on rapidly: we have got the roof on, and the upper room is nearly plastered, and has a very nice appearance. We are not only moving towards the completion of the works, but also towards the completion of our payments. We shall have the finest building in England owned by the spiritualists, and, by the aid of all good and sympathising friends, we hope to not only be successful in the building undertaking, but also in the demands which must certainly come afterwards. Many of our friends are working hard and making great sacrifices, especially the ladies, who are preparing for our bazaar in the fall of this year. May God bless their efforts! Among them are

Messrs. Venables, Flint, Barr, Perchess, Selby, Bennett, Roberts, Groom and others, any of whom would be pleased to receive goods or money on behalf of the building fund or bazaar. We have, as a society, done a noble part in raising so much ourselves, considering that so many of our members are comparatively poor—even the widows have given their mite. The old saying is, God helps those who help themselves, and we now appeal with confidence to our noble cause to help us, and if every society in England would only raise twenty shillings it would do wonders for us. In addition to money already acknowledged, please add the following: C. Chaptman, Esq., of Liverpool, a quantity of gas fittings; “Peeping Tom,” per Mr. Barr, £1; a Foleshill friend, 10s.; Mrs. Barr's Foleshill séance, 8s.; Mrs. Barr's railway fare, 4s. 6d.—Yours, JOHN TIBBITTS, Aston Villa, Wednesbury Road, Walsall.

SPIRIT RAPPINGS were first made public in London by the Cock Lane ghost in Clerkenwell, January, 1762. The sceptics said the medium made the rappings by her knee and toe joints. When the rappings were heard at Hydesville the mob re-echoed the old stupid cry, “toe-joints.” Joanna Southcote died 1814, leaving many mediums among her followers. Mr. Marshall was one of her disciples. Mary Ann, his wife, was born in 1800, and as soon as she began to speak she astonished and bewildered her parents by the statements and predictions she often made. She told me that the spirit-power came upon her in great force; Whit-Sunday, 1827, thus commenced her public mediumship, continuing with her until she died, February 12th, 1875, ending her remarkable mediumship of 48 years of private and public labour in the cause of spiritualism.—W. WALLACE, pioneer medium.

MR. STIRZAKER's note respectfully declined. We want live matter, not decayed old ghost stories already retailed at every Christmas fire-side, and now re-hashed by a Christian minister for the sake of being turned into ridicule.

OUR CORRESPONDENTS are kindly requested to write plainly with ink, and to send stamps when they require their MSS returned.

WILL Mr. J. SCOTT, of Old Shildon, forward us his full address?

TO CORRESPONDENTS (B. Downsborough, Halifax).—Your plan of speakers for June was duly received, but we were unable to publish any monthly plans in our last issue. Had you made a separate announcement of your anniversary services it would have gone in, but being sent as part of the usual monthly list, it shared the fate of all the rest. In the hurry of making up, we cannot undertake to divide or re-write announcements from other matter. Many correspondents give us much trouble by mixing things up in their letters, instead of using separate slips of paper for different items.

NEW MEETING PLACE IN LONDON.—Mrs. Jones, of 181, Stamford Cottages, The Crescent, Stamford Hill, will be glad to receive visitors on Monday evenings, at eight o'clock.

HOW THE SPIRIT WORLD INSTRUCTS HUMANITY THROUGH VISIONS.—I was present on the occasion of one New Year's Eve Watch Night, at Leeds. Late in the night, whilst addressing the watchers, the following vision was presented to me. I saw my old friend, Charles Dickens, holding up a movable panoramic picture of one of the principal figures in his Christmas stories, i.e. “Marley's Ghost.” The miser, as in the tale, “The Ghost,” appeared, dragging behind him a long, long chain, which seemed to bind him from his waist to an indefinite length in the distance. Dickens, assuming the position of a showman to the scene to be represented, said to the seers, “I am about to give you a new version of ‘Marley's Ghost.’ Behold Marley in the spirit world!” Those acquainted with Dickens's stories will remember that the chain which bound the hapless ghost of Marley was all composed of links, each of which was a little CASH BOX. The visionary ghost now presented drew in that chain, and seizing the last of the little cash boxes threw it at the head of a miserably ragged street Arab boy, when lo! as it reached him, it turned into a loaf of bread. Taking the next cash box link, the ghost threw it up through a garret window, where a family of miseries sat on the ground hungry and naked, and fireless. Instantly it turned into a warm, blazing fire, and more loaves. Next he threw a little cash box down into a ghastly cellar, where an old man lay on straw, dying of hunger. This time it turned into a tidy, well-spread dining-table. A fourth and fifth cashbox was hurled into the fetid gatherings of tenement houses, and instantly turned into the figures of Sisters of Mercy loaded with food and clothes. Now the cashboxes flew faster and faster in every direction, turning into warm clothes, good food, and decent shelter. They fell around the hungry, naked, and houseless, and ever turned into the precise things that were most urgently wanted.

The two hundredth cashbox was launched into the midst of a group of little dirty slum-lane children, playing with mud in the gutter, and at once turned into daisies and buttercups. I wish you had heard the shouts of glee and delight with which these small “miseries” gathered up, kissed, and almost worshipped those flowers!

And now the last cashbox was reached. “The ghost,” all unconscious of himself, or what changes had been effected in his own appearance, took the box in his hand and was eagerly looking about to see at what most wretched and needy creature he could launch it, when lo! the box, as if endowed with life, sprang from his hand, settled like a bird upon his own head, and turned into a glorious, radiant crown of immortal amaranth! The lustre of these radiant blossoms transfigured the ghost's face, which shone like the noonday sun—transfigured the coarse garments, which turned to a lustrous dazzling whiteness, too bright for mortal eyes to look upon; transfigured the human form, which turned into an aerial creature like one made of sunbeams, and floated away, away, until it became lost to sight in the heaven of ministering angels. . . . From that memorable watch-night, now some years ago, until the present day I have never dared to let the sun go down over my mortal day without throwing away—at least one, if not more—little cashboxes to some creature more poor and miserable than myself.

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THE AGNOSTIC JOURNAL, Nov. 9th, has the following kindly notice: "We recommend the pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it. Mr. Wallis is the colleague of Emma Hardinge Britten of *The Two Worlds*, and an adept in the spiritualistic controversy."

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