

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, APRIL 5, 1891.

**Accrington.**—26, China St., Lyceum, at 10-30 ; at 2-30 and 6-30.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30 : Miss Tetley.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., at 2-30 and 6-30 : Song Service, "Little Minnie."  
**Barrow-in-Furness.**—82, Cavendish St., at 11 and 6-30.  
**Bailey Carr.**—Town St., Lyceum, 10 and 2 ; 6-30 : Mrs. Ingham.  
**Bailey.**—Wellington St., 2-20 and 6 : Mrs. Wade.  
**Beeston.**—Temperance Hall, 2-30 and 6 : Mrs. Murgatroyd.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum ; 10-30 and 6-30.  
**Bingley.**—Wellington St., 2-30, 6 : Mr. Galley.  
**Birkenhead.**—84, Argyle St., 6-30. Thursday, 8, Mesmeric.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—48, Hume St., 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, 2, 6 : Mr. Verey.  
**Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum ; at 2-30 and 6-30 : Mrs. Craven.  
**Bolton.**—Bridgeman St. Baths, 6-30 : Mr. Leeder.  
**Spinners' Hall, Town Hall Square, Lyceum, at 10 ; 2-30 and 6-30 : Mr. Ridings.**  
**Bradford.**—Walton Street, Hall Lane, 2-30 6.  
**Otley Road, at 2-30 and 6 : Mr. Woodcock.**  
**Little Horton Lane, 1, Spicer St., 2-30 and 6 : Miss Myers.**  
**Milton Rooms, Westgate, at 10, Lyceum ; 2-30, 6 : Mr. Hepworth.**  
**St. James's Church, Lower Ernest St., 2-30, 6-30 : Mrs. Whiteoak.**  
**448, Manchester Rd., 2-30 and 6 : Mr. D. Milner.**  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle ; at 2-30 and 6 : Mrs. Jarvis. Wed., 7-30.  
**Birk Street, Leeds Road, at 2-30 and 6 : Mr. Bloomfield.**  
**Bowling.**—Harker St., 10-30, 2-30, 6 : Mr. Firth. Wed., 7-30.  
**Norton Gate, Manchester Rd., 2-30, 6. Tues., 8.**  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15 ; 2-30, 6.  
**Burnley.**—Hammerton St., Lyceum, 9-30 ; 2-30, 6-30.  
**Robinson St., Lyceum at 10 ; 2-30 and 6 : Mrs. Wallis.**  
**Bread St., Lyceum, at 10 ; 2-30, 6 : Mr. J. Long. Mon., 7-30.**  
**102, Padiham Rd., 2-30 and 6-30 : Local. Tuesday and Thursday, Developing, at 7-30, Mrs. Heyes.**  
**Burslem.**—Newcastle St., Lyceum, at 10-30 ; 2-30 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30.  
**Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45 ; at 11 and 6-30 : Mr. J. J. Morse.  
**Churwell.**—Low Fold, Lyceum, 10-30, 1-30 ; 2-30, 6 : Mrs. Dickenson.  
**Cleckheaton.**—Walker St., Lyceum, at 9-45 ; 2-30, 6-30 : Mrs. Clough.  
**Colne.**—Cloth Hall, Lyceum, at 10 ; 2-30 and 6-30.  
**Cowms.**—Spiritual Rooms, at 2-30 and 6 : Mrs. Berry.  
**Darwen.**—Church Bank Street, Lyceum, at 9-30 ; at 11, Circle ; at 2-30 and 6-30 : Mr. G. Smith.  
**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 : Mrs. R. Peters.  
**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 : Mr. Hopwood. 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 : Mr. Crossley. Thursday, at 7-30.  
**Blanket Hall Street, Lyceum at 10 ; at 2-30 and 6 : Mrs. Bentley. 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 : Circles. Mrs. A. Mills. Discussion Hall, Adelaide St., at 2-45 and 6 : Mr. Mayoh.  
**Houghton-le-Spring.**—At 6. Tuesday, at 7-30.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30.  
**Institute, 3, John St., off Buxton Rd., 2-30, 6 : Mr. Asa Smith.**  
**Hull.**—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.  
**Idle.**—2, Back Lane, Lyceum, 2-30, 6 : Mr. T. Hindle.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6.  
**Assembly Room, Brunswick St., 2-30 and 6.**  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum ; at 2-30 and 6-30.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.  
**Institute, Cookridge St., Lyceum, at 10 ; at 2-30 and 6-30 : Mr. Rowling.**  
**Leicester.**—Liberal Club, Town Hall Square, at 2-30, Lyceum ; at 10-45 and 6-30 : Mr. Timson.  
**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 : Mr. Pemberton.  
**Liverpool.**—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30 ; at 11 and 6-30 : Mrs. E. H. Britten.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley Street, Beckton Road, at 7 : Mr. Bowens. 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, Half-yearly Business Meeting and Address by Mr. A. M. Rodger—"The Outlook ;" at 6-45, Mr. T. Emms, "Experiences." Wednesday, at 8-30, Mutual Improvement.

**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, Open Service ; at 3, Lyceum ; at 7, Mrs. Perrin, Trance Address. Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Mrs. Treadwell.  
**Notting Hill.**—124, Portobello Road. Tuesdays, at 8, Mr. Towns.  
**Peckham.**—116, Camberwell Road (Alofas Depot), 11-15 and 6-30, Spiritual Services.—April 12, Opening Festival at 311, Camberwell Road, at 11-15, 3-0, and 7.  
**Peckham.**—Winchester Hall, 33, High St., at 11-15, Mr. J. Veitch, "Re-incarnation an Absurdity ;" at 7, Mr. Cyrus Symons, "Matter, Life, and Spirit." Monday, at 8-15, Open Discussion, "Historical Spiritualism." Friday, 10th, Healing, at 8.  
**Shepherds' Bush.**—14, Orchard Rd., Lyceum, 3 ; at 7 : Mr. Selley. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason. Thursday, at 8, Developing Circle. April 12, Mr. Percy Smythe.  
**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., 7 : Mr. Butcher.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland Street, Lyceum, 10-30 ; 2-30 and 6-30 : Mr. E. W. Wallis.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10 ; at 2-45 and 6-30 : Mrs. F. Taylor.  
**Collyhurst Road, at 2-30 and 6-30 : Mrs. Stansfield.**  
**Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30 : Mr. Sutcliffe. 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. Stevenson.  
**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. Armitage.  
**Nelson.**—Sager St., 2-30, 6-30.  
**Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum ; at 10-45 and 6-30 : Mrs. Green.  
**North Shields.**—6, Camden St., Lyceum, at 2-30 ; 11, 6-15 : Mrs. White. 41, Borough Road, at 6-30 : Mrs. Davison.  
**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 : Miss Garside.  
**Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30 ; at 3 and 6-30 : Mr. H. Hunt. Monday, at 7-45.**  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2 : at 10-30 and 6-30 : Mr. Lomax.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum ; 2-30, 6.  
**Pendleton.**—Obden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30 ; at 2-45 and 6-30 : Miss Walton.  
**Radcliffe.**—3, Caledonia Street, at 2-30 and 6-30.  
**Rawtenstall.**—10-30, Lyceum ; 2-30, 6 : Mrs. Best.  
**Rochdale.**—Regent Hall, at 2-30 and 6 : Miss Walker. Wednesday, at 7-30, Public Circles.  
**Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.**  
**Penn St., at 2-30, Circle ; at 6 : Members' Meeting. No service. Wed., at 7-30.**  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2 ; 3 and 6-30 : Mrs. Horrocks. Wed., 7-45.  
**Sheffield.**—Cocoa 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. Campion.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithewaite.**—Laith Lane, at 2-30 and 6 : Mr. Johnson.  
**South Shields.**—99, John Clay St., at 11 and 6.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15 ; at 6-30 : Mr. Ringrose.  
**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 : Mrs. Hyde. 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.  
**Monkwearmouth.**—3, Ravensworth Terrace, 6-30 : Mr. Wilkinson.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, at 11, Lyceum ; at 6 : Mr. Gardiner, on "Christianity and Women."  
**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 5-30.  
**West Vale.**—Green Lane, 2-30 and 6 : Mr. Lund.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30, 6 : Mr. H. Price.  
**Wibsey.**—Hardy St., at 2-30 and 6.  
**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 ROSTRUM.

### NUNNERY LIFE IN THE CHURCH OF ENGLAND.

BY SISTER MARY AGNES, O. S. B.

NOTE.—The following article is commended to the attention of every reader in full possession of their senses, and the question is propounded whether, if there are women senseless enough to take part in the vile and barbarous mummary herein described, the State itself or the Judicature of the land should not interfere, and put a stop to such abominable practices in the name and for the honour of nineteenth century civilization. The article is taken from a recent issue of the excellent Cornwall paper, *The Cornubian*.

MISS I. M. POVEY, who in Father Ignatius' "little Hell upon Earth" at Llanthony, went under the *sacrel* burlesque of a name, "Sister Mary Agnes, O. S. B." has, through the editorial medium of the Rev. Lancelot Holland, M. A., Vicar of All Saints, Hatcham, given us the story of her experiences as a bride of Christ for the period of seventeen years; and every man and woman who loves truth and righteousness should thank her for it. The book has kept many of our sisters, animated only by the purest motives and feelings of the most exalted piety, from entering a petty grave, where the wicked do not cease from troubling, and where the weary are by no means at rest. Miss Povey tells her story simply and modestly, and with judicial restraint, and she has found a wise, discreet, and sympathetic editor in the Vicar of Hatcham.

We shall almost at random and "*ad aperturam libri*" allow Sister Mary Agnes to speak for herself as to her convent experiences. She speaks thus of the morals of the monks.

"I have heard that it was St. Chrysostom who said 'A monk, by the very nature of the life he leads, is an angel or a devil,' and I seldom, if ever, knew a monk or a boy, a girl or a woman, who sooner or later, did not turn into something which was far removed from that which is angelic, though at their entrance into that name of 'Pax,' they were to all appearances, 'perfect saints.'"

The breakage of domestic utensils in a convent seems to be visited with a strange mixture of the punitive and the ridiculous. Quoth Sister Mary Agnes:

"If we broke any article, or put it to an improper use, the penance consisted in placing the said article or a piece upon your head. Unfortunately for me I was famous for breaking machine needles and consequently I had to balance them on the top of my head, which was no easy matter.

"Again, should we carelessly leave anything out of its proper place, we had to wear that thing the whole of the day. On two or three occasions I have been adorned with a pail, I have had a brush and dustpan round my waist, and a large coil of clothes-line round my neck."

And thus the Sister expresses herself *re* the vow of chastity:—

"The vow of chastity is broken by allowing any part of the arm to be seen above the wrist, so that if we should be engaged in cleaning furniture, or scrubbing floors, or washing clothes, we are not allowed to turn up our sleeves; and as the under garments are made of coarse serge with long sleeves, which are only changed once a fortnight throughout summer and winter, the discomfort of this may be easily imagined. However, the feet may be quite bare all the year

round, for those of us at least, who were considered strong enough, as it is quite in accordance with the vow of holy poverty to go without socks, or stockings, or sandals.

"St. Benedict, in order to overcome temptation to break his vow of chastity, is said to have jumped into a bed of thorns and briars. I thought I would be before him and prevent evil thoughts even presenting themselves, so I obtained permission to sting myself with stinging nettles twice a week, and continued to do so for years, though it hurt me dreadfully for two days after the operation.

"There is supposed to be a miraculous light over the altar which was pointed out to us on the first day of our arrival at Llanthony. I looked for a long time, but failed to see anything but the sunshine. At last the Reverend Father said, 'Do you see it, Sister?'

"I replied, 'No, dear Father, I do not see anything but cobwebs and sunshine.'"

If you enter a convent (a Church of England one, mark you), you are liable to become a door-mat for Christ's sake:—

"I must not omit to write on a very distressing subject and that is the ill-treatment I received from the Lady Prioress. After I had been about a week at Llanthony she sent for me. On coming into her presence I knelt at her feet and she gave me the hem of her dress to kiss. It should be remembered that we were not usually allowed to speak to the Superior without first prostrating our faces to the ground and kissing the hem of her 'holy habit.' But I had better give the very words of the rule:

"'To receive the words of our Superior, humbly kneeling, with eyes fixed on the ground.' Should we break this rule, the order was 'to receive any penance our Superior liked to inflict.'

"My Superior on this occasion said: 'Sister Agnes, you often say you wished to submit to me.'

"I replied: 'Yes, dear mother.'

"On which she said: 'Hold your tongue, and listen to me, for now I am going to prove you; and the first thing, before I say any more, I must ask you to take off your "scapular," for you are not fit to wear it.'

"You, my readers, must please understand that to give up the 'scapular' was a terrible disgrace; and it quite cut any sister off from many privileges which are highly prized, such as communion and recreation. She now imposed a severe penance upon me. I had to become a door-mat; this is, I had to lie prostrate in front of the church door, so that nuns, girls, monks, and boys should walk over me, and I was not allowed to get up until the last one had entered the church. I did not mind the nuns and girls treading over me; but my nature did recoil from lying down for men to walk over me. They were under obedience, and, had they refused, would have at once been punished. This penance was to last seven times a day for a week. The next penance she imposed was to make me lie prostrate on my face in front of my stall for a week during the night office, which lasts from 2 a.m. to 3-45 a.m. Then a third penance I had to undergo was to be deprived of my breakfast, and thus to go without food till 12-30 p.m.; and when I was permitted to eat I remember I had to take a plate and kneel before each sister and beg food from each in turn.

"In a Church of England convent you are liable to have the devil enter you and to have him flogged out with a flail.

"One day I was coming from nones at 2-45 p.m. This 'mother' commanded me to stay where I was and not to return to work, and then said, 'You have got the devil in you, and I am going to beat him out.'

"All left the sacristy but myself, the Mother Superior, and one nun, who was ordered to be present at the casting out of the devil. I was first commanded to strip. I saw the 'Discipline' with its seven lashes of knotted whip-cord in her hand, and I knew that one lash given (or taken by oneself) was in reality seven. I should mention that at certain times it was the rule to discipline oneself.

"Now, my first thought when commanded to strip was, 'I can't'; it would not be right or modest to strip (it meant to the waist). Then it came to my mind that Jesus did not thus think when the soldiers ordered him to strip to be scourged. He simply obeyed, and I felt sure that what he did I might imitate. So I said inwardly, 'Yes, dear Lord, for the love of thee I can.' Then I began to undress; but when I came to my vest, shame again came over me.

"Take that thing off," said the Mother Superior.

"I replied, 'I cannot, Reverend Mother; it is tight.'

"The nun who was present was told to help me to get it off. A deep feeling of shame came over me at being half nude.

"The Mother then ordered the nun to say the 'Miserere,' and while it was recited, she lashed me several times with all her strength. I was determined not to utter a sound; but at last I could not restrain a smothered groan, whereat she gave one last and cruel lash and then ceased.

"Even three weeks after she had 'disciplined' me I had a very sore back, and it hurt me greatly to lie on it (our beds were straw put into sacks).

"There was a looking-glass in the room I now occupied (nuns do not usually have them), and I looked to see if my back was marked, as it was sore. Never shall I forget the shock it gave me. I turned quickly over, for my back was black, blue, and green all over.

"Besides becoming the 'bride of Christ' you become a cinder-wench.

"On Ash Wednesday we had nothing to eat or drink until six o'clock in the evening; we stayed in church practically the whole of the day; the floor of the church is strewn with ashes and cinders from the grates, and we sit on the ground in the ashes instead of our stalls. The six o'clock meal is scarcely touched, as every one is feeling too cold and ill to eat. After compline we have to lash ourselves with 'discipline,' and then we have to go to bed unwashed, as a penance for our sins. We are not even allowed to shake the ashes off the serge habits before retiring for the night. To do so would break the solemn silence, so we actually sit in ashes all day and sleep in them all night. On Good Friday we go through a somewhat similar day; but the ashes are dispensed with. Every day, over and above the divine office and prayer, continual supplication for the conversion of sinners, and for the dead are offered, each person taking an hour's watch before the reserved sacrament, so that the church is not left from 5 a.m. till 10 or 11 p.m."

All who are interested in knowing how Anglican Ritualism borrows the livery of the Church of England to serve the Scarlet Lady of the Seven Hills in, should read this revelation of these latter days by ex-Sister Mary Agnes, O.S.B., published by Hodder and Stoughton, London.

[NOTE.—And this is modern civilization! and modern ideas of what is pleasing to the Creator, the spiritual Source, Sun, and Centre of all the millions of suns with their attendant planetary systems that sparkle to the eye of humanity on the plains of the starry heavens, and are revealed in countless firmaments and galaxies of newly discovered systems by the telescope! Away, away! with such abominable, man-made, and idolatrous conceptions of our Infinite, All Wise, and All Powerful FIRST GREAT CAUSE! Go out into the glorious, wise, and unapproachable gospel of His works in Creation. We should think with shame upon the vain, egotistical, and always imperfect attempts of man to represent creative *Infinity* in the narrow limitations of his own image, and in the revelation of Deific laws in creation only can man know, or practically apply, the laws of God? To be good, honest, and true, to do good to others so far as means and opportunity permit, and to aspire to the Infinite in our weakness and limitation, just as the child looks up to its father and mother in its helpless infancy for light and guidance, this is to "worship God in spirit and in truth." To let a human tyrant scourge the back of an idolatrous worshipper, pretend that God is delighted to see his creatures in filth and ashes, and rejoices when He sees his best and fairest made *door-mats* for the feet of idiots and fanatics to tread on is to deem of the

Creator far worse than of the wise devil of antiquity who invented the printing press, labour-saving machinery, and in a word, discovered all the arts and sciences that make men only a little lower than God and his ministering spirits. —ED. T. W.]

## SYBILLA;

*The True and Thrilling Autobiography of "One Alone."*

BY EMMA H. BRITTEN.

### CHAPTER X.

IN the narrowest and shabbiest of garrets—on the poorest and meanest of straw pallets, lay my new guest, Flora Masters. I could not call her by her wedded name—I will not even recall her memory by it. By her side was a dying babe of some eight months old. Every rag I had in the room was piled up over their shivering forms. On the hearth burnt the few logs which I had carefully hoarded up to warm me during my coming Sunday, and on them was boiling the little store of milk and rice which was to have been my Sunday's feast. Why she, the favoured child of luxury, the wife of one of the wealthiest of merchant princes—why she, the intending suicide, lay there in my poor garret, dying for want, and with a babe who could draw no more sustenance from its famished mother, is soon told.

Sold to a vile sensualist, who, in the name of marriage, bought a mere loathing slave, what but hatred, mutual disgust, and final inharmony could ensue? The repulsion of her detested lot, acting upon a naturally ardent and susceptible temperament, worked out its inevitable results in the hapless wife's mind.

A highly attractive and fascinating *roué*, well skilled in the hideous art of fashion's choicest game, seduction, was the destined instrument of awakening the wretched Flora to the knowledge, that if she was a wife, she was also a woman, and that her *hard's* pledge was no warranty for her affections.

The unfortunate girl consented to elope with her seducer, and at first thought herself justified in so doing. As the wife of a man she abhorred, she found herself nothing more than the subject of legal prostitution, the fate she had foreseen, and to which her *tender father* remorselessly sold her, under the name of a "good settlement."

The lover sought her for the same purpose as the husband—the indulgence of passion, the boast and triumph of conquest. Poor Flora! The work of the seducer in each case was but the work of the hour, and, in each case, brought only disgust and repentance. A fairer face than Flora's attracted the seducer, and she found herself alone in a great city without money, friends, or means of sustaining life, beyond the hour when her last disposable garment was parted with. Letters to her hard father, and still harder sister, only called forth curses in answer, and finally came back to the despairing girl unopened. Her next phase of life was the intelligence office, where, amidst a crowd of the lowest dregs of society, the lady became a competitor for the place of kitchenmaid, or nursery drudge.

In the latter capacity, she at length succeeded in obtaining a shelter. Alas! it was but a temporary one. The hour fast stole on when the hapless Flora must prove the mother of the seducer's child, and as the obvious fact revealed itself to the eye of the virtuous mistress in whose employ the poor drudge had hoped to find womanly pity and counsel, she was thrust out into the streets with loathing and contempt in the very hour that her dreadful condition most imperatively demanded aid and womanly sympathy.

For many weeks the shelter of a hospital proved to the suffering mother the oasis in the desert of her terrible pilgrimage. Then came the slow recovery, the depressing period of languor, those hours of all others in a woman's life, when her weakened body and exhausted mind most fondly yearns for kindred, home, and tender sympathy, yet it was thus that she and her babe alone, houseless and friendless, with feeble step and fainting spirit, paced the streets once more in search of bread.

It is a fact, and one we may hope for the sake of human nature, all too little known, that it is almost impossible for the condemned felon or the fallen woman to return and walk the paths of rectitude even if they would. The brand of "felon" follows the man who tries to live honestly and decently by his labour. But as to the woman. Alas! alas! It is enough that she has once fallen, and "Cast her out, cast



her out!" is the cry from every lip that arrogates to itself the proud distinction of virtue. It matters not that the outcast would fain endure any toil, any penalty in fact, for the privilege of taking rank once more with the pure and the good of her own sex. The lofty dames who hear, Sabbath by Sabbath, the pitying words "Neither do I condemn thee, go and sin no more," pass out of the church of the Magdalene with cold condemnation in their hearts against the penitent who would so much as dare to sit down to rest on the steps of the sacred edifice dedicated to his name who had no word of condemnation for her. And all this poor Flora found. In the humble scenes of drudgery to which she condemned herself in the effort to scrape up means to support her helpless little one she was sure to be found out, and it was quite enough for the most ignorant of her fellow servants to discover that she was an unwedded mother, to put her into the cold streets and declare the place was polluted by her presence.

Then she prowled round shops to get employment as a seamstress, and found as a general rule that where her beauty did not provoke the coarse insults of the employers, it excited the virtuous indignation of honest competitors, to find out her history and drive the fallen one from the field, so that after toiling for weeks for wages that would not bring a shelter and bread enough to sustain the child and mother, after sleeping in bitter winter nights, anywhere, in sheds and on door steps, in cellars and station houses, the miserable relic of beauty once so precious, was traded off again for bread—*bread for the starving babe*.

I forbear to follow up the life of the courtesan. Propagandists of the fire and brimstone hereafter, you may spare your appalling threats when dealing with the woman of the town. The hell she carries with her in her hideous trade is so much more real, material and agonizing than the childish bugbears that you present, that they lose all terror for her. Tell of some hell as miserable as that she bears and you may move her. For she drinks a cup so deep in every downward step of her hopeless progress, that death, or any change, is a paradise to her, which she often rushes into, even before the brief period of her lightning track on destruction's wave can engulf her.

This was the life of Flora Masters until the last dread act in the tragedy.

Yes, she must flee from life. 'Twas too horrible to live a thing she dared no longer name. Away to death! Thank God! at last she sees the river. There—there is rest, peace, and better than all, oblivion. Quick! She has gained the bridge—the pier!

"My baby—oh, my baby! Thou at least shalt never live to know this curse of life, and sin, and horror. Come home with me to God or nothingness. All better far than such a life as man has made for woman."

"Not yet, poor child. Not yet, my suffering Flora. Loving arms enclose thee, and we must go home—aye, to a home of kindness. We must think, too, aye, though to think be madness. The madness is the act, and thought shall be the medicine. For somewhere there is in Gilead a balm for every wound."

Truly, my situation was not the least embarrassing I had ever known, when on a certain Wednesday following upon the Saturday night of Flora's rescue, I found myself dunned for rent. With three sticks of wood, on a bitter winter's day, three stale biscuits, one pint of milk, a dying woman and a famishing babe to provide for, a ravenous appetite on my own account and the prospect of obtaining a few shillings on the following Saturday, if we could all escape the hands of the undertaker till then, and the manager's empty benches should fill up to unlooked-for repletion.

Flora was sleeping; the babe's low moans, though always unceasing before, were now fast subsiding into ominous stillness. I looked round my bare garret with a desperation that I believe to any beholder (had a human eye been there to see me) must have been appalling. I felt fairly savage from hunger, still more so at the spectacle of wrong and woe heaped upon my straw pallet.

Waiting until I heard the descending step of the loudly grumbling landlady die away in another hapless, sad, defaulter's apartment, I snatched up poor Flora's gay but wretchedly tawdry bonnet, worn home as a badge of her trade, but never used since—destined, as I knew, never again to disgrace her dying head. Catching at the bit of finery, I determined to try if I could raise a few pence by its

sale to satisfy the immediate cravings of all our present necessities, and leave us composed enough to think what could be done next.

(To be concluded in our next number.)

## ECHOES FROM ITALY.

To the Editor of "The Two Worlds."

DEAR MADAM,—As a constant observer of everything connected with our great cause, I often peruse the reports of the Psychical Research Society, which I find in many respects not destitute of interest, especially as its learned compilers admit the reality of the phenomena, and do not attribute them to mental aberration, collective delusion, &c., which the world at large, blindly guided, has for so long believed them to be. A thousand pities that the members of the Psychical Research Society, although not following exactly the fancies of the Faradays, Carpenters, and Co., differ so widely from us spiritualists in the source, and consequently in the explanation, of the phenomena. Let us take one of their definitions as example. "Telepathy" they define as the embodiment of the thought of the dying *at the moment of dissolution*. This definition implies (1) that the human thought may become visible; (2) that this only happens *at the point of death*. With respect to the first hypothesis, nobody can say nay, for who can limit the potentiality of the human spirit? Yet we spiritualists would say that in such cases it is the human spirit itself, or its double, that manifests. As to the assertion that such apparitions take place only at the moment of separation between soul and body, my long experience gives it an absolute denial, as I am going to show. Since the year 1870 I have been endowed with remarkable clairvoyant powers, and, like Swedenborg, I receive the visit of the spirits of nearly all my friends who are passing away, *not*, however, *always at the point of death*, but sometimes before and sometimes after the event. Of the latter cases I will make no mention, because it is no marvel if a spirit, freed from matter, chooses to take its time in announcing its disincarnation. Oftener, however, the dying come to inform me of their approaching dissolution a day or some days previous to the event. Two examples will suffice. In June, 1872, when in Naples, I had my first vision of the kind, being that of a lady friend and neighbour, Madam Loporto, who appeared to me sitting on a chair asleep. A cloud seemed to encircle her head and after a few moments vanished, but the apparition remained in the same position and state of sleep. Being my first experience of the kind, I did not understand its import, but as a diary was kept in the house, I had that vision recorded. On the evening of the same day I paid a visit to the lady, and found her in good health and spirits; but the next day she fell dead in a fit of apoplexy. FACT No. 2: Shortly after this event, I had a SIMILAR VISION of an old friend of mine, Signor Lapesa, who lived in his villa on the beautiful hill of Posillipo, two miles from my house. Wishing to know how he was faring, on the day after the vision I sent my wife's chambermaid with a message, allowing her to spend the day with her sister, who was a domestic of Madam Lapesa. In the evening she came back all joyful, with a large bouquet of flowers from Madam Lapesa to my wife, and with the assurance that they were all well. Just a week after that, there comes to us Madam Lapesa's servant, in great trouble and tears, announcing the sudden death of Signor Lapesa. These cases of casting the shadow before the event, clearly prove to me that "telepathy" is not correctly defined by the Psychical Research Society as the appearance of the phantom *at the point of death*. Why the spirits of those who are approaching disincarnation should come to announce their near departure for the other world before the occurrence takes place, shows that the spirit knows more of its destiny when out than when in the flesh. I have refrained from offering the above evidence of mine to the Psychical Research Society, because it seems to lack that amount of authenticity which the testimony of many would give.

Being on the theme of clairvoyance, I think it well to put on record some phases of my own seership, which may differ from the experience of others. I see spirits by day and night, and with my eyes open or shut; and on two memorable occasions the apparitions have addressed me by loud precise words of mouth, giving me salutary warnings. I see also the spirits of the living, but not always as an announcement of their near departure from earth.

For example :—Last year, I had in full daylight the vision of an old man dressed as a workman, who, standing before me with a hat in his hand, which he turned and turned by the rim, and with a most mobile and expressive countenance full of distress, seemed to implore succour from me. I took him for a spirit out of the flesh asking for my prayers or advice, and therefore I began to reason with him and explain to him the law of progression. But he did not seem to understand me, and after many more signs of distress, he disappeared. There being a friend of mine in the next room, I told him of my vision, minutely describing the peculiar physiognomy and dress of the apparition. One hour later, while I was talking to that friend, my servant announced a man who wished to see me, and sure enough, there stood before me the very incarnation of my vision, who, making a mill of his hat, and with a miserable expression of countenance, implored help. Knowing, it seems, that I was going to remove to another habitation, he offered his services as a porter, so that he might earn something to give bread to his numerous family. My friend, through the exact description of the apparition just previously given him, at once recognized its counterpart, and stood amazed at the phenomenon. This man is still alive and well.

Again, on living persons leaving my presence I continue to see their image, but not in the same place, and with a different expression of physiognomy, generally more pleasant and smiling. But stranger still, I very often see the image of my own self in full daylight, which answers my questions with affirmative or negative nods. Wonderful indeed are the mysteries of the spirit.

Spiritualism is spreading here as fast as everywhere else. Two more spiritual periodicals have come out since the beginning of the year, *La Sfinge*, published in Rome by Professor Ungher, and *Il Vessillo Spiritista*, edited at Vercelli by that indefatigable spiritualist Captain Volpi.

I am shortly going to leave for Naples to have more séances with a wonderful lady medium developed last year. She is a young lady of good family and education, who reads sealed letters and answers sealed questions. Last year she wrote eight pages of minute writing with English, Latin, and Greek quotations in less than ten minutes. This she did in the dark, whilst butterflies of light were floating around her. Birds also appear in the room in the daylight and then dissolve. I am going to try and develop her for materializations.—Very truly yours, G. DAMIANI.

Florence, Italy, March 12th, 1891.

[NOTE BY EDITOR *Two Worlds*.—It need scarcely be added to Signor Damiani's interesting communication, that to all who know this gentleman his name alone is a perfect GUARANTEE for the truthfulness of every line he writes. We desire to add, however, that the experiences he narrates have also been those of the Editor throughout a life of wonder and—until spiritualism came—of inexplicable, and almost incredible mystery. The spirit of *events to happen*, as well as of living spirits, both of this life and that to come, surround our paths, and complicate all attempts to solve the true philosophy of existence in our present crude and imperfect perceptions of the relations between matter and spirit. Whilst this condition of ignorance should make us most diffident in attempting to lay down theories, and offer vague idealities of our own in place of scientific definitions, it should also stimulate us in every direction to seek for "Light! more light!" ]

## REVIEWS

THE second edition of Dr. Jas. Rodes Buchanan's new and invaluable work entitled "Therapeutic Sarcognomy" is just issued, and as the first edition from so learned and eminent a source was eagerly bought up, and, far more rapidly than was anticipated, sold out to the very last volume, the gifted author has prepared a new edition, in which a number of current demands for "light, more light" are amply satisfied, rendering this second edition even more valuable than the first. A copy of this work is now in the Editor's possession, and it seems to be one of the most admirable publications which this keen progressive analytical age can demand.

As the learned author—at once a spiritualist, thinker, and the celebrated originator of the system now so widely known as *Psychometry*—has given his own definitions of the book he has just re-issued under the title of "Therapeutic Sarcognomy," we present the required explanation in his own words, as follows :—

### THERAPEUTIC SARCOGNOMY.

The application of sarcognomy, the science of the soul, brain, and body, to the therapeutic philosophy and treatment of bodily and mental diseases by electricity, nervaura, medicine and hæmospasia; with a review of authors on animal magnetism and massage, and presentation of new instruments for electro-therapeutics. By Joseph Rodes Buchanan, M.D., author of "System of Anthropology," "Manual of Psychometry," and "The New Education"—formerly Dean of the Faculty of the Eclectic Medical Institute, and Professor of Physiology and Institutes of Medicine, in four medical colleges successively from 1846 to 1881. With valuable and original illustrations. One volume, imperial 8vo, 700 pages, cloth, neatly printed and elegantly bound. Price, \$5.00.

We have been favoured with many critiques of this work—all of a most eulogistic character. Our limited space only allows of our reproducing the following paragraph from a long notice appearing in *The Arena*, the magazine *par excellence* for the highest form of literature and critical notices in the United States :—

A very remarkable volume has just appeared in Boston, bearing the title of "Therapeutic Sarcognomy." It is from the pen of Prof. Jos. Rodes Buchanan, which is a sufficient assurance that it will be found original, peculiar, and profound. But the title will puzzle most readers. The word "Therapeutic" implies that it has to do with the healing art, but "Sarcognomy" is a new word, coined by Prof. B. to represent a new science, which he has taught for many years, as the guide to a new medical philosophy and practice.

Sarcognomy purports to be the solution of the greatest of all biological problems—the relations of the soul, the brain, and the body. The colleges of to-day do not recognise the soul as a subject of science, or even as an entity that can be positively known; and as the brain is the seat of the soul they profess to know nothing of the brain, except as related to muscular motion and its own diseases. Dr. Buchanan claims that this is but a fragmentary system, and that the study of life is not limited to the material mechanism, but is pre-eminently a study of the life which constitutes the man, the departure of which leaves a corpse, without a single vital property.

The work in question is announced to early subscribers as price four dollars; to later purchasers, five dollars; and can be ordered through Messrs. E. W. Wallis, Manchester, or J. J. Morse, Liverpool, as per their advertisement on cover of this journal.

### "ON THE HEIGHTS OF HIMALAYA."

This book, published quite recently by the J.W. Lovell Co., 150, Worth Street, New York, ought to be a perfect *vade mecum* to those "occultists" who desire to become so in something more than name, and the farce of "signs, grips, and pass-words," bye-play which means *nothing* of any value in general, or actual occultism in particular. The work in question is written by the President of the School of Mines, and of divers other scientific, electrical, engineering, and other institutions of a kindred character in California and Oregon, Professor "A. Van der Naillen." This gentleman being desirous to learn more of REAL OCCULT power than the superficialities of modern spiritualism displayed, bowed his head, already laurelled with scientific renown, to become one of a secret, elect, and private class, who, under the leadership of the present writer and Editor of this paper, was *permitted by the powers that be—in earth as in higher worlds*—to demonstrate the difficulties, almost the impossibilities of human beings living, acting, and serving in this world, from obtaining and practically putting into action TRUE OCCULT POWERS.

In the brief series of experiments, inaugurated by Mrs. Hardinge Britten, Professor Van der Naillen was one of the chosen few to whom the *failure* of PRACTICAL OCCULTISM amongst busy, work-a-day Western peoples, was demonstrated.

Passing on from this point to the study of *theoretical* occultism, the learned and high-minded author has informed himself, as far as is at present available, of the *theories* put forth, concerning the *modus operandi* of occult mysteries. On this point the Editor has no comments to make; but for the book itself, we can affirm confidently, it is written in a fascinating and delightful style. Much romantic and enthralling machinery, both of fiction and reality, is called into play to illustrate the practices of "Yogee" and Hindoo wonder workers' arts. The Blavatsky *Masters* evidently are designed to play a prominent part in the discourses on the *theory* and *rationale* of occult performances, and whether those theories can be practically applied or not, their recital in fine, choice, and highly-descriptive language, is worth ten times the petty price of the book, namely, fifty cents—or two shillings English, independent of postage. The reading matter consists of 272 pages, in paper covers; and can be ordered through Messrs. Wallis or Morse. We shall give a few extracts from this remarkable work in succeeding numbers, and expect they will prove both instructive and interesting.



## THE CREED OF JOSEPH MAZZINI.

THE CELEBRATED ITALIAN REFORMER.

MAZZINI says:—"The source of your duties is in God. The definition of your duties is found in His law. The progressive discovery and application of this law is the mission of humanity."

"God exists. I am not bound to prove this to you, nor shall I endeavour to do so. To me the attempt would seem blasphemous, as the denial appears madness."

"God exists because we exist. God lives in our conscience, in the conscience of humanity. Our conscience invokes Him in our most solemn moments of grief or joy. Humanity has been able to transform, to disfigure, never to suppress His holy name. The universe bears witness to Him, in the order, harmony, and intelligence of its movements and its laws."

"At the present day there are many men who abhor all religion because they see the corruption of the actual creeds, and have no conception of the religion of the future, but none of these venture to declare themselves Atheists. There do indeed exist priests who prostitute the name of God to the calculations of a venal self-interest, and tyrants who falsify His name by invoking it in support of their tyranny—but because the light of the sun is often obscured by impure vapours, shall he deny the sun himself, and the vivifying influence of his rays throughout the universe? Because the liberty of the wicked sometimes produces anarchy, shall we curse the name of liberty itself?"

"For every advance in religious belief, we can point to a corresponding social advance in the history of humanity, while the only result you can show as a consequence of your doctrine of indifference in matters of religion is anarchy. You have been able to destroy, never to build up. Disprove this if you can."

"Heaven and earth are one, even as the way and the goal are one. Tell us not the earth is of clay. The earth is of God. God created it as the medium through which we may ascend to Him. The earth is not a mere sojourn of temptation or of expiation; it is the dwelling-place wherein we are bound to work out our own improvement and development, and advance towards a higher stage of existence. God created us not to contemplate alone, but to act. He created us in His own image, and He is thought and action, or rather, in Him there is no thought which is not simultaneous action."

"The first real, earnest religious faith that shall arise upon the ruins of the old worn-out creeds will transform the whole of our actual social organization, because every strong and earnest faith tends to apply itself to every branch of human activity; because in every epoch of its existence, the earth has ever tended to conform itself to the heaven in which it then believed, and because the whole history of humanity is but the repetition—in form and degree varying according to the diversity of the times—of the original Christ prayer: 'Thy Kingdom come on earth as it is in heaven.'"

"Without God you may compel, but not persuade; you may become tyrants in your turn; you cannot be educators or Apostles."

"Prove to mankind that the work of progressive development is a part of the design of God, and none will rebel. Prove to them that the earthly duties to be fulfilled here below are an essential portion of their immortal life, and all the calculations of the present will vanish before the grandeur of the future."

To which conclusions every soul that worships God in spirit and truth will cry "Amen."—EDITOR *T. W.*

## MRS. CAMPBELL'S SÉANCES.

To the Editor of "The Two Worlds."

DEAR MADAM,—After the recent so-called exposure in Lamb's Conduit Street, I thought those of your readers who have had experience of Mr. Husk's mediumship, would like to read a short account of a séance I attended last night at that hospitable lady's house. I have been privileged to attend these séances on several occasions, and have always believed them to be genuine, and my experience last night confirms that conviction. I was not present at Lamb's Conduit Street, but have read what appeared in *The Star*, and I think it likely that "Gladys," being anxious to materialize and unable to do so, did what she thought the next best thing, and made Mr. Husk assume the position he is said to have done. I am led to this conclusion by what I heard "Uncle" say when he seemed to be anxious to prevent her doing mischief again; he said—

"Of course the public is sure to put the worst construction on any report, but I think those writers who take a lead in the movement should refrain from making statements which are uncharitable and hurtful, and can do no good to the cause or the parties concerned. These writers must know that the medium is generally *unconscious* and therefore *not responsible*, and they seem to think, because they hear of doubtful phenomena, recorded by so-called investigators, that all phenomena through that medium are unreliable."

There was a large gathering, and after some manifestations a delay occurred. This was compensated for by the striking materialization of Colonel Burnaby. John King had just put down the slates, and I noticed one of them standing on edge facing me, then the two slates took a sweep over the sitters' heads, and were held there for a few seconds; then the commanding figure of the colonel appeared between them in full evening dress, and he appeared again in mid-air in another part of the room. I conscientiously assert that this was a genuine manifestation, and could not have been produced by Mr. Husk or any one else. I will not refer to other wonderful phenomena which took place, except to say that "Uncle," at my request, took a small article out of my hand, when I distinctly felt his fingers, and he at once told me what it was, which I do not think any human being could have done in the dark—at least, numerous experiments I have made with friends since prove this.

G. HUMMELTENBERG.

28, Dorset Street, London, W., March 19, 1891.

[NOTE.—Whilst we are quite familiar with the practice of fraudulent mediums taxing the responsibility of their tricks on their "spirit controls," we beg to add we are just as indignant with cheating spirits *out of the form*, as those in the form; and, for the protection of the public, hope that all TRUE mediums will cease to keep company with, much less to obey, such a class of *spirit* frauds.—ED. *T. W.*]

A CURIOUS NURSE.—In India, where the elephant is treated by his Mahout almost as one of the family, the grateful animal makes a return for the kindness shown to it by voluntarily taking care of the baby. It will patiently permit itself to be mauled by its little charge, and will show great solicitude when the child cries. Sometimes the elephant will become so attached to its baby friend as to insist upon its constant presence. Such a case is known where the elephant went so far as to refuse to eat except in the presence of its little friend. Its attachment was so genuine that the child's parents would not hesitate to leave the baby in the elephant's care, knowing that it could have no more faithful nurse. And the kindly monster never belied the trust reposed in him.

A friend sends the following from the *New York Weekly Witness* of May 22nd: There are five well-governed cities in Kansas—they have women for mayors. But the mayoralty is not the only office which Kansas women are filling acceptably. There are at least a dozen women who are county superintendents of schools, and several hundreds more are serving terms as school directors. Twenty-five are members of the city councils, three are serving as police justices, and several others hold the office of city clerk or treasurer. When half the offices in that State are filled by women, and the suffrage has been extended to state and national as well as municipal elections, the perfect equality of mankind as breathed through the Declaration of Independence would seem to have been attained in Kansas. May the official conduct of these new officers be such as to recommend the new system!

In making soundings in the slime soil of the Nile valley, two baked bricks were discovered, one at a depth of twenty and the other twenty-four yards. "If we estimate the thickness of the annual deposit formed by the river at eight inches a century," says Professor Jolly, "we must assign to the first of these bricks an age of 12,000 years, and to the second that of 14,000. By the means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man upon the soil of Egypt, and Draper attributes to the European man who witnessed the last glacial epoch an antiquity of more than 25,000 years."

A METALLIC SHOWER.—There was recently observed in Bombay a rather curious natural phenomenon. We allude to the fall of a metallic shower. The metallic pieces were so shining that they looked like silver; but on subjecting them to chemical analysis, it was found that they were not silver but platinum. It is beyond question, says a native journal, that the shower fell from the sky, as the particles were found lying scattered on the road for a mile.

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FRIDAY, APRIL 3, 1891.

### WHAT DO THE SCRIPTURES REALLY TEACH?

BY ALFRED KITSON, OF BATLEY, YORKS.

THE following excerpts are taken from the Rev. R. Vaughan's, D.D., work on "The Causes of the Corruption of Christianity," who thus unwittingly lifts the veil from the obscurity in which certain portions of the Christian fathers' writings have long been concealed. Be it remembered that he discovers them only to find fault with them as being a source of early corruption, thus pretending to a better knowledge of what Christianity was intended to be than its promulgators—a very presumptuous and arrogant claim.

The Alexandrian Jews had a school devoted to the study and exposition of the Old Testament in its allegorical sense. The two most distinguished masters of this art were Aristobulus and Philo. Philo seems to have had a much higher estimate of the Creator's character than his modern critics have, for he says, when speaking of Genesis, "How can Moses attribute to God, who is far above all passion and change, anger, zeal, and other similar human things?" And he answers, "Moses has here, like a wise lawgiver, let himself down so as to meet the wants of rude sense, led men incapable of the contemplation of pure truth, who must at first be restrained from evil by fear of punishment. Let all such persons, therefore, learn these false things by which they may be profited, if they are unable to be amended by truth; for the most approved physicians dare not tell the truth to those who are dangerously ill, because they know that this will depress them, and the disease will gain strength."<sup>1</sup>

"It was a doctrine of Clement of Alexandria, that the laws of Moses are all susceptible of four kinds of interpretation. Beside the *literal* meaning, mention is made of the *spiritual*, the *practical*, and the *prophetic*. In every Mosaic institute or observance, the studious may discover all these significations.

"The predictions of Scripture with regard to the destruction of the world by fire, and the resurrection of the body, denote that philosophical purification of the moral system, in accordance with what had been long taught on that subject in the schools of Greece. And, on the same principle, the doctrine of Scripture in reference to the new birth was explained as meaning little more than an ascendancy of

the rational over the sensual, the government of a depraved body by an enlightened soul, a regenerating change which the wisest among the Gentiles had always professed themselves to be earnestly coveting."<sup>1</sup>

Moreover, "he wrote commentaries on nearly all the books of Scripture, but portions only of his works have descended to us. From these remains we learn that one of his favourite maxims was that the study of philosophy should not only go along with the study of divinity, but even precede it. He appeals to scripture in support of this opinion. In the history of Sarah and Agar, Clement finds everything necessary to his purpose. In Abraham he saw the representation of a divinely taught believer in the gospel; in Sarah, the emblem of Christian wisdom or divinity; in Agar, the personification of human wisdom or philosophy. Abraham lived long in a wedded state with Sarah, but remained childless, a circumstance which was meant to teach that the mind to become fruitful must not be conversant with Christian wisdom or divinity alone. The history which states that Abraham afterwards took Agar to himself with the consent of Sarah he explained as teaching that men may study pagan philosophy with the full consent of Christian theology. The birth of Isaac by Sarah was after the birth of Ishmael by Agar, and this fact, he said, showed that men who gave their attention to profane, as well as sacred studies, are alone capable of becoming spiritual fathers in the church, their efforts as philosophers being necessary to their success as divines."<sup>2</sup>

In Origen's work against Celsus, he treats portions of the Old Testament in the same way. Thus, in the table of stone, written upon as with the finger of God, he could see the engraving of the divine law on the tablet of natural conscience. In the breaking of those tablets, the occasion of which was the worship of the golden calf, he saw the erasure of the law from the conscience by the entrance of sin. And in the re-writing of the law, men were to learn that the effects of their apostasy were to be removed by the gospel.<sup>3</sup>

"Subsequently, it is laid down as a principle, that *all* the leading events mentioned in the Scriptures have in them a concealed meaning, which the enlightened reader with due effort may discover."<sup>4</sup>

Origen sometimes spoke of the literal rendering of many parts of the Bible as being not only unreasonable, but of a pernicious tendency, adding, "that though in others there were indeed certain notions conveyed under the outward terms, according to their literal force and import, yet it was not in these that the *true meaning* of the sacred writers was to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves."<sup>5</sup>

Bible history is represented as always containing both a moral and a mystical sense. Thus the coming of the Syro-Phœnician woman to Jesus, imploring the recovery of her daughter, is explained by saying that every one who is subject to sin dwells like that woman on the borders of Tyre and Sidon, and that to return from a vicious life is to migrate, as she did, from the country of Tyre and Sidon into regions nearer God." Again, "Moses relates that after the death of Joseph the children of Israel were much increased, and this circumstance is regarded as teaching that the mortification and death of sin in the believer shall be followed by a large increase of his moral and spiritual grace."<sup>7</sup>

Much more of a similar nature might be quoted, but enough has been adduced to show that the Rev. E. Gough (see *Two Worlds*, Oct. 17, 1890,) has a large and extensive field in which to cull ample material to show that the whole of the four gospels and the narratives of the Old Testament are moral and not literal history, and that he has the Alexandrian Jews and the early Christian fathers for his masters and guides. What the outcome of it all will be is not difficult to predict. Bit by bit the veil of ancient allegory, craft, and cunning is being rent, and the divine light of spiritual life and liberty is gradually flooding the land, making plain its dark places, lifting man one step nearer to his Father God.

Put your foot down where you mean to stand, and let no man move you from the right. Learn to say No, and it will be of more use to you than to be able to read Latin.—*Spurgeon*.

<sup>1</sup> Clemens, Stromata, Lib. V. 211, 647, 710, et alibi.

<sup>2</sup> Mosheim, De Rebus ante constant. Seculum II., sect. xxxiii, Stromatum, Lib. I., 338.

<sup>3</sup> Opera I., 323.

<sup>4</sup> Ibid, 438.

<sup>5</sup> Mosheim, Hist. I., 277.

<sup>6</sup> Opera III., 503.

<sup>7</sup> Opera II., 131.

<sup>1</sup> Deum Immutabi. pp. 302 and 303.



## SHADOWS AROUND US.

ACCREDITED NARRATIVES OF THE SUPERNATURAL.

*Compiled for the "Northern Weekly Leader" by Arthur Morrison.*

## THE HAUNTING OF WM. MOIR.

A RECENT and a completely-attested case of a character allied to that of haunted houses is given below. The influence of place as suggesting the past to human recipients is its noticeable feature, and many of the circumstances are of a suggestive and significant character.

On the coast of Banffshire, Scotland, between the town of Banff and Portsoy, lies the parish of Boyndie. It is about a mile west of the fishing village of Whitehills, which is about two miles west of Banff. In the parish of Boyndie stands the farmhouse of Upper Dallachy, the situation of griever, or overseer, upon which became vacant in the early part of 1868.

It was the middle of February when the new griever arrived. He was an Aberdeenshire man named William Moir. He was 31 years of age, and brought with him a young wife from his own parish. Boyndie and its district were quite strange to the Moirs, neither having left Aberdeenshire before taking up residence at Upper Dallachy.

William Moir was a good farmer, and things went well. Intelligent, hard-working, and steady, the young griever had the good opinion of everybody, and for some years nothing occurred to disturb his content at Dallachy. Had it been remembered that a mysterious murder had been committed fifty years ago at Moir's house, and indeed in the very room in which he now slept, the superstitious fancies of the neighbours would, no doubt, have conjured up something to agitate his mind or 'hat of his wife. But the population of the district was sparse, and the affair of half a century ago had faded from the minds of most of its inhabitants. It was, nevertheless, a fact, and the victim was a man named Elder.

One night during Whit week, in 1871, William Moir had what he described as a very forcible dream. At the outer boundary of the farm the ground sloped away to the seaside, and upon this sloping ground, about five or six yards from high-water mark, was a small mound three yards in diameter, enclosed by a circle of stones. It was, in fact, the site and remains of a kiln used for burning seaweed to make kelp. There were other similar places in different parts of the beach. Kelp manufacture had less than a hundred years back been a flourishing industry in the neighbourhood, but since the discovery of producing soda from salt it had declined, and the last kiln in the vicinity had been abandoned fifty years before.

William Moir's dream was this. He was walking from the farm grounds down towards the beach, passing near this mound, as he had done hundreds of times before. But now, as he came to the mound, he saw lying upon it the body of a man, bareheaded, although clothed in other respects, and the face covered with blood. This dream left an unusual impression upon Moir's mind; he was very little in the habit of dreaming, and when he did he seldom remembered the subject-matter; but on this occasion in his waking hours the recollection of the dream took a strong hold on him which he could not shake off. The mere coming into his bedroom would bring on, with what seemed increasing force each time, the remembrance of the dead man lying upon the mound, and in passing the mound itself it was impossible for him to keep the dream out of his mind.

Soon his state of mind became positively painful. The sight of the dead body upon the beach slope was ever in his mind's eye, and do what he would he could never exclude it from his thoughts. His nights were wakeful, and what little sleep he did get was characterized by the vivid recurrences of the vision. During the day he shunned his bedroom as much as possible, for, although the haunting thought of that dead body with its blood-stained face was now ever with him, it became intensified when he entered that room, even more so than when he passed the mound.

This state of things had become gradually more and more intolerable for a few months, when a singular coincidence occurred. It was towards the end of July that an unfortunate lunatic, escaping from the custody of his keepers at the county asylum at Ladysbridge, wandered towards the sea and there either committed suicide or was accidentally drowned.

There was attached to the farm at Upper Dallachy a large old boat, which the men servants occasionally used by way of pastime, rowing to different parts of the coast. Moir's fits of brooding had so impressed his wife that she one day insisted on his taking an afternoon's holiday and taking the old boat out for a little fishing, thinking to provide some diversion for his depressed spirits. Accordingly, with little heart in the proceedings, and by way of pleasing his wife, he took the boat, with one of the hands as companion, and pulled off to Lea. Returning just before evening, the two men observed, tossing about a little way from the shore, the dead body of the drowned lunatic. Pulling towards it, Moir reached over and attached the corpse to the stern of the boat, then pulling ashore. It was now getting rapidly dusk as the two men picked up the corpse between them to carry it up to Whitehills. They carried it up the beach, when suddenly there came upon the consciousness of Moir, with redoubled force, the remembrance of the dream; and, looking down, he found himself walking over the very spot on which his sleeping fancy had pictured the dead man's body. This, it struck him, almost in the manner of a physical blow, was the interpretation of his dream; and, as if to complete the parallel, his companion behind stumbled over one of the stones, and, letting go his hold of the body, in a moment it was lying exactly as Moir had seen the corpse of his dream lie; more—on taking a further look at the face, there was a broad stain of blood covering one side of the forehead, the eye, and part of the cheek.

Although the face and dress of the corpse were not those of the dead man of his dream, Moir had no doubt that here, at last, he had arrived at the interpretation of it. It was a singular thing, this dream, he thought, to be so closely paralleled by fact; but now that he seemed to have got to the end of the matter he was glad; for, he thought, he might reasonably expect that the haunting dream would leave him, and his spirits rose accordingly.

The body of the poor lunatic was left at Whitehills, and Moir returned to Dallachy. For some little time he was comparatively cheerful, and Mrs. Moir noted with satisfaction the improvement in his spirits. But he had scarcely entered the bedroom when the thought of the dream came again before him with almost more than its old impressiveness. All that night he tossed and tumbled in his bed, and to his disordered imagination there seemed to be a bloody-faced corpse in every corner of the dark room—and not that which he had carried to Whitehills, but that of his dream.

He began to fear some failure of reason—some derangement in the brain. What was this vision of a dead man that would not leave him? Deeper and deeper grew his belief that insanity was creeping upon him apace. He grew dull, abstracted, and sullen gradually through some months. He was conscious of an indistinct feeling, as though he were, or had been, himself implicated in the murder which had laid that gory clay lifeless upon its back. The bedroom began to wear a look of strange familiarity, not that of a man's nightly sleeping apartment, but more as the shadow of bygone and unremembered days. He had never in his life, he knew, been to Boyndie, or any part of Banffshire before coming to the farm; still, in addition to the ordinary familiarity which a man has with his house, there now grew upon him a misty conviction of a stranger and earlier familiarity. Now and again his spirits would be freed from the incubus for some hours together, just as a physical pain will leave a sick man for a time and then return. These blessed intervals, however, became fewer and fewer, and the mere entry into his bedroom or the sight of the mound was always sufficient to put an end to any such relief, and bring again the dreadful fancies in all their fulness. Every expedient which suggested itself to his wife she tried, in order to win him from his broodings, but all were unsuccessful. What oppressed him he would never tell her or anybody else—why he could never have said—he only felt himself powerless to impart his secret to others. So for a long while nobody knew the reason of William Moir's depression but himself.

This went on for several months, till the latter part of January, 1872. On Wednesday, January 24th, while working in a remote part of the farm, the trouble, which had assumed the character of an actual and perceptible presence, temporarily left him—the first relief he had experienced for a long time. In the evening, however, on his approaching the bedroom it returned, if possible with greater force than ever. The next morning, while off the farm

premises, he experienced another slight relief. After dinner he was walking away from the house in the opposite direction to the seashore, when, with a shock as of a blow upon the head, back came the fearful idea, this time more an actual presence than ever, and with a sort of mesmeric power over him that compelled him to at once retrace his steps to the house. He entered, and without speaking to or seeing anybody in the place, he took a spade and went toward the mound. He loosened the turf at the surface, and then drove the spade well in and levered up a large spadeful of earth. Out of the spadeful of earth there fell a human skull.

This did not disturb or surprise him in the least. In his then state of mind it seemed the most natural thing possible; in fact, just what he had expected. He dug again.

First a lower jawbone; then shoulder blades and ribs with many loose vertebræ; then the humerus of an arm, and after then the bones of a hand. He was digging up a skeleton.

Moir went to a hillock a little distance off and called to Lorimer, his cattleman, who was pulling turnips in the next field. Lorimer came to him, and in his presence the Grieve proceeded to dig. The other arm, pelvis, leg-bones, and those of the feet were turned up, none covered by more than eighteen inches of soil, and there lay the skeleton complete. They covered it loosely with earth, and Moir set out for Whitehills to consult with Mr. Taylor, a tradesman of that village, in whose judgment he felt he could trust as to what to do in the matter.

He had scarcely begun his story when Police-Inspector McGregor came into the shop. To him Moir described his discovery of the skeleton, and with him returned to where it lay. The inspector examined some of the bones, and, as night was falling, had them covered up. Next morning (Friday) he returned, and had the whole taken up and carried away to be dealt with by the police authorities.

Dr. Hirschfield and Dr. Mawson examined the skeleton, which was much decomposed, and came to the conclusion that it must have lain buried for over forty years. Now it was nearly fifty years ago that Elder was murdered, and collateral circumstances left no doubt that the remains were his.

Moir's mental troubles left him immediately after the removal of the bones, but their effects remained. He could never view the mound without a spasm of horror, and in twenty months from the discovery he died—died of the results of the shock and agitation of the system which he had endured.

The case affords matter for much speculation. What was the cause of Moir's feeling of past familiarity with the scenes of the murder of Elder? His dream of the corpse as a result of sleeping in the room may well have been induced by that hypnotic influence of the dead man's mind to which reference has already been made in connection with other manifestations. The coincidence, also, of the placing by Moir of another body upon the same spot is another singular feature, and perhaps not one without its meaning if these things were understood.

[NOTE BY ED. T. W.—If the writer of this narrative were well acquainted with the facts and philosophy of psychometry, he would be at no loss to account for the impressions which violent death leaves on the inanimate objects, the place, and all its surroundings where the tragedy took place. Wm. Moir was "a sensitive," and as such, unconsciously came into, and realized psychometrically the sphere of the place.]

#### WHO HAS SEEN TO-MORROW?

On the day after my arrival in Victoria (writes a tourist in Spain), I went to a shoemaker's to get some repairs done to my boots. There was nobody in the shop; the master was on the opposite side of the street, smoking his cigarette. His shoulders were covered with a mantle full of holes, and he looked like a beggar—but a Spanish beggar, appearing rather proud than ashamed of his poverty. He came to me, and I explained my business.

"Wait a moment," said he, and immediately called his wife. "How much money is there in the purse?"

"Twelve pesetas."

"Then I shall not work."

"But," I said, "twelve pesetas will not last for ever."

"Who has seen to-morrow?" said he, turning his back on me.

## LYCEUM JOTTINGS.

### THE BLACK COACH.

#### AN OLD NORTHAMPTONSHIRE LEGEND.

THE roofless house at Ringwood Hall  
Stands mournful in the sun;  
The porch is there, the door is gone;  
The roses trail and run  
Around the mossy window-shaft—  
Once fashioned with such art and craft.  
The Delameres have long died out;  
The avenue grows wild;  
The walks are dank with last year's leaves;  
Only the keeper's child  
Plays in the mournful banquet-room,  
Laughing amid the echoing gloom.  
The old race dwindled age by age  
Till avarice crept in,  
Then drunkenness and leering lust,  
And homicide and sin.  
At last foul murder came and set  
His red foot on their coronet.

The chapel—see how bare and lone!  
Its rich west window gone—  
The saints, the martyrs, and the kings  
That once the sun shone on;  
And but one lonely knight to pray  
For all his old race passed away.

The stone urns on the pedestals  
Are green with velvet moss;  
The shield above the green park gate  
Was long since rent across;  
The scutcheon's choked with gathered dust,  
Upon the blazon there is rust.

On the damp drive the mushrooms bulb,  
Where rabbits trot and amble;  
The blackbird flits his jetty wings,  
And fawns love there to gambol.  
Only the yew trees seem to thrive,  
The stunted thorns are scarce alive.

When Spring comes dancing o'er the lea,  
And blossoms every sod;  
When birds, in gratitude and joy,  
Rise, singing hymns to God,  
You would not think that sin had been  
And poisoned all that house within.

When summer ripples move the lake,  
And swans are sailing, ermine white,  
In beauty proud and self-content,  
And woods are filled with emerald light,  
You would not think that spotted sin  
Had feasted there her kith and kin.

Nor when the beeches, orange brown,  
Glow by the water-side,  
When kingly Autumn dons his crown  
In all his royal pride—  
You would not think at such a time  
That there had once dwelt sin and crime.  
But when the dead leaves' fluttering gold  
Fill the October skies,  
And when the wild duck's screaming shout,  
And echoes give replies,  
You then might feel some ghostly trace  
Of the sad influence of the place.

And in the rainy autumn nights,  
When winds are sobbing loud,  
When dogs moan from the outer court,  
And black grows every cloud,  
Ghost-lights gleam up the avenue;  
Lights answer from the windows, too.

Dark figures, each one with a torch,  
Come slowly thro' the halls,  
Chanting a low, deep funeral-hymn,  
Answered by echoing calls;  
And all the while the turret-bell  
Tolls with a long and doleful knell.

And last, about the midnight hour,  
A jet-black funeral coach  
Comes rolling up the long black drive,  
And up the grand approach;  
Stops at the doorless porch, they say,  
Then slowly vanishes away!

Some think it is the wicked lord  
Who, seventy summers gone,  
On such a night brought home his bride—  
Her bridal splendour on;  
And, wrathful at her wild regret,  
E'en in the bridal bed,  
At daybreak snatched his sword and smote  
The sleeping lady dead!

Yes; as the sexton, one by one,  
Puts out the funeral lamps,  
Leaving the corpse alone and still  
Amid the charnel damps,  
So, one by one, Time does erase  
The glories of man's pomp and place.

—Walter Thornbury.



## 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.*

**BLACKBURN.**—Afternoon, Mrs. Yarwood made a few encouraging remarks on spiritualism, and gave a number of clairvoyant descriptions, which were nearly all recognized. Evening, she again spoke on spiritualism, and described a number of spirits. Monday evening she was again very successful. Good audiences.—G. E. H.

**BOLTON.** Bridgeman Street Baths.—Mr. Rooke's subjects were "Man the Object of God's Love" and "Pure Religion." The controls discussed various passages of Scripture at great length, showing the fallacy of many of the statements, and also the good to be derived from others in the same book. Very attentively listened to by the audience.

**BOLTON.** Old Spinners' Hall.—Mr. Lomax lectured to large audiences, who listened attentively and with great interest. The subjects were "Faith, Hope, and Charity," and "The Light of Spiritualism." Both were clearly treated. Several remarkable clairvoyant descriptions were given. Mr. Lomax is, we consider, well worthy the support of the spiritualists, and we hope to see him fully engaged. This was not his first visit to us, and we hope it will not be the last.—H. H.

**BRADFORD.** Bowling.—Our annual tea was a success. Mr. Moulson gave very successful clairvoyance, and Mr. Longfield contributed much to the evening's entertainment. All seemed highly satisfied.

**BRADFORD.** 448, Manchester Road.—Mr. Todd's controls gave able and intellectual addresses on "Spiritualism—is it Scriptural?" and "They sang a new song," which were much appreciated. I think, as a young worker in the cause of spiritualism, we are highly indebted to such able speakers. Mrs. Webster gave clairvoyance, convincing many of spirit return.

**BRADFORD.** St. James's.—Morning, circle, eight sitters, very good time. Afternoon, speaker Mrs. Whiteoak; subject, "The Elevating Influence of Spiritualism." Evening subject, "Be ye also ready." Two good practical discourses, each followed by successful clairvoyance.

**BURNLEY.** Hammerton Street.—March 22, we were favoured with the presence of Mrs. Wallis, whose guides gave a splendid discourse in the afternoon on "Life and its Problems," which was listened to with rapt attention. In the evening we took a few questions from the audience, which were answered in a very able and intelligent manner. Convincing clairvoyance after each discourse. [Too late last week.]

**BURNLEY.** North Street.—Mr. Tetlow delivered able discourses. Afternoon: "An Eastertide Sermon." Evening: "Three Aspects of Spiritualism." Room filled. Psychometry also very commendable.

**BURNLEY.** 102, Padilham Road.—Mr. T. Greenall's guides discoursed upon "Life and Death" and "The Rights of Humanity." Both subjects were forcibly and logically dealt with. Very good clairvoyance at each service, nearly all recognized, gave satisfaction to the audiences.—J. W.

**BURNLEY.** Bread Street.—Mrs. Marsden gave thirty-four descriptions of spirit friends, all being recognized.—J. T. K.

**CLECKHEATON.**—Afternoon, Mrs. Russell's guides spoke in an eloquent manner, and in the evening they made a most thrilling address, many saying that if they had known that such a medium was going to be present they would have been there in the afternoon. The guides gave their experience of earth life and spirit life, clairvoyance, and some remarkable tests. A very good day. We hope it will not be long before she comes again.—F. T.

**COWMS.**—March 22, Mrs. Trance kindly came to our assistance again, and gave very good addresses, also clairvoyance at each service, which was well appreciated. A good attendance at night. March 29, Mrs. Jarvis's first visit. She gave good and instructive addresses on "God is Just" and "Praise."—E. P.

**DARWEN.** Church Bank Street.—Mr. B. Plant's afternoon subject was "Man's Rights after the Change called Death," showing the different phases of life in spirit land, according to his life on earth. Evening: "A Ray of Light, or Why Spiritualists Differ." Clairvoyance after each service very good. Good audiences.

**FELLING.** Hall of Progress.—Mr. J. Wilson, our late president, was with us. Subject: "While you have the light walk in it," which was very well received by a good audience.—J. D.

**GLASGOW.** 36, Main Street, Gorbals.—11-30: Mr. Grant, of Foleshill, Coventry, kindly spoke on "The Religion of the Future" in a very able manner, analyzing the past and present systems of religion, showing how horrid and rotten they must be judging from the effects visible to our eyes, and that instead of being the gospel of salvation it was and had been the gospel of damnation. If any old orthodox believers were present they must have had a terrible shake, as this was the most pointed attack we have had for some time, and was considered a treat by all spiritualists present. 6-30: Mr. Harper gave us one of his able somnambule papers on "Body, Soul, and Spirit." The ideas were well put, being deep and far-fetched, and delivered with great confidence, much to the satisfaction of his hearers.

**HERCKMONDWIKE.** Blanket Hall Street.—March 22: Mr. Crowther's subjects were "Labour" and "Love," which the guides handled very fairly. Mrs. Black gave clairvoyance at each service. March 29: Mr. Dawson kindly substituted for Mrs. Mercer, and did us good service. Afternoon: subject, "Mediumship." Evening: subjects chosen by the audience were handled in an able manner, giving satisfaction to a large and intelligent audience. Mrs. Black kindly assisted again and gave satisfactory clairvoyance.—H. O.

**HEYWOOD.** Argyle Buildings.—In the afternoon we dispensed with the service and formed a public circle. Some excellent psychometry was given by Mr. T. Postlethwaite, and found quite correct. Evening: subject, "The Affirmative Basis of Spiritualism." The controls of our friend handled this subject in an excellent manner. Very good clairvoyance followed, all recognized. Fairly good audiences.—J. E. S.

**HEYWOOD.** Discussion Hall, Adelaide Street.—A pleasant day with Miss Cotterill, who gave addresses to good audiences upon "Why I became a Spiritualist," showing how she was led to leave the Salvation

Army and join the ranks of the spiritualists. Evening: subject, "My Experience of Slum Life in London," told in a manner such as only those who have been into the midst of misery can tell, some of the sad cases recited depicted human life as almost lower than the brutes, urging upon her hearers to assist in the noble work of lifting up fallen humanity. The pleadings for heathen missionaries may do well enough for a cry, but there is much greater need of Christian charity at home amongst our own poor.—M. D.

**LANCASTER.**—March 22: Mr. T. Postlethwaite in the afternoon on "Christianity before Christ," to the effect that the same doctrines were taught many years before the days of the so-called Christ, and therefore could not be claimed as exclusively his. Evening, "After Death, What?" Not to stand around a throne playing harps and shouting Hallelujah to the Lamb, whilst a brother or a sister is in torment. Not to have all past sins and follies obliterated from memory by a belief in a particular doctrine, but after death we must expect and be prepared to continue life with all its imperfections and whatever virtues it may have possessed, still having the glorious privilege of working out by patient endeavour the regeneration, which may have been but commencing whilst nearing the brink. March 29: Mr. Baird. Evening, Mr. Jones, Mrs. Gardner assisting with clairvoyance. Only moderate audiences.—J. D.

**LEEDS.** Institute.—March 22: Mr. Walsh, of Blackburn, gave excellent discourses; also successful psychometry and clairvoyance in the evening.

**LEICESTER.** Liberal Club, Townhall Square.—Evening: Mr. Sainsbury gave a lecture upon "Reincarnation."

**LEICESTER.** Temperance Hall Lecture Room.—Our secretary, Mr. S. Parsons, spoke on "The Spiritualism of the Bible, and that of to-day," after which clairvoyance was successfully given by Mrs. Bass.

**LEIGH (Lancashire).** Spiritual Hall.—Mrs. A. J. Stansfield lectured, under control, upon "The Resurrection." The lady, in a remarkably eloquent and logical discourse, pointed out the inconsistencies and impossibilities of a physical raising of the body of Jesus, and, without taking away any of the value of his mission or his goodness, endeavoured to show that he arose in a spiritual form. Who were the angels that ministered to him in the garden? And who rolled away the stone from the sepulchre but kindred spirits of the good departed? We do not remember having heard this lady to greater advantage for power, pathos, and effectiveness, the appreciative audience appearing spellbound from commencement to close. Good Friday: Tea party. There was a very large attendance. After tea the chairman, Mr. A. T. Nixon (Mr. Councillor Wrigly, of Oldham, unavoidably absent, was represented by his brother, Mr. Abraham Wrigly), read a prologue specially written for the occasion. Mr. John Stirrup, the president, spoke hopefully of the progress and future of the society. Mr. Wrigly humorously addressed the audience and was well received. Mrs. A. J. Stansfield, the well-known medium, gave an interesting discourse, under control. A varied programme of entertainment, arranged by the secretary, Mr. James Wilcock, was greatly enjoyed. The usual votes of thanks closed a very successful meeting.

**LONDON.** Canning Town. 2, Bradley Street, Beckton Road.—Our meeting was well attended. Mr. Walker's guides gave a splendid address on "Where are the spirits of infants who are not responsible agents?" after which a child was named, and some good advice was given regarding the duty of parents. Several questions were put, and satisfactorily disposed of. All seemed well pleased.—E. W.

**LONDON.** King's Cross. 182, Caledonian Road, N.—Evening: As we were disappointed of our medium (Mr. Wyndoe), Mr. A. M. Rodger lectured upon "The Great Religions of the World—Confucianism, Brahminism, Buddhism, Zoroastrianism, Judaism, Christianity, and Mohammedanism." The distinguishing features of each system were dealt with, and something of their history told. Messrs. Vogt, Lindley, Battell, Carter, and Winter contributed some remarks at the conclusion of the address. We desire to call the attention of members to half-yearly meeting next Sunday morning.—S. T. R.

**LONDON.** Marylebone. 24, Harcourt Street.—At 11, addresses were delivered by Mr. Portman and Miss Todd on "Higher Spirituality." Quarterly meeting, accounts showing a balance of £2 0s. 9½d., being a gain on quarter of 8d., were read by secretary. All officers were re-elected. Trance address by Mrs. Treadwell. Clairvoyance by Mr. Towns.—C. W.

**LONDON.** Peckham. Chepstow Hall.—We held our last services here yesterday, but regret to announce that we shall be unable to open our new premises at 311, Camberwell New Road, till Sunday, April 12. On Sunday next, April 5, we shall (by kind permission of Brother du Buy) hold our services at the "Alofas" depot, 116, Camberwell Road, at 11-15 and 6-30 p.m.—W. E. L.

**LONDON.** Peckham. Winchester Hall, 33, High Street.—With our increased accommodation we find that our hall has become better ventilated, and we hope that all our friends in this neighbourhood will pay us frequent visits, and not stay away complaining that the hall is "stuffy." We had a good audience in the evening, who listened to a capital address on "Spiritualism, an Everlasting Easter."—J. V.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—Mr. Sells read a paper on "Spiritualism," which was listened to with great interest, causing a good discussion among the audience. Mr. Norton gave clairvoyant descriptions very successfully. Helpers wanted in our lyceum.

**LONGTON.** 44, Church Street.—Evening, conducted by Mr. Charlesworth. Mr. Grocott's guides treated upon two subjects, handed up by the audience. First, "The Vicarious Atonement of Christ, why it has such an effect upon the people?" second, "Is the Bible History of Creation True?" The subjects were nicely and ably handled by the controls. A fair audience. Good Friday: Tea meeting and concert. Over 80 friends sat down to tea. A splendid concert was conducted by Mr. Charlesworth, consisting of songs rendered by Misses Lucas, Plant, Eardley, and Morley; recitations and dialogues rendered by Messrs. Croftord, Lucas, Grocott, and others, with about fifteen Lyceum pupils, who rendered very efficient services without a single hitch. One of our mediums gave a short exhortation and closing prayer. This was one of the most enjoyable social evenings we have had, and from expressions from friends hope this will not be the last.—H. S.

**MANCHESTER.** Psychological Hall.—Mrs. Horrocks discoursed in the afternoon on "Spiritual Gifts," each individual being more or less



gifted. It is their duty to develop their powers to their own benefit as well as that of humanity. Evening, "Eastertide," reference being made to the death of Jesus, and condemned with regard to his saving powers. Excellent psychometric tests were given, also clairvoyance, giving general satisfaction.—J. H. H.

MANCHESTER. Edinboro' Hall, Moss Side.—March 22: Mr. John Moorey's guides spoke grandly and his psychometry and clairvoyance were much appreciated. He is a young man of great promise, and has a good clear voice that we like to hear. We hope to have him again soon. 29th: Our friend Mrs. Hyde was with us; her guides spoke well to good audiences and gave successful clairvoyance. We are doing much good here we hope in sowing the seeds of loving kindness.—H. R.

MANCHESTER. Temperance Hall, Tipping Street.—Mrs. Gregg lectured in the afternoon on "Angels and their Mission." Evening subject, "Spirits and Their Work." Two good lectures, and closed with clairvoyance, which was very good at both meetings. On Saturday we had our half-yearly members' tea meeting, after which the following officers were elected for the ensuing six months: President, Mr. T. Simkin; vice-presidents, Mr. Maslin and Mr. Wilks; financial secretary, Mr. D. W. Sims; treasurer, Mr. T. Brown; corresponding secretary, Mr. W. Hyde; librarians, Mr. Jno. Brown and Mr. J. H. Jelfs; bookstall keeper, Mr. O. Pearson; door keeper, Mr. J. Jones; auditors, Mr. Eckersley and Mr. W. Lamb.—W. Hyde, cor. sec., 89, Exeter Street, Hyde Road.

NEWCASTLE-ON-TYNE.—March 22 and 23: Mr. Walter Howell's inspirers delivered three lectures which were highly appreciated by very attentive audiences. March 29: Mr. Joseph Stevenson gave an address entitled: "Who are the Spiritualists?" which was very ably handled, and gave great satisfaction to an attentive audience.

NELSON.—Mr. Neil, of Halifax, discoursed, for the first time, on "How and Why I became a Spiritualist," and "Spiritualism, the Saviour of Mankind." Both lectures were appreciatively listened to. I cannot summarize these lectures, but a grand influence was felt and much good done. We shall be grateful for his services again.—G. S.

NORTH SHIELDS. Camden Street.—Tuesday, March 24, we had the first visit of Mr. Walter Howell. His inspirers delivered a most scientific and philosophical discourse on "Spiritualism versus Materialism." The lecture throughout was one of deep, sound, and forcible arguments and highly appreciated. One gentleman, a freethinker, expressed a regret that the hall was not filled to listen to such an able speaker. We earnestly hope that on Mr. Howell's next visit a much larger audience will meet him. Good Friday: Tea and concert. About fifty sat down to tea, there being several other tea meetings in the town which, no doubt, affected our numbers. The tables were efficiently presided over by Mesdames T. C. Elliot, J. Gay, T. Patterson, J. Eskdale, and Miss Ballentine. After tea the president, Mr. T. C. Elliot, conducted the concert. An excellent programme was ably gone through. Quintet by the Misses Murray and Carstans, Messrs. Craven, H. and J. Eskdale; songs by Misses Smith and Hall, Messrs. Scott, Anderson, Galbraith, and Capt. Ranton; quartets, Misses Hall, Carstans, Messrs. Scott and Anderson; cornet solos, by Mr. N. Patterson; piano solo, Miss Mattie Elliot; gipsy duet, Miss Hall and Mr. Scott; violin solo, Mr. T. Eskdale (jun.); accompanists, Misses Murray, Guinness, and Carstans. The performers acquitted themselves with credit and to the satisfaction of the audience, who frequently displayed their appreciation by loud applause, and to whom the committee tender their very best thanks. March 29: Mr. G. W. Gardiner delivered a very able discourse on "Present Religious Opinions." Such a discourse proved Mr. Gardiner to be not only a deep thinker but an able speaker.

NORTH SHIELDS. 41, Borough Road.—Mr. Rutherford gave an instructive address on "The Culture of the Will." He also answered a large number of questions.

NOTTINGHAM. Spiritual Evidence Society.—March 22: Miss Wheelon lectured to good audiences, morning and evening. On Monday, a séance, with a limited number of friends, gave much satisfaction. March 29: Mr. Wyldes' addresses were listened to with pleasure. Many strangers were present, who, we feel sure, will come again. Easter Monday: Our party was a most enjoyable one. A large attendance. The psychometry was exceptionally good; and the music, singing, dancing, and games were entered into with great zest. April 5: Mrs. Smith, of Leeds, will speak on "Sin, and its punishment," morning; and "Thy Kingdom Come" in the evening. Friends, please note, no exhibitions of clairvoyance or psychometry are given on our Sunday platform, but séances will be held occasionally on Monday evenings for these phenomena.—J. W. R. S.

OLDHAM. Spiritual Temple.—Our annual Easter party was very successful. After tea, of which about 100 partook, the chair was taken by Mr. C. Thorpe. Songs were given by Mr. Rayner. Readings and recitations by Messrs. Hargreaves, Thorpe, and Standish, and a short address by Mr. Crutchley, of Collyhurst, Manchester, but the attraction of the evening were the humorous character sketches by Mr. Hepworth. We were pleased to notice a number of friends from Collyhurst and Pendleton. Mr. E. Standing presided at the piano. March 29, Mr. Hepworth gave very good addresses on "Spirit Communion" and "The Three Claims of Spiritualism."—J. S. G.

OLDHAM. Bartlam Place.—First Easter tea party, March 28. We were glad to welcome friends from Pendleton. After tea a homely entertainment was presided over by Mr. Savage. Songs by Misses A. Entwistle, Emery, Butterworth, and Shepherd, and Mr. Brockent. Dialogue by Pendleton Lyceumists, "Paddy's Mistake." Recitations by Mr. Potter, Misses Emery and Meekin. The usual votes of thanks closed a pleasant evening. March 29, Mr. Wheeler gave an intelligent lecture "On stilts through heaven," stating that it was not a very pleasant journey. He gave us to understand what heaven was like. Evening subject, "Spiritualism the pioneer of Love, Light, and Liberty," which was most interesting. Afterwards Mr. Wheeler named three children and gave them spiritual names; he described the beauty of the flowers he used as resembling, love, light and liberty. A few questions were answered.—E. A. W.

OPENSHAW.—Miss Pimblott made her first visit here and lectured in the morning upon "The past and present." Evening, "Spiritualism, the need of the age." Very good lectures, much appreciated by all.

PENDLETON. Hall of Progress.—Afternoon, Mrs. Wallis dealt with nine questions chosen by the audience, which gave great satis-

faction. Evening, "Spiritualism, past, present, and future." The subject was treated in an able and interesting manner, and was frequently applauded, followed by striking clairvoyant delineations, all being recognized. Successful day.—J. G.

RADCLIFFE. 3, Caledonian Street.—Mr. Joseph Evans gave a splendid lecture on "Stepping Stones to Immortality," which he handled in a masterly manner, giving great satisfaction to a large and intelligent audience, after which he gave very striking clairvoyance. We think this medium ought to come before the public oftener. Who will take next Sunday for us? Speaker, please write W. de Southwell, cor. sec.

RAWTENSTALL.—In the absence of our planned medium, through sickness, a friend from Nelson conducted a circle in the afternoon. Mrs. Ashworth and myself occupied the platform in the evening. Mrs. Ashworth was very successful with clairvoyance. Audience moderate.—W. Palmer.

SHIPLEY. Liberal Club.—A very pleasant day with the guides of Mr. John Lund; interesting and instructive addresses. After each address, clairvoyance and psychometric readings very successful. Very poor audiences all day.—C. G.

SOUTH SHIELDS. 99, John Clay Street.—March 22: Mr. Ashton gave a part of his experience of "Spiritualism," and some good advice to an attentive audience, who spent a very enjoyable evening. [Too late last week.]

SOWERBY BRIDGE.—Mr. Lees presided in his usual able manner, and read the Rostrum article from *The Two Worlds* by way of a lesson. It was Mr. Wright's first visit, and consequently he felt somewhat strange, but we hope to strengthen the acquaintance by future engagements. He discoursed on "Eastertide;" a very seasonable theme. Its true significance was traced from "The Word of God," "The Works of God," and "Spiritualism." "The Works of God" especially demonstrating its meaning, which understanding has been twisted by priestly craft so as to base a creed or belief now mis-called Christianity. Mr. Wright is a fluent speaker, and aptly illustrates his remarks by anecdotes, &c. He also gave some clear descriptions of spirit friends. The half yearly election of officers took place, and the following were duly elected:—President, Mr. Lees; vice-presidents, Messrs. J. Sutcliffe, T. Thorp, and H. Booth; corresponding secretary, Mrs. Greenwood; financial secretary, Mr. A. E. Sutcliffe; treasurer, Mr. T. Thorp; musical directors, Messrs. W. Greenwood and C. Rowson; collectors, Messrs. Thomas and Holroyd; committee, all the members of the society form the committee, and can accordingly attend all business meetings.

STOCKPORT.—Afternoon: Mr. Mayoh's guides spoke on "Spiritualism an aid to progress." The evening address on "Easter Day" was excellent, and very appropriate. References being made to Jesus, Socrates, and the reformers of every age, who laid down their lives for the new truths they taught, thus raising themselves and leaving an example for all time. The spiritualist might claim to be a disciple of Jesus, whose teachings were misunderstood, and whose humanity was strikingly shown in his broken-hearted cry from the cross, "My God, why hast thou forsaken me?" Mr. Mayoh is a useful servant in the cause.—T. E.

SUNDERLAND. Centre House, Silksworth Row.—March 22: Mrs. White's guides gave clairvoyant delineations, which were very successful. The guides gave some good advice to the strangers. Committee for the next quarter: President, Mr. Moorhouse; vice-presidents, Mr. Bowmaker and Mr. Todd; treasurer, Mr. Hardy; financial secretary, Mr. Smith; corresponding secretary, Mr. Atkinson; steward, Mr. Wilson; assistant steward, Mr. Airey; auditors, Mr. Gatt, Mr. Oliver, and Mr. White.—[Too late last week.]

TYNE DOCK. Exchange Buildings.—Wednesday, March 25: The members' weekly séance was held. Sunday morning: Mr. Graham gave an address on "Astronomy." Evening: Mr. J. Gardiner gave a splendid oration on "The Four Georges."

RECEIVED LATE.—Bishop Auckland. Gurney Villa Hall: Mr. William Hills gave an able discourse on "Spiritualism."—W. W.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—March 29. Afternoon: Quarterly election of officers. The following were elected: Conductor, Mr. A. Kitson; assistant conductor, Mr. Jas. Kitson; musical director, Miss Mortimer; guardian of groups, Miss M. L. Armitage; guards, Messrs. W. Roberts and J. M. Richardson; leaders: Lake Group, Miss Mortimer, assisted by Miss A. Parker; Beacon Group, Mr. Stansfield; treasurer, Miss Wilcock; secretary, Mr. Stansfield.—J. M. R.

BLACKBURN.—Present: 65 scholars and 8 officers. The morning was devoted to entertainment. Songs and recitations were given by the lyceum scholars. Mr. C. Hastings sang "The Better Land." Mr. T. Bertwistle spoke on Easter Sunday, being the principal item on the orthodox programme, but which was evidently false.—G. E. H.

BOLTON. Old Spinners' Hall.—Good audience. Conductor, Mr. Charleston. Usual programme. Recitations, songs, etc., by Taylors, Hobsters, T. Hatton, and Miss Bagshaw. Very pleasant morning was spent.—H. Hatton.

BURNLEY. Hammerton Street.—We have been going along as usual during the past month. On Sunday morning next we shall have the service of song, "Ministering Spirits," in place of our usual monthly recitations, at 10-30. On Tuesday, Wednesday, and Thursday evenings next week, we shall have a grand conversation, to commence each evening at 7 o'clock. Admission: Season, 1/-; first and second nights, 6d.; Thursday, 4d. All friends of the lyceum are invited to attend.

CLOCKHEATON.—Invocation by Mr. Thornton, who afterwards read the Rostrum of *The Two Worlds*, and explained why Mr. Bradlaugh was one of the uncrowned kings. We had a visitor who is a native of India. She has lived several years in our town, and spoke to us of different kinds of worshipping in those parts, and said that people called them heathens; but she said she had found more heathens in England. She has promised to come and speak to our scholars on a future date, hoping that it will not be long. It was very interesting.—F. T.

GLASGOW.—Met as usual, at 5 p.m. Groups were formed. Mr. Duguid gave a lesson on "Geology," illustrating the various strata of the earth's crust from the first formation.—Thos. Watt, sec.



**HUDDERSFIELD.** Brook Street.—It was the young people's day on Good Friday. We had a tea party and prize distribution, a very enjoyable time. All spiritualists and lyceumists are advised not to miss reading the *Lyceum Banner* for April, and read the comic letter by the Brook Street conductor, on "His Cat's Whiskers."—S. Ackroyd.

**LIVERPOOL.** Daulby Hall.—Attendance: Officers 10, children 48, visitors 10. Recitations by Bertie Wallis from the Pendleton lyceum, Tom Russell, Maggie Love, Eva Love, Ethel Chiswell, and Daisy Bell, and a dialogue by Katie Russell and Stanley Chiswell. Address by the conductor on Easter Tide. Mr. Mason, the conductor of the Burnley lyceum, favoured us with a visit, and addressed the children in a manner which won the sympathy of all. We wish him continued success in his work.—Mas.

**LONGTON.** 44, Church Street.—Pleasant Sunday afternoon instructions. Conductor, Mr. Grocott, who went through the various exercises with the children and showed them to advantage with recitations, lyceum readings and singing, which is very much enjoyed by children and friends alike.—H. S.

**MANCHESTER.** Tipping Street.—Conducted by Mr. J. Jones. Attendance very good. Recitations by E. Bradbury and G. Maslin. Marching and calisthenics very good. Benediction by Mr. O. Pearson. We have improved very much with our calisthenics during the last six months.—A. B.

**PENDLETON.**—Morning: Present, 10 officers, 21 scholars, and 3 friends. The usual proceedings were well gone through. The senior group had a friendly discussion. The junior girls were taken by Miss A. Williams, the junior boys by E. Clarke. Closed by Mr. Wardle. Invocation by Mr. Moulding. Afternoon: Opened by Mr. T. Crompton. Quarterly election of Officers, viz.: Conductor, Mr. T. Crompton; assistant conductor, Mr. Wardle; treasurer, Mr. Gibson; secretary, W. H. Evans; assistant secretary, J. Gibson; senior guard, W. Wright; junior guard, Miss Grimes; captain of guard, B. Clark; guards, M. A. Daniels, M. Pearson, and S. A. Gerrard; leaders of groups, No. 12 Mr. Moulding, No. 11 B. Armstrong, No. 10 M. E. Fogg, No. 4 Mr. Ellison and J. Gibson, No. 2 Lena Norton, No. 1 E. Wallis; sick visitors, M. A. Daniels, M. Pearson, Mr. Wardle, and J. Gibson; teachers, Messrs. Crompton, Wardle, Hunt, and Misses Grimes, S. E. Moulding, and Gerrard; musical director, Miss Grimes, assisted by Mr. Fleming; librarian, J. Jackson; committee, Messrs. Gibson, Crompton, Evans, Moulding, and Miss Grimes.

**STOCKPORT.**—The stormy weather rather upset our arrangements on March 27. We got to Alderley in sections, but all seemed to have had a pleasant time. One interesting feature was the descent into the copper mines, which are some two miles in length. Furnished with candles, our party travelled on till the air became too oppressive to proceed with comfort, but not till the echoes of the place had been woke up with a spiritual song or two. Lyceums would do well to go there, and, with a practical geologist amongst them, the visit might be made highly instructive. We exchanged greetings with a lyceum party from Openshaw. A good muster at Sunday session. The usual programme, with addresses from Mr. Jonah Clarke and Mr. Crane. Full regalia next Sunday if possible.—T. E.

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR APRIL, 1891.

#### YORKSHIRE FEDERATION OF SPIRITUALISTS.

**ARMLEY.** Temperance Hall.—5, Miss Tetley; 12, Mr. Hopwood; 19, Mr. Armitage; 26, Mr. Bloomfield.

**BATLEY CARR.** Town Street.—5, Mrs. Ingham; 12, Mr. A. Smith; 23, Mr. Howell; 26, Mrs. W. Stansfield.

**BATLEY.** Wellington Street.—5, Mrs. Wade; 12, Mrs. Berry; 19, Mrs. Riley; 22 and 26, Mr. Howell.

**BEESTON.** Temperance Hall.—5, Mrs. Murgatroyd; 12, Mrs. Connell; 26, Miss Myers.

**BINGLEY.** Wellington Street.—5, Mr. Galley; 12, Miss Myers; 19, Mr. Hopwood.

**BRADFORD.** Little Horton Lane.—5, Miss Myers; 12, Mrs. Mercer; 19, Mrs. Hoyle; 26, Mrs. Bentley.

**BRADFORD.** Milton Rooms.—5, Mr. Hepworth; 12, Mr. A. D. Wilson; 19, Mr. Wallis.

**BRADFORD.** Otley Road.—5, Mr. Woodcock; 12, Mrs. Jarvis; 19, Mr. Rowling; 26, Mr. Hopwood.

**BRADFORD.** St. James's.—12, Mrs. Marshall; 19, Mrs. Whiteoak; 26, Mrs. Mercer.

**CLOCKHEATON.** Walker Street.—5, Mrs. Clough; 26, Mrs. Whiteoak.

**HALIFAX.** Winding Road.—5, Mr. Hopwood; 12 and 13, Mrs. J. M. Smith; 19 and 20, Mr. J. C. Macdonald; 26, Mrs. Jarvis and Mr. Howell.

**HECKMONDWIKE.** Thomas Street.—5, Mr. Crossley; 19, Mr. Kitson; 26, Mrs. Berry.

**LEEDS.** Spiritual Institute.—5, Mr. Rowling; 12 and 13, Mr. Morse; 19 and 20, Mr. Howell; 26, Mr. Hepworth.

**MORLEY.** Church Street.—5, Mr. Armitage; 12, Mr. Bloomfield; 19, Mr. J. Lund; 21, Mr. Howell; 26, Mrs. Dickenson.

**SHIPLEY.** Liberal Club.—5, Mr. Campion; 12, Mrs. Hoyle; 26, Mr. Rowling.

**WEST VALE.** Green Lane.—5, Mr. Lund; 12, Mr. J. Kitson; 26, Mr. Armitage; 28, Mr. Howell.

Mr. Howell is also appointed to lecture at Brighouse, April 29.

**BACUP:** 5, Service of Song, entitled, "Little Minnie." Reader, Mrs. Firth; 12, Mr. Walter Howell; 19, Miss Walker; 26, Mr. E. W. Wallis.

**BRADFORD (Bowling):** 5, Mr. Firth; 12, Local; 19, Mr. Crowther; 26, Mrs. Place.

**BRADFORD (St. James's):** 12, Mrs. Marshall; 19, Mrs. Whiteoak; 26, Mrs. Mercer.

**CHURWELL:** 5, Mrs. Dickenson; 12, Mrs. Stansfield; 19, Mr. Wainwright; 26, Mr. Farrar.

**COWMS:** 5, Mrs. Berry; 12, Open; 19, Miss Cotterill; 26, Open.

**DARWEN:** 5, Mr. George Smith; 12, Mrs. Craven; 19, Mrs. Wallis; 26, Mr. J. B. Tetlow.

**HECKMONDWIKE (Blanket Hall Street):** 5, Mrs. Bentley; 12, Miss Myers; 19, Mrs. Mercer; 26, Mr. Wainwright.

**IDLE.**—5, Mr. T. Hindle; 12, Mr. and Mrs. Hargreaves; 19, Mrs. E. Jarvis; 23, Mr. J. W. Thresh.

**LANCASTER.**—5, pending; 12, Mr. Jones; 19, Mrs. Craven; 26, Mrs. Beanland.

**LEEDS.** Grove House Lane.—5, Mr. T. Grimshaw; 12 & 13, Mrs. Yarwood; 19, Mr. W. E. Inman; 26, Mr. T. Postlethwaite.

**LIVERPOOL (Daulby Hall):** 5, Mrs. E. H. Britten; 12, Mr. J. B. Tetlow; 19, Mr. J. J. Morse; 26, Mrs. E. W. Wallis.

**LONDON (Marylebone, 24, Harcourt Street):** 5, Mrs. Perrin, trance address; 12, Mr. Everitt, "Form Manifestations;" 19, "Eclectic Buddhism," by the accredited Propagandist; 26, Mr. Hopcroft, trance address. Mrs. Wilkins will attend the Thursday sances. Mrs. Treadwell will attend the Saturday sances.

**LONDON.** Stratford, West Ham Lane.—5, Mr. Butcher; 12, Mr. Jeffries. Subject: "Vegetarianism and its relation to Spiritualism." 26, Mrs. Keeves-Record. The committee beg to thank all the kind friends who have helped them during the last month.

**MANCHESTER (Tipping Street):** 5, Mrs. F. Taylor; 12, Mrs. Hyde; 19, Mrs. Green; 26, Miss Jones.

**PENDLETON.**—5, Miss Walton; 12, Mr. Swindlehurst; 19, Mr. Wheeler; 26, Mrs. Craven.

**ROCHDALE.** Regent Hall.—5, Miss Walker; 12, Mrs. Green; 19, Mr. B. Plant; 26, Mr. A. D. Wilson.

**SLAITHWAITE:** 5, Mr. Johnson; 12, Mrs. Dickinson; 19, Mr. Swindlehurst; 26, Mr. Macdonald.

**SOWERBY BRIDGE:** 5, Mr. Ringrose; 12, Mr. Rowling; 19, Mr. P. Lee; 26, Mrs. Gregg. Secretary, Mrs. Greenwood, Tuel Lane.

**BLACKBURN.**—A grand concert and entertainment on Saturday, April 11. Mr. Hepworth, the well-known "Comic," has been specially engaged. Prices—adults, 4d., children under 12, 2d.

**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.**—Opening of New Spiritual Hall, Robinson Street, off Hebrew Road, Burnley Lane, April 5. Mrs. E. W. Wallis, at 2-30, subject, "The Resurrection in the light of Spiritualism." At 6, subject, "Homes and Occupations in the Spirit World." Collections towards furnishing expenses. Saturday, April 4, a public tea meeting and entertainment. Tea at 4-30. Tickets, 9d. and 6d. All in sympathy with the movement are cordially invited. Mrs. Wallis and Mr. Swindlehurst are expected to attend and address the meeting on Saturday.

**CARDIFF.** Psychological Hall, Queen Street Arcade.—Sunday, Mr. J. J. Morse, 11 a.m. and 6-30 p.m. Monday, same place, 8 p.m.

**CHANGE OF RESIDENCE.**—Friends, please note the change of address of the secretary of the South London Spiritualists' Society (Mr. W. E. Long), to 8, Orchard Row, Camberwell New Road, S.E.

**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.

**LEICESTER.** Liberal Club, Town Hall Square.—5, Mr. Timson. 9, Thursday, 8 p.m., Mrs. Smith, of Leeds, will lecture.

**LIVERPOOL.** Lyceum No. 1.—Miscellaneous concert by the officers and children in Daulby Hall, Daulby Street, Monday, April 6. Mrs. E. H. Britten has kindly consented to preside at 7-30. Tickets, 6d. each. The whole proceeds will be handed to the treasurer of the Liverpool Psychological Society towards the liquidation of the debt on the hall.

**LONDON.** King's Cross.—April 12: Mr. Sheldon Chadwick will lecture upon "Phrenology: What it has to say about Mind, Materialism, and Fatalism." Sunday, May 10: Excursion to Southend. All information of Mr. Carter at above address. We shall be glad if other societies will join us.—S. T. R.

**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.** 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.

Mrs. SPRING will hold a sance 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.** North Eastern Federation of Spiritualists.—Mrs. Hardinge Britten has kindly consented to deliver a lecture in aid of the Federation, in the Cordwainers' Hall, Newcastle, on Saturday, April 11th, at 7-30. Subject: "Magic, Witchcraft, and Hindoo-wonder Workers." Admission free. Collection.—F. Sargent, hon. sec.

**NEWCASTLE-ON-TYNE.**—Mrs. J. A. Green, of Heywood, Sunday and Monday, April 5 and 6. On Tuesday, April 7, we are going to have a social gathering; dancing to commence at 8 30 p.m., when we trust to have a large gathering of friends. Tickets, 1s. 6d. each, including refreshments.

**NOTTINGHAM.** Spiritual Evidence Society.—We are happy to inform our friends that the Masonic Lecture Hall has been permanently taken for our Sunday meetings. April 5, Mrs. Smith, of Leeds, will be our speaker.

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.

**NOTICE.** THE LYCEUM ANNUAL CONFERENCE will be held in the Lyceum, Hollins Lane, Sowerby Bridge, on Sunday morning and afternoon, May 10th. Teas will be provided on the premises by the above society for delegates and visitors at a moderate charge. In the evening the inspirers of Mr. J. J. Morse, editor and publisher of the *Lyceum Banner*, will deliver an address in the Town Hall to delegates, visitors, parents, and friends. Service to commence at 6-30 prompt. Conference: Chair to be taken at 10 a.m. prompt. Agenda: (1) Call to order; (2) hymn and invocation; (3) appoint assistant secretary for the day;

(4) read minutes of last meeting; (5) read correspondence; (6) secretary's report; (7) treasurer's report; (8) special committee's report; (9) election of officers and auditors; (10) elect place and date of next conference; (11) elect speaker for next conference; (12) collection, not later than 4 p.m.; (13) open council; (14) votes of thanks to retiring officers, committees, and speaker; (15) votes of thanks to local society for kind assistance; (16) hymn and benediction.—I remain, yours fraternally, Alfred Kitson, hon. sec., S. L. Union, 55, Taylor Street, Batley, Yorkshire.

OLDHAM. Temple.—April 12, gentlemen's day. The services will be entirely conducted by gentlemen. Mr. E. W. Wallis, speaker. Subject at 6-30, "Man: His place and work."

SHIPLEY: April 5: Mr. Campion; at 2-30, "Our Influence upon Society—Is it elevating or otherwise?" Evening: "Punishment in the next world, its nature and duration." Christians and discussion specially invited.

SOUTH LONDON SOCIETY OF SPIRITUALISTS.—On Sunday, April 12, opening services and festival in our new quarters, 311, Camberwell New Road, S.E. (near the Green), at 11-15 and 7-0 o'clock, when many prominent mediums and speakers will assist. Lyceum at 3-0. Public reception on Wednesday at 8-15, and the reading room will be open on Monday, Thursday, and Saturday; public healing on Thursdays. We trust to see new and old friends alike. On Monday, April 20, tea party and entertainment at 7 o'clock. Silver collection to society's funds.—W. E. Long, hon. sec., 8, Orchard Row, Camberwell New Road, S.E.

SOWERBY BRIDGE.—On account of the very successful entertainment on Good Friday, it is specially requested that it be repeated on Saturday, April 11, commencing at 7 o'clock. Admission 6d.

TYNE DOCK. Exchange Buildings.—During April, Mr. G. W. Gardiner will give a course of lectures on "Christianity and Women."

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.)

TO BRADFORD FRIENDS AND READERS.—We very much regret that by some mischance, over which we have no control, the parcel containing the packages of *Two Worlds* for Bradford societies a fortnight ago went a-missing, and has not since been heard of. It was delivered at the Manchester parcel office in the usual manner, of *that* we are certain, but what happened to it afterwards we are at a loss to conjecture. All we can do is this, if the friends who want that number will give their orders to the local agents, we will supply every one in due course. We received a letter from one of our Bradford friends asking for some copies of the missing issue, but unfortunately he has forgotten to put either his name or address and we cannot identify his handwriting. Please write again.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between spiritualists at home and abroad.—Address J. Allen, 14, White Post Lane, Manor Park, Essex.

### IN MEMORIAM.

PASSED to the higher life, on the 25th ult., Ann Gibson, aged 62 years, a thorough spiritualist of many years' standing, and one of the oldest members of the Bacup Society. Her mortal remains were interred at the cemetery on Saturday, March 28, by James B. Tetlow, whose oration at the cemetery chapel was the theme of much conversation and discussion amongst the mourners and followers. After the ceremony there was hearty singing at the house, chapel, and around the grave, which was taken up by the persons around; and our best thanks are tendered to the singers of the society who accompanied the remains.—Ogden Greenwood, 3, Short St., Athertonholme, Stacksteds.

On Sunday, March 22, John, the only and beloved son of the late John and Annie Lough, passed away, on his tenth birthday, from his home on earth to the home of the immortals—

"Where he has gone to meet the loved ones  
Torn on earth from our embrace,  
Where he shall listen to their voices,  
And behold them face to face,"

Our little deceased brother had several visions presented to him during his illness. On Wednesday afternoon his remains were followed to Preston Cemetery by the Lyceum children, in which he was a member, and Mr. Walter Howell, who was lecturing in the town the night previous, kindly officiated at the grave, where he made a deep impression, and was highly spoken of by those present, and to whom the bereaved and widowed mother and friends are extremely grateful for his kindness.—J. T. McKellar.

It is our painful duty to record the passing on of our loving sister and co-worker, Hannah Maria Walker, of Bradford, aged 24 years. During eleven weeks she suffered a martyrdom, but not a murmur escaped her lips, only a desire for release, which took place on the 25th March. The frail casket was committed to mother earth in Scholemore cemetery on the 28th. After a most impressive service in the chapel by the inspirers of G. A. Wright, we met a large number of friends at the grave. A favourite hymn of the deceased was followed by an uplifting invocation, and G. A. Wright spoke as follows: "My friends, we meet to-day to celebrate the birth of an uprisen spirit. Twenty-four years ago this child was born. As a child she was full of kindness, winning the love of all. Loving sister, devoted daughter, thou hast obeyed nature's call, and, passing through the immortal gates of morn, will return to earth to prove the continuity of life and the love of the deathless soul. Becoming convinced of the facts of spirit return she threw herself heartily into the work, and as a singer and worker she will be sadly missed. We now render the last office to the house of earth by consigning it to nature. The immortal soul, where is it?

Theology is silent. Science cannot answer. But, hark to that voice whispering words of hope. Spirit communion proves there is no death. Dry your tears, "for she is not dead, but enjoying that 'Home not made with hands eternal in the heavens.'" Many tokens of respect, amongst which was a wreath subscribed by spiritualistic friends. Great sympathy was felt for the bereaved family.—S. Craven.

INSPIRATION.—Wesleyans are trying to grope their way out of the old dogma of "Plenary Inspiration." A Mr. Davison is reported to have said, "The authority of the Bible did not rest on the book, but on the revelation contained in it." A revelation will be required to understand his meaning. Surely, it is time men took "Truth for authority—not the authority for truth!" He declared that "They must maintain *not* that their faith in Christ depended on the Scriptures, but that their faith in the Scriptures depended on Christ." This is simply word-jugglery of the worst description. Without the Scriptures we know nothing of their Jesus Christ. "The book creates him, and he gives validity to the book." The hero of the story is the evidence of the genuineness of the book containing the story. To such miserable sophistical shifts are the apologists for Bible inspiration (verbal or plenary) driven. Our "defenders of the faith" have a hard time of it now with their "revisions and re-statements" of old dogmas, to secure for them a decent interment before the common sense of the day shall insist "Bury my dead out of sight."

MEDIUMS, TAKE WARNING.—A recent law court decision against an astrologer seems to have roused some fanatical opponents of spiritualism to try if mediums cannot be included under the Act as "fortune tellers." We have given warning before and do so again. Your only safeguard is to have a proper understanding beforehand that your charge is for the *time* you devote to the visitor and the accommodation provided, you make no charge for services rendered. Care must be exercised as to who you sit with, one at a time should be your rule, and if possible, always have a friend with you as a witness. Rumours have reached us which indicate that a dead set is likely to be made upon clairvoyant, medical, and test mediums. A mediums' union is sadly needed.

AN URGENT APPEAL FOR HELP.—Since the above paragraph was put into type we have received the following letter: "We regret to inform you that Mr. Pearson, of 44, Muschamp Road, East Dulwich, S.E., has been entrapped by the police into giving an astrological judgment on a nativity, and has been arrested on a warrant for so doing as a 'common rogue and vagabond,' and fined £10." We know Mr. Pearson to be a thoroughly reliable and honest astrologer who has given good value for money sent him. He is not endowed with much of this world's goods, and has a large family depending upon him for support. Owing to affliction and losses of late he is utterly unable to meet the heavy fine imposed, and our object in appealing to your readers is to solicit a subscription to help him to meet the difficulty and as a protest against this nineteenth century legislation taken from an obsolete statute more suitable for 500 years back than the present time. The police acknowledge that they have heard no complaints from any one regarding Mr. Pearson. We consider this a very hard case, and one worthy the support of those who are interested in this science, as well as all searchers after truth, because this law affects mediums as well as astrologers. We therefore ask the support of spiritualists generally. We shall be pleased to acknowledge any amount, however small, which may be sent to us.—J. T. Dales, 320, Upland Road, East Dulwich; Joseph Humphries, 35, King's Road, Peckham; T. Parker, 74, Evelyn Street, Deptford. [We shall be happy to receive subscriptions at this office which shall be forwarded to Mr. Dales immediately.—E. W. W. Mrs. Emma H. Britten, 10s.; E. W. Wallis, 5s.]

THE NEW NOTTINGHAM SPIRITUAL EVIDENCE SOCIETY announce that no clairvoyance or psychometry will be given at their Sunday services, but Monday evening sances will be held for these phenomena. We think this is a very wise step.

FORTY-THREE YEARS OF AGE.—*Modern Spiritualism* was born March 31, 1848. The "unwelcome child" in world's family has grown to manhood's estate, and triumphs over all its foes. Its strength is seen in the fact that its avowed adherents are numbered by millions. Materialism has become unfashionable, and spirit (or psychical) phenomena are the fashion in literature, art, and poetry. Religion has been vitalized by its evidences, faith has grown firm, while "old theology," "dogmatic Christianity," is dead. Human immortality a fact in nature, not a reward for credulity, has been brought to light through the agency of the despised and rejected "rappings."

### MEDIUMS AND SPEAKERS.

- Mr. S. Ackroyd, 39, Grove Street, Huddersfield, Popular Lecturer on Science, Religion, and Progressive Philosophy
- Mrs. Craven, 16, Grafton Street, North Street, Leeds
- Mr. Jno. T. Dawson, 11, Balkan Terrace, Temple View Road, off York Road, Leeds
- Mrs. Gregg, 11, Otland Avenue, Camp Road, Leeds
- Mr. T. Grimshaw, 42, Standish Street, Burnley
- Mr. and Mrs. Hargreaves, 18, Archer Street, Thornbury, Leeds Road, Bradford
- Mr. and Mrs. Mason, 14, Orchard Street, Shepherd's Bush, London.
- Mr. J. J. Morse, 80, Nieldham Road, Liverpool
- Mr. W. H. Rooke, 5, Barlow Terrace, Levenshulme
- Mrs. J. M. Smith, clairvoyant, psychometrist, phrenologist, physiologist condition, profession best adapted for, 5, Colville Terrace, Beeston Hill, Leeds.
- Mrs. J. A. Stansfield, 7, Shaw Street, Oldham
- Miss Wheeldon, 50, Leicester Street, Derby
- Mrs. H. Whiteoak, 12, Little Cross Street, Bowling Old Lane, Bradford
- Mr. A. D. Wilson, 3, Battinson Road, Halifax
- Mr. A. H. Woodcock, 16, Tile Street, Whetley Hill, Bradford



## BUSINESS CARDS.

**Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.**  
**J. B. Tetlow, Psychometrist, 46, Harrison St., Chapel St., Pendleton.**  
**Consult Mrs. Burchell, Herbalist, for Disease, 59, Otley Rd., Bradford.**  
**Mr. Goulden, Mesmerist & Galvanist, 15, Victoria Rd., Kilburn, London**  
**Miss Wheeldon, 50, Leicester St., Derby, Inspirational Speaker.**  
**R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol, gives the events of life according to natural laws. Send stamped envelope for prospectus.**  
**W. J. Leeder, Speaker and Clairvoyant. Open dates. Advice given on all matters. 17, Horton Street, Halifax.**

**SOUTHPORT.**—Apartments to Let and Teas provided at Mrs. L. Bailey's, Clairvoyant Medium, 51, London Street.

**W. G. Coote, Psychometrist, 242, Beresford Street, Walworth, S.E. Medical Diagnosis and Character read from Lock of Hair. Fee 2/6.**

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**MR. JOHN WALSH, Trance and Test Medium, public and private, 68, Belgrave Street, Witton, BLACKBURN, one minute's walk from Tram terminus gives private sittings from 7 to 9 o'clock every evening, except Sunday, which is devoted to platform work.**

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