

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MARCH 29, 1891.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. W. Galley.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. Armitage.
Batley.—Wellington St., 2-20 and 6: Mrs. Taylor.
Beeston.—Temperance Hall, 2-30 and 6: Mr. Bloomfield.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; 10-30 and 6-30.
Bingley.—Wellington St., 2-30, 6: Mrs. G. Marshall.
Birkenhead.—84, Argyle St., 6-30: Miss Jones. Thursday, 8, Mesmeric.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—48, Hume St., 6-30: Mr. Tibbitts.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2 and 6: Mr. Hills.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Yarwood.
Bolton.—Bridgeman St. Baths, 6-30: Mr. Rooke.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30.
Bradford.—Walton Street, Hall Lane, 2-30 6: Mrs. Ingham.
Otley Road, at 2-30 and 6: Mr. Parker.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Berry.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Britten.
St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Whiteoak.
448, Manchester Rd., 2-30 and 6: Mr. Todd and Mrs. Webster.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Galley and Mrs. Grant. Wed., 7-30.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Place. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Connell.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. Grimshaw.
North St., Lyceum at 10; 2-30 and 6: Mr. J. B. Tetlow.
Bread St., Lyceum, at 10; 2-30, 6: Mrs. Marsden. Mon., 7-30.
102, Padiham Rd., at 2-30 and 6-30. Tuesday and Thursday, Developing, at 7-30.
Burslem.—Newcastle St., Lyceum, at 10-30; 2-30 and 6-30: Mr. J. C. Macdonald.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, at 10-30, 1-30; 2-30, 6: Mr. and Mrs. Hargreaves.
Cleckheaton.—Walker St., Lyceum, at 9-45; 2-30, 6-30: Mr. Boocock.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cowms.—Spiritual Rooms, at 2-30 and 6: Mrs. Jarvis.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. B. Plant.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Road, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Local Medium.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Beardshall. Monday, 7-30.
Hanley.—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. W. Stansfield. Thursday, at 7-30.
Blanket Hall Street, Lyceum at 10; at 2-30 and 6: Mrs. Mercer. Mon., 7-30. Tues., Wednesday, & Thursday, Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Postlethwaite.
Disoussion Hall, Adelaide St., at 2-45 and 6: Miss Cotterill.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. J. M. Smith.
Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Crossley.
Hull.—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Miss Walton.
Keighley.—Lyceum, East Parade, 2-30 and 6.
Assembly Room, Brunswick St., 2-30 and 6: Mr. J. J. Morse.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. Jones.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Hodgson.
Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mr. Swindlehurst.
Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30.
152, High Cross St., at 11 a.m.
Leigh.—King Street, at 2-30 and 6: Mrs. A. J. Stansfield.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mr. E. W. Wallis.
London.—Camberwell Rd., 102. At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley Street, Beckton Road, at 7: Mr. Walker. Tuesday, at 7-30, Public Séance.
Olapham Junction.—16, Queen's Parade, at 3-30 and 7.
Forest Hill.—23, Devonshire Road, at 7. Thursday, at 8, Séance.
Islington.—Wellington Hall, Upper Street, at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.
King's Cross.—182, Caledonian Rd., at 10-45, Discussion; at 6-45, Mr. D. Wyndoe. Wednesday, at 8-30, Mutual Improvement.
Saturday, at 9, Public Séance.
Lewisham.—193, Hithergreen Lane. Séances every Friday, 8.

Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., at 11, Mr. J. H. Bowen, Trance and Clairvoyant; at 3, Lyceum; 7, Members' Quarterly Meeting. Tuesday, at 8, Captain Wilson, "New System of Thought." Thurs, 7-45, Mrs. Treadwell. Saturday, 7-45, Mrs. Hawkins.
Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High St., 11-15 and 6-30, Spiritual Work; at 3, Lyceum.
Peckham.—Winchester Hall, 33, High St., at 11-15 and 7. Monday, at 8-15, Open Discussion.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; at 7. Tues. & Sats., at 8, Séance, Mrs. Mason. Thurs., at 8, Developing Circle.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Strand.—1, Catherine St., Mr. Joseph Hagon's Séances, at 11 & 7.
Stratford.—Workman's Hall, West Ham Lane, E., at 7.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland Street, Lyceum, 10-30; 2-30, 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. Ormerod.
Collyhurst Road, at 2-30 and 6-30: Mrs. Horrocks.
Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30.
10, Petworth Street, Cheetham, Friday, at 8-15.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, at 2-30, 10-45, 2, and 6-30: Mr. J. G. Grey, and on Monday.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., Lyceum, at 10 and 1-45; at 2-30 and 6, Mr. J. Kitson.
Nelson.—Sager St., 2-30, 6-30: Mr. Neil.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Mr. J. A. Stephenson.
North Shields.—6, Camden St., Lyceum, at 2-30; at 11 and 6-15: Mr. G. W. Gardiner.
41, Borough Road, at 6-30: Mr. J. Rutherford.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.
Masonic Lecture Hall, at 10-45 and 6-30.
Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Hepworth.
Hall, Bartlam Place, Horsedage St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. W. H. Wheeler. Monday, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Miss Pimblott.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Wallis.
Radcliffe.—3, Caledonia Street, at 2-30 and 6-30.
Rawtenstall.—10-30, Lyceum; 2-30, 6.
Rochdale.—Regent Hall, 2-30 and 6: Mr. W. Johnson. Wednesday, 7-30, Public Circles.
Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.
Penn Street, at 2-30 and 6: Mr. Shaw. Wed., at 7-30.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wed., 7-45.
Sheffield.—Oocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mr. Lund.
Skelmanthorpe.—Board School, 2-30 and 6.
Slatthwaite.—Laith Lane, at 2-30 and 6: Mrs. Craven.
South Shields.—99, John Clay St., at 11 and 6: Mr. O. Sims.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Wright.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High Street, W., at 10-30, Committee: at 2-30, Lyceum; at 6-30: Mr. Lashbrooke, "The Empire of the Soul."
Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Kempster.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, at 11, Lyceum; at 6: Mr. Gardiner, "The Four Georges."
Walsall.—Central Hall, Lyceum, at 10; 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. Newell.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Wainwright.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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The Two Worlds.

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THE ROSTRUM.

THE LATE CHARLES BRADLAUGH AS ONE OF THE WORLD'S UNCROWNED KINGS.

Lecture delivered (by special desire) by EMMA HARDINGE BRITTEN, at Manchester Co-operative Assembly Room, and Daulby Hall, Liverpool. Reported by "Con Amore."

[NOTE BY EDITOR "TWO WORLDS."—The following report was taken by a gentleman, who, it seems, acted at the desire of some friends who knew his ability as a phonographer, and wished to have these addresses reported. They have not been altered in transcription, and are therefore presented now with all the crude modes of expression that belong to improvised rather than to studied language. As such they require some consideration from the reader, and an understanding of the difference between prepared and *improvised* addresses. Of his own work as a reporter, the gentleman says: "In reporting Mrs. Britten's Bradlaugh lectures at Manchester and Liverpool, I found—not altogether to my surprise, but something to my confusion—that though the ideas were the same, the language of the speaker and her treatment of the subject was so different in the two places, that I have had to use my best judgment in making the two fit in. Having done the aforesaid best, I have gone 'to the length of my tether,' and have no further apologies to make, except to express my regret that I was not an immortal, instead of a mere mortal reporter on such interesting occasions. "CON AMORE."]

To very large, crowded, and highly appreciative audiences Mrs. Britten spoke as follows:

If I have not at an earlier date rendered my tribute of appreciation to the memory of one of humanity's best friends, the late Charles Bradlaugh—the people's champion, and the standard bearer of nearly every reform that the age demands—it was because I did not care to take advantage of the enthusiasm of the time awakened by his all too early departure from the scene of his earthly labours, but preferred to wait until the quickly throbbing pulses of public feeling should have subsided into the calm deliberative attitude of judgment, when the records of a memorable life might be studied in the light of truth, reason, and justice.

The great reformer's career, which I propose in this address to comment upon—necessarily most briefly—represents to my mind just that illustrious class of the world's workers who emphatically merit the title of Humanity's "UNCROWNED KINGS."

I have not much sympathy with kings in general, and save and excepting the present young Kaizer of Germany, I do not know what special use is to be made of such functionaries beyond that which is commonly assigned to the figure-heads of ships. Whether jewelled crowns, sceptres, and palatial splendours, exercise a stultifying effect on character or no, I am not prepared to say, but this I do know, that it is far otherwise with those **KINGS OF MEN** who never wear crowns, whose empires are in the hearts of their fellow creatures, and whose sceptres are only lifted to defend the right, or amend those conditions of wrong and suffering that afflict so many of the race and crowd them down into vice and misery. Of this latter class of kings I know of no example, whether in ancient or modern times, more memorable than the man whom we have this night met to honour.

Before speaking specially, however, to the subject of our address it may be well to define the peculiar qualities which assign the crowns of human love and gratitude to the kings

of men. To do this effectively let us take one bold sweep of observation, and compare the vestiges of the first human inhabitants of this planet with those that now move and have their being upon its surface. Taking, at a rough calculation, those remains of man which science traces back to at least a hundred thousand years ago, we have a cranial development of a race, actually inferior to the well-trained, active imitative creatures of the simia tribe, whose tricks and clever performances are the delight of our children in this age. These remains show a troglodyte man instinctively seeking the shelter of caves and woods as his only idea of a habitation, and feeding either on the roots, fruits, and berries of uncultivated nature, or sharing with the beasts of the field the quivering flesh of the small prey his savage hands can capture. Passing over every intermediate stage of growth and progressive ascent compare that indubitable state of the primitive man, as revealed in those landmarks of science which no bigot can stamp out, and no man-made scriptures can efface, with the masterful race of this century, and what stupendous changes do we discover! We have a being who can command even the elements to serve him. He makes the sun paint his own portrait, reveal the mystery of his own photosphere and structure, give vivid representations of the infinitely great in countless firmaments of the universe, and descend to execute the infinitely little in giving the photographs of the tiniest insects. The man of the nineteenth century makes the lightnings his postboy, bids it outstrip time and space and it obeys. He breaks into the mausoleums of ancient forests, drags out the dry bones, converts them into gas, and makes them turn night into day. In every direction the man of the nineteenth century is master of the situation. In a word then, compare the unclothed savage issuing from his rocky cavern or bent bough hut with the builder, weaver, spinner, navigator, cultivator, astronomer, geologist, controller of every element in this nineteenth century, and then ask by what means, through what agency, and under what tuition have these stupendous rings in the ladder of ceaseless progress been constructed? Whilst we are compelled to answer, it is man himself that has been the architect, let it be understood that it is not the rank and file of the race upon whom the burden of design has fallen. They are only the obedient employes of the world's uncrowned kings. Ever remembering that in the mind and inspiration of God, the spirit is the source, and, through the ministry of His guardian angels, the means of inspiration, all the paths of ever-ascending progress have in the last analysis been marked out by the world's uncrowned kings. It is they that have been the discoverers, the planters, builders, metallurgists, navigators, explorers, the inventors of the telescope, labour-saving machinery, the founders of arts and sciences. It is they that were the thinkers like Pythagoras, Socrates, Plato, Cicero, Aristotle, and Euclid; they who discovered the macrocosm of the universe in the microcosm man. It was such as Bacon, Bruno, Copernicus, Galileo, Columbus, and a thousand other known and unknown masters of creation's mysteries. But above and beyond even our modern Franklin, Gall, Spurzheim, Watt, Fulton, Lyell, Murchison, Stephenson, or their glorious compeers, stands the lonely Gutenberg, the giant of the middle ages, whose discovery or utilization of the printing press and movable types has revolutionized the world, made the history of all ages, peoples, and time—past, present, and to come—into a single life; made of every nation a brotherhood, who shake hands from pole to pole across the morning's penny paper, and keep the records of time, space, eternity, and the universe, on the shelves of an ordinary library. . . . In all this splendid march of the race, in which every foot

keeps time to the command of its uncrowned king leaders, however, let us observe that the ages of man's advancement are distinctly susceptible of being resolved into four periods.

The first is the age of mere instinctive savagism, of which the types still remain in the bushmen of Central Africa and the Digger Indians of the north. The second is the age of force, exhibited in conquest, war, spoliation, and territorial divisions, mapping out nations and kingdoms, their crowned kings chosen, as old Jewish records state of Saul, King of Israel, *because "he was head and shoulders taller than the rest of the people."* The third age was specially marked by that ecclesiasticism which, commencing with the purest and most practical of doctrines, that of the gentle Jesus, ends with the most unjust and immoral forms of belief as promulgated to-day in the creed of St. Athanasius, the Thirty-nine Articles, and the "vicarious atonement." The fourth, last, and now the most prevalent development of human powers and possibilities, is the age of arts and sciences, a phase which still rules the world of popular thought, and divides its empire over the modern mind with stereotyped idolatrous ecclesiasticism.

To those who most earnestly study the signs of the times, it must be apparent that there is still a mighty void left for a further unfoldment of the human mind and character, and that is in a fifth age, the dawn of which is but as yet foreshadowed. That is, the age of JUSTICE—justice not to the few, but to ALL—justice in the equal distribution of lands, homes, means to sustain life, promote happiness, and deal out through the hands of men God's bounties and blessings to every creature that lives. We may call this the age of reform. I pronounce it to be the age of justice, and it was to the untiring effort to inaugurate this age, to reform all that militates against it, and procure justice and the full rights of humanity for the humblest as well as the loftiest of men, that Charles Bradlaugh devoted the all too brief span of his useful life and ceaseless energies, from his boyhood of twelve years up to the day when, worn out and wearied with life's mighty warfare, his fifty-seven years of mortal career closed in death, and "the soldier tired" put off his armour, to assume the crown of immortal glory that Heaven alone could confer upon him.

The speaker here reiterated the various items of Bradlaugh's history, now rendered so familiar to the world by abundant press notices, dwelling especially on each point, by showing it to be one steady advance from the "errand boy" to the highest court of legislature in the kingdom—every step of the way being beaten down by his own untiring feet; every round in that wonderful ladder of distinction being carved out by his own powers of mind; every stroke of his mighty sword being invariably aimed at popular opinion, always in the opposition and never in his favour, and achieving even in his last days a victory such as never man won before him. "Considered even in its external features," the speaker continued, "what a career was left on record by this self-made man, this uncrowned king, leading up the world to the inaugural perceptions of rebuke to every sham of priest-craft, king-craft, and legislative-craft, and laying the sure foundations for the reign of justice and the rights of humanity! Without again pausing to review his work in detail, let us take even the following cursory notes of biography, furnished us by one of the thousand and one journalistic notices given to that wonderful life. It reads thus:

"Born in the East End of London, September 28, 1833. He was educated at elementary schools in Bethnal Green and Hackney Road; and afterwards became successively errand boy, coal dealer, Sunday school teacher, and a free-thought lecturer. In December, 1850, he enlisted in the 7th Dragoon Guards, and served for some time in Ireland. He became orderly-room clerk, got his discharge, and in 1853 returned to London, becoming clerk to a Mr. Rogers, a solicitor. Having become confirmed in his Secularist views, he began to write and lecture regularly, adopting the pseudonym of "Iconoclast." He lectured at the Hall of Science, City Road, London, wrote abundantly, and in a few years was well known throughout the country for his discussions with clergy and others on public platforms, his press organ being his own paper, "The National Reformer." In 1868 he began his efforts to enter Parliament, and after three times contesting Northampton in vain was returned for that borough in 1880, his colleague being Mr. Labouchere. He also took a considerable part, during the winter of 1870, in getting up expressions of sympathy for France, and he travelled in Spain and America, lecturing in several cities, and being well received. Since his entering Parliament, his name has been chiefly heard in connection with the long, arduous, and unfortunate struggle with regard to his right to take, or dispense with, the oath of allegiance. It is impossible here to find room for all the details of this most painful controversy; how the committee appointed to examine whether he had the right to affirm pronounced, by one vote, in the negative; how he was refused permission to take the oath; how he persisted, was forcibly removed

from the House, and committed to the custody of the Sergeant-at-Arms; how he was sued for a penalty for sitting and voting, being unqualified; how he in return sued Mr. Newdegate for "maintenance," and got a decision against him; how he thrice resigned his seat in order to appeal to his constituency against the House, and was thrice, after fierce contests, re-elected; how the Affirmation Bill was brought in, and, in spite of one of Mr. Gladstone's finest speeches, was lost by a majority of three; and how finally, after the Parliament of 1880-85 was dead, Mr. Bradlaugh (who had again been elected by Northampton) was allowed to take his seat."

We may look in vain to discover at what single point of this wonderful career we should find special room for special praise or blame. For myself the most remarkable of all Charles Bradlaugh's deeply engraved life-marks is the change which—as a mere youth—converted the Sunday school teacher into the most pitiless "Iconoclast" that theology in the nineteenth century has ever had to face and failed to answer. To estimate this change fully it must be remembered that—like everything he did, his Sunday school teaching was a great success—admired and applauded alike for his zeal and impressive powers, honour, fame, distinction, respectability and public favour all combined to lure him on in his theological pursuits, whilst the entire reverse, even to loss of good name, means to live, friends, or aught that the world holds dear, were all nobly endured for the sake of what in his very soul he believed to be truth and conscience.

To my mind—always recognizing God at the helm of every life, whether of a sparrow or of a man—firm in the faith that "there is a divinity that shapes our end, rough hew it how we may," I can trace the hand of a viewless, and to him unknown, Providence, leading him in such paths as enabled him to know the people, see how they toiled, struggled, and suffered, and thus become prepared to know how to plead and work for the people, and how to preach against the monstrous inequalities between the wealth of the few and the grinding poverty of the many. Even whilst he was fighting, with an amount of concentrated energy and nervous force enough to break down any physique, and wreck both body and mind of any but such a colossus of both as Charles Bradlaugh, he was still pursuing his educational processes; studying the men, the laws, and the ways of that legislative body amongst whom he spent his time without being one of them; in short, "building wiser than he knew," until the hour of victory came, after which—virtually—his work on earth was ended. The shades of his brief day of life closed around him thick and fast, he fell in his tracks, and so—he died! It is needless for me to recite aught more of the burning words he wrote and spoke. Both have contributed to shake the world, and both have ever been in the interests of truth and justice. His works and legislative acts being now history, we need not dwell upon them. Two or three closing points alone must be touched upon. It is sometimes asked, "What was the *moral* character of this great public man?" The mere fact that he *was* a public man, and every act of his life was made the subject of scrutiny by legions of enemies, is our only answer. If *they* could find no blot or stain wherewith to besmirch his great name, let the rest of the world keep silent. There is nothing to tell.

Another oft-ventured remark is this: "Bradlaugh was nothing more or less than an 'Iconoclast.' He broke down, but could not build up. He destroyed the shams of theology, but left nothing in its place. Since spiritualists claim such world-wide acceptance for their facts, why could they not convince Bradlaugh, and thus enable him to become a reconstructor as well as a destroyer!"

Remarks such as these recall a certain spirit circle which I once attended, when a celebrated and most reliable medium being present, the questions asked of the communicating spirit were as follows:—

Question: Is Theodore Parker a spiritualist?

Answer: No.

Q. As he is acknowledged to be the greatest light, if not the founder and head of modern theology, why cannot the spirits bring sufficient power to bear upon him as to convince him of the truth of spiritualism?

A. Because the spirits do not desire him to become a spiritualist.

Q. Indeed! that is strange, if spiritualism is true as we all believe, why should not Theodore Parker partake of its exalting and consoling truths?

A. Because he has other work to do. He ploughs, harrows, roots up the weeds and errors of theology, and it is only when the ground is thus cleared that spiritualists can erect the temple of the new, the true, and the beautiful.

All the sects unite in their dread and hatred of spiritualism because its *facts* are invincible. Were Dr. Parker to become a spiritualist, he would share in the odium attaching to that terrible name, add little or nothing to the cause, but lose with the Pharaaical world all the influence he now possesses. He is doing a far greater work for spiritualism in the line of effort he is now pursuing.

Let these remarks be applied to Charles Bradlaugh, and his position in reference to spiritualism, and the spirit world—of whom he has through life been the faithful though unconscious messenger of good—will be fully understood.

There is but one more question that has been pressed upon me many times, and it is this: What is the present condition of Charles Bradlaugh as a spirit, and what his present views and employments?

In this instance, as in every other where the hearts and minds of the people follow the arisen souls of those in whom they take the deepest interest, we should decline to make any statements that could not be confirmed by indubitable and well proven tests. To give evidence of this kind the querists must resort to the spirit circle, and seek the agency of a truthful and reliable test medium. But that which I *can* answer without hesitancy or faltering is to be found in the vast consensus of spirit communications that have flooded the earth during the past forty years, and under the most crucial test conditions given the general principles of life and condition that prevail in the land of the Hereafter. In the first place, be it remembered, states and conditions do not depend on what the arisen spirit has *believed*, but wholly on the good or evil deeds he has performed. Erroneous beliefs are easily corrected by actual experiences—evil deeds must be atoned for. Evil natures may require ages of time to exalt into good. But when good deeds, good words, and brave actions are impelled by noble thoughts and noble purposes, “of such is the kingdom of heaven,” and there the uncrowned kings of earth become the crowned angels of divine ministry to those they have left behind. Once more apply these glorious revelations to the earnest, faithful, industrious boy who carved out every step of his onward way by fidelity to duty, truth, and high resolve; to the popular Sunday school teacher who sacrificed every worldly hope and advantage for conscience sake; to the tireless reformer who spent nearly half a century of his good life pleading for the rights of those who could not plead for themselves; to the warrior who fought against power, place, prestige, and autocracy—fought until he conquered, and died on the very edge of the field of victory, worn out in the strife, but still as much the self-made victor as he was the self-made man. Think of all this, and compare such a life with the spiritual revealments concerning that after life which is only the continuance and result of this, and you may all judge for yourselves—and that without any spirit raps or signals to telegraph the tidings—that Charles Bradlaugh has been received with hallelujahs of triumph and rejoicing by the great reformers, martyrs, and heroes of earth, now its ministering angels, and heard the voice of the Father of Spirits and Judge of the earth crying, “Well done, good and faithful servant, enter thou into the joy of thy lord.”

I cannot close my imperfect tribute to one so eminently worthy without attempting to clothe my own halting speech in the grander and more impressive language of our inspired poetess, Lizzie Doten, who admirably answers the last of the queries I have referred to in these noble words:—

WHERE have the world's great heroes gone,
The champions of the Right,
Who, with their armour girded on,
Have passed beyond our sight?

Are they where palms immortal wave,
And laurels crown the brow?
Or was the victory thine, O Grave?
Where are they? Answer thou.

Where are they? Death, thou mighty one,
To some far land unknown—
Beyond the stars, beyond the sun,
Have their bright spirits flown?

Their hearts were strong through Truth and Right,
Life's stormy tide to stem.
O Death! thou conqueror of Might!
What need hadst thou of them?

O Grave! O Death! thou canst not keep
The spark of life divine;
They have no need of rest or sleep;
Nay, Death, they are not thine.

Where are they? O Creative Soul!
To whom no name is given,
Whose presence fills the boundless whole,
Whose love alone is heaven,

Through all the long eternal hours
What toils do they pursue?
Are their great souls still linked with ours,
To aid us and to do?

Lo! how the viewless air around,
With quick'ning life is stirred,
And from the silences profound,
Leaps forth the answering word.

We live!—not in some distant sphere
Our mission to fulfil;
But joined with faithful spirits here
We love and labour still.

No laurel wreath, no waving palm,
No royal robes are ours—
But evermore serene and calm,
We use our noblest pow'rs.

Then bravely bear, and know that ne'er
God's angels leave you ever;
Great earnest souls your labours share,
Our love forsakes you never!

SYBILLA;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER IX.

I MUST not omit to notice that my travelling companion to the town of B—— was a frequent visitor behind the scenes of the theatre. He was always addressed as Mr. Reinhold, though I had understood from Mr. Masters that he was a Count of the German empire. I supposed he was wealthy, for he seemed to command the respect of those who only bow before wealth or power. His manner was uniformly reserved, but very observing. He often conversed with me, and seemed desirous of learning my history, but as I was very sensitive on this point, and from the first met his effort with a decided rebuff, he never renewed the attempt. I believe he had a considerable interest in the lease of the theatre, and on this hypothesis only could I account for his presence behind the scenes, since light and darkness could not be further removed from each other than were this quiet, gentlemanly, but somewhat fastidious person, and the coarse manager. He rarely spoke to any of the performers but me; and in the remarks which passed between us, I found his highly cultivated taste so far in advance of our caricature of a classic drama, that I felt sure he could have had but little sympathy with any of my surroundings or companions. Sometimes I heard their envious sneer, commenting bitterly on the sweet flowers and expensive fruits which Mr. Reinhold brought me—the only present which he ever offered me. Sometimes I would hear myself accused of being “so sly,” and aiming at “nothing less than catching the proprietor, the cunning, brazen thing!”

Without paying the least heed to any of these remarks, I yet felt a certain trust and security in the occasional companionship of Mr. Reinhold. He never conversed with me that I was not improved by his remarks; he never spoke that word that called the blush to my cheek, and I never felt that harm could come to me whilst he was by. It was, then, with a sudden chill of fear, and almost anguish, that I one night heard him say:

“Goodbye, Miss Morand; I am about to go to the Continent, and may not return for some months. I understand you are engaged for next season”—(a fact I did not know, and must have been indebted for to his influence)—“so we shall meet again. Goodbye, Sybilla.”

Oh, the agony of those unlooked-for, tender words. And ere my full heart could find utterance in a parting response he was gone.

Six weeks later the B—— theatre was a mass of burning ruins. My scanty wardrobe, my stock-in-trade, my all, was amongst the wreck. All the members of the company were drafted off to other towns, and amongst them I made my way, almost penniless, to a place—remote from the scene of my former engagement, though I was once more in a great city. Unfortunately for me, the company to which I now found myself attached was a very indifferent one, and the theatre very unsuccessful. My wardrobe destroyed, I had to live in the most penurious way to scrape enough out of my scanty salary to purchase articles of dress; and even at this rate I was often obliged to sell the little necessities I had

collected for mere bread. I was constantly sent away from our weekly treasury with half, a third, and sometimes no salary at all. My rent, and alas! my appetite with it, went on, whether the means were found to supply it or not; and, at last, as I could not scrape up the means to fee an agent, nor remove to a more promising position, I determined to apply to some of the embroidery stores and tender my services to carry home and execute work.

I found little difficulty in obtaining such work, but the pay was miserable, and I had to risk its loss and possible soil, by executing it in the green-room, dressing-room, or behind the scenes. Long, fagging rehearsals, too, and incessant study, left me but little time for work, and I could hardly afford the candle to work by late at night, and yet I was often hungry—always in fear of my fierce-looking landlady on rent day, and again and again I have looked wistfully at the street beggars, who, with no appearance to keep up, could herd together in kind companionship, and live, somehow, without the incessant toil which I had to undergo.

It may be questioned: Did I never look equally doubtfully at the *street walkers*, and question—ay, question? I DID. I questioned whether the meal, which I had spent two days of bitter, uncertain labour to procure, might not have been purchased over and over again by one hour's blandishments; and yet, though often very hungry, *I did not fall*. There was a *presence* ever by my side, which, like the pillars of fire and cloud, seemed to marshal me on the steep and thorny road to heaven.

One night, I was returning from the theatre between twelve and one o'clock. The snow lay thick on the ground, and the weather was piercingly cold. I carried a huge bundle of *royal robes*, in which I had been attired that night, and which I was taking home to renovate and retrim into the guise of a peasant for the following night's performance. My heart was heavy and so was my bundle, but there was a heavier weight yet upon my entire spirit, that seemed to drag down every limb, and make it questionable whether the mere fact of prolonging my miserable life by the purchase of a little sordid food was worth such toil, such effort, as was rewarded by such wholly insufficient sustenance.

How quiet the river looked; how cold and dreamlike the eternal stillness of those far off stars—homes of peace, perhaps. Oh would to God I were there, I thought; hungry, cold, tired, and alone. Oh, if I had courage to make but one plunge! A few brief moments of agony, and all would be over, and then would arise the question, why was there none to care for me, none to help or counsel, why? Who did I belong to? I, the waif, cast upon a shrinking world which demands of man's base passions some order at least to prevent such hapless creatures as myself being cast loose on a society fettered together by ties of kindred that will reject the living proof of man's sensuality and woman's frailty.

"Shall I not quit this heavy burden I bear," I murmured. "Oh, mother, will it be very wrong, when thou, my only friend, hast left me, if I follow thee?"

Placing my bundle on the ground, I stood for a moment to contemplate the frozen scene. As I raised my eyes from the ground they rested on the form of a woman, whose steps I had not heard in the snow, and who, up to that moment, I had not perceived. But, oh heaven, what a reflection did I see in her of my own fatal purpose! She actually stood on the low wall that fenced in the bridge, and was preparing, with extended arms, to rush into the mystery of eternity. At first, I was impressed with the idea that this appearance was only my own "wraith" or a spectral self, conjured up in warning against my contemplated act of folly. The next moment, however, by an impulse I could not resist, I dashed forward and dragged at the garments of the suicide, in time only to save her from the flood beneath by a heavy fall in the snow at my feet.

"What would you do?" I cried. "Rush into a world unprepared to receive you? Your peace is not yet made. Oh wait—wait till your work is done, and the good Father in his own time, will take you home. You will repent it miserably if you hurry away too soon, or leave the worst of human evils to rush to those you know not of."

I spoke to her and myself together, but, oh! what were my sensations when the form at my feet, up springing from the ground and screaming out, "Sybilla, have I found thee again?" I felt myself clasped in the arms of poor, thin, hungry, once beautiful Flora Masters.

(To be continued.)

SPIRITUALISM IN EXETER.

OUR readers will doubtless be no less amused than, perhaps, a trifle *indignant* at the following report of the lecture delivered *wholly gratuitously* to an Exeter audience by H. Junor-Browne, Esq., an Australian gentleman of wealth, learning, letters, and a distinguished writer on spiritualistic subjects. Mr. Browne is now travelling for recreation through his native country, but in matters spiritual has yet to learn, it seems, the truth of the old adage—"The brain of any country is in the north, the heels in the south." The report is taken from the *Devon Evening Post*, of the 6th inst.

SPIRITUALISM IN EXETER.—A LIVELY DISCUSSION.

A lecture upon the doctrines of spiritualism was given last evening at the Zoar Chapel, Longbrook Street, by Mr. H. Junor-Browne, of Australia. Rev. C. Ware presided. In consequence of a debate between the lecturer and Mr. Hope Hume being expected, the chapel was crowded, many persons being unable to gain admission. Before proceeding with the lecture, Mr. Browne said that it had got abroad in Exeter that there was to be a public debate that evening. It was, however, simply to be a lecture upon the doctrines of spiritualism. He certainly did state on Sunday evening that he was prepared to discuss the relative merits of popular faith with the scientific teachings of modern spiritualism with any member of a church, from a bishop downwards, but he would no more hold a discussion in a chapel like that than the orthodox party would in the cathedral. If a suitable hall was forthcoming he would still adhere to the challenge. He had no pecuniary object to gain by these lectures, and he had travelled through the world with the finger of scorn pointed at him in his endeavour to go against popular opinion, but if nobody tried to stop the stream of current opinion there would be no progress in true religion. It was erroneously supposed by the generality of people that all who denounced the popular faith were Atheists. He (the lecturer) was not an Atheist in any sense of the word. Thomas Carlyle declared that "there were thirty millions of people in England, mostly fools," and he (the speaker) quite agreed with him if Carlyle referred to their religious beliefs, because the generality of people professed to believe that which would not stand.

A RATIONAL ANALYSIS.

For instance, they professed to believe that "God is good," and also that "He cursed with an eternal curse;" that "He was merciful," and yet had prepared a place of eternal torment, and so on. The lecturer then briefly compared the doctrines of spiritualism with the popular faith. The orthodox faith taught that death was brought into the world through sin; while science, on the other hand, proved that death was the natural sequence of physical birth long before man existed on this planet. Death was also popularly held to be a consummation dreaded by all, but as a fact death was a beneficent change, and should be looked forward to. According to the popular faith Jesus was represented sitting on a white throne, while scientific research taught that a humbler spirit never entered the spiritual world than the worthy Judean Reformer. Referring to the impossibility of God and Christ being one, the lecturer quoted the following:

Talk of essence and substance, and I know not what.
Either God made Christ, or else he did not.
If he did, Christ's a creature, that's plain to the view;
If not, He's a God, and then we have two.

Continuing, the speaker said the popular faith taught that the life to come was an indolent one, either of eternal anthem singing, or of everlasting brimstone roasting—(loud laughter and hisses)—whereas through spiritualism they learnt that the future was to be a life of activity. In conclusion, the lecturer said the popular faith was a snare and a delusion; it was impious, because it represented God as being jealous, revengeful, and unjust. It was also immoral, because it taught that men could go on sinning with impunity until the eleventh hour. There was no wonder that with all the old cathedrals, churches, and chapels, large prisons existed in their midst. Many people believed that

THE TEACHINGS OF THE BIBLE

were the teachings of Jesus, but they were no more so in many respects than Mohammedanism was Christianity. Referring to death in a family, the lecturer said he had received numerous letters of sympathy when he had lost some of his own children, but he did not in any way grieve, because he could communicate with them; in fact, he had seen and

talked with them. (Laughter and hisses.)—Questions were then invited, and Mr. Hope Hume put several to the lecturer. Mr. Hope Hume: Do you believe in the prophecies of the coming of the Lord Jesus Christ as stated in Isaiah for instance?—The Lecturer: I have examined them, and not one of them apply to Christ any more than they apply to Napoleon. An unsatisfactory reply as to how it was spirits of the departed came back clothed was received with much derision.—A voice: Has any one power to call spirits from the deep?—The Lecturer: You can call them, but they will not come. (Loud laughter.)—Mr. Hope Hume: Do you believe that the Lord said He would rise again from the dead in three days?—Mr. Brown: No, sir.—Mr. Hume: Then you do not believe what Christ said Himself? (Loud laughter.) Mr. Hume was about to ask another question when the lecturer stopped him with the words, "You have had your share," which was followed by loud cries of "No, no." (Laughter and applause.)—A voice from the back of the room here called out, "What spirits do you like, sir," which was received with loud laughter.—In reply, the Lecturer said he didn't know if the question was put in fun or not, but he preferred Scotch to Irish, and good spirits to bad. (Loud laughter.)—Numerous other questions followed, and upon the lecturer again refusing to reply to Mr. Hume, the audience began to sing the Doxology, which terminated the meeting. Before the chapel could be cleared some animated discussions took place between the members of the chapel and the anti-spiritualists.

That the community at Exeter is stirred to the very roots may be gathered from the numerous letters of comment which appear in the various local papers, none of which seem to be written in the kindly spirit which Mr. Browne should command wherever he appears. As we have no adequate space to give for all these dreary lucubrations, the nature of the attack may be surmised from Mr. Browne's reply to one, which we herewith append. In the *Devon Express*, of the 9th inst., he writes as follows:—

SPIRITUALISM—THE CHALLENGE.

To the Editor of the "*Devon Evening Express*."

Sir,—Allow me, through your columns, to inform your Plymouth correspondent, Mr. E. P. Luke, that, as mentioned in my lecture on Thursday last, I am open to discuss the relative merits of the doctrines of the popular faith and the teachings of modern spiritualism with an accredited member of any of the various churches, provided those interested in the subject take a suitable hall for the purpose while I remain in Exeter. In order to keep out the noisy rabble it will be necessary to make a charge for admission, the proceeds to be handed over to one of the city charities, to be named by the gentleman appointed as chairman of the meeting.

As to Mr. Hope Hume's terrible denunciation of me in his letter, which appears in your issue of this evening, those of your readers who were not present at my lecture, and who are foolish enough to swallow Mr. Hume's misrepresentation of what I said on Thursday evening, must form a very poor opinion of me. For instance, Mr. Hume asserts that I spoke of the Agony of Gethsemane as *a perspiration in a garden*, placing the last five words in inverted commas, so as to lead your readers to suppose that these very words were uttered by me. The fact is, I never even heard of such an expression until I read it in Mr. Hume's letter in your paper. What I did say, was that it signified little whether Christ Jesus was crucified, or was first stoned to death (which was the Jewish way of killing any who offended them) and afterwards was hung on a tree, as we are led to believe in Acts v., 30, where it is stated: "Whom ye slew and hanged on a tree."

Let me assure Mr. Hume that I have no desire to interfere with the faith or belief of those who are satisfied therewith. It is only those who desire "more light" and who are anxious to advance in spiritual knowledge I wish to address, not for any personal ends, but from a sense of duty which impels me, wherever I travel, to submit for the consideration of thoughtful minds the higher law of truth and right.

Let me also assure Mr. Hume that I not only believe that in the latter times some shall depart from the faith, but that during the last eighteen hundred years millions have departed from the simple faith of love to God and love to man as taught by Jesus, from their having given heed to seducing spirits and doctrines of devils in the flesh, who, while professing to be the followers of Jesus and to teach the same as he taught, have acted in the very opposite way to him, and have so adulterated his simple religion with senseless creeds, inexpli-

cable dogmas, and pagan forms and ceremonies that they have caused the teachings of Jesus to become almost of non-effect. The immoralities and rascalities with which society from its top to its bottom is saturated, notwithstanding its outward appearance of decorum, testify to the truth of this. The fact is, spurious Christianity has been tried for eighteen hundred years, with but very indifferent results; the religion of Jesus remains yet to be tried. . . .

Speaking from personal experience, I can truly say that the knowledge obtained by me through the investigation of spiritualism has given me that peace which passeth all understanding in the darkest hours of my life, which the popular faith failed to supply under less trying circumstances. This knowledge supports and comforts in the hour of death in a manner that no religion founded on mere belief can ever supply, as thousands can testify. This glorious knowledge bridges the tomb and brings heaven to earth by uniting us while here with the dear ones gone before. The spirit who denounced this blessed communion as sinful must have been an evil spirit of the darkest hue. Possibly he was one of those lying spirits which the Jewish deity is said to have put in the mouths of Ahab's four hundred prophets.

Apologising for the length of this letter, I am, sir, yours, &c.,

H. JUNOR-BROWNE.

Exeter, March 7, 1891.

BENEDICAM DOMINO.

THANK God for Life! Life is not sweet always,
Hands may be heavy laden, heart care full,
Unwelcome nights follow unwelcome days,
And dreams divine end in awakening dull;
Still it is life, and life is cause for praise;
This ache, this restlessness, this quickening string,
Prove me no torpid and inanimate thing.
Prove me of him who is of life the spring;
I am alive—and that is beautiful.

Thank God for Love; though love may hurt and wound,
Though set with sharpest thorns its rose may be;
Roses are not of winter, all attuned
Must be the earth, filled with soft air and free,
And warm, ere dawns the rose upon its tree.
Fresh currents through my frozen pulses run,
My heart has tasted summer, tasted sun;
And I must thank thee, Lord, although not one
Of all the many roses blooms for me.

Thank God for Death! Bright thing with dreary name:
We wrong with mournful flowers her pure, still brow,
We heap her with reproaches and with blame;
Her sweetness and her fitness disallow,
Questioning bitterly on the why and how;
But calmly 'mid our clamour and surmise
She touches each in turn, and each grows wise,
Taught by the light in her mysterious eyes;
I shall be glad, and I am thankful now.

—Susan Coolidge.

THE Rev. Dr. H. A. Monroe, a coloured clergyman of New York, recently visited some of the slums of London. "I did wish a hundred times," he said, "that I could have taken that walk and the one I took the day after through Seven Dials and Whitechapel in company with some of our Southern negro-haters in order that they might be confirmed in their conceited opinion of the superiority of the Anglo-Saxon. The negro slave in his darkest hour had more decency, more regard for religion, more desire to rise into something better, than you can ever instil into the miserable drunken under-strata of this great city. It may be well enough standing in Hyde Park and watching the splendid whirl of fashion and pride around you to talk about the proud position of the British nation, but what of the great majority—the millions that are grovelling in filth, poverty, and drunkenness, like swine?"

WHILE Dr. Dale, of Birmingham, has been rebuking churchgoers for coming late, a preacher at Sault Ste. Marie, in Michigan, has been bringing much more serious charges against members of his congregation. Suddenly stopping in the midst of a sermon the other evening, he exclaimed in tones of anger, "There is flirting, talking, note-writing, gum-chewing, and visiting going on here, and I will stop until you get through." After waiting about fifteen minutes the indignant minister found that they did not "get through," so he left the pulpit and instructed the janitor to turn the congregation out and lock up the church.

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FRIDAY, MARCH 27, 1891.

SPIRITUALISM ON TRIAL FOR LIFE OR DEATH. A NEW MOVE.

BY HUDSON TUTTLE.

AN eight-page pamphlet has been sent out as a "prospectus for the formation of the Psychic Investigation Association, to be composed chiefly of ministers of all denominations, scientific experts, professional men, and disciples of different schools of philosophy, co-operating for the scientific investigation of Modern Spiritualism."

The "Call" is signed by Rev. Minot J. Savage, Rev. Edward A. Horton, Rev. R. Heber Newton, Mary A. Livermore, Rev. Edward Everett Hale, B. O. Flower, and Rev. T. Ernest Allen.

We cannot for one moment believe that B. O. Flower, R. Heber Newton, or Mr. Savage knew the contents of this strange document which bears their signatures. For assumption and self-assertion it has never been equalled.

It begins by saying it has no connection with the Psychic Research Society (of which Mr. Savage is a member), nor with any other in which spiritualism has taken a wide hold:

"Is the movement founded on truth or delusion? Does the world know? And, if it does not know, is it not time for a few truth-loving persons, approaching the subject in a serious frame of mind, to investigate it, guided by purely scientific method? Is it not in the best interests of humanity that this matter should be settled once for all?"

Here it is implied that the manifestations have never been investigated by the "scientific method," or approached "in a serious frame of mind," and that there is great doubt about them. What of the researches of Professors Hare, Crookes, Varley, A. R. Wallace, and a score of other eminent scientists? Is it possible for the proposed Association to find the peers of such, and bring them to the investigation? What is the scientific method so glibly spoken of? Will any of the signers to the "Call" inform us what is the new "scientific method" of observing spiritual facts? Science is classified knowledge, and its first step is the observation of facts. Spiritualists and doubters have been observing for over forty years as closely as gospel ministers can do.

The aim of the "Callers" is not confined to observation. They would bring together "the conditions under which psychic science must exist, as far as they can be known upon the one side, and the scientific method and psychology upon the other. We shall seek to formulate the method of psychic science."

Who are the most desirable members of this society? Spiritualists? Those who have devoted years to observation and investigation? By no means.

First of all, "ministers of all denominations." Why are they so admirably qualified? They answer, "Because of the connection of any truths discovered to theology and general welfare of humanity, and because, occupying the generally acknowledged position of conservators of morals, they are committed not to approve anything immoral, should such be shown to constitute an integral part of spiritualism." It would be impossible to find outside of theological writings as twisted and unique a paragraph as the above. The study of theology has nothing peculiarly qualifying for "scientific research," and so far as ministers being "conservators of public morals," it is exceedingly difficult for them to take care of their own, and statistics prove that the average morality of the clergy is *below* that of the other professions.

Spiritualism is to be investigated on *scientific* grounds; but if "anything immoral" be shown, the clergy will be at hand to condemn it. This is the first time a scientific truth was adjudged by its "morality!" Suppose Darwin had taken a priest into the fields of Nature with him, and every time he made a discovery should have turned to that priest and asked him if it was moral? A truth does not ask to exist at the pleasure of a "minister of the gospel," or of any one. If after investigation of the phenomena there is absolute evidence of their spiritual origin, what will be done if the ministers pronounce the subject immoral? Are they not sure to do so if the tendency is away from their dogmatic views? And is it possible that this should be otherwise?

The second choice of members includes "doctors, lawyers, engineers, and trained specialists in philosophy, logic, psychology, biology, &c."

The third choice is "disciples of dominant schools of philosophy, and others who are advocates of the spiritualistic and every other hypothesis that is held at the present time to be an explanation of the phenomena."

Thus the spiritualists, who are the most interested, are the last and least important members of this society. Why is this? The animus of the whole affair is disclosed by one word in the following sentence: "We wish the phenomena under consideration to run such a *murderous gauntlet* that only those vitalized by truth can emerge at the end of the line." What is a gauntlet? Among the Indians two rows of warriors stood facing each other, armed with deadly clubs, and the criminal was forced to run between the lines. Every one strove to brain him as he passed, and the chances were extremely small that he gained the end. This is the "murderous" ordeal this self-constituted society, in which ministers are to take the leading part, demands of spiritualism!

If it by chance escapes club, sword, whip, or pistol-shot, then the *ministers* may come in and pronounce anathema because it is immoral!

As the identification of a single rap destroys hell, endless punishment, the devil, and the narrow localization of heaven, man's fall and all dependent dogmas, the phenomena may well be pronounced, from a theological standpoint, "demoralizing."

Spiritualism, in the hands of this new Association, is not only to be investigated, but made to run a "murderous gauntlet"! And this at the hands of a set of men who previously knew nothing of the subject, and whose interests are all in its condemnation!

The vital facts of spiritualism have been as well observed as those of geology. The latter conflicts with the teachings of the ministers quite as much; and when the facts are found to conflict with the Bible why not condemn it as immoral?

Nearly all the leading newspapers have taken up the subject, editorially, in a manner that indicates the awakening of a profound public interest. Spiritualism is making such rapid advancement that something must be done, either to stay its tide or absorb it. The latter process has been going on until the churches have lost all hold of their creeds and the ministers of their flocks.

No earnest spiritualist can object to any society or association honestly endeavouring to investigate *for itself*, and sensitives and mediums will be grateful to have the fraudulent sifted from the genuine; yet we cannot understand how any medium, who has self-respect and the dignity of the cause at heart, can submit to the dictation of a self-constituted tribunal.

Spiritualists who expect any great advantage to their cause from any outside influences are doomed to disappointment. Those who count the stars with the telescope do not expect assistance from those who pursue the study of micro-

scopic beings. The mathematician expects nothing from the chemist. The geologist does not appeal for a solution of his problems to the engineer or architect. Spiritualism, after almost a half century of investigation, boasting an array of names surpassed by no other line of research, does not require the assistance of the 80,000 preachers of this country, who have stood arrayed in solid phalanx all these years against it, to inform the world if it be true or false, moral or immoral.

Most assuredly if the clergy and all others who are on the "edge of doubt" would unite for the purpose of honestly investigating the manifestations, and would as honestly admit the conclusions to which they arrive, there would be benefit; but they must not arrogate the right to investigate for others, or imply that their researches will have more weight than those gone before. If *they* have been asleep all these forty years, others have been awake. The world has been going right ahead, and all they propose to do has been done far better, in our opinion, than they can do it.

It must not be forgotten by these *new* psychic investigators that "this question has been settled once for all" many times before. It was "settled" in the very beginning by the "Buffalo doctors" as the snapping of a toe-joint. It was "settled" by Faraday as unconscious muscular action. It was "settled" by Dr. Carpenter as "unconscious cerebration." It has been settled by the ministers every Sunday since its advent as fraud, or the work of "the devil." It has been settled as being electricity, magnetism, hypnotism, and "hallucination"; yet it will not remain "settled." It is invulnerable to such attacks, and the follies of its so-called friends and the assaults of its open enemies only increase its prosperity. We can judge the signers only by their own words. The Rev. Edward A. Horton, in an interview with a reporter of the *Boston Globe*, Feb. 11th, expressed himself so freely as to add somewhat to the explanation of the "murderous gauntlet" of the investigation. He said: "So far as I have information, I should say that the greater part of such phenomena as table-tippings, rappings, materializations, &c., are deceits, illusions, delusions, and frauds. I abhor and am disgusted at this playing on the sacred feelings of individuals who have lost their friends."

This is a sweeping assertion of one who says directly afterward: "I don't know that I ever attended a séance; I am totally ignorant of spiritual manifestations." This is softened by the following: "But what I do think of spiritualism is that there is a great deal in its philosophy, so to speak, which is eminently true." As it is not the "philosophy, so to speak," but the "facts" that the society proposes to investigate, the honeyed words expressed for one are not applicable to the other.

Spiritualists must know, "once and for all," that the true investigation rests with themselves, and that they may look for nothing elsewhere. Knowing this, they should stand under their own banner, which the spirit world has flung to the breeze of heaven, and allow no hand to write another name on its sunny bars.—*Banner of Light*.

TRIAL OF TWO CELEBRATED FRENCH HEALING MEDIUMS.

In *Le Temps* of January 28th, appeared a notice of the trial of M. Peruil and his wife for illegal practice of medicine. For two years they have been caring for the sick and treating such patients as have applied to them with faith by laying on of hands according to Scriptural directions. M. Peruil thus recites the circumstance which led him and his wife to treat the sick by the method mentioned:—

Ten years ago, my wife was very sick. Upon the advice of a friend I put her in the hands of lady Santa, who treated her by the laying on of hands and cured her. Some time afterwards I had hypertrophy of the heart. My wife placed her hand on my heart and I was cured. Three years ago my wife had neuralgic pains in the face. One day when she was holding her head I looked at the top of her head for an instant when all at once she said, "Continue to look at me, it seems to do me good." I continued to do so and her pain disappeared. I was at this time a musician, was second leader under M. Desgranges, and was giving lessons on the violin. I was receiving an income of six or seven thousand francs a year. When I had discovered what I could do without running any risk on the part of the sick I abandoned music to care for the sick through treating them. I have never tried to believe in any supernatural power. I

make no such claim. I limit myself to receive and help the sick who are sent me. I should not have believed that I ought to refuse to treat them when I had so frequently observed the cures of an extraordinary character which I had obtained. I did not have gain for my object. In treating the sick I have always cared equally well those who paid and those who could not do so. Besides I should have been very ill inspired if I had sought any benefit. I was receiving as salary about seven thousand francs in the practice of an art which pleased me. To-day I am not getting the half of it. I have always acted in good faith.

At the bar of the court before which M. and Madame Peruil were arraigned, there was a large number of persons, mostly women, says *Le Temps*, who testified that they had been under the treatment of the persons accused, and had been cured of various diseases. One of them was a lady who stated that she had been cured of St. Vitus' dance, and among the other cases in which, according to the testimony, cures had been effected were one of anemia, one of eczema in the face, which had been given up by the doctors, one of crooked spine after the doctors had abandoned the case, one of rheumatism and pains in the stomach, one of fibrous tumour, from which the patient had suffered since 1871, one of disease of the spinal column, and still another of inflammation of the bowels. *Le Temps* says: "We should never end if we cited all the cases presented. A single witness criticized the method of the Peruils in the practice of the healing art. He denounced the two empirics because they had refused to give 2,000 francs to him as pay for not informing of them to the police for illegal practice of medicine." The tribunal sentenced each to pay a fine of fifteen francs—a mere nominal fine, which would seem to indicate that the judge was probably impressed with the honesty and good faith of the accused and with the usefulness of their work.

THE SPIRITUAL GLEANER.

I have carefully watched the effect of drink upon the wage-earning portion of our fellow citizens, and I unhesitatingly say that alcohol is too strong for Christianity. Until we can get the drink out of the way, our effort to Christianize and uplift the mass of the people will be in a great measure abortive. It is a strong statement to make, but years of temperance work have convinced me that in England, at least, Christianity goes down before alcohol. "Beer and spirits are too strong for the Bible," says a prominent English Sunday school worker. Christianity and a Bible that "beer and alcohol are too strong for" must be very weak, and the must contain very little of the Christ Spirit.—*Carrier Dove*.

Everything that we assimilate as food has different degrees of life, and each thing that we eat or drink stimulates to action the life principle of the faculty with which its life has affinity. The reformation of the diet of the race is an important factor in its regeneration. It is useless to teach men good principles as long as they partake of that which stimulates the evil. The impulses of the sensual man will overcome his better reason as long as he imbibes that which makes most active his lower nature.

Carrier Dove says: A young woman 17 years of age, Teresa Urrea by name, is attracting much attention in the village of Cabor, Sonora, Mexico. After an apparent death which lasted five hours, she was restored to life, and has been effecting numerous and surprising cures, according to reports brought by persons worthy of credence who have lately come from that place. She says that God has made revelations to her, and counsels those who visit her to have charity and love for their neighbours, and not to believe in priests, who make a speculation out of religion. Multitudes of believers from all parts of Sonora are crowding to see this "saint" or extraordinary doctor. Physicians consider her case as one of catalepsy or natural hypnotism.

Dr. Zenker writes from Lichtenstein to *Sphinx* that one Monday, driving out to his country patients about half-past four in the afternoon, he met one of his former patients, Schubert by name, coming out of a side street, and was greeted by him in a singularly mournful way. "On the Wednesday following," he says, "I passed by Schubert's dwelling, where, to my amazement, I heard that he had expired that very morning at half-past two o'clock. 'Impossible,' said I, 'why I met him in the street only

the day before yesterday.' The people looked at one another in astonishment, and declared that I must have been mistaken, for Schubert had been lying perfectly unconscious ever since Sunday, the 13th. I was not mistaken, however, and would pledge my word for the truth of what I have stated."

HOW CHRISTIAN MINISTERS INSTRUCT THE CREATOR OF THE UNIVERSE IN HIS DUTY.

IN RE THE "PALACE OF VARIETIES."

It will be remembered that a few weeks ago a number of respectable persons, including gentlemen of good social standing in the city of Manchester (perhaps both the richest and the poorest centre of civilization in the kingdom), applied to the magistrates for a licence to open a "Palace of Varieties," to be held in a good situation, to have a splendid hall, the entertainment to consist of fine musical and other popular amusements, the whole to be conducted under strict supervision, and include in the management Mr. Ambrose Austin, of St. James's Hall, London—a manager whose good character and ability have secured him the friendship and commendation of the multitudes who for many years past have been in the habit of attending the high-class entertainments at St. James's Hall, London. For no known or conceivable reason, the magistrates, who tolerate in Manchester the horrors of slums, alleys, and places of shame and misery that rival even Whitechapel and Stepney, of London, deemed it to the interest of the moral purity of this city to refuse to grant the said licence.

Within the last two weeks placards have been put out in the *humble* terms of a *petition*, calling together the public, apparently with the purpose of protesting against this magisterial decision.

For fear—we presume—that the Lord and Creator of the Universe should be at any loss as to how to deal with the rival claims of the music-loving occupants of the city churches' poor seats, and the splendid ratepayers' pews of the said churches, the following method of apprising the Creator of *his duty* appears in the *Evening News* of the 21st of March:—

"The Palace of Varieties Licence.—All our Clergymen, Ministers, and friends are requested to offer special Believing Prayer during to-morrow's services that the Magistrates will uphold their recent decision."

We had thought that the special object for which Churchmen received their enormous salaries and exercised their high functions was to interpret as far as they knew (or affected to know) the will of the Almighty to his people, but here is evidently a new departure, and the clergymen of Manchester, at least, are requested to inform the Almighty of the will of the (*pious*) people, and in order that there may be no mistake in the matter, the will of the (*pious*) people is to be communicated to the Almighty in full clerical chorus. One alone it is presumed would not do. The full blast of every united pulpit voice must combine to waken up the Lord in a case so urgent. If the framers of this advertisement had only read their Bibles understandingly, and referred to the case of Elijah and the prophets of Baal, they would have found a good precedent for believing that one alone with GOD ON HIS SIDE was mightier than any opposing hosts. However, we may readily suppose the clerical petitioners against the "Palace of Varieties" do not feel quite assured that they have got an Elijah amongst them, an opinion in which the writer of this article heartily concurs.

Then again, they may have read Ingoldsby's famous legend of "The Jackdaw of Rheims," and remembering how it took a whole convent full of reverend monks to curse one little hapless bird, it may have seemed necessary to have a whole city full of reverend gentlemen to thwart the evil purposes of so powerful a purveyor of popular entertainments as Mr. Ambrose Austin. On which side victory will ultimately it may be difficult to determine. Much of the results may depend upon the loudness of the clerical tones that went up in "anathema maranatha" upon the "Palace of Varieties"; much may depend upon whether *all the people* who heard the aforesaid prayers cried "Amen," or uttered any counter petition.

One thing is certain. As there is no case on record wherein an entire country's prayers (to say nothing of a mere city's full) ever succeeded in changing the weather, giving rain instead of sunshine, or *vice versa*, at the combined request of a nation, the issue is still doubtful, and whether the Lord

of suns, stars, and systems, the presiding spirit of ETERNITY and INFINITY, will heed the prayers of Manchester Puritans or the speculation of the "Palace of Varieties" *entrepreneurs*, is still the unsolved problem of the present age, and will be the scorn and contempt of the ages of the future, when people look back to inquire into the religious faith of the nineteenth century.

LYCEUM JOTTINGS.

THE STORY OF THE WILLOW-PATTERN PLATE; OR, THE ROMANCE OF WILLOW WARE.

On grandmamma's table is waiting for me
A plate with gingerbread piled,
Bread and milk, and berries and cream,
And the mug marked "For a good child."
And I eat my supper and wondered where
That wonderful land may be,
Where the sky is white and the earth is blue,
That on my plate I see.

"Grandma, you know 'most everything—
Tell me the story of it all;
Do the long-tailed birds know how to sing?
Did a princess live in that castle small?
The princess' hair in a fairy tale
Is generally gold, but this is blue.
How does the boat go without any sail?
Tell me the story, grandmamma, do."

So she tells me the legend, centuries old,
Of the mandarin, rich in lands and gold;
Of Li-chi fair and Chang the good,
Who loved each other as lovers should;
How they hid in the gardener's hut awhile,
Then fled away to the Beautiful Isle;
Though the cruel father pursued them there,
And would have killed the hapless pair;
But a kindly Power, by pity stirred,
Changed each into a beautiful bird.

Grandmamma puts her spectacles on,
And shows me on the plate

The mandarin's house, the island home,
The boat, the bridge, the gate.

"Here is the orange tree where they talked—
Here they are running away—
And over all at the top you see
The birds making love away."

And the odd little figures seem to live—
Strange fancies fill my head,
Till grandmamma tells me, much too soon,
It's time to go to bed.

But I dream of a land all blue and white,
I see the lovers take their flight;
Over the arching bridge they go—
One of the lover birds flies below—
From the little house with the turned-up edges
Come tiny lords and ladies and pages;
And the bedpost turns to a willow tree,
And at last I seem myself to be
An azure lassie wandering through
That beautiful queer little land of blue.

FAILURE.

"All honour to him who shall win the prize,
The world has cried for a thousand years,
But to him who tries, who fails and dies,
I give great honour, and glory, and tears."

—Joaquin Miller.

You have failed, you say, in your life.
I tell you that now and for ever,
You stand above all in the strife,
Though the world may acknowledge it never.

They will never know half the cost
That you paid with your heart's best blood;
They who marr'd your life, till you lost
So much that the world counts good.

To know what you might have been,
If they who stood close to your side
Had but bid you go forth and win
All that which is now denied.

Yours is the great true heart,
That speaketh no word of blame,
But endureth on to the end,
With a love that is still the same.

You pray to your God for strength,
He will help you to bear the cross,
Till you win your rest at length,
From all suffering, pain, and loss.

You may never be great in the sight
Of the world;—but before God's throne
You will one day stand crowned in the light
When He calleth together His own.

—E. P., in the "Academy."

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

BATLEY CARR. March 19.—Mr. W. Howell gave us an inspiring treat, dealing with several subjects in his usual clear and expository manner. 22: Mrs. Berry's guides discoursed with much ability on subjects from the audience. Satisfactory clairvoyance.—W. S.

BIRKENHEAD. March 15.—Mr. Heaney spoke ably on the progress of free thought. March 19, Mr. Tolley conducted a mesmeric séance. We feel much indebted to Mr. Tolley and Mr. Seymour, seeing that they have done much to improve the society. March 22, Mr. Robinson spoke on "Was John Wesley a Spiritualist?" giving great satisfaction.

BLACKBURN.—Mr. Wallis spoke well on "Comfort and Charity" to good audiences.

BRADFORD. 448, Manchester Road.—Mr. Bloomfield's guides gave able discourses on "Defence of Spiritualism." Subjects from the audience were efficiently answered. Good clairvoyance.

BURNLEY. North Street.—Mr. Rowling discoursed ably on "Modern and Bible Spiritualism compared." Parallel evidence given. He commented on those who refused the testimony of thousands to spirit return, but did not hesitate to accept the Bible stories of the talking serpent and ass.

BURNLEY. Bread Street.—Mr. Greenall's guides spoke on "Duty" and "Spiritualism, a Bane or a Blessing," which was much appreciated. Eleven delineations given, nine recognized.

FELLING.—Mr. S. Hattle's subject, "Equality," was ably dealt with. He is a young man just come from the church, and will no doubt be a useful worker.

HALIFAX.—Mr. J. B. Tetlow's "Three Aspects of Man" and "Some Social Topics" were dealt with in a remarkable and satisfactory manner. Psychometry good.—B. D.

LEIGH.—Mr. Mayo lectured on "The Struggle of Religious Existence." He referred to the marvellous changes in the mechanical, scientific, artistic, and philosophical worlds. Though the memorable Sermon on the Mount was unapproachable, the same great truths were enunciated by the philosophers, Socrates and Plato, 500 years previously, but they were lost in the middle ages. Luther brought about an awakening. A licentious king was the means of a mighty religious revolution in our own country, though tainted by robbery and confiscation. Spiritualism is applying the principles enunciated by the pioneers of religion. A good audience.

LIVERPOOL. Daulby Hall.—Morning: "The Real Resurrection—How, and When?" Evening: "Our Easter—The position, purpose, and prospects of Modern Spiritualism." An anniversary discourse.

LONDON. Forest Hill, 23, Devonshire Road.—Mrs. Treadwell's guide (Mr. Foreman) gave an address, followed by some very good tests.

LONDON. Marylebone. 24, Harcourt Street.—Mr. W. E. Walker's guides discoursed on "Spiritual Gifts," showing their beneficial value and how best to use them, replying to many questions.—C. W., hon. sec.

MANCHESTER. Psychological Hall.—Mr. Bradshaw lectured on "What Church?" and "Creeds and Dogmas," showing the difficulty of eradicating early impressions, and that belief without action was of no avail. Clairvoyance after each discourse.—J. H. H.

MIDDLESBROUGH.—March 14: 10-45, Mr. Eales's control gave several personal and clairvoyant delineations, fully recognized. Willingness was expressed to conduct a healing circle. 6-30: A very fluent address in best manner; very plain speaking was accompanied by real religious feeling. March 22: A good day with Mr. Campion, including some interesting discussion. A large and enthusiastic audience at night.

NELSON.—Mrs. Stansfield discoursed upon "Men and Angels," and "Poverty, its Cause and Cure." Many strangers were well satisfied. Fourteen delineations; nine recognized.

NORTHAMPTON.—Mr. Clark gave good discourses on "Why do spiritualists differ?" and "Church, Science, and Spirit," and delighted good audiences. Social tea on Easter Monday, which we hope to make a success. Mr. Timson, Sunday's speaker, will stay to the tea.

OLDHAM. Spiritual Temple.—March 22: A Red Letter Day. The services were conducted by the ladies, who have worked hard, and well deserved the reward which has crowned their efforts. The platform was well filled with a choir of ladies whose singing was much admired, especially Mrs. Chadderton, who tastefully sang "Beyond the Veil." Mrs. Gregg gave admirable discourses on "Charity" and "Woman—Her Place and Power," followed by clairvoyance and an impromptu poem. Mrs. Walter Foster presided, and was much congratulated. The collections amounted to £4 13s. 10d., for which the committee are very thankful.—John S. Gibson.

PENDLETON. Hall of Progress.—Mr. Hepworth's guides spoke on "The Home of the Spirit: How attained," and "The Threefold Claim of Spiritualism," both excellent discourses, which touched the hearts of large and sympathetic audiences. Such ministrations must do good. Clairvoyance at the close.

TYNE DOCK.—Wednesday, March 18: The quarterly report showed an income of £11 3s. 1d., the expenditure being £7 10s. 9d., leaving a balance of £3 12s. 4d. The report was adopted as satisfactory. March 22: Morning, Lyceum; evening, Mr. J. Rutherford gave an able address on the "The Scientific Means of Grace."—R. G.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Good attendance morning and afternoon. General improvement in the attendance of members. Quarterly meeting on Sunday afternoon next; usual election of officers. We trust to have a large attendance.—J. M. Richardson, secretary, Manor Place, Dewsbury.

BLACKBURN.—Present, 65 scholars, 9 officers. Marching and calisthenics were led by Mr. G. Howarth in admirable style. The election of officers took place, and all were re-elected.—G. E. H.

BOLTON. Spinners' Hall.—The attendances are still increasing. Usual programme. Marching, calisthenics, recitations, etc., very good. Entertainment a week on Saturday.—H. H.

BURNLEY. North Street.—Lyceum full.

LIVERPOOL.—Attendance, children 41, officers 9, visitors 10. Recitations by Gertrude Lucas, Stanley Chiswell, Ethel Chiswell, and Sarah Ann Forshaw. Marching led by Mr. Stretton. In consequence of one of our leaders, Mr. Rae, retiring, Miss Sandham, from Liberty group, was elected leader for Stream group.—E. J. D.

MANCHESTER.—Conducted by Mr. J. Jones. Attendance not very good; 7 visitors. Recitations by Elizabeth Bradbury and Jane Hyde. Marching and calisthenics were gone through successfully.—A. B.

OLDHAM. Temple.—Conductor, Mr. Spencer. Programme gone through nicely. A word of praise is due to Miss Louisa Calverley, who comes forward almost every Sunday to give recitations, and does her best to make the lyceum successful.—E. W.

PENDLETON.—Morning: Present, 8 officers and 29 scholars. Usual programme. Recitations by Rebecca Poole and Francis Boys. Mr. Crompton conducted the senior and Mr. Wardle the junior classes. Invocation by Mr. Moulding. Afternoon: Present, 16 officers, 36 scholars, and 3 friends. Marching and calisthenics gone through, conducted by Mr. Ellison.—Mr. Crompton, conductor.

SALFORD.—In addition to the usual proceedings, an appropriate address was given by Mr. Clarke, in respect to the passing away of a member of our lyceum, Mary Jane Blake.—A. J. T.

STOCKPORT.—March 22: We were much encouraged by Mr. Jonah Clarke, one of the founders of the Parent Society, who paid us an unexpected visit from Liverpool. He kindly magnetised one of the young people. We trust the good effect produced will be permanent. This was a novelty to some. The Lyceum assisted Mr. Clarke with its sympathy, a good session. We leave Edgeley Station for Alderley at 11-6 a.m., on Good Friday.—T. E.

RECEIVED LATE.

BATLEY. Wellington Street.—Mrs. Russell gave good discourses on "Spiritualism—a destroyer and a builder," and "The signs of the times." Clairvoyance. We hope soon to have her again.—J. W. W.

BISHOP AUCKLAND.—Mr. J. Eales gave an able discourse on "Spiritualism, and different paths in life." All seemed pleased.

BOLTON. Baths.—Evening: A fair audience listened to a rehearsal of song-service, "The Roll Call." Great credit is due to Mr. Knight, the leader, and the choir; the parts harmonized beautifully.—J. T.

BOLTON. Spinners' Hall.—Mrs. Horrocks' controls dealt with "Love and Sympathy," everybody seeming fully satisfied. At night the room was completely packed, many turned away. A number of psychometrical delineations, all recognized. A stranger moved a vote of confidence to Mrs. Horrocks, which was carried.—H. H.

CLECKHEATON.—Mrs. Whiteoak's guides spoke on "Spirit mission, and my mission while here," and "Light after darkness and gain after loss." Interesting discourses. Clairvoyance very successful.—F. T.

COLNE.—Mr. Swindlehurst gave good lectures on "How and Why I became a Spiritualist," Evening, "Woman." Good audiences.—J.W.C.

DARWEN.—Mr. Victor Wyldes spoke on "The Power of Will." Evening, "The River of Death, or the River of Life, which?" Both subjects were ably dealt with, and seemed to give satisfaction. Mr. Wyldes gave some very good and striking proofs of the fact of psychometry, and filled many with amazement. Good audiences.

GLASGOW.—11-30, Mr. D. Anderson gave a paper. Subject, "What is, and what is not, Spiritualism." The teachings of spiritualism should be confined to the immortality of the soul. Phrenology, palmistry and astrology were fads and had no connection with spiritualism. Messrs. Robertson, Harper, Drummond, and Watt took part in the discussion. 6-30, Mr. Robertson lectured on "Edward Irving," doing ample justice to the subject. Lyceum: Mr. Corstorphine gave an interesting lecture on physiology.—T. W.

HEYWOOD. Argyle Buildings.—Mr. Lomax described "How he became a spiritualist" and "Man and his surroundings." Interesting lectures, which were much appreciated. Clairvoyant descriptions minutely and clearly given and all recognized.

HEYWOOD. Adelaide Street.—Mr. W. Palmer's first visit. Afternoon subject: "Why I am a Spiritualist." Evening, "Some plain truths about the Bible," told in a plain way which quite pleased the friends present.—M. D.

HUDDERSFIELD. Brook Street.—Another welcome visit from Mr. Morse, who has spoken eloquently and well. Only moderate audiences unfortunately.

LEICESTER. Liberal Club.—Mr. J. Chaplin gave a soul-stirring lecture upon "Struggles for Religious Liberty." King John and John Wycliffe, rector of Lutterworth and translator of the Bible, were vividly portrayed; the Pope of Rome with whom he struggles for liberty of conscience, was also referred to. Lectures upon religious liberty in this the metropolis of Nonconformity arouses the keenest interest.—S. A. S.

LONDON. Canning Town.—Our hall was crowded to excess. We are greatly indebted to our Eastham friends, who sang a choral splendidly. Mrs. Spring's guides were delighted with the harmonious conditions, and astonished the audience with the descriptions of friends and relatives, also their habits and ailments in earth life, and their names all were so correctly given that the presence of our spirit friends was fully realized.

LONDON. W.—March 17, debate between Messrs. W. O. Drake and C. J. Hunt, at the branch Secular Hall, 1, The Grove, Hammersmith, on "Is Spiritualism Philosophically and Scientifically true?" A beneficial evening was spent, each disputant acquitting himself very creditably. A number of *Two Worlds* were sold. Spiritualism is continually being discussed here, and we have to thank the Secularists for the kindly way in which they meet us. On Monday the 23rd, Mr. Astbury gave a paper at the Mutual Improvement Class on, "Do the Phenomena of Spiritualism prove a future existence?" Although the K. and N. H. S. A. have no means of getting a hall here, and the members are not able to carry on the business of the association, a few of the old workers are doing their best to stimulate inquiry.—Percy Smyth, 68, Cornwall Road, Bayswater, W.

LONDON. Peckham. Chepstow Hall, 1, High Street.—Addresses by members, the testimony adduced being well calculated to stimulate inquirers to investigate. The speakers seemed stirred by deep spiritual feeling, and spoke accordingly. Helpful advice was given by our spirit friends. Our last meeting in Chepstow Hall, next Sunday.—W. E. L.

MANCHESTER. Tipping Street.—Mr. H. Ormrod gave good, sound, practical addresses on "Bear not false witness against your neighbour," and "The Godhead." Mr. A. Smith sang a solo. We trust friends will not forget the tea party and entertainment on Saturday next.

MONKWEARMOUTH.—Mr. Wilson gave a very instructive address on "The Beautiful Light," which gave much satisfaction.

MORLEY.—The speaker did not arrive, so the Lyceum went through all marches, calisthenics, &c., before the strangers who came. I think they went away agreeably surprised after our conductor had explained the uses and needs of such exercises.—L. M.

NORTH SHIELDS. Camden Street.—Mr. J. Wilkinson delivered splendid scientific discourses on "The Problems of Spiritualism," highly creditable to the young speaker, and much appreciated by the audience, who heartily applauded.

NORTH SHIELDS.—A grand inspirational address, through the mediumship of Mr. Lashbrooke, on "The Signs of the Times." It was greatly appreciated. The interesting ceremony of naming a child was pleasingly performed.

NOTTINGHAM.—All friends enjoy the morning gatherings, and they promise a development that will be helpful. Evening: The ministrations of our unseen friends afforded real pleasure and encouragement. Our own experience of control was very gratifying. Mrs. Barnes' friends spoke very nicely; and our late member, Mrs. Wingfield, made her presence known to her husband, and offered help and comfort. Friends, please remember our Easter Monday party. Entertainment for young and old. Tickets, 6d. All welcome.—J. W. B.

OLDHAM. Bartlam Place.—A pleasant day with the locals, Mr. Butterworth and Mr. Fitton; and, for the first time publicly, Miss Clara Entwistle gave very successful clairvoyance. Miss Butterworth, for the first time, gave a short address, followed by Mr. Ward and Mr. Shaw. Mrs. Diggle gave eleven clairvoyant descriptions, ten recognized. We are pleased to see our mediums come to the front.—E. A. W.

OPENSHAW.—Morning: Mr. W. Johnson discussed different subjects from those present. The evening lecture on "The practical outcome of Spiritualism" was full of valuable information, giving great satisfaction.—J. G.

RAWTENSTALL.—A very pleasant day with Miss Garside, interesting and instructive discourses, closing with clairvoyance. The audiences were not so large as usual on account of so many of our friends going to Bacup.

SALFORD.—Miss Jones discoursed on "Is Spiritualism a Science?" and "Poverty, Crime, and Disease: Their Cause and Cure," followed by a great number of successful psychometric readings.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR APRIL, 1891.

- BLACKBURN.**—5, Mrs. Craven; 12, Mrs. J. M. Smith; 19, Mr. J. B. Tetlow; 26, Mr. G. Smith.
- BRADFORD.** 448, Manchester Road.—5, Mr. D. Milner; 12, Miss Capstick; 19, Mr. A. H. Woodcock; 26, Mr. H. Crossley.
- BRADFORD.** Walton Street.—5, pending; 12, Mrs. Wade; 19, Open; 26, Mr. Lund.
- BRADFORD.** Bentley Yard.—5, Mrs. Jarvis; 12, Mr. Armitage; 19, Mr. D. Milner; 26, Mr. Hindle.
- BRADFORD.** Birk Street.—5, Mr. Bloomfield; 12, Mr. Thomas Hindle; 19, Mr. J. W. Thresh; 26, Mrs. France and Mrs. Wrighton.
- HUDDERSFIELD.** 3, John Street.—5, Mr. Asa Smith; 12, Miss Thorpe; 19, Mr. W. J. Leeder; 26, Mrs. Wade.
- NORTH SHIELDS.** Camden Street.—5, Mrs. White; 12, Mr. Lashbrooke; 19, Mr. Stevenson; 26, Mr. Grice.
- OLDHAM.** Bartlam Place.—5 and 6, Mr. H. Hunt; 12, Mr. W. J. Leeder; 13, Mrs. Crossley; 19, Miss M. Patefield; 26, Mr. W. H. Rooke.
- OLDHAM.** Temple.—5, Miss Gartside; 12, Mr. E. W. Wallis; 19, Mr. Victor Wyldes; 26, Mrs. Green.
- SALFORD.**—5, Mrs. Horrocks; 12, Mr. Macdonald; 19, Mr. Buckley; 26, Mrs. Stansfield.
- WHITWORTH.**—5, Mr. H. Price; 12, Miss Gartside; 19, Mr. G. Smith; 26, Mrs. Stephenson.

BAOUP. Spiritualist Society.—Sale of Work, on Good Friday and Saturday, for the benefit of the building fund. To be opened at 11 o'clock on Friday, and at 2 p.m. on Saturday. Season tickets, 1s.; Friday, 6d. from 11 to 6; after 6, 3d. to the close. We shall be glad to see any friends from surrounding societies, and solicit their kind help.

BATLEY. Wellington Street.—Easter Monday: Public tea and social evening. Tea at 4-30 p.m. Tickets, 6d.—J. W. W.

BATLEY CARR. Spiritualist Meeting Room.—Easter Tuesday: A public ham tea and entertainment. Tea at 5 p.m. Two stalls are to be provided with useful things for sale by the members of the mothers' meeting and the young ladies. Tickets for tea and entertainment, adults 9d.; children 6d. and 4d. Entertainment only, adults 3d.; children 1d. Proceeds towards the building fund. A hearty welcome.

BRADFORD. Bowling.—Annual tea, Saturday, March 28, at 4-30, 6d. each. After tea, entertainment at 7, when Mr. A. Moulson will occupy the platform, and Mr. Longfield will give a ventriloquial entertainment.

BRADFORD. Little Horton.—Friends, please note. Easter Monday, annual tea party and entertainment. We should be glad to receive any assistance from friends. Tickets for tea and entertainment, 9d.

BRADFORD. 448, Manchester Road.—Saturday, March 28, a pie supper and entertainment at 7 p.m. Tickets 6d.

BRADFORD. Milton Rooms, Westgate.—Sale of work and ham tea, Easter Monday, March 30. The sale of work will be opened at 2-30 by Mr. Fred Bailey. Tea at 4-30, after which a social meeting. Various amusements will be in progress during the evening. Galvanic battery,

singing, dancing, &c. Private phrenological examinations by Mr. Rowling. Tickets: adults, 9d.; children, over 14, 6d.; under, 4d.

BRADFORD. Norton Gate, Manchester Road.—April 5: Anniversary services. Mrs. Mercer will lecture three times. Saturday, April 4: Tea at 5 p.m. Tickets 9d. Entertainment only, 3d.

BURNLEY. Bread Street.—Easter Saturday, a potato pie supper and entertainment.

BURNLEY. North Street.—Public Tea party, Saturday, April 4, in the new rooms, Robinson Street. Tea at 4-30. Entertainment to follow. Tickets 9d. and 6d. Proceeds to be towards expense of furnishing the new rooms. Sunday, April 5, the opening of our new rooms by Mrs. E. W. Wallis at 2-30 and 6-0. Collections in aid of expenses.

BURSLAM. Newcastle Street.—March 29: Mr. J. C. MacDonald at 2-45. "The latter Herald of Peace." 6-30, six subjects from the audience. Collections. Monday evening at 7-80, "Mind, Force, and Matter, their work in Creation." Demonstration of mental science at the close. Tickets 6d. and 3d.

FELLING.—Easter Monday, annual tea and concert. Tea at 5 p.m. Adults 9d., children, half-price. Will be happy to see a goodly number to assist us in reducing the Building Fund.

HALIFAX.—Saturday, March 28, a splendid tea and entertainment. Monday, March 30, a general meeting of members to elect trustees and other urgent business. Tea at five o'clock, at 4d. each.

HECKMONDRIKE. Blanket Hall Street.—Easter Saturday, March 28, a public ham tea and entertainment for the benefit of the organist, Master Thomas R. Ogram. The entertainment to consist of songs, solos, recitations, readings and a humorous dialogue. Tea at 5 p.m.; entertainment at 7 p.m. Tickets for tea and entertainment 9d. and 6d.; entertainment only, 3d. A cordial invitation to all.

HECKMONDRIKE. Thomas Street.—Easter Monday. Annual tea and entertainment of songs, duets, recitations, and two dialogues. Tea at 4-30. Tea and entertainment, 9d. and 4d.; entertainment only, 3d. and 1d.

HUDDERSFIELD. 3, John Street.—Annual tea, and entertainment of songs, recitations, glees, duets, readings, etc., on Easter Saturday, March 28. Tea at 4-30; entertainment at 7 p.m. Friends from other societies will be heartily welcome. Easter Sunday, anniversary services. Special hymns will be sung. Mrs. Crossley, speaker.

HUDDERSFIELD. Brook Street.—Sunday, April 5: The second lyceum anniversary. Mr. J. B. Tetlow will give addresses. Special hymns and anthems, recitations, selections, and musical readings by the lyceum; at 2-30 and 6-30 p.m. We trust to see a large assembly of friends. Collections in aid of lyceum funds.

LEEDS. Spiritual Institute.—Good Friday: A public ham tea will be provided. This tea is being raised by donations from members and friends, in order that the total receipts may be handed over to the general funds. Donations are solicited and will be most thankfully received by the secretary or other members of the committee. A sale of work will be held by the members of the ladies' sewing class.

LEEDS. Grove House Lane.—Speakers wanted for April 5, 19, and 26.—J. Liveridge, sec., 15, Meanwood Road.

LEICESTER. Liberal Club.—Easter Tuesday: Annual tea party and entertainment. Tea at 5 p.m. All friends welcome whether members or not. Tickets, adults 9d., children 6d. and 3d.

LIVERPOOL. Daulby Hall.—The ladies' committee desire to announce the quarterly tea party and concert on Good Friday, at 6-30. Tickets, 6d. Mr. Wallis will be present.

LEIGH. Good Friday.—Annual tea party. All friends welcome.

MANCHESTER. Psychological Hall, Monday, April 6, at 8 p.m.—Mr. Rooke on Phrenology, fully illustrated. Admission 3d. Phrenological examinations 1s.—J. H. H.

MANCHESTER. Tipping Street.—Saturday, March 28: Half-yearly members' tea meeting and election of officers. Tea at 5-30 p.m.; election of officers at 7. Entertainment of songs, solos, recitations, and music at 8. Tea, 9d.; entertainment only, 3d. A hearty welcome.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public circles as usual every Sunday at 11 a.m., and every Tuesday at 8 p.m.; Thursday 8 p.m., for spiritualists. Admission 2d.

MIDDLESBROUGH. Spiritual Hall.—March 29 and 30 (Easter): Mr. J. G. Grey; 30 (Monday), Conversazione and Social: Admission 6d. 31 (Tuesday), Members' meeting; April 7, Mr. J. Stevenson.

MRS. SPRING will hold a séance at Mr. Warren's, 245, Kentish Town Road, N.W., on April 5, at 7-30. Mrs. Ashton Bingham will recite. Friends can bring articles for psychometrical readings.

NELSON. Sager Street Rooms.—Grand services on April 4 and 5, (for opening of new organ). Miss Cotterill, formerly a Salvation Captain, will be the speaker. Tea party on the Saturday at 4-30. Tickets 1s.

NEWCASTLE-ON-TYNE.—Good Friday, March 27, annual tea and concert. Tea at 5 p.m., followed by concert at 7 p.m., when, by special request, the operetta, entitled "The Queen of Choice," will be repeated, and other songs, &c. Tickets 1s. All friends invited.

NOTTINGHAM. Morley Hall.—Easter Monday tea party, tickets 6d.

NOTTINGHAM. Spiritual Evidence Society.—We are happy to inform our friends that the Masonic Lecture Hall has been permanently taken for our Sunday meetings. March 29: Mr. V. Wyldes will take for his morning's subject "Romanism, Protestantism, Spiritualism." Questions allowed at close. Evening: "Earth, Hell, Hades, Paradise." Questions allowed. April 5, Mrs. Smith, of Leeds, will be our speaker. On Easter Monday, March 30, a tea and entertainment will be provided at the Minor Hall, Shakespeare Street. Tickets, 9d.—J. W. R. S.

OLDHAM. Bartlam Place.—Saturday, March 28: First Easter tea party at 4-30. Fork tea. Adults, 9d.; children, 6d. After tea an excellent programme of songs, recitations, dialogues, &c.

OLDHAM. Spiritual Temple.—The annual Easter tea party, Saturday, March 28; tea at 4-30, tickets, 10d. each (ment tea). Mr. F. Hepworth, prize humorist, of Leeds, has been specially engaged.

PENDLETON.—March 29: Mrs. Wallis. 2-45, Answers to written questions. 6-30, "Spiritualism—Past, Present, and Future." A special discourse in celebration of the forty-third anniversary of modern spiritualism.

MR. P. LEE desires us to announce that he has recovered from his recent illness, and is prepared to make engagements with societies for lectures. Address him at 26, Freehold Street, Rochdale.

RAWTENSTALL.—Good Friday, public tea at 4-30, and entertainment at 7-30. Adults 6d., children 4d. Glees, solos, duetts, recitations, dialogues, and mimic ventriloquism. Selections on the dulcimer by D. Sharpe.

RADCLIFFE.—Speakers who will assist to work up the cause here, and will come for their expenses, are kindly requested to communicate with Mr. W. de Southwell, 3, Caledonia Street.

ROCHDALE. Penn Street.—Mr. Shaw at 2-30, "Progress in Science and Spiritualism." 6-30, "The Weather."—A. S., sec.

SALFORD. Southport Street.—March 28, Mr. Hunt, of Eccles, will lecture on phrenology. Characters read for 1s. Proceeds to the society's funds. Mr. Hunt is well worth hearing. March 29: Song service, "Ministering Spirits." We hope for a full hall.—J. H. B.

SOWERBY BRIDGE.—Good Friday, the usual children's entertainment will be given. A varied programme of recitations, songs, duets, violin solos, action songs, Japanese fan drill, sweeping-brush brigade, fairy extravaganza, statuary, tableaux vivants, sketch, lime-light illuminations. Mr. Hepworth, humorist. Tea and entertainment, 1s.; entertainment only, 6d., commencing at seven o'clock. No half price.

SUNDERLAND. Centre House, Silksworth Row.—Easter Monday, annual social. Tickets 1s. Come and enjoy yourselves.—R. Atkinson.

THE SOUTH LONDON SPIRITUALISTS' SOCIETY will transfer their sphere of work to Camberwell New Road, No. 311, a few doors from the "Green." On Sunday, April 5, opening services at 11-15, 3-0, and 7-0 o'clock. Friends heartily welcomed. P.S.—Tea and social gathering on Tuesday, April 14. Our last services will be held in Chepstow Hall, on Easter Sunday.

WALSALL.—Bazaar, Monday and Tuesday, March 30 and 31, in the new hall, Bradford Street. The proceeds to go towards the building expenses. The society is anxious that the undertaking should be successful, and begs respectfully to solicit donations of any description from friends or societies who are willing to assist, which will be thankfully received by any of the following ladies: Mrs. Adderley, South Street; Mrs. Barr, Rycroft Villa, Rycroft; Mrs. Flint, Adam's Row; Mrs. Roberts, 8, Mount Street; Mrs. Tibbitts, Aston Villa, Wednesbury Road; Mrs. Venables, Shaw Street. Hoping our efforts will be practically appreciated.

WANTED a copy of Gregory's Animal Magnetism. State price.—Address, E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SPECIAL NOTICE.—Several reports have come to hand too late to be used this week. Yorkshire Federation "plan" next week. We shall be much obliged if friends will make their reports of entertainments as brief as possible, owing to the large number of them, and the limits of our space.

SOCIAL SPIRITUALISM.—The numerous holiday announcements which we publish, more than ever before, indicate the growing fraternal spirit in the movement. More fellowship will lead to more unity, and assist us to federate our forces—to present an unbroken front to the world. We rejoice at these signs of the times which point to the coming of the day of brotherhood. Let us work together for the good of all.

THE RAPID GROWTH OF THE LYCEUM movement is the most hopeful sign of the times for spiritualism. There are now 54 lyceums in good working order—would there were 540. These organized bodies show what can be done by union, and when federated, will become a power in the land. Lyceum workers have our heartfelt sympathy and good wishes. The next Annual Conference will be held at Sowerby Bridge, on May 10. For particulars see the *Lyceum Banner*.

WHAT WILL THEY SAY NOW?—Just as we go to press we learn that the licence has been granted to the Palace of Varieties in Manchester. What will the bigots say now? Did they pray loud enough? or long enough? or did they fail in earnestness? Were they wrong to oppose the granting of a musical licence? At any rate, they have placed themselves in an absurd position, and given occasion to the sceptic to scoff. Rational amusements are necessary and healthful. Better public entertainments than mean, dark, dingy, concert rooms attached to gin palaces.

THE EFFECTS OF THEOLOGY ON CHRISTIAN APOLOGISTS.—"The capacity of 'doubling' appears to some of us to be a characteristic of most theologians. Many of them are shrewd enough on all matters of ordinary business, and might be depended upon to give an unbiassed judgment on the claims of what is called 'profane' history to credence. But bring them over the border of the canon of Scripture and they are prepared to 'apologise' with a most vehement ingenuity, and to persuade themselves of the indubitable truth of the flimsiest speculations."—*Inquirer*.

A CHRISTIAN VICAR'S CHRISTIAN, BUT INHUMAN, ACT.—Because his poor Sunday School children partook of the generosity of the Salvation Army, in the shape of a free tea, Rev. G. F. Tamplin, of Newport, Bishop Stortford, expelled about fifty scholars from the school. Common humanity should have dictated the kindlier course of non-interference; but, apparently, children may go hungry in the Church, but if fed outside, are to be left to go to hell rather than heresy to the Church shall be tolerated. Mr. Tamplin forgets "Feed my lambs."

MEDICAL MONOPOLISTS AT WORK.—"Hypnotism is declared a penal offence by the Paris barristers. After a long consultation they have decided that any one, not a doctor, who hypnotises another person can be prosecuted for illegal practice of medicine."—*Graphic*, March 14. After ridiculing and persecuting the early mesmerists and ruining those medical men who had the courage to proclaim the facts in the early days, the doctors now seek to adopt, and to obtain exclusive rights to practise, the despised system under the non-committal name of hypnotism. They are trying the same game in England which has succeeded in France. They should be watched and thwarted.

MRS. AYRES' BENEFIT.—Mr. W. Marsh desires to thankfully acknowledge £2 from Mr. J. Bowring Shwan, of Queensland, Australia.

TO CORRESPONDENTS.—F. Weedemeyer. Apply to Mr. J. Heywood for wholesale terms. (See advertisement on front page.)—A. Montgomery. We have no space to spare at present, except for paid advertisements.—E. W. W.

THE KEY is to be the title of a new penny monthly journal devoted to Spiritualism, Mesmerism, Occultism, &c. Edited by Alan Montgomery, President of the Spiritual Science Society. Its aim will be to show the uses of spiritual phenomena to mankind by studying their laws. Publisher's address: 128, Priory Park Road, Kilburn, London, N.W.

MR. MASON, of 38, Colville Street, Burnley, writes:—"I am in receipt of the three bound volumes of *The Two Worlds*, which I like very much, and regard them as 'The Family Bibles of Spiritualism.' They are very neat and cheap, and I think every spiritualist ought to possess one."

IN MEMORIAM.

MARY JANE BLAKE, a dearly-loved daughter of the president of the Salford Society of Spiritualists, passed from earth existence to the spirit sphere of life, at the early age of seven years, on Tuesday, March 17. Mr. J. B. Tetlow officiated at the funeral on Saturday. Much sympathy is felt for Mr. and Mrs. Blake, as it is not long since they lost a son.

SPIRITUALISM: WHAT IS THE GOOD OF IT? AN ANSWER.—Mr. J. H. Bowens writes: "A lady had been suffering for ten years from what the doctors called, for want of a better name, a 'complication of diseases of the brain.' She consulted eight of our first-class London medical men, and was in one infirmary; but none seemed able to specify the disease from which she was suffering, or to afford her any permanent relief. She became so weak that she had to be led about and could only stand with the aid of chairs. At last she was told there was 'no hope' for her, and before long she would end her days in an asylum. As a last resource she was persuaded to go to a spirit medium. She went to Mrs. Weedemeyer, 2, Bradley Street, Canning Town, London, and, through her, our spirit friends at once explained the exact nature of her complaint, at the same time prescribing some medicine. This she commenced to take as soon as was possible, and within forty-eight hours she felt relief. She has now been under treatment for three weeks and is better than she has ever been for eleven years, being able to walk a considerable distance without the slightest fatigue. Of course I have no personal interest in this matter, and simply state the facts as they were given to me by the lady herself. This is only one of the numerous cures that have been effected by our spirit friends, and I feel that by publishing this you will be conferring on our grand cause of truth, light, and progress, that which it justly merits. I might add, for the benefit of those who desire to investigate this case, that the lady's address is Mrs. Thompson, 37, Clinton Road, Mile End, London, E."

THE NATIONAL FEDERATION CONFERENCE AT BRADFORD NEXT JULY is likely to arouse much public interest, as it will be thoroughly representative. Spiritualists all over the country promise to attend and a number of societies have signified their willingness to co-operate. Delegates are expected from every society, and as they will have the power by their votes to elect the executive and decide what is to be done, there *cannot be any one man rule*. No fear of "popery" need be entertained, for if societies do their duty, they will have the power to direct the work. Mr. Thos. Etchells of Huddersfield writes: "I see there is a movement of preparation for the next conference at Bradford. Will all end in talk? I fear so. I also fear the people require some one to do the work and thinking for them—Jesus or the Spirits. We want a more active living life, more 'public spirit' and enterprise amongst us, but how is it to be brought about? I cannot tell." There is too much truth in what Mr. Etchells says, but we think "the people" are waking up to a sense of their need, their opportunities and their responsibilities, and we firmly believe they will show their determination to work next July. Spiritualists, unite! The federation will be what *you* make it. Mr. Etchells continues: "When I was a young man I could have told you everything, but cannot do so now. I know a great work *has* been done. I can remember the first co-operative store in this part, and now they pay over £50,000 a year in dividends. Old Tories are now more liberal in many ideas than Liberals of former times, and I know the time will come, the good time when men shall be men, and only fight nature, in place of fighting one another." [Co-operation in spiritualism is what we need.]

QUALIFIED MEDIUMS.—Kindly permit me to bring before your readers a subject which has been often debated in Spiritualist Societies, viz., the question of qualified mediums for public platforms. I know this is a vexed question, and for many reasons a difficult matter to deal with, but I feel constrained to bring the question before the readers of *The Two Worlds* once again, owing to a case which has lately been brought before me in a very lurid light, and by that light the dangers—grave dangers, which threaten spiritualism were made apparent. We as a body are always liable to the incursions of the impostor and cheat, and have also as a body been the first to denounce them whenever they have been discovered, either in the dark séance or in the public or private circle. It behoves us therefore to maintain our reputation for honesty and integrity, and I earnestly urge all secretaries and committees—in fact, the whole spiritualist community—to see that our platforms are occupied by mediums and speakers, who in their addresses or clairvoyance, or both, speak to their audiences intelligently, lucidly, and with at least a moderate amount of respect for the anxious inquirer, to express what they have to say in terms which, if not always acceptable to the variety of minds present, are at least worthy of the time and patience of the audience. I regret to say that I had the illfortune recently to have to listen for about an hour to a lady speaker (not under control), and therefore entirely responsible for all she said. In fact, she seemed to be afraid her audience would imagine she *was* controlled by a "Ghost," as she termed it, and during the time she was speaking, I

listened with a sinking of heart and a horrible feeling of disgust to the long tirade against all shades of opinion and phases of mediumship except the particular gifts (?) she herself possessed. The entire address consisted of the lowest and most vulgar language it was ever my ill-luck to hear. She succeeded, in my opinion, in making spiritualism (by the light she placed it in) appear a rude burlesque, a laughing-stock, and a thing to be for ever avoided. No enquirer would feel like going further after hearing that stump oration. The most surprising part about this matter is that the secretary of the society in question sent a passable, not to say very favourable, report of the meeting, thus misleading other societies, and inviting a repetition of the same lamentable performance at some future time and place. I have no doubt used some extreme expressions in endeavouring to depict this experience, but I believe I am only echoing the opinion of very many of the audience. The room, I may say, was crowded to the doors, "more's the pity." I don't know what the said committee will do, but for the interest of spiritualism, that light of truth which is destined to illumine the world when creeds and doctrines have, like yesterday, passed away for ever, they ought to prevent a repetition of this kind of performance by engaging sound, intelligent, and spiritual-minded speakers and mediums, whose addresses, like many I have heard at the same rooms, will make one feel better and nobler, and thankful that they have been permitted to catch a brief glimpse of the life beyond by the aid of the good men and women who lend their organisms to the influence of our loved ones in the summer land.—Yours, J. E.—[NOTE.—The only parties to blame for this exhibition were, first, the society's committee, who had not even respect enough for their cause to determine that it should be properly represented, or interest enough in their audiences to care what sort of instruction they offered them; and next, the secretary of the above-indicated society, who, like too many others, was actually culpable in sending such a favourable report of an incapable speaker, tending to delude other societies, and encouraging other *incapables* to thrust themselves on platforms which they degrade and disgrace.—ED. T. W.]

ANSWERS TO CORRESPONDENTS BY THE EDITOR OF THE TWO WORLDS.

MOSES.—Very sorry we cannot take advantage of your kind offer. Our journal should be devoted to the exposition of spiritual philosophy and the record of spiritual facts; and if our opponents would allow us to do so, we should not trespass beyond these limits. By constant aggression upon our belief they compel us to retort upon them, but we do not care to bring the war into the enemy's country, or depart from our legitimate sphere of action, except for the purposes of self-defence.

ANGLICAN.—Why does not Anglican supply us with these same accounts of *English phenomena*? We hear, incidentally, of great things being done and shown in *strictly private circles*, but when we are asked where good reliable test mediums are to be found, we are either powerless to answer or must refer the inquirers to the few who have not heretofore given them the satisfaction required. As to the reports of English phenomena, so urgently insisted upon by Anglican, where are they? We cannot manufacture them, and meantime insist upon only publishing such records as can be well attested and come from reliable sources. Until accounts of such phenomena *do* reach us, we shall take the liberty of publishing, where proven, the spiritual records of any and every country wherein good phenomena occur; wherein mediums are not insulted out of the exercise of their gifts, and observers are not too idle or too exclusive to record what they have seen.

WHY AND WHEREFORE.—We believe, nay, we know, there is as much fine medium power in Great Britain as in any part of the world, but we must remind our correspondent that spiritual gifts are exercised in this country under many disabilities—nothing but organized effort for the due culture of mediumistic power, for the protection of those who exercise it on the one hand, and defence of the public from the liability to imposition on the other, can ever place spiritualism before the world as a true science, or bring genuine revelations from the spirit-world in the form of rational, pure, and exalting religious teachings. Let us hope that such aims as these may be practicalized by the efforts of the Annual National Conference. These gatherings will then indeed be of priceless value alike to the cause of human progress and spiritualism.

FEDERATION.—Let us reason together and strengthen each other. The Unitarian *Inquirer*, for March 7, contained a leading article from which the following extracts seem specially appropriate to our movement and the forthcoming annual conference at Bradford in July. "Primarily, as we understand it, the Conference is an assembly for taking counsel. It does not aim at defining the faith or revising the creed, because the essential qualification of admission to its ranks is the adoption of the principle of non-subscription to creeds. It cannot purge the platform, neither can it vote subsidies to poor congregations. All it can do is confer. It is simply a device for bringing those together who would rather be silent than accept the dictates of Pope, Archbishop, or Presbyter, and to introduce to each other people who, having deliberately cut themselves off from the well-recognized societies of Orthodoxy, stand in some danger of losing the moral support and stimulus of brotherly fellowship. This duty of fostering the feeling of community in principles and ideals may appear on the one hand to be vague, on the other to be presumptuous. It may be asked, 'Do people so centrifugal want to be more closely associated?' and again, 'If they do, is it not like making ropes of sand to set about knitting elements so essentially incohesive?' The answer in either case is an appeal to facts. These people do show a desire for closer fellowship, as is witnessed in many ways. There is, we believe, more sociability displayed in the congregations themselves, and a growing tendency to foster those institutions which serve to bring about intercourse and develop friendship. And in spite of all rules of logic, all fears of friends and prophecies of foes, the elements, though so incohesive, find themselves able to combine in ever fresh and effective groups for laudable objects. It is in this, as in many another case, the form is of much less consequence than the life that animates it." [That is it. It is not so much the "form" of organization, as the spirit of unity, goodwill, and brotherhood that is of importance. We need more fellowship, more sympathy, more co-operation to encourage each other in doing good.] "Is there no superannuation fund in the mind of reformers and constructors of the near future? Must we go on from

decade to decade without a more adequate supervision of the funds available for benevolent purposes? Are there no schools to be founded in which our sons can be educated without being committed to the recital of obsolete liturgies and to the direction of upholders of an obsolete theology? Cannot the question of dealing with the poor in connection with our missions and at large in our towns and cities be grappled with by our hands as well as by others? Is there no forward movement in our dreams—a movement of assault on the unchurched masses—only waiting to be born? There are many other very practical problems, if only the conferences may indeed rise to them."

SPECIAL NOTICE TO SHAREHOLDERS in *The Two Worlds* Publishing Company, Limited, who are in arrears. We desire to call your attention to the following clauses of the Act of Parliament under which the company is incorporated: (15) If any shareholder fails to pay any call due on the appointed day, the company may, at any time thereafter, during such time as the call remains unpaid, serve a notice on him, requiring him to pay such call, together with any interest that may have accrued by reason of such non-payment. (16) The notice shall name a further day, and a place or places, being a place or places at which calls of the company are usually made payable, on and at which such call is to be paid; it shall also state that in the event of non-payment at the time and place appointed the shares in respect of which such call was made will be liable to be forfeited. (17) If the requisitions of any such notice as aforesaid are not complied with any share in respect of which such notice has been given may be forfeited by a resolution of the directors to that effect. (18) Any shares so forfeited shall be deemed to be the property of the company, and may be disposed of in such manner as the company think fit. (19) Any shareholder whose shares have been forfeited shall, notwithstanding, be liable to pay to the company all calls owing upon such shares at the time of forfeiture.

THE Christian World says: "Boys need above all things to be taught 'the use of tools,' and if girls were taught to cut out clothes, as well as to sew them, they would be far more useful afterwards in their homes. Evening classes, too, as carried on in Germany, for those who have left school, would prevent the present speedy disappearance of knowledge already acquired. The physical disability of many of the poor lends emphasis to the demand for better sanitation of the slums and for improved gymnastics, while their moral disability strengthens the cry on behalf of efforts to bring religion and temperance to bear on their natures. Lord Meath's remedy for incorrigible tramps is to form them into labour battalions, compelled to work on roads and harbours. When this species was out of the way the workhouse might be made more pleasant and homely for the deserving poor."

SPEAKERS.—Our movement, unhappily, offers little encouragement to men of education, culture, and ability, to become its advocates. There are many who could become exponents of its glorious truths who are deterred from openly avowing themselves because of the necessity to toil for the bread which perishes. Were it possible for them to devote their time and talents to the promulgation of the spiritual truth, and become missionaries of the glad gospel of immortality, by the generous support of spiritualists they could do a great and good work. But no; such able workers, men and women, would not meet with recognition or remuneration sufficient for their bodily needs, the requirements of their families, and the possible provision for old age; and, therefore, their services are lost to the cause. Spiritualists, are the workers to be supported or starved? How much do you love the truth of immortality? How much is that love worth in the shape of financial assistance? The spirit world gives freely of its spiritual treasures. Will you give freely of your worldly means to sustain their instruments? A grudging spirit injures him who harbours it—it is, indeed, more blessed to give than to receive. Some can give their services, some can give sympathy, some can give money; but all would benefit by giving ungrudgingly according to their love of truth.

MEDIUMS AND SPEAKERS.

The following are the only names sent in up to time of going to press. Others may be sent next week to reach us on or before Tuesday morning.

We will give names and addresses free. Those mediums who desire to state other particulars respecting themselves, may have them inserted, if deemed suitable by the directors, on enclosing six penny stamps for eight additional words, or twelve stamps for any number of words above eight up to sixteen. Address to Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester
Mr. S. Featherstone, 38, Albert Road, Parkgate, near Rotherham
Mr. T. Grimshaw, 15, Clairmont Street, Brierfield, near Burnley
Mr. F. Hepworth, 151, Camp Road, Leeds
Mrs. Horrocks, Inspirational Speaker, Psychometrist, and Clairvoyant, 22, Gorton Street, Heywood
Mr. W. Johnson, 146, Mottram Road, Hyde
Miss Jones, 2, Benson Street, Liverpool (see advt.)
Mr. Peter Lee, C.S.T., Hypnotist, Lecturer on Spiritualism, Logic and Physical Science, 26, Freehold Street, Rochdale.
Mr. W. J. Leeder, 17, Horton Street, Halifax (see advt.)
Mr. John Lund, c/o A. Emmott, 470, Bowling Old Lane, Bradford
Mr. J. J. Morse, 16, Stanley Street, Fairfield, Liverpool
Miss Parker, 334, Bowling Old Lane, Manchester Road, Bradford
Mr. N. Smith, 156, Camden Street, Birmingham
Will de Southwell, 3, Caledonia Street, Radcliffe, Trance Speaker and Clairvoyant for Medical Diagnosis
Mr. J. W. Sutcliffe, 83, Moss Street, Rochdale
Mr. Swindlehurst, 25, Hammond Street, Preston
Mr. J. B. Tetlow, 46, Harrison Street, Pendleton
Mrs. Wade, 31, Woodlands Road, Gillington, Bradford
Mr. E. Wainwright, Silver Street, Scholes, near Cleckheaton
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