

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MAY 3, 1891.

- Accrington.**—26, China St., Lyceum, at 10-30 ; at 2-30 and 6-30 : Mr. Swindlehurst.
- Armley (near Leeds).**—Temperance Hall, 2-30, 6-30 : Mrs. Beanland.
- Ashington.**—New Hall, at 5 p.m.
- Bacup.**—Meeting Room, Princess St., 2-30 and 6-30 : Mr. G. Smith.
- Barrow-in-Furness.**—82, Cavendish St., at 11 and 6-30.
- Bailey Carr.**—Town St., Lyceum, 10 and 2 ; 6-30 : Mr. Armitage.
- Bailey.**—Wellington St., 2-20 and 6.
- Beeston.**—Temperance Hall, 2-30 and 6 : Mrs. W. Stansfield.
- Belper.**—Jubilee Hall, 10 & 2, Lyceum ; 10-30, 6-30 : Mr. W. Rowling.
- Bingley.**—Wellington St., 2-30, 6 : Mr. Woodcock.
- Birkenhead.**—84, Argyle St., 6-30. Thursday, 8, Mesmeric.
- Birmingham.**—Oozells Street Board School, at 6-30.
- Smethwick.**—43, Hume St., 6-30 : Mr. J. C. Macdonald, & on Mon.
- Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6.
- Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum ; at 2-30 and 6-30 : Mr. W. Johnson.
- Bolton.**—Bridgeman St. Baths, 2-30 and 6-30.
- Old Spinners' Hall, Town Hall Square, Lyceum, at 10 ; 2-30, 6-30 : Mr. T. Postlethwaite.**
- Bradford.**—Walton Street, Hall Lane, at 2-30 and 6 : Mr. Hopwood.
- Otley Road, at 2-30 and 6 : Mr. Lund.**
- Little Horton Lane, 1, Spicer St., 2-30 and 6 : Mrs. Beardshall.**
- Milton Rooms, Westgate, at 10, Lyceum ; 2-30, 6 : Mr. J. J. Morse.**
- St. James's Church, Lower Ernest St., 2-30, 6-30.**
- 448, Manchester Rd., 2-30 and 6.**
- Bankfoot.**—Bentley's Yard, at 10-30, Circle ; at 2-30 and 6 : Mrs. France & Mrs. Wrighton. Wed., 7-30.
- Birk Street, Leeds Rd., 2-30 and 6 : Miss Capstick.**
- Bowling.**—Harker St., 10-30, 2-30, 6 : Mr. Firth. Wed., 7-30.
- Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.**
- Brighouse.**—Oddfellows' Hall, Lyceum, at 10-15 ; 2-30, 6.
- Burnley.**—Hammerton St., Lyceum, 9-30 ; 2-30, 6-30 : Mrs. Green.
- Robinson St., Lyceum at 9-30 ; 2-30 and 6 : Mr. Champion.**
- Bread St., Lyceum, at 10 ; 2-30, 6. Mon., 7-30.**
- 102, Padiham Road, at 2-30 and 6-30. Tuesday and Thursday, Developing, at 7-30, Mrs. Heyes.**
- Burslem.**—Newcastle St., Lyceum, 10-30 ; 2-30, 6-30 : Mrs. Bradley.
- Byker.**—Back Wilfred Street, at 6-30.
- Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45 ; at 11 and 6-30.
- Churnwell.**—Low Fold, Lyceum, 10-30, 1-30 ; 2-30, 6 : Mrs. Murgatroyd.
- Cleckheaton.**—Walker St., Lyceum, 9-45 ; 2-30, 6-30 : Mrs. Clough.
- Colne.**—Cloth Hall, Lyceum, at 10 ; at 2-30 and 6-30.
- Cooms.**—Spiritual Rooms, at 2-30 and 6 : Mrs. Bentley.
- Darwen.**—Church Bank Street, Lyceum, at 9-30 ; at 11, Circle ; at 2-30 and 6-30.
- Denholme.**—6, Blue Hill, at 2-30 and 6.
- Eccleshill.**—13, Chapel Walk, at 2-30 and 6.
- Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.
- Felling.**—Hall of Progress, Charlton Row, 6-30 : Mrs. R. Peters.
- Fenton.**—At 8 p.m. Tuesday, at 8.
- 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., at 11-30, 6-30. Thursday, at 8.
- Halifax.**—Winding Rd., 2-30, 6 : Mr. Schutt, and on Monday, at 7-30.
- Hanley.**—Spiritual Hall, 24, Broad St., Lyceum, at 10-30 ; 2-30, 6-30.
- Haswell Lane.**—At Mr. Shields', at 6-30.
- Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum ; at 2-30, 6 : Mrs. Hoyle. Thursday, at 7-30.
- Blanket Hall St., Lyceum at 10 ; 2-30, 6 : Mr. Wainwright. Mon., 7-30, Miss Patefield. Tues, Wed., & Thurs, Members' Circles.**
- Hetton.**—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7 : Local.
- Heywood.**—Argyle Buildings, Market St., 2-30, 6-15.
- 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 : Mrs. Russell.**
- Hull.**—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.
- Idle.**—2, Back Lane, Lyceum, 2-30, 6 : Mr. J. Kitson.
- Keighley.**—Lyceum, East Parade, 2-30 and 6.
- Assembly Room, Brunswick St., 2-30 and 6 : Mrs. Craven.**
- Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum ; at 2-30 and 6-30 : Miss Cotterill.
- Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30 : Mrs. Whiteoak.
- Institute, Cookridge St., Lyceum, at 10 ; at 2-30 and 6-30, Mr. Wyldes, and on Monday.**
- Leicester.**—Liberal Club, Town Hall Square, at 2-30, Lyceum ; at 10-45 and 6-30.
- Lecture Room, Temperance Hall, 2-30, Lyceum ; 6-30.**
- 152, High Cross St., at 11 a.m.**
- Leigh.**—King Street, at 2-30 and 6 : Mr. Ormerod.
- 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 7-30, Open meeting. Wednesdays, 7, Free Healing ; at 8, Developing.
- Camberwell.**—311, Camberwell New Rd. (near the Green), at 11-15 and 7, Spiritual Service ; at 3, Lyceum. Tuesday, at 8-15, Committee. Wednesday, at 8-30, "Mediumship." Thursday, at 8-15, Healing (Free).
- Canning Town.**—2, Bradley Street, Beckton Road, at 7 : Mr. Bowens. Tuesday, at 7-30, Séance.
- Clapham Junction.**—16, Queen's Parade, at 3-30 and 7.
- Forest Hill.**—23, Devonshire Road, at 7 : Mrs. Spring. 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.
- Lewisham.**—198, 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 Street, at 11, Mr. Portman ; at 7, Mrs. Treadwell, Trance. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Wilkins.
- Notting Hill.**—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
- Open-Air Mission.**—Hyde Park, at 3. Several good speakers.
- Peckham Rye, near Band Stand, 3-15. Support the workers.**
- Finsbury Park, near Band Stand, at 11-30. Rally round.**
- Peckham.**—Winchester Hall, 33, High St., 11-15, Mr. J. Veitch ; at 7, Mr. Cyrus Symons, "Matter, Life, and Spirit." Monday, at 8-15, Discussion. Friday, Healing, at 8.
- Shepherds' Bush.**—14, Orchard Rd., Lyceum, at 3 ; at 7 : Mr. Hopcroft. Tuesdays, at 8, Séance, Mrs. Mason. Thursday, at 8, Developing Circle. Saturday, at 8, Mr. Norton.
- 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. Wyndoe.
- Longton.**—44, Church St., at 11 and 6-30.
- Macclesfield.**—Cumberland St, Lyceum, 10-30 ; 2-30, 6-30.
- Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10 ; at 2-45 and 6-30 : Mr. J. B. Tetlow.
- Collyhurst Road, at 2-30 and 6-30 : Mrs. Smith.**
- Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30.**
- 10, Petworth Street, Cheetham, Friday, at 8-15.**
- Mexborough.**—Market Hall, at 2-30 and 6.
- Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum and Phrenology, 2-30 ; 10-45, 2, 6-30.
- 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. Peel.
- Nelson.**—Sager St., 2-30, 6-30 : Mr. Grimshaw.
- Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum ; at 10-45 and 6-30 : Mr. W. Howell, and on Monday.
- North Shields.**—6, Camden St., Lyceum, at 2-30 ; 11 and 6-15 : Mr. J. G. Grey. Tuesday, May 5, Mr. W. Howell.
- 41, Borough Road, at 6-30 : Mrs. Davison.**
- Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30 : Mr. Pinkney.
- 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 : Lyceum Open Sessions.
- Hall, Bartlam Place, Horsedgate St., Lyceum, 10 and 2-30 ; at 3 and 6-30 : Mr. W. H. Wheeler. Monday, at 7-45.**
- Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2 : at 10-30 and 6-30 : Mr. Rooke.
- Parkgate.**—Bear Tree Rd., 10-30, Lyceum ; 2-30, 6 : Mr. Leeder.
- Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30 ; at 2-45 and 6-30 : Mr. J. Evans.
- Radcliffe.**—3, Caledonia Street (off Park St.), 2-30, 6-30.
- Rawtenstall.**—10-30, Lyceum ; 2-30, 6 : Mr. J. W. Sutcliffe.
- Rochdale.**—Regent Hall, at 2-30 and 6 : Circles.
- Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.**
- Penn Street, at 2-30 and 6 : Circles. Wednesday, at 7-30, Circle.**
- Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2 ; 3 and 6-30. 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 : Mrs. Mercer.
- Skelmanthorpe.**—Board School, at 2-30 and 6.
- Slaithwaite.**—Laith Lane, at 2-30 and 6.
- South Shields.**—99, John Clay St., at 11 and 6.
- Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15 ; at 6-30 : Mrs. Wallis.
- 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 : Miss Gartside. 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 : Mrs. White.
- Monkwearmouth.**—3, Ravensworth Terrace, 6-30.
- Tunstall.**—13, Rathbone Street, at 6-30.
- Tyne Dock.**—Exchange Buildings, at 11, Lyceum ; at 6 : Mr. Gardiner.
- Walsall.**—Central Hall, Lyceum, at 10 ; 11 and 6-30 : Mr. E. W. Wallis.
- 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, 6 : Mr. W. Galley.
- Whitworth.**—Reform Club, Spring Cottages, 2-30, 6 : Miss Walker.
- Wibsey.**—Hardy Street, at 2-30 and 6.
- Wisbech.**—Lecture Room, Public Hall, 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.

A "FORENSIC CONTEST" AND SPLENDID DEFENCE OF SPIRITUALISM.

WE call special attention to the following pungent extracts from a lecture given in answer to a most virulent and shameful attack made on Spiritualism by the Rev. J. J. Phelps, a minister, and professed follower of "the Gentle Nazarene."

The quotations are taken from a speech made in a debate between the above-named eminent *Christian* and the Hon. L. B. Moulton, in what the editor of *The Progressive Thinker*, who publishes the debate, calls "A FORENSIC CONTEST." In the course of one of his answers Mr. Moulton says:—

"Our reverend critic says of Spiritualism: 'Its trail has been nothing less than a trail of wrecked homes, ruined women, and motherless children.' 'Through communication of spirits affinities have been found as plenty as there were victims.' 'Everywhere I have seen its work.' 'Eternity only can reveal all its hellish work,' &c.

"All this from what he has seen and knows. Again we challenge him for a bill of particulars. Where are the proofs? I will admit that we can find some bad people calling themselves Spiritualists. I know of some I would not associate with or be responsible for; liars and scoundrels masquerading as good people. Fraudulent mediums, palming off tricks for phenomena; treacherous scamps that I would not permit to speak to my daughters, or come into my house. So also we can find vicious people that believe the world is round, but that don't prove such belief to be the cause of their vice.

"Spiritualism, like Christianity, is a generic term, and its followers are divided into various sects. Among these, Spiritualists can be found that are free-lovers. So, also, Christians who are the same. If one is responsible for such, so is the other. Woodhull and Claflin deny that spirits, or spirit communion, have anything to do with this peculiar doctrine. I here affirm that the only proof in support of the charge is to cite isolated cases of wrong doing, and nothing more. For every such I will find its counterpart in the Church; yea, more, for every licentious act among Spiritualists I will find two in the Church. But that will not prove that any religious belief makes people bad, but only that they are bad in spite of their religion. We have for over forty years had lecturers and mediums who, to say the least, will compare favourably with the clergy of any sect.

"Our reverend critic confounds free-love with Spiritualism. They have nothing in common. The encyclopedias do not mention them in connection, or else deny such relation.

"Johnson's says: 'As happens in all great revolutions of opinion, religious or political, Spiritualism has attracted its waifs and strays possessed by vagrant and fantastic opinions. Enlightened Spiritualists do not set up any theory of ethics deduced from spirit communion as a substitute for Christ's system.'

"The American says: 'We are told the main object is to furnish actual demonstration of immortality and some of the conditions of post-mortem existence.'

"Zell's, Chambers's, The American Johnson's, The People's, The Encyclopedia of Biblical, Theological and Ecclesiastical Literature, all fail to mention free-love in conjunction with Spiritualism. The Britannica denies the allegations of Rev. Phelps point blank, as follows—'Spiritualism has also been accused of fostering free-love and other doctrines subversive of society. But this charge, too, has been made without adequate grounds; for though certain Spiritualistic bodies have at times taught such doctrines, they have always been repudiated by the mass of Spiritualists.'

"The Seybert Commission, The Dialectical Society, and all the various scientists quoted don't mention it, and the honour of discovering that a belief in the return of our loved ones, to communicate with and aid us, is corrupting, leads to 'hellish' work, is reserved for the Rev. J. J. Phelps of Ionia, and other clergymen. What wonderful men they must be. How keen their discernment, to find what has escaped all these other people. My own experience also contradicts this charge against Spiritualism.'

"I have heard hundreds of communications of spirits through all sorts of mediums, but I have never yet heard spirits advocate any doctrine of licentiousness. I have been where, but for spirits, their aid, advice and strength, I should have fallen by the wayside, ruined in mind, body and fortune. All that I am to-day in many ways I owe to them. They came to me and helped me to walk in the right way. To-day my home is one of prosperity, peace, harmony, and happiness, through the blessed ministry of the spirits. The life of wife and child has been saved by them, when they were abandoned to die by the regular doctors. A friend came to my house, learned of these things, and in pursuance of the advice of spirits, changed some of his habits of living and thought. He and his wife are better satisfied and much happier than before. She says, 'I am so glad, he is so much pleasanter and happier.' He says, 'The world looks different to me now, and things don't worry me as they did.'

"Another friend, whose wife was consumptive, came to know of Spiritualism through the mediumship of my wife. They were made happy, and loved each other better than before. As she failed, they went to Colorado. She said to me, 'I am going to Denver to please him. I shall not come back in the body. My days are numbered. This is our last meeting in this life, and I want to say, words cannot express all that I feel I owe to you for what you have done for me. Day by day mother, brother, and friends come to cheer and comfort me. I know they still live and I do not fear death; for I know when and where I shall go, and that I shall be with them.' Did we separate husband and wife? I challenge Dr. Phelps or any one to point out one act of ours as Spiritualists tending to any such 'hellish work' as he describes. I might go on with such cases all night, showing where harmony has taken the place of discord; health and prosperity the place of sickness and adversity; an abiding knowledge the place of doubt, scepticism and ignorance. I challenge him to show more or better work in uplifting the race, on the part of any church, creed or sect than Spiritualism is doing. 'Wherefore hidest thou thy face, and holdest me for thine enemy?' Job xiii, 24.

"The statistics of crime are against this charge. We do not believe the world is growing criminal, because it is growing to doubt popular theology. It is quite the fashion to associate criminality with disbelief in popular creeds. If that were true, then people in the Church should be good, the preachers the best, and others outside the Church commit the most crimes. We have a few facts to submit on this

point. I have a letter from J. R. Francis, editor of *The Progressive Thinker*, of Chicago, from which I read: "There is in Chicago, Boston, New York, and Montreal, '*Clipping Bureaus*.'" They do an extensive business. They examine all the leading papers in the United States and Canada, and clip therefrom information on all conceivable subjects. I engaged these bureaus to send me *all* the clippings containing acts of licentiousness of ministers of the gospel, church members, and Spiritualists. *The result was simply astounding!* More than *ninety-five* out of each hundred of these clippings contained some awful detail of licentiousness on the part of ministers and church members, while less than five per cent alluded to some wrong doing among Spiritualists. I have these scraps now, and they show conclusively that Spiritualists are the most moral people in the world. During the time I had the clipping bureaus engaged, there was one steady stream of the licentiousness of ministers of the gospel and church members."

"Although there have been, as I have stated, Spiritualists who were free lovers, it has *never* been the doctrine of Spiritualism, and in my thirty-five years and more of the investigation of the subject, I have never heard a spirit advocate that doctrine. The spirits with whom I have communicated (and there have been a vast number of them) have been emphatically opposed to any such system.

"If you will go back in the history of Spiritualism and look at the characters of such men as Judge John W. Edmonds, Hon. Robert Dale Owen, Epes Sargent, Rev. John Pierpont, Governor Talmadge, and hosts of others in this country who were the founders of Spiritualism, you will find they have left a pure and unsullied record. Does it tend to corrupt the morals to teach people that their so-called dead friends can watch their every act and their most secret thoughts? Hardly! Spiritualism teaches continued existence for man after death, in which he reaps what he sows here; the open communion with and watchful care of our spirit friends; purity and love in this life, as a proper sowing for a rich harvest of happiness hereafter. What better can any creed or church do than this? Our critic is a stranger to me, but Rev. Dr. Phelps has made a bitter and libellous attack upon the cherished faith of millions of his fellow citizens, unprovoked. If he *knows* how we have been deceived, let him tell. If he *knows* the effect to be licentiousness, let him prove it. It is a crime against humanity, if he *knows* so much, to refuse to disclose it. To keep silence is confession of error. Don't let such valuable knowledge die with him."

NOTHING TO SHOW.

"My day has all gone"—'twas a woman who spoke,
As she turned her face to the sunset glow—
"And I have been busy the whole day long;
Yet for my work there is nothing to show."

No painting nor sculpture her hand had wrought;
No laurel fame her labour had won.
What was she doing in all the long day,
With nothing to show at set of the sun?

What was she doing? Listen; I'll tell you
What she was doing in all the long day:
Beautiful deeds too many to number;
Beautiful deeds in a beautiful way,—

Womanly deeds that a woman may do,
Trifles that only a woman can see,
Wielding a power unmeasured, unknown,
Wherever the light of her presence might be.

She had rejoiced with those who rejoiced,
Wept with the sad, and strengthened the weak;
And a poor wanderer, straying in sin,
She in compassion had gone forth to seek.

Unto the poor her aid had been given,
Unto the weary the rest of her home;
Freely her blessings to others were given,
Freely and kindly to all who had come.

Humbly and quietly all the long day
Had her sweet service for others been done;
Yet for the labour of heart and of hand
What could she show at set of the sun?

Ah, she forgot that our Father in Heaven
Ever is watching the work that we do,
And records He keeps of all we forget!
Then judges our work with judgment that's true.

For an angel writes down in a volume of gold
The beautiful deeds that all do below;
Though nothing she had at the set of the sun,
The angel above had something to show.

—Mary H. Rowland, in "*Herald of Peace*."

PREMATURELY AGED.

A CURIOUS NARRATIVE, TAKEN FROM THE "NORTHERN TIMES."

ONE of our correspondents has sent the following remarkable story, copied from the diary of a well-known physician of Germany:

Dr. Voelkner was a remarkable man. His appearance justified one in assuming so much concerning his character. He had a commanding presence, standing almost six feet high; his hair and beard were of the deepest black, and his dark eyes contrasted with a pallid complexion that did not appear to be the result of a delicate constitution, but rather of a rigorously ascetic life. Such it was, in truth, for the doctor had lived in a higher stratum of thought than most of his fellow-men.

Can it be wondered that a man of this temperament should be interested in the vital questions of life and death, and that he should have delved deep into such subjects? His perfect physical health and well-balanced mind had prevented him from becoming a dreamer, notwithstanding the usual effect of too engrossing a study of the sciences. This was owing principally to the fact that he was in the widest sense of the word a materialist and based his beliefs alone on unquestionable data. The doctor was in his study one afternoon when Z. entered. Z. was an intimate friend of Voelkner. They had both chosen the same objects of research, but Voelkner's was the stronger personality, and he consequently took the lead in whatever the two happened to be mutually engaged upon. During Z.'s visit a subject which had often been discussed was brought up as to the question of mental operations and their influence on physical being. "Physical actions are simply the result of the automatic operation of the mind," said the doctor. "Sometimes these are normal, but not always. Individuals have lived years in a few hours. Chemical processes that require ages to develop by natural means are effected in a few seconds artificially. Cannot the mind be thus operated upon?"

This was the substance of the conversation between the doctor and his friend during the latter's call, and as Z. was called away on matters of business shortly afterwards, Dr. Voelkner was left to himself and his books. Z.'s business had taken him to London, and as a proof that he had not forgotten his friend, a musty looking little volume arrived in the mail one day, which he said in the accompanying letter he had picked up thinking it might interest the doctor. It was a rare work in French, and was a compilation made by a person who had resided in India for a number of years for the express purpose of studying the mental methods of the adepts. The work was so abstruse and esoteric as to be almost incomprehensible in certain parts. Nevertheless, it was a mine of information on Dr. Voelkner's favourite subject such as probably nowhere else existed. From the moment of its arrival Dr. Voelkner never let the precious little tome out of his sight.

Being an ascetic, Dr. Voelkner lived simply. His home was a rather large house about two miles from a city and situated in a very lonely place. His only servant was an old housekeeper with whom he did not exchange a dozen words a day. She lived in her own apartments and ministered to his wants. The doctor lived in his study. Previous to the time of Z.'s recent departure and the subsequent receipt of the book, Dr. Voelkner had been in the habit of spending an evening or two during the week with acquaintances in the city. Since the receipt of the volume, however, he had scarcely left the house. He had become a confirmed recluse, not even leaving his room to take his meals as usual, but having them brought there to him. It was to be expected that such a course would interfere with his health, but the old housekeeper was so startled by his appearance one day, after this state of affairs had continued about six months, that she thought her eyes had deceived her. In answer to her exclamations of surprise the doctor turned away abruptly, muttering something about servants minding their own business. After this Dr. Voelkner ordered that his meals were to be left outside the door of his room on a tray and that under no condition was he ever to be disturbed. The following spring Z. returned from London. He had been home about a week, but was detained on business and had therefore no opportunity to visit his friend Voelkner, when one day he found on running his eye over the morning papers an item of news which caused him to hasten in the direction of his friend's residence as speedily as possible. The article simply stated

that the body of an aged man had been found in the house of Dr. Voelkner which had got there by some unaccountable means, and that the doctor himself had mysteriously disappeared at the same time. A later dispatch added, to enhance the mystery, that the dead man was found to be dressed in Dr. Voelkner's clothes.

"An experiment!" exclaimed Z., as soon as he had read the article. Upon his arrival at the doctor's house he was immediately admitted and given permission to examine the corpse and make any investigations that he desired. The body was that of an exceptionally fine-looking old gentleman, apparently about eighty years of age, and there was no appearance whatever of foul play to be discovered. The person, whoever he was, had probably expired painlessly from heart failure or some other sudden natural cause. Z. looked in vain for any signs of an experiment, and felt especially glad of this, as there seemed to be an opinion abroad that his friend's sudden disappearance pointed to the possibility of his having committed a crime and fled to avoid re ults.

But how did this dead man appear upon the scene, dressed in Dr. Voelkner's clothes, so mysteriously, and simultaneously with the disappearance of the doctor himself? Here was a knotty problem which would have, perhaps, remained for ever unsolved but for the discovery by Z. of a letter addressed to himself in the doctor's handwriting. Z. hastily tore off the envelope and sat down to peruse its contents. He must have sat for fully half an hour with the letter clasped tightly in his hand, his eyes mechanically travelling over this sentence in it again and again:

"At last I have learned the way to probe that mysterious realm which lies before us. I have already experimented sufficiently to know that it is possible, as I have always surmised it to be, to produce spasmodic operations of the mind by projecting it into the future, and by this means to become aware of what is to come. After making my first experiment, which carried me only five years forward, I noticed a marked change in my appearance, as if I had aged to the extent of that period. If the mental development is accompanied by a physical development my second experiment will be my last, as it is not easy to pause at a limit when one has once set this peculiar machinery in motion."

After satisfying himself sufficiently that his mind was not in any way overbalanced, Z. walked over to the body, and turning back one of the sleeves of the shirt and coat on the left arm he looked closely for a few moments at a peculiar scar upon it.

"There is no doubt," he said, shaking his head, "for I could swear to that scar a thousand times; it was one poor Voelkner received in his first duel at Heidelberg." In one of the pockets of the coat found upon the dead man was the little volume which Z. had sent from London.

At the inquest Z. gave his evidence, which went to show that however much changed in its physical appearance, the body was that of his friend, Dr. Voelkner. But he narrowly escaped arrest himself for being an accessory to a supposed crime, and could secure no administration upon the estate of his friend, which was thrown into Chancery.

As for Dr. Voelkner, his experiment was a complete success. "There was no rottenness in that seed to have such a ripe old age in prospect," was Z.'s reflection as he gazed for the last time upon the artificially aged doctor. [Vouched for as a genuine truth.]

SHADOWS AROUND US.

ACCREDITED NARRATIVES OF THE SUPERNATURAL.

Compiled in serial numbers for the "Northern Weekly Leader," by Arthur Morrison.

THE BINSTED MYSTERY.

THE following is one of the most completely attested of many cases. It is of modern date, and, in addition to the circumstances being testified to by known witnesses of trustworthiness, they have been most completely investigated. The names are in each case the real ones, and initials have only been used in the cases of Mrs. M—— and Miss C——, these ladies expressing a wish that their names might not be made public.

Five miles from Charlottetown, the capital of Prince Edward Island, Canada, stands a large house called Binstead. This house was built before the year 1840 by an Englishman of wealth, who, growing tired of remote colonial life, sold the house, and returned to England. The purchaser was one

Reggett, a farmer, a man who bore so bad a name in the island that no respectable citizen would hold any communication with him; his manners were coarse, and his habits dissipated and immoral. But he understood his business as a farmer, and speedily produced good results from the two hundred acres of land which surrounded the house. He also added a number of rooms at the back for the accommodation of resident labourers. These rooms were erected against the wall of the house, but no doors were cut in the wall, except on the ground floor, and no direct communication whatever existed between the house and the added apartments on the upper floor, where the men's sleeping rooms were on a level with those in the main building. The only approach was on the ground floor, through the inner kitchen.

Reggett did well, so far as his farming operations went, but in every other way no vice was too low, no habit too brutal or degraded for him. Among the servants attached to the place were two girls—sisters—named Newbury. They were Irish, and their parents lived in a wretched hut about two miles from Charlottetown. Before Reggett had been established at Binstead a year, each of these gave birth to a child, of which Reggett was the father. Both were boys.

Eighteen months passed and there was a double disappearance at Binstead. One of the sisters was seen no more, and with her vanished one of the children. It was said that on the night of the last day upon which the girl was seen terrible screams were heard from the direction of the house as though from some person running round from the back to the front, near the wall. But nightly noises of all kinds were so common at Binstead, where Reggett's drunken licence was on a par with his brutality to his domestics, that no especial notice was taken of the circumstances at the time.

The curiosity of some of the residents of the district was aroused as to what had become of the missing girl, but their few and guarded inquiries (for they were very loth to meddle with any matter of Reggett's) met with no definite reply. The girl's own sister, with gloomy stolidity, could not or would not give any information. Soon what little interest had been felt subsided, and things went on as usual, the ordinary noises, as well as occasional screams, of a sort often heard before, going on at Binstead without provoking special comment.

At length Reggett sold the house and farm and cleared out of the country. The girl Newbury returned to her parents, taking with her the remaining child. This child, she was careful to explain, was not hers, but her sister's, her own child being dead. Having left him in charge of the old people, she sailed suddenly and unexpectedly for the United States, her father and mother having been unable to ascertain anything from her before her departure, except that her sister and her own child, as she had said before, were both dead.

The farm was bought by a Mr. Fellowes, an English gentleman. Very soon after his occupancy rumours began to circulate that uncanny things were heard and seen at Binstead. The recurrence of the remembered shrieks was talked of, and hints went about of sights added to the sounds. These things, however, diminished in frequency, or were said to do so, during Mr. Fellowes's term of occupation, which was not a very long one, he, before long, letting the place upon agreement.

In 1856 Mr. Pennée, a French Canadian, entered into possession of Binstead as tenant to Mr. Fellowes, with the intention of eventual purchase, and soon after his arrival there began a series of manifestations which were carefully observed and recorded by Mrs. Pennée. This lady was of English birth, the daughter of the late Mr. William Ward, a member of Parliament of Conservative principles.

Soon after taking up his residence, Mr. Pennée engaged as a farm servant one Harry Newbury, a quiet, steady lad, living with his grandfather some three miles away. He was a good, hard working lad, and an orphan.

It was the tenth day after the Pennée family and their servants had been installed into their new home that singular noises were heard. Almost every evening, and at times during the day, these noises were heard. They consisted of a heavy rumbling which made the house shake, and their chief peculiarity was that to every person who had heard them (in many parts of the house at the same time) they seemed to be close at hand, and never resounded from a distant part of the house.

They went on over Christmas and into the new year, Then to the rumblings there were added shrieks, and their

manner was always the same. At the front of the house there stood a tree, a short distance from the dining-room window. The branches of this tree almost swept the windows of a bedroom on the floor above, and this was the room in or near which the apparition which subsequently appeared was on every occasion seen. It was a spare room, and, like the others in the main house, on the same level as, but not communicating with, the men's rooms in the added building at the back. The shrieks, no matter what part of the house they were heard from, always seemed to grow fainter or louder, to approach and recede—in fact, as though proceeding from a person being chased round the house. They always ended at the tree before the dining-room whose branches approached the bedroom window above, and ended in a mingled volley of screams, moans, sobs, and broken words. These noises occurred with great frequency, and were of such distinctness and of so human a sound as to have caused, after it had been ascertained that they could have proceeded from no living creature, great alarm among the female servants.

Toward the end of February, 1857, two lady visitors, Mrs. M—— and Miss C——, arrived at Binstead, and occupied the spare bedroom. The room was provided with a large grate, and in view of the coldness of the season a good fire had been provided. At about two o'clock in the morning Mrs. M—— was awakened by the consciousness of a bright light filling the room. Looking toward the grate she saw the figure of a woman wearing a frilled cap, and carrying on her left arm a baby. Stooping over the grate she seemed to be stirring the ashes.

Mrs. M—— had heard nothing of the ghostly reputation of the house, and only felt astonished at the presence in her bedroom of a woman with a baby at such a time in the morning, although she did not understand whence proceeded the light. Turning to Miss C—— she woke her, and the two sat up and looked at the figure. They had scarcely done so when it stood upright and turned towards them.

The face was that of a young woman, and bore a sad and pleading look. There was a little check-shawl crossed upon her bosom. Miss C——, who had been told that the house was haunted, had barely time to observe these things when the conviction seized her that she saw a spectre, and with a scream she hid beneath the bedclothes, pulling them at the same time tightly over the head of her friend. When Mrs. M—— ventured to look again the light had gone, the figure had disappeared, and the few dying embers in the grate dimly lit up the ordinary furniture of the room.

A month or two after this Mrs. Pennée began to make preparations for a journey to England to visit her relatives. In course of these preparations she found it convenient to sleep temporarily in the spare room. One evening her little daughter went to bed much out of sorts, and her crying and restlessness gave evidence of her being in some way ailing in health. Mrs. Pennée, therefore, had her little bed wheeled into the spare bedroom beside her own, in order that she might give the little one her personal care and attention. The child seemed quite unable to sleep, and when, at about midnight, Mrs. Pennée rose to prepare for her a dose of medicine, she found her wide awake.

Mrs. Pennée could not at first find the matches. While she was feeling for them, the little girl, wide awake and observant, cried out:

"Mamma, there's some one with a light on the staircase. See how bright it is under the door!"

The mother turned about, and there, plainly enough, was a most brilliant light shining through the cracks at the bottom of the door. "It's papa, dear," she said, and opened the door.

She was face to face with a young woman with a frilled cap; over her bosom a check-shawl, and on her left arm a baby. She stood in the midst of a soft, pleasant light, for which there was no flame to account. Her eyes fell on those of Mrs. Pennée with a look of despairing, agonised entreaty pitiful to see. Then she moved slowly off across the staircase towards the opposite wall, and vanished, apparently into it. It was the wall of the bedroom of Harry Newbury, in the servants' quarters.

The effect upon the nerves of Mrs. Pennée and the little girl they described afterwards as being just that which they would have experienced after the most ordinary incidents of everyday life. Had the mysterious visitor been one of their own domestics their agitation could not have been less.

Soon afterwards Mr. Pennée came upstairs. Told of the apparition he made every possible examination without

result. The wall, the passage, the stairs, the door—all were just as usual. It could have been nothing but what the servants now boldly asserted to be the cause of all the disturbances at Binstead—Mary Newbury.

Mrs. Pennée went to England as she had arranged. During her absence the phenomena went on as before. The nightly shrieks became almost a regular thing, and the spectre was seen more than once. But more especially it was said that Harry Newbury was visited night after night by the ghost of his erring mother, for now it was known that the steady young labourer who had lived with his grandfather at the hut a couple of miles from Charlottetown was no other than he who, as a child, had been taken home to her parents by the surviving sister of Mary Newbury.

Mrs. Pennée returned to Binstead in the following year. She was told what was said about the visits of the spectre to Harry Newbury, and questioned him closely. He, otherwise always obliging and communicative, could scarcely be induced to break silence on this point. Yet, he admitted grudgingly, he had seen the woman who walked with a baby. Had she come into his room? Yes, she had, and she stood at the foot of his bed. Was this often? Well—more reluctantly than ever—yes, perhaps it was, pretty often. What did she say? Couldn't tell—would feel obliged at not being asked any more. But had he any notion who the woman was? Couldn't say.

But it was noticed that Harry Newbury always carefully locked his door at night. An obliquely hinted offer of a fellow-labourer to sleep with him was resented almost savagely. And the man in the next room positively affirmed having heard on one particular night voices and sobs in Harry's room.

Some few months after this the Pennées left Binstead, and Harry Newbury very soon left also. He was never seen afterwards.

But the hauntings went on. In 1877, twenty years after Mrs. M—— and Miss C—— had seen the apparition, Mrs. Pennée happened to be upon a visit to the Roman Catholic Bishop of Quebec, when the parish priest brought her a letter which he had received from the then resident at Binstead, asking him to come and bless the house, with the view of ridding it of the ghost of a woman carrying a child, which the inmates had seen several times.

As late as 1888 Mrs. Pennée revisited Binstead. She found that the room in which the spectre was always seen was empty and entirely unused. The tree from under which the screams reached their highest pitch had been cut down, and the wife of the tenant entreated her visitors not to speak of the subject, and took every means to prevent their inquiring of the servants. Notwithstanding which, one man was heard to say that the woman had lately been seen, once at a window and once at the front door.

NOTE.—We give the above, and propose to add several succeeding narratives of WELL-ATTESTED apparitional details. At the close of what we have prepared for republication from the paper in which they first appeared, we are promised by our spirit friends some chapters on the philosophy of these terrible hauntings.

THE INDIAN MESSIAH.

THE coming of the Messiah among the Dakota Sioux (says the *Birmingham Post*) is not to be taken in its religious sense. The word, according to the Indian meaning, indicates a general-in-chief who is to head all the tribes uniting against the common enemy, and insure success for the Indian cause. And is it not strange, as if in prevision of this event, that a French *savant*, M. Petitot, should have published the result of his study on the concord between the mythology of the northern tribes with the cosmogony of their territory? M. Petitot seeks to prove that the mythologies invented by the different races of mankind have always agreed with the peculiar attributes, terrestrial and atmospherical, of the countries in which these superstitions have been developed. He accords, as part of his theory, the greatest magnetic influence possessed by the human race to belong to the Damites of the Arctic Circle, and declares that they alone possess the gift of natural hypnotism. These men are endowed to a marvellous degree with the power of prophecy and that of healing. They produce visions and regulate the dreams of the sleeper. They need no practice of magnetic "passes" to produce hallucination, but can bring on the vision of distant objects, the sound of distant voices, by a monotonous chant, the secret of which is known only to themselves. If in rare cases they are unsuccessfully the

excuse themselves by declaring that the soul of the patient has not been sufficiently purified to raise it into communication with the Great Spirit. M. Petitot finds analogy with the magical chant among the ancient Greeks, and quotes Pythagoras, whose simple adjuration accompanying the muttered utterance of a slow chant, accompanying the words, "Let this chant bring healing to thy sickness," brought immediate relief to the sufferer. Many travellers have certified to the gift of some wondrous magnetic influence possessed by the Indian medicine man, in the discovery of lost or stolen property, the success or failure of a trading enterprise, or the arrival of the passage boats. The presence of individuals distant from the spot can be evoked by these natural magicians, and the sound of voices far away be produced to the ear with the words uttered at the moment of evocation. A medical celebrity of the Pacific coast has thus recorded his experience of the facts in a letter to a New York paper: "I was not in communication with the medicine man, but spoke to him through the door of the hut. He tossed me his bag of deerskin, and bade me open it and listen. A strong aromatic odour assailed my nostrils, which, in spite of myself, I was compelled to inhale. Presently a cloudy vision arose before my imagination—so powerful that it seemed real to my physical sight, and I beheld the little London drawing-room, where my beloved mother lay reclining on the chintz-covered sofa, and my sisters at needlework by her side. I heard them speak of local interests with which I was acquainted; and the whole impression was so vivid that I threw the medicine bag with a sudden movement upon the floor of the hut, and, leaning my head against the door-post, burst into tears, while every nerve in my body quivered with the excitement I had undergone." This power is said to belong to the new Messiah, John Johnson, in whom the tribes profess the greatest confidence. Meanwhile the chief, reliant upon influences more solid than his own, urges to the purchase and the storing of arms and ammunition, large quantities of which are still hidden away as remnant of the stores abandoned by General Custer.

STRANGE APPARITIONS.

ACCORDING to a despatch from Chamberlain, S. D. to the *St. Paul Globe*, for a month or more men living on McCloud's cattle ranch, near the mouth of Battle Creek, have been startled from their sleep at night by footsteps threading the halls and passageways of the house, doors opening and shutting, and an occasional laugh of the demoniacal, hair-raising, blood-chilling variety. All these ghostly demonstrations had been looked upon by the inmates of the house as the workings of some practical joker, or imagination, and very little attention was paid to them until about a week ago, when one of the men, about 10 or 11 o'clock at night, stepped out of doors. What he saw there almost froze his blood.

Standing in the middle of the yard was a familiar figure, that of a former lady resident of the house, clothed in the habiliments of the grave. A dull phosphorescent light seemed to be emitted from the shrouded figure, whose back was turned towards the man. Slowly the figure turned, and, with arms extended, its staring eyes shining with a dull lustre, it commenced a movement toward the man, who stood spellbound. For a second only did he stand transfixed, then with a yell of terror he dashed in upon his comrades within the house. He told his story to the crowd, and a rush was made for the yard to investigate, but the spectre had fled. That night the footsteps and noises throughout the house were more frequent and louder, banishing sleep from the eyes of the now thoroughly frightened inmate. The next night a watch was kept for the ghostly visitor, but it came not.

The next night followed, and still no ghost, so the watchers had about given up all hope of its reappearance, when on the fourth night the watchers, while sitting in a darkened room, were startled by suddenly seeing the spectre's face pressed against the window-pane. Each man seized his gun and a volley was fired at the visage. When the smoke had cleared away and the men's courage had in a measure returned, they ventured outside, expecting to find a corpse lying beneath the window. They did not, but instead saw standing about thirty paces from the house the figure of a woman looking at them reproachfully, and seeming to have just arisen from the grave. For a moment the

men stood breathlessly looking at the strange sight, when one of the boldest raised his gun to his shoulder, took deliberate aim at the figure, and pulled the trigger. The figure was still there when the smoke cleared away, and, looking at them for a moment with its staring eyes, gradually disappeared.

Next morning there was an emigration from the ranch.

A LEGEND.

THERE has come to my mind a legend, a thing I had half forgot, And whether I read it or dreamed it—ah, well, it matters not. It is said that in Heaven, at twilight, a great bell softly swings, And man may listen and hearken to the wonderful music that rings. If he puts from his heart's inner chamber all the passion, pain, and strife, Heartache and weary longing that throb in the pulses of life— If he thrust from his soul all hatred, all thoughts of wicked things, He can hear in the holy twilight how the bell of the angels rings. And I think there lies in this legend, if we open our eyes to see, Somewhat of an inner meaning, my friend, to you and to me. Let us look in our hearts and question, can pure thoughts enter in To a soul if it be already the dwelling of thoughts of sin? So, then, let us ponder a little—let us look in our hearts and see If the twilight bell of the angels could ring for us—you and me.

—Rose Osborne.

HOW JONAH DID IT.

WE confess that up to date we have been troubled about the story of Jonah and the whale. Never having occupied an apartment in that kind of animal, we have been puzzled to know how the prophet supplied himself with rations, or got the necessary degree of ventilation.

Dr. Talmage, however, in the report of his sermon on this theme, clears up our last lingering doubt, and we now feel prepared to believe anything, provided Talmage will interpret it. The reverend gentleman oracularly stated that Jonah's life was preserved while in the interior department of the whale in a very simple way. That is, he dodged the "gastric juice" so nimbly that the digestive apparatus could not get a fair hold on him.

Those of our citizens who contemplate crossing the ocean this season ought to pin this rule in their hats: If you happen to be swallowed by a whale, keep in motion.

We have come to the conclusion that Dr. Talmage knows a good deal more about some things than he does about others. On whales he is an authority.—*New York Herald*.

A bee's working tools comprise a variety equal to that of the average mechanic. The feet of the common working bee exhibit the combination of a basket, a brush, and a pair of pincers. The brush, the hairs of which are arranged in symmetrical rows, is only to be seen with the microscope. With this brush of fairy delicacy the bee brushes its velvet robe to remove the pollen dust with which it becomes loaded while sucking up the nectar. Another article, hollowed like a spoon, receives all the gleanings the insect carries to the hive.

THE TWO WORLDS THIRD MISSIONARY NUMBER.

ON Friday, May 15, will be issued another GRAND MISSIONARY NUMBER, especially prepared with a view of meeting the chief salient demands of the world at large, from whence the Editor is in the constant receipt of urgent questions on points which the Spiritualists (however well informed themselves) should be enabled to furnish information, and scatter the same FAR and WIDE.

To meet this important demand on the conductors and friends of our cause, the Editor, with the aid of her honoured Spirit guides and inspirers, has prepared as complete a condensed set of theses on the history, progress, lights, shadows, and status of the wonderful Spiritual movement, as the limitations of space will at present allow. "Popular Objections Answered" and "The Future of Spiritualism," will be treated of by Messrs. E. W. Wallis and J. J. Morse, the most capable interpreters of both these subjects to be found in our ranks.

Articles on many other of the most vital points of the movement, by eminent and authoritative writers, will be included in this unique and invaluable number.

A complete list of the contents, and special terms for large or small packages of this grand missionary number (especially designed for wide-spread distribution), will be found in the circular accompanying this or the succeeding issue of this journal.

OFFICE OF "THE TWO WORLDS,"
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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

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

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

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, MAY 1, 1891.

CORRESPONDENCE.

To the Editor of "The Two Worlds."

DEAR MADAM,—Recently at our business meeting, at the Spiritualists' rooms, a motion was brought forward proposing that we get up a circle for young boys and girls belonging to members of our society. This led to a long discussion. Some held it as dangerous to develop children so as to become controlled. They said as soon as a boy or girl had the avenues open for spirit controls, that they were in danger when in the street of being influenced by some low, vicious, or ill-disposed spirits, and harm to the boy or girl might be the outcome. Can it be that our spirit friends would allow any low, degrading spirit to do this, or rather, have the bright and intellectual spirits no more thought or feeling for our children's welfare than to leave them to the care of vicious spirits outside the circle? It would not be just of any guides of such children as sat in a circle, not to constantly be with them, and keep all ill-disposed spirits from controlling them. Surely our high and noble teachers in the spirit land have more power over the vicious spirits than this. I am of opinion that to get on with the cause of Spiritualism we surely must commence at childhood. Would it not be planting in the children that which would be a blessing to themselves and to society at large? If once one of these children got developed, would the true and bright guides fail to keep that child from every danger? You may think it strange for me to write you on this subject, but I question is it your opinion, or that of your controls, I ought to ask for on this important subject? I am asking you as an authority, and as one looked upon by Spiritualists as a teacher and adviser. If you can give us space in *The Two Worlds* with your answer and advice, I should be much obliged and feel it as a favour.—Your brother in the cause of Spiritualism,

THOMAS HOLDEN.

1, Holker Street, Barrow, April 6, 1891.

Where are our bright loving spirits that they should loose sight one moment of mediums? Why should we be left to the care of demons?

ANSWER.

Our friend's letter involves very important issues, and requires a longer reply than most queries addressed to us. In the first place we must put aside the fallacy of supposing

that spirits can always do as they will or wish, and remember that they are as much bound by the conditions of *their* world of being, as we are in ours. We have good relatives, good friends, and good people around us, but can the good always prevent the misfortunes and disasters of those they most love, or keep off the robbers, murderers, and spoilers who afflict society? On what basis, therefore, do we assume that good spirits are all-powerful in the spirit world and can keep all the bad in check? As far as we in our most imperfect knowledge of spirit life can determine, *earth-bound* spirits are far more powerful in the mere production of phenomena than the higher, purer, and more sublimated spirits who have ascended to higher and purer spheres than earth. We do not believe that these higher and more angelic beings ever forsake us, or that loving kindred spirits ever cease their watch and ward over us, but their means of reaching and controlling us is quite another thing, and these, we repeat, are so fettered by laws of which we know little, that our only safe path of life is to become so good and pure in our own natures, that evil and tempting spirits cannot approach, or if they do, can have no power over us. "Like attracts like," and if children, however young, inherit evil tendencies, all the angels of heaven CANNOT prevent evil spirits from aiding them in working out the laws of their being. Parental influence and educational training may do this, but the world that manufactures demons in our city streets does not seem to remember that the evil men and women of earth who become spirits, are earth-bound, and find their highest satisfaction in influencing natures like their own, whether mortals know it or not. Spiritualists may and do know this, and can be on their guard against the silent and subtle influence of bad spirits, but non-spiritualists *do not know it*, and thus it is that they so often yield to silent, subtle temptations, which well-informed Spiritualists avoid. Meantime, the good and the true of the spirit world, or as the common phrase is, "the guides," can act best on characters like their own, and those same "guides" are in reality MEDIUM SPIRITS. In this country it seems to be but little known that there are MEDIUM SPIRITS in the other world, as there are medium mortals here, and that none can communicate with earth that are not medium spirits, or who act and speak through medium spirits. Sometimes, these medium spirits having performed a certain mission, pass on higher, and others take their places. They are the same as "the familiar spirit" of olden time, and are the only channels of intercourse between the two worlds. Now as regards children specially.

We must in this case, as in all others, forget our theories and judge only by facts. It is useless to say what we *think* spirits *ought* to do; we can only judge by what they *can* do. In every country visited by the editor she has found hundreds of children mediums, *but*—ever remember—NATURAL mediums. The theory the wise spirits give for this is as follows: "Mediumship consists of a large amount of life force or magnetism, distributed or located in certain directions in certain organisms. For the necessary purpose of growth, young children—like the young of the animal kingdom generally—are largely endowed with this life principle. We see this given off in the rude sports and constant activity of the young, and it is the excess of this life principle that, in so many instances, makes children natural mediums. Now it is often observed that children who are thus suddenly and unexpectedly found to be mediums lose their power as they grow into manhood and womanhood. Why is this? The answer is, because the excess of the life principle is exhausted, hence no more can be drawn upon."

We could cite hundreds—nay, thousands of cases in which children mediums have grown up to be entirely destitute of medium power, and even averse to its exercise. On the part of the spirit world, wise teaching spirits have assured us that where real mediumship was spontaneous and natural, its exercise was beneficial; but to subject children to circle development was most injurious, as it would tend to draw off the life principle necessary for physical growth; hinder this, and, perhaps, it would eventually destroy the life altogether. Good spirits have even remonstrated against allowing our children to sit in circles at all, declaring that as long as mediumship was spontaneous and natural it was good and legitimate to exercise it, but the moment it was *forced* or, as the phrase is, *developed* by circle holding, it was injurious and liable to arrest physical growth. Let our friends by all mean teach the *principles* of Spiritualism in Lyceums and Lyceum exercises. If spirit

mediumship appears spontaneously, or children eagerly ask to sit in circles, it is nature's voice impelling them to the normal exercise of their powers. If, on the contrary, they do not care to sit, respect their impulse, and beware lest you are impinging upon those forces necessary for the child's growth and future life powers.

Above all, avoid *forcing* children into circles, and never expect or require spirits to exercise that care and guardianship which the Creator delegates to human beings on their own plane of life. Spirits may, and do *impel*, but cannot *compel*. The drunkard who lifts the intoxicating cup to his lips suffers in his own body, not in the tempter's. The murderer who strikes his brother down pays the penalty in his own person, because he did not resist temptation instead of yielding to it.

When we ourselves become spirits we shall not be satisfied to spend our lives in the hereafter in living other people's lives on earth. "Guides" are only spirit friends who do what they can to help us; but it is for us to live our own lives, answer for our own acts and deeds, and teach our children to do the same.

THE SPIRITUAL GLEANER.

SIBYLLINE ORACLE COROLLARIES.—What are the Sibylline Oracle corollaries of William Whiston? ANDREW.

William Whiston published in 1723, a translation of the Sibylline Oracles with his vindication, which consisted of twenty propositions and eight corollaries, as follows:

1. "The opinion of modern critics who reject the Sibylline Oracles is dishonourable to Christianity and false in itself.
2. The primitive Christian writers who received and cited them as inspired, are not to be blamed for so doing.
3. Since the contents of these writings are agreeable to Scripture, and were in early times received as such, it is not reasonable now to recede from this opinion.
4. God did not wholly confine divine inspiration to the Jews.
5. These Oracles deserve a more careful study, in order that we may see how far events have corresponded to the things there predicted.
6. There seems to have been the same difference between the authors of the genuine or original, and the spurious or Roman Sibylline Oracles, as there was between Moses, on one side, and Jannes and Jambres, the Egyptian magicians, on the other.
7. Since these Oracles are quoted by ancient writers as divinely inspired, the exact understanding of them will be of great advantage to sacred and profane learning.
8. These Oracles are a new and very great confirmation of natural and revealed religion."

His translation is based on that of John Floyer, London, 1713. Whiston prefaces his work with the queries and answer of Paul in Romans iii, 26: "*Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.*"

OANNES. THE FISH GOD.

In the old mythological remains of the Chaldeans, compiled by Berosus, Abydenus, and Aolyhistor, there is an account of one *Oannes*, a fish-god, who rendered great service to mankind. This being is said to have *come out of the Erythraean Sea*. This is evidently *the Sun rising out of the sea*, as it apparently does, in the East.

Professor Goldzoier, speaking of Oannes, says:

"That this founder of civilization has a *Solar character*, like similar heroes in all other nations, is shown . . . in the words of Berosus, who says: '*During the day time Oannes held intercourse with man, but when the Sun set, Oannes fell into the sea, where he used to pass the night. Here, evidently, only the Sun can be meant, who, in the evening, dips into the sea, and comes forth again in the morning, and passes the day on the dry land in the company of men.*'"

Dagon was sometimes represented as a *man emerging from a fish's mouth*, and sometimes as half-man and half-fish. It was believed that he came *in a ship*, and taught the people. Ancient history abounds with such mythological personages. There was also a *Durga*, a fish deity, among the *Hindoos*, represented as a *full grown man emerging from a fish's mouth*. The Philistines worshiped Dagon, and in Babylonian Mythology *Odakon* is applied to a fish-like being, who *rose from the waters of the Red Sea* as one of the benefactors of men.

On the coins of Ascalon, where she was held in great honour, the goddess Derceto or Atergatis is represented as a woman with her lower extremities like a fish. This is Semiramis, who appeared at *Joppa* as a mermaid. She is simply a personification of the *Moon*, who follows the course of the *Sun*. At times she manifests herself to the eyes of men, at others she seeks concealment in the Western flood.

The Sun-god Phoibos traverses the sea in the form of a fish, and imparts lessons of wisdom and goodness when he has come forth from the green depths. All these powers or qualities are shared by Proteus in Hellenic story, as well as by the fish-god, Dagon or Oannes.

In the *Iliad* and *Odyssey*, Atlas is brought into close connection with Helios, the bright god, the Latin Sol, and our Sun. In these poems he rises every morning from a beautiful lake by the deep-flowing stream of Ocean, and having accomplished his journey across the heavens, plunges again into the Western waters.

The ancient Mexicans and Peruvians had likewise semi-fish gods.

Jonah then, is like these other personages, in so far as they are all *personifications of the Sun*; they all *come out of the sea*; a man emerging from a fish's mouth; and they are all *benefactors of mankind*. (*Notes and Queries.*)

A JOURNALIST'S WAIL.

"We doubt there being another editorial sanctum in America, among all the seventeen thousand or more, into which comes such a stream of inquiries, perplexing problems and varying views as weekly pours into that of *The Journal*. We wish the reader could sit at the editor's elbow and glimpse the evidences of mental struggle, noble endeavour, galling doubts, hunger for soul-food, survivals of old theology in modern guise, cheering expressions of clear vision and sublime faith, vindictive antagonism, and strong approval which come in under the stamp of the U. S. postal department. One would need more than the combined strength, wisdom and goodness of all humanity to be equal to the task—physical, intellectual and spiritual—of lovingly, wisely and calmly dealing with it all. In this ever-present demand for the exercise of preterhuman powers, all that one can do is to face the task with humility and yet with courage; keeping one's self as clear-headed, well-poised, patient and enduring as possible. When one does his best and knows it, one most rest content whatever comes, and trust to the evolutions of time and the guidings of the supreme intelligence which can never be completely expressed by the individual."

[The above is the wail of the *Religio Philosophical Journal's* editor. We are sorry for him, but not less so for the 150,000 other editors who could re-echo every one of the above words. What would any of them say, we wonder, if, in addition to the usual editorial burdens, so graphically depicted above, all that 150,000 had to carry "*Two Worlds*" on their shoulders? Echo answers: What?]

REVIEW.

"THE KEY." A MONTHLY JOURNAL DEVOTED TO THE SCIENCE OF SPIRITUALISM, MESMERISM, CLAIRVOYANCE, OCCULTISM, &c.

Edited by Alan Montgomery, 128, Priory Park Road, London, N.W.

In a short leading article in No. 1 of *The Key*, THE OBJECTS OF THE SOCIETY who start this paper are set forth as follows:—

Our object in starting *The Key* is (as we have said in our prospectus) owing to the lack of any paper devoted to the scientific aspect of Spiritualism, Mesmerism, Occultism, Phrenology, Palmistry, Graphology, Astrology, &c., &c.; the increasing demand for knowledge of the laws governing these subjects, and the inability of The Spiritual Science Society to reply by letter to the numerous queries asked by its Students and others outside of the Society.

The chief aim of THE KEY will therefore consist, not in the collection of evidence to support the truth of phenomena, as this has been, and is continually being done by other journals over and over again, but rather to shew the uses to which these phenomena may be put.

And these Uses can only be known by studying the laws in a scientific manner, as many persons can never be convinced of the truth of spiritual phenomena.

With these objects in view we have opened our columns to queries and answers, and hope that our readers will avail themselves of this opportunity to ask and answer questions, and carry on the discussion on these various branches of Spiritual Science.

There will often be no need to await a reply to a query till the next number of *THE KEY* following the issue in which the query appears, as having a good staff of correspondents, they can answer so that the reply and query appear in the same issue; but we do not wish such reply to be conclusive, so we will print more than one on the same subject, and continue the discussion as long as the subject is of interest.

PENNY EDITION. The Annual Subscription to the Penny Edition of *THE KEY* is 1s. 6d., post free. Single copy (monthly), 1½d., post free. **MEMBERS' EDITION.** Annual Subscription, 2s. 6d. Single copy, 2½d., post free.

The promoters of this journal announce that there are seven persons connected with the work, who will answer the various theories propounded, according to their several capacities. The Editor in this connexion says that "when articles are signed as members 1, 2, 3, 4, &c., &c., we are writing in our several capacities."

As a specimen of the style of literature that may be expected to proceed from the several writers of this unique journal, we give the following sample article on "Hypnotism."

HYPNOTISM. (1.)

HYPNOTISM is a sleep produced, generally by either fixedly gazing at one point, such as a light or other shining object, or listening to the ticking of a watch; but any process that is monotonous and affects only one sense during the experiment, will answer as well.

When anyone is hypnotised the will is temporarily paralysed. In this condition if any person (observe I say "any" not one, as in mesmerism) commands them to perform any act they will automatically set about it, even if that act be a crime, providing the will is quite passive; but few persons can be so thoroughly hypnotised that their moral nature is under control in this manner.

They more readily perform acts that are involuntary in their normal condition, such as walking, moving the arms, shutting the eyes, &c., when ordered to do so.

Animal magnetism (a very inappropriate name) is now generally known as mesmerism.

A mesmerist is a person with great nervous force, and possesses the power of projecting this force (variously known as aura, magnetism, influence, nervous force, odic force, &c.). This nervous power of the mesmerist has an affinity for the nervous system of his subject. By passes, gazing, or the action of his will only, he is able to project this power from him to his subject. If he wills that his subject shall walk there is projected from his brain a vital force that only has an affinity for that act. This force finds its affinity in the corresponding portion of the brain of the subject, and sets his body in motion. The mesmerist may not be conscious of this law, it being sufficient for him to will that which the subject shall perform, in the same manner that we will to lift our limbs, but are ignorant of the complicated physiological process gone through in answer to our desire.

In mesmerism we see the vital power of the mesmerist is used on his "subject"; while in hypnotism the vital power of the "subject" is used on himself.

Clairvoyance, thought-reading, thought-transference, clair-audience, and all the higher phenomena of the mind are rarely obtained through hypnotism alone, while in mesmerism they are seldom absent.

Hypnotism is of use in preparing the "subject" for mesmeric experiments.

Under mesmeric influence a surgical operation can be performed (without pain); while in hypnotism the patient is liable to awaken.

All medical men admit the truth of hypnotism, but the majority deny mesmerism.

Hypnotism is an introduction to mesmerism, and mesmerism is an introduction to spiritualism.

To believe in one and not in the other shows very little knowledge of spiritual science.

Member (1) Spiritual Science Society.

"THE KEY."

For physical form and feature we are not responsible; but daily, in thought and deed, do we add to or detract from the lustre, beauty, and symmetry of our immortal spirits.

VOICES IN THE AIR.

REV. HEBER NEWTON's society, which proposes to turn in a great flood of white light on all sorts of phenomena, is getting ready for business as rapidly as possible. Its members are preparing their nets and lassoes, and will soon be roping in dreams, visions and premonitions, and compelling them to give an account of themselves. The spectacle of Heber Newton himself stealing forth in the dead of the night to sprinkle salt on the tail of a nightmare is one to attract people several miles to see.—*New York World*.

Rev. Dr. Bland, who evidently classes saloonkeepers with the Mafia, said at the last weekly meeting of the Methodist Ministers' Association of Chicago, in debate on the New Orleans tragedy, that there are circumstances in which lynching is justifiable. "I wish," said he, "a hundred thousand leading citizens in this city would rise up and put an end to some of the law breaking that is going on here—Sabbath desecration and Sunday saloons."

LYCEUM JOTTINGS.

MOTHER.

BY ELIZA LAMB MARTYN.

NOT to the dear ancestral home,
Our loving hearts now turn to thee,
Nor to some mystic world unknown,
Beyond some magic crystal sea;
Or with some strange unnatural throng,
So dazed by an exalted bliss
That mother-love, though deep and strong,
Forgets its own, its last warm kiss;
No, not to these our fond hearts turn
For kindly panacea of fear;
But from our inmost selves we learn
Our mother dwelleth fondly near!
Oh! Mother, never known before,
Thy glad free spirit walks with mine!
Death, blessed angel, swung the door
Wide open, into life divine!
Mysterious inward life grown strong,
Ye touch these spirit senses rare!
The sight that needs no share of sun,
But saves blind eyes from blank despair.
Oh! voice with not the faintest swell
Of sound familiar to my ear!
Oh! touch that does not touch, but tells
My waiting hands that thou art near!
Oh! blest assurance, heavenly light?
Silence that to the spirit is
A revelation and delight,
The soul's most sacred silences.
Oh! Spirit-Mother, grandly wise!
Oh! Spirit-Mother, grandly free!
You now can teach our souls to rise
Above the clod to God and thee.

Oxford, Mass.

—*Banner of Light*.

THE ART OF BOOKKEEPING.

How hard when those who do not wish
To lose their cherished books
Are snared by anglers, folks that fish
With literary hooks.

I of my "Spenser" quite bereft
Last "Winter" sore was shaken;
Of "Lamb" I've but a quarter left,
I could not save my "Bacon."

My "Marryat" was levelled flat,
But "Moore" was still the cry;
I gave them "Tid-Bits"—after that
They swallowed up my "Pye."

My "Longfellow" was taken down,
Which makes me thus a talker;
And once when I was out of town,
My "Johnson" proved a "Walker."

While studying o'er the fire one day,
My "Hobbes" amidst the smoke,
They bore my "Colman" clear away,
And carried off my "Coke."

If once a book you let them lift,
Another they'll conceal;
For though I caught them stealing "Swift,"
As swiftly went my "Steele."

E'en "Glover's" works I cannot put
My frozen hands upon;
Though ever since I lost my "Foote,"
My "Bunyan" has been gone.

—*Thos. Hood*.

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.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ASHINGTON.—Friday, April 17: Mr. Horatio Hunt spoke on "Spiritualism," and gave two poems, "Love" and "Peace." April 19: His subjects were "The Use of Prayer" and "Evolution of Life." Five impromptu poems were given during the day. The audiences were highly satisfied, and a hearty vote of thanks was given him at the close.—John A. Jeffery, sec. [Too late last week.—E. W. W.]

BATLEY.—Another good day with Mr. Howell. Afternoon: Nine scriptural texts were dealt with. Evening: After answering seven questions, he spoke upon "Evolution, or the Spiritualist's Answer to the Materialist's Query, 'If a man die, shall he live again?'" keeping an attentive audience in good humour for two hours and ten minutes, by his lucid and pointed remarks. We trust he may long be spared to give such light to the world.—John Pawson, sec.

BISHOP AUCKLAND. Gurney Villa Hall.—Mr. Charlton read a portion from *The Two Worlds*, and gave clairvoyant descriptions, which were well received by a good audience.—W. White.

BLACKBURN.—Afternoon: Mr. G. Smith answered questions from the audience. Evening, he made special comments on the passing away of one of our members. Good audiences. Saturday, April 25: A marriage took place between two of our members, Mr. Slater to Mrs. Robinson. Mr. T. Tyrrell officiated, assisted by Mr. Minshell and Mr. E. Campbell.—G. E. H.

BOLTON. Old Spinners' Hall.—Afternoon: Mr. Will De Southwell addressed a fairly good audience on "Spirit and Spirit Controls," and gave clairvoyance. Evening: Mr. Ormerod, as substitute for the speaker, gave, to a crowded house, a splendid address on "The Gods we Worship," very ably dealt with.—P. S.

BRADFORD. Walton Street.—Stirring addresses from our esteemed friend, Mr. John Lund. Afternoon subject, "Clothe the naked, feed the hungry." Evening, "Come, let us reason together," each having a telling effect. By acting according to the teaching given all would reap a rich reward. Good psychometry at each service. The following are newly elected officers: Mr. M. Thornton, president; Mr. R. Verity, treasurer, assisted by Mr. Crabtree and Mr. Lindley; secretary, Mr. Thomas Russell, 191, Bowling Old Lane, Bradford, to whom all communications should be sent.

BRIGHOUSE.—April 19: Mrs. H. Taylor gave trance addresses on "The Future Home" and "Practical Religion," which seemed to give satisfaction to all. Clairvoyance very good, and good audiences. April 26: Afternoon, Mrs. E. H. Britten gave a capital discourse on "Divine Revelations, Eternal and Progressive." In the evening seventeen questions from the audience were sent up; the guides spoke for an hour and twelve minutes on the greater part of them and seemed to satisfy a crowded audience, and many were the expressions of gratification at the close. It was her first appearance at Brighouse, and we are very sorry it is her last. We feel certain the impression she made will never be forgotten.

BURNLEY. Hammerton Street.—We had Mr. Verity, of Oldham, son of Dr. Verity, late of Burnley, a normal speaker of very great power. This gentleman seems to be earnestly in search of truth, and is prepared to face the world for its sake. He has been brought up amongst the parsons, so he must have a good idea of what they are. His afternoon subject was, "Spiritualism, Modern Science and the Bible: What say the Parsons?" Evening subject, "Charles Bradlaugh and Robert Owen: their work for humanity." Mr. Verity, in a very able manner, reviewed the principal incidents that occurred in the lives of these heroes. Questions were answered which caused some little amusement. Good and intelligent audiences.—J. H.

BURNLEY. Robinson Street.—Mrs. Stansfield's guides addressed us upon "Man and Angels" and "The Resurrection." Good attendance, with very marked attention to the speaker, who is winning the admiration of those who come to listen to her.

BURNLEY. 102, Padiham Road.—Thursday, 23: Mrs. Heyes' guide spoke on a subject from the audience, "The Search for Truth in the School of Life," which was very well received. Good clairvoyance. Sunday, 26: Mr. Greenall's guides discoursed ably on, "Not dead, but gone before," and "Atheism, Christianity, and Spiritualism." The latter was a forcible and argumentative discourse, and exhorted the people to cast aside all false notions. Very good clairvoyance.—J. W.

BURSLEM. Newcastle Street.—Evening: Mr. F. Grocott's guides discoursed on "Religion: Past, Present, and Future."

CARDIFF. Psychological Hall.—Evening: a service was held in commemoration of the passing away of Mr. Moses Williams, and as a mark of the fraternal regard in which his memory is held. Dr. Charles Williams, our esteemed president, testified to this in a touching way. Also Mr. Rees Lewis, with whom, perhaps more than any other, Mr. Williams had for many years been intimately associated. The address given by Mr. Lewis consisted of communications from Harriet Martineau, Horace Greeley, &c., descriptive of life in the spirit spheres.

CLEOKHEATON.—Mrs. Whiteoak's guide spoke well on "Spiritualism is to uplift and not to cast down." "When in earth-life, before passing on, I was a medium, and had the finger of scorn pointed at me, but I thank God that I had no fear of the death change. It was a heavenly time, when I could behold others standing beside me. Press on, friends, there is a great work to do. Heaven is quite different from what you have been taught. Ye must work while here, for it is harder to make progression hereafter than to work it out while on earth." Evening subject, "Death: What Is It?" The speaker referred to her own experiences of death and afterwards. "I was waiting for a light to show me the way, and I found one with my own child. Thank God, I have made progress." Clairvoyance very successful.—F. T.

COWMS.—An excellent day with Mrs. Frank Taylor from Manchester, whose guides did well, giving forth poetry and many noble

thoughts, lifting us to a high Spiritual plane. This was her first visit here but we trust not the last.—E. P.

DARWEN. Church Bank Street.—Speaker: Mr. J. B. Tetlow. Subjects were, afternoon, "And there was War in Heaven;" evening, "The Old and the New Faith." His controls showed the errors of the teachings of the old faith, and also the good the new faith will do if people only see it in a true and proper light. Psychometry at each service.

FELLING. Hall of Progress.—April 22: We formed a circle of about 20 sitters. After giving a short address, Mrs. J. M. Smith described spirit forms to every one; the greater part were recognized, and gave general satisfaction. April 26: Mr. Ray, chairman. Mr. Pearson gave an outline of how he became a Spiritualist, which was very curious, and also gave a few very striking descriptions of spirit forms. We hope it will not be long before he visits us again.—J. D.

GLASGOW. 11-30 a.m.: Mr. Harkness read an article entitled "Is History repeating itself?" This caused a lively discussion. 6-30: Mr. Birnie gave a paper, subject, "Christ the Medium." A very beautiful psychical setting forth of the so-called Son of God, showing that Jesus was only a man in the hands of spirits, such as any of us can be. 5 p.m., we had our lyceum excelsior night, the last this session. Songs, readings, recitations, and short addresses were given by juvenile and adult members. We bade each other good bye until we resume work in the autumn.—T. W.

HALIFAX.—Mrs. Jarvis, speaker, with whom we had a very pleasant and enjoyable day; her guides took their subjects from the lessons read. The addresses proved very interesting and instructive, and were listened to with marked attention by good audiences.—B. D.

HOCKMONDWIKE. Blanket Hall Street.—Mr. Wainwright gave very good addresses on "Not Lost but Gone Before," and "Is Spiritualism False, or is it from God?" Psychometrical delineations very good.

HEYWOOD. Discussion Hall.—Mr. Manning kindly officiated in place of Mrs. Johnston (indisposed). The earnest manner in which he gave the addresses was heartily appreciated. His clairvoyant descriptions were remarkably good and easily recognized.—M. D.

LANCASTER.—April 19: Evening, Mrs. Craven answered questions from the audience, "Why do not clairvoyants give the surname as well as the Christian or proper name?" The reason was partly owing to the medium not being fully developed, mediums being too prone to rest satisfied with partial development; and also owing, in some cases, to the desire of the spirits to escape from earth surroundings, thus getting into more spiritual conditions. Otherwise, the controls could see no reason, if the conditions of the sitters were favourable, why the surname could not be given with other particulars, and they impressed on mediums their right to demand of the spirit that they be used well and fully. "Is God a Personal Being?" Only in the same sense that love and goodness, which are the attributes of God, are personal. "Is Life Worth Living?" Yes, if you know how to live. No, if you are satisfied to remain to-morrow as you are to-day. April 26: Mrs. Beanland; "If a man die shall he live again?" with clairvoyance. "Her First Experiences as a Spiritualist," with psychometric and medical delineations.—J. D. P.S.—We shall be pleased to receive a call from any of the Yorkshire or other friends who may be paying a visit to Morecambe during the season.—J. D.

LEEDS. Institute.—Mr. Hepworth introduced, with the assistance of a number of the Lyceumists, an interesting change to the usual routine. In the afternoon the service of song, "Rest at Last," was creditably rendered. The evening was devoted to Lyceum readings, singing, recitations, and solos. Besides conducting the services, Mr. Hepworth in the evening gave a short discourse, with special reference to the physical, mental, and moral development of the young. Great credit is due to all who took part in the services, and the audiences did not fail to express their appreciation and delight.—Cor.

LEEDS. Psychological Hall.—Afternoon: Mr. T. Postlethwaite spoke on "The System of Spiritualism." You come in contact with sensitives under various conditions. It is necessary to understand the laws of Nature to comprehend Spiritualism. He gave thirteen delineations, and psychometry, all recognized. Evening: "The Affirmations of Nature." This is a practical age of enquiry. Turn your attention for a moment to inventions, discoveries that resulted from observations. Analogy from Nature: Spiritualism is not a system based on authority, but on observation. It is a question of facts. He explained psychometry as the soul measurement in connection with magnetism, and thought-sphere of the individual.—J. L.

LONDON.—102, Camberwell Road.—A pleasant spiritual influence seemed to fill the sitters, and some excellent psychometry by Mr. Paine was the result.—A. W. P.

LONDON. 311, Camberwell New Road (near the Green).—Evening: The reading of the séance on the day of Pentecost inaugurated a glorious spiritual meeting, many evidently realizing the nearness of the spirit workers. The power seemed to pervade the whole assembly, and we feel sure a further unfoldment of spiritual gifts will result. A stranger present, who had made some observations, enabled us to explain the Spiritual religion in contradistinction to erroneous conceptions of the "Father of all" as understood by theology. Many friends, again, brought beautiful flowers, for which we are thankful; they helped us to realize God's goodness and love to man. A collection was made for a friend in distress. We cordially invite Spiritualists to join us in these helpful and uplifting gatherings.

LONDON. Canning Town.—A very harmonious audience had a good spiritual feast in listening to a discourse delivered by the guides of Mr. Walker on subjects sent up from the audience, "The Relation between Mesmerism and Spirit Controls" and "The Present Aspect of this world looked at Spiritually."—F. W.

LONDON. Forest Hill. 23, Devonshire Road.—Mrs. Spring gave some exceedingly good tests to many of the audience. After the meeting the secretary read his report for the past year and gave in his resignation, which was accepted, and Mr. Brunker was unanimously elected in his place.

LONDON. King's Cross. 182, Caledonian Road, N.—Sunday was our last day at this address. On Sunday next, as we have no meetings, we trust our friends will assemble at Finsbury Park in the morning, and at Copenhagen Hall in the afternoon and evening, where the Federation will hold its annual meetings. For future movements of this society see "Prospective Arrangements."—S. T. R.

LONDON. Marylebone. 24, Harcourt Street.—The guides of Mr. J. H. Bowens delivered an interesting address on "The Transition State," portraying the various spheres, &c. Mr. Hopcroft followed with successful clairvoyant descriptions, the father of one in the audience using his organism to depict the death scene, which was attested as correct and satisfactory.—C. W.

LONDON. Open Air Mission.—At 3-30 the workers held their first meeting this season in Hyde Park, the weather having precluded their commencing earlier. The lady who was advertised did not put in an appearance, but addresses were given by Messrs. A. M. Rodger, E. Bullock, T. Emms, and Mrs. Bullock, under the presidency of Mr. W. O. Drake. Some good views were put forth, and ended in an animated and interesting discussion. A quantity of Spiritual literature was freely distributed. Sunday next at 3 p.m. sharp. The presence of sympathetic friends will greatly encourage us.—Percy Smyth, 68, Cornwall Road, Bayswater, W.

LONDON. Peckham. Winchester Hall, 33, High Street.—Good audiences listened to two fine addresses on "Spiritualism and Doctrine" and "The Poetry of Hell." We would specially thank the London Spiritualist Alliance for the gift of twenty copies of Hellenbach's "Birth and Death."—J. Veitch, sec., 19, Crescent, Southampton Street, S.E.

LONDON. Shepherd's Bush. 14, Orchard Road.—Mr. Drake gave a grand discourse upon the general aspects of Spiritualism, explaining its many phases of phenomena to the satisfaction of all. Mr. Astbury followed, commenting upon its rapid progress.

LONGTON. 44, Church Street.—Our esteemed co-worker, Mr. Victor Wyldes, has given grand, powerful, and stirring addresses. Morning: "How to read the Bible." Evening: "The Catholic Church of the Future," listened to with great attention by enquiring audiences. Room nicely filled at night. The clairvoyance was much appreciated, which speaks well for the week's work.—H. S.

MANCHESTER. Temperance Hall, Tipping St.—Miss Jones, of Liverpool, paid us her first visit, which was a great success. Her inspirers spoke in the afternoon on "How best to develop Mediumship?" In the evening the subject chosen for her was "The Philosophy of Spiritualism." We had a good practical address. Her psychometry, after each address, was very clear and correct.—W. H., cor. sec.

MANCHESTER. Psychological Hall.—Afternoon: Mrs. Hyde discoursed upon "Spiritualism, and its works." Evening: "Spirit-power." It being our duty to use the power from our spirit-friends for the benefit of humanity. Good clairvoyant descriptions at each meeting. April 25: An excellent tea was provided, followed by a good entertainment, the programme consisting of piano solo, by Mr. Basan; flute solo, Mr. C. Johnson; piano and violin (trio), Miss Ada Stanistreet, Miss Lee, and Mr. H. Tift; songs, Messrs. Arnold, Tift, T. Taylor, Barrans, and Stanistreet; recitation, Miss Lottie Whitehead; accompanist, Mr. H. Tift. All did their utmost to please, and succeeded. Mr. Crutchley, chairman, made suitable remarks. Our best thanks are tendered to all for a thoroughly harmonious evening.—J. H. H.

NELSON. Sager Street.—Mr. Coppock discoursed upon "God, Man and his relation to God." Evening: "Death, and What Next?" Considering it is only our friend's second public attempt, we cannot do less than congratulate him upon his success. We hope he will develop his gifts, for we believe he is a true pioneer. Many such are needed. Audiences moderate, but well pleased.

NEWCASTLE-ON-TYNE.—Eloquent and instructive discourses were delivered by Mr. J. J. Morse to appreciative audiences. The Monday evening discourse on the late Charles Bradlaugh was a remarkable tribute to a noble man. At the close, a vote of thanks was passed to Mr. Bradlaugh for his glorious life-work, and also to "Tien" and Mr. Morse.—R. E.

NORTHAMPTON.—Local friends again served us. Afternoon: Mr. Cheshire spoke on "The Fall of Man as recorded in the Bible;" night, Mrs. Walker's controls gave great satisfaction to a very fair audience.

NORTH SHIELDS. Camden Street.—Mr. R. Grice spoke in a very creditable manner; subject: "The True Basis of Morality," which was very much appreciated.

NOTTINGHAM. Morley Hall. Shakespeare Street.—Morning: The usual meeting for development. Evening, we read one of the speeches from the report of "Spiritualism at the Church Congress." A most useful pamphlet. Mrs. Barnes' controls reviewed a part of St. John's Revelation, and a very "natural" spiritual interpretation was given to the similes used. An exhortation to a life—the fitting outcome of the spirit teaching—was earnestly given. Our meetings are very harmonious, and all seem to enjoy them, while strangers are evidently favourably impressed.—J. W. B.

OLDHAM. Spiritual Temple.—Another very successful day with Mrs. Green, who was accompanied by her husband. The addresses on "Ministering Spirits," and "Mesmerism and Spiritualism," were much admired by a large congregation. The clairvoyant descriptions were very remarkable, about 26 being given, nearly all recognized. The interesting ceremony of naming the child of Mr. and Mrs. Salter was performed by Mrs. Green in a very pleasing manner. Mr. C. Thorpe presided.—J. S. G.

OLDHAM. Bartlam Place.—A pleasant day with Mr. Rooke. Afternoon: Subject, "Nature, the ever-giving." Evening, "From Hell across the World to Heaven."—E. A. W.

OPENSHAW.—Miss Walker lectured in the morning upon "True Religion," and evening, "Spiritualism, the pioneer of love, light, and liberty," pointing out the importance of deeds before creeds, and in assisting those of our more unfortunate brethren, suitable reference being made to Mr. Bradlaugh as one of the pioneers. Psychometry and clairvoyance, exceedingly good, brought forth expressions of satisfaction from several strangers. We regret our speaker was far from well, and trust with time and care she may soon be restored to her usual health.—J. G.

PENDLETON. Hall of Progress.—Afternoon: Mrs. Craven discoursed on "Is life worth living?" in a high-class manner. Evening: The following questions from the audience, "Are there familiar spirits? Can they be controlled by man to work evil?" "Why are we surrounded by poverty in a so-called Christian nation, and how would you diminish it?" "A narrative of personal experiences after the change called death," were dealt with to the satisfaction of very good audiences.

RADCLIFFE. 8, Caledonian Street, off Park Street.—A good day with Mr. J. Evans, of Accrington. Good clairvoyance at both services. Will some speaker help us next Sunday? Speakers, please come forward.—Will de Southwell, cor. sec.

RAWTENSTALL.—Mrs. Shulver conducted two interesting services. The weather, however, was too tempting for some of our friends, hence our audiences were not so large as usual.

SOWERBY BRIDGE.—Mr. Jos. Sutcliffe presided. Mrs. Gregg's visit was very much enjoyed, and marked appreciation of her discourse was expressed on all sides. She spoke on "A new Heaven and a new Earth," and was exceedingly interesting. Also clairvoyance was good.

STOCKPORT.—Afternoon: In the circle Mrs. Horrocks accurately described the surroundings of most of the sitters. Evening: In concluding a sensible address on "Sowing and reaping," she advised her hearers as they went through life to sow the seeds of kindness and love, and then they might expect to reap a rich harvest, if not here; certainly after passing to the great beyond. Good clairvoyance and psychometry.—T. E.

SUNDERLAND.—April 18: Mr. Hunt lectured on "The Aims and Objects of Spiritualism" in a very able manner, to the appreciation of all. Mr. Hunt also gave three impromptu poems on subjects taken from the audience, "Love," "Lily," and "Mother," which were well received. April 26: Mr. Forrester spoke on "Modern Spiritualism and the Bible," proving that the Spiritualism in the Bible is the same as we have to-day.—R. A.

WISBECH. Public Hall.—Mr. Blundell spoke on "What is true religion?" Clairvoyance followed, successfully given by Mrs. Yeeles.—Miss Weaver, cor. sec., Leverington, Wisbech.

RECEIVED LATE.—Colne: Mrs. Marsden, clairvoyant, gave great satisfaction. We look forward with pleasant anticipation to her next visit.—Leigh: Mr. W. H. Taylor gave an interesting discourse on "The Teachings of Spiritualism." Some character delineations were much appreciated by a large audience.—Rochdale (Penn Street): Mrs. Yarwood lectured acceptably to large audiences. Clairvoyance good. [You addressed your letter to Rochdale instead of Manchester. It was just a chance that we received it at all.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 68 scholars, 9 officers, and several strangers. Marching exercises for half an hour, led by Mr. M. Brindle. Afterwards a commemoration service was held, in respect to the passing away of a Lyceum member. Messrs. G. Howarth, Minshell, Quigley, T. Bertwistle, and T. Tyrrell spoke of the high qualities he possessed as a good worker for the Lyceum and Society.—G. E. H.

BURNLEY. Robinson Street.—Attendance, 80.

HECKMONDWICK. Blanket Hall Street.—Invocation by the conductor. Calisthenics gone through remarkably well, led by Master R. Hodgson. Present: 8 officers and 16 scholars. Hymns for the anniversary were practised.—J. L.

LIVERPOOL.—Attendance: officers, 7; children, 39; visitors, 3. Recitations: Liberty group, Harry Keeling; Shore group, Reggie Stretton; Sea group, Harry Catlow; Lake group, Maggie Love; Stream group, Lizzie Turner. We have settled down to our course of lessons, and the quarter of an hour devoted to them has given general satisfaction. Our Lyceum concert realized £4 4s. 0d., which we have handed to the society towards the liquidation of the debt on Daulby Hall.—Mas.

LONDON. Shepherd's Bush.—Well attended. Mr. Wyatt presented prizes to Alice Cope and Sidney Cusdin for good conduct and regular attendance. We also thank Mr. J. J. Morse for a gift of Lyceum banners, greatly pleasing our little ones.—J. H. B.

LONGTON. 44, Church Street.—Conducted by Miss Plant and Mr. Grocott, who put the children through their exercises and recitations with great credit, showing their eagerness and proficiency. A fair audience.—H. S.

MANCHESTER. Tipping Street.—Morning: Invocation by Mr. Jones. 40 scholars and 4 visitors. Recitations by E. Bradbury and F. Sims. Marching and calisthenics gone through very well indeed. Hymns were practised. Benediction by Mr. Pearson. Afternoon: Conducted by Mr. Jones. Programme as usual. 20 scholars present.

MANCHESTER. Psychological Hall.—Very good attendance. Invocation by Mr. J. Fletcher's guide. Readings, marching and calisthenics gone through in excellent order. Recitations by Misses May Pollock, Florrie Holdsworth, Bertha Ogden, Lottie Whitehead, Rosie Crutchley, Nellie Pollock, Jessie Warburton, Annie Pollock, Florence Dean, Masters Thomas A. Warburton and Bertie Whitehead. Mr. Clarke, of Morecambe, clearly brought home the good achievable by good deeds and kind words, and closed with benediction an instructive and enjoyable session.—T. Taylor, sec.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. Good attendance, some visitors present. Recitations by Louisa Calverley, Edward Calverley, and Luther Mills. A pleasant day.—E. W.

PENDLETON.—Conducted by Mr. J. Crompton. Readings, recitations, and marching well gone through. Emily Clark gave a nice recitation. Classes: Junior boys taken by E. Wallis; junior girls, Sarah Gerrad; adults, Mr. Crompton. Present, 14 officers, 27 scholars. Afternoon: Present, 14 officers, 47 scholars. Singing was practised, Mr. Moulding, conductor.—J. G.

STOCKPORT.—A fair attendance. The usual programme gone through with credit. Recitations by Miss J. Rowbottom, J. Hamer, and W. Rhodes. Mr. Crane lectured on Phrenology, taking two examples from the living heads.—T. E.

PLAN OF SPEAKERS FOR MAY, 1891.

BACUP.—3, Mr. G. Smith; 10, Mrs. Best; 17, Mr. W. Johnson; 24, Mrs. Stephenson; 31, Mrs. Wallis.

BELPER.—3, Mr. W. Rowling; 10, Mrs. Stansfield; 17 and 24, Local; 31, Mrs. Gregg.

BIRMINGHAM. Smethwick.—3 and 4, Mr. Macdonald (of Manchester); 10, Mrs. Groom; 17, Mr. Moody; 24, Mr. Wollison; 31, Mr. Anson.

BRADFORD. Bowling.—3, Mr. Firth; 10, Mr. Whitehead; 17, Mr. Wainwright; 24, Mrs. Place.

BURBLEM.—3, Mrs. Bradley; 10, Mrs. Wright; 17, Miss Cotterill; 24, Miss Jones; 31, Mr. Tibbitts.

COWMS.—3, Mrs. Bentley; 10, local; 31, Mr. Hepworth.
 LANCASTER.—3, Miss Cotterill, "Why I became a Spiritualist," "Slum life in London;" 10, Mr. Swindlehurst; 17, Mr. Jones; 24, Mr. J. C. Macdonald; 31, Mr. E. A. Verity, junr.
 LEEDS. Grove House Lane.—3, Mrs. Whiteoak; 10, Mrs. Beanland; 17, Mrs. Connell; 24, Mr. G. A. Wright; 31, Mr. J. Parker.
 LONDON. Stratford.—3, Mr. Wyndoe; 10, Mr. Bowens; 17, Mr. W. J. Reynolds; 24, Mrs. Spring; 31, Mrs. Keeves-Record.
 NORTH SHIELDS. Camden Street.—3, Mr. J. G. Grey; 5, Mr. Walter Howell; 10, Mr. J. Rutherford; 17, Mr. Lashbrook; 24, Mr. Westgarth; 31, Mr. Gardiner.
 ROCHDALE. Regent Hall.—3, Circle; 10, Mrs. Venables; 17, Mr. J. Swindlehurst; 24, Miss Patefield; 31, Mrs. E. H. Britten.
 WHITWORTH.—3, Miss Walker; 10, Mrs. Wade; 17, Mrs. Venables; 24, Mr. Plant; 31, Mr. Newell.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Bentley Yard.—May 9: Miscellaneous entertainment by the young people at 7 p.m. Admission 2d. Chair to be taken by Mrs. Senior, of Manningham.—G. G.

BRADFORD. Milton Rooms.—May 3: 2-30 and 6 p.m., Mr. J. J. Morse. Monday, same place, 7-45.

BRADFORD. Otley Road.—On Tuesday, May 5, at 7-45, Mrs. Burchell will give her services for the benefit of two of our members' wives, who have been ill for a very long time. The evening will be devoted to clairvoyance, psychometry, etc. A hearty invitation to all. Come, and let us have a silver collection. Many can help one when one cannot help many.

BRADFORD. St. James's.—Mr. Campion, May 17, at 2-30, "The Three L's." Evening: "The Three R's."

BRIGHOUSE.—Our Lyceum will go to Roundhay Park on Whit-Tuesday, first calling at Kirkstall Abbey. We shall be happy to see Lyceum friends from Leeds and other places.—W. H.

HALIFAX. Spiritual Church, Winding Road.—The Anniversary Services will be held in the Mechanics' Hall, on Whit-Sunday, May 17, 1891, when we shall have the pleasure and honour of hearing our esteemed speaker, Mrs. Emma Hardinge Britten. We trust all old friends and new will rally round and give her a hearty greeting, as this is their only chance of hearing her voice in Halifax in the present year.

LEEDS. Spiritual Institute.—May 3, inspirational orations at 2-30 and 6-30 p.m., by Mr. W. Victor Wyldes, followed by clairvoyance in the afternoon and psychometry in the evening. On Monday and Tuesday, May 4 and 5, a Sale of Work will be held, commencing at 3 p.m. each day, by the members of the Ladies' Sewing Class. To be opened on Monday, by Mr. Wyldes, who will be in attendance each afternoon for private phrenological examinations. He will also occupy the platform at 7-30 p.m. On Tuesday evening, a grand entertainment by the White Star Juvenile Minstrels, at 7-30 p.m. Admission (by ticket only), 6d. both days, the amount of which will be returned in value in goods purchased at the stalls. Refreshments at a moderate rate.

LONDON. King's Cross.—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.

LONDON. 311, Camberwell New Road.—A limelight lantern lecture will be given on May 12, at 8 p.m. Collection in aid of the Society's funds.

LONDON. Islington, Wellington Hall.—Social gathering on Whit-Monday, at 7 p.m. Music and dancing, with songs and recitations. Tickets, 1s. Light refreshments will be provided and included in the charge for tickets. The proceeds will go to the fund for free literature for the parks.

LONDON. King's Cross.—10th: At 12 noon we commence open-air work at Battle Bridge. Spiritual meeting at 107, Caledonian Road, at 7 p.m. Collection for a charitable object. 17th: Opening services at Copenhagen Hall at 10-45 a.m. and 6-45 p.m.

LONDON. Marylebone: 24, Harcourt Street.—Mr. Hoperoft will attend Thursday sésances, and Mrs. Wilkins Saturday sésances, throughout May.—C. White, hon. sec.

LONDON.—Open-air Mission. Assistance is earnestly asked for by the workers in the above mission. A few ladies wanted especially. It is intended to present a bold front this season in promoting and explaining Spiritualism, and as it is expected we shall meet with extended opposition, we wish for all, both old and young, to aid us with their presence, and particularly in the free distribution of our literature. Back numbers of our weekly papers will be gratefully received by the undersigned, and may also be brought to our meeting at the old stand in Hyde Park, near Marble Arch; and enquiries, proffered assistance, and full particulars of our mode of work will be answered by Percy Smyth, 68, Cornwall Road, Bayswater, London, W.

LONDON. Islington: Wellington Hall.—Open-air Work. We propose to commence our open-air meetings in Finsbury Park, on May 3, at 11-30 a.m., near the band stand. We hope many friends will rally round to help us.

LONDON.—Mrs. Spring will hold a sésance on Sunday, May 3, at 7-30, at Mr. Warren's, 245, Kentish Town Road. Mrs. Spring will not be at the above rooms on Sunday after this for some time, but will hold her Thursday sésances as usual.

MANCHESTER. Edinboro' Hall, near Alexandra Park Gates.—Special Notice.—A series of most interesting lectures will be given in aid of Mr. Hiram Ross (the secretary) by Mrs. Britten, Mr. W. H. Howell, Mr. J. J. Morse, and Mr. J. W. Thompson, whose services are gratuitous, that Mr. Ross may receive the full benefit. May 7, at 7-30, Mr. Walter Howell will lecture on "Our Evidences of Immortality." May 14, at 7-30, Mrs. Britten on "A Spiritualist's View of the Cause and Cure of Crime and Poverty." Admission free. As the object of these meetings is to render immediate and substantial assistance to Mr. Ross, who has lost his machinery, tools, and stock-in-trade by the recent disastrous fire in Salford, being absolutely uninsured, and therefore left without the means of subsistence, it is hoped that most liberal collections will be given him. A subscription has been commenced through the *Salford Chronicle*, and contributions will be thankfully received by Mr. F. Tomlinson, of 280, Chapel Street, Salford.

MANCHESTER. Psychological Hall.—May 9 and 11, Saturday and Monday, we intend holding entertainments, part dramatic and part concert, to commence at 8 p.m.; admission by programme 4d. We hope to see full houses.—J. H. H.

MANCHESTER. Tipping St.—May 3, Mr. J. B. Tetlow. At 2-30, "The teachings of Jesus." At 6-30, "Spiritualism a Trinity." Our Sunday morning circles in future will be held in the Bridge Street Temperance Hall, off Fairfield Street and Pinmill Brow. The door will be closed at 11 a.m., prompt, and no one admitted after. Admission, 2d. Week-night circles discontinued until further notice.

NEWCASTLE-ON-TYNE.—May 3 and 4, Mr. Walter Howell. Subjects: At 10-45, "Jesus—Myth, Man, or God?" 6-30, "Swedenborg and his relation to the great movement of Spiritualism." Monday, 7-30, "My evolution from Methodism to Spiritualism."

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. Subject: "Our children—the true social problem." 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. P.S. Delegates who will have to reach Sowerby Bridge on the Saturday, in order to be in time for the Conference, would do well to communicate with Mrs. Greenwood, Tuel Lane, Sowerby Bridge, who will be able to render them serviceable advice, as to where suitable accommodation can be obtained. Enclose stamped envelope for reply.—A. K.

OLDHAM.—A public reception circle every Wednesday at 7-30, at Mr. Meekin's, 300, Lees Road. Medium, Mrs. J. A. Stansfield. All are welcome.—E. E. M.

OLDHAM. Bartlam Place.—May 3, Anniversary services. Mr. W. H. Wheeler at 3, "Reason confounds the dogmatists—Nature the sceptics." At 6-30, "Spiritualism, the light of the world." Questions and discussion invited. Special anthems and solos.

OPENSHAW.—"Organist." We regret our friend Mrs. Boardman is very unwell, consequently we were deprived of her services at the organ, but sincerely hope she may soon be amongst us again. The committee would feel extremely obliged if any lady or gentleman would take up the duties.

PENDLETON. Hall of Progress.—May 3: Mr. Joseph Evans, 2-45, "Where are the world's great heroes gone?" 6-30, "The Influence of Science on Religious Thought."—J. G.

SHEFFIELD. Midland Café, 175, Pond Street.—Mr. Towns, of London, will be at the above address on Sunday, May 3, until Sunday, May 10.

SOWERBY BRIDGE.—May 3, at 6-30, Mrs. Wallis. Subject, "Life in the Great Beyond." Lyceum open session. Mrs. Wallis will address the scholars at 2-15.

A SPIRITUALIST is anxious to dispose of his books to any society having a library, and will send a list on application, and will be glad to receive reasonable offers. Address, Charles, 29, Orchard St., Dorchester.

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.

WALSALL.—May 3: Mr. E. W. Wallis will lecture on "Spiritualism, the Reconciler and Reconstructor." Evening: On "Spiritualism, the Revelator and Reformer."

WISBECH. Public Hall.—Sunday and Monday, May 10th and 11th, Mr. G. A. Wright will lecture. Clairvoyance and psychometry afterwards. Christians cordially invited.

Mr. D. MILNER, late of Huddersfield, has removed to 81, Albert Road, Blackpool.

Mr. and Mrs. RENSHAW will be glad to know the names and addresses of ladies and gentlemen who are Spiritualists, and would like to be on friendly terms through the same great cause, for circles, etc.—Address, "Fernside," Urmston.

Mr. A. D. WILSON writes that he is slightly better, but is forbidden by his medical adviser to attempt lecturing for some time to come, and he regretfully cancels his engagements until further notice. We trust he will recover and do useful work in the future.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

No. 6 OF "THE TWO WORLDS" WANTED.—We shall be greatly obliged to any of our readers who can supply us with copies of No. 6 of this journal, bearing the date of Dec. 23, 1887. We will gladly pay 2d. for every copy posted to us. Address to Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

BURNLEY. Robinson Street.—We publicly thank the Council of the London Spiritual Alliance for a valuable gift of 30 Volumes of "Birth and Death, or the Dual Nature of Man," and other literature. Our feelings of gratitude cannot be expressed.—The Secretary.

THE LIST OF SECRETARIES OF SOCIETIES.—We shall be prepared to publish the names and addresses of the secretaries of all the Spiritual societies in Great Britain in our issue for May 22, provided the secretaries will be at the trouble to send the requisite particulars to reach us on or before Tuesday, May 19. Only those names and addresses will be published which are sent as requested above.

A SCHOOL OF THE PROPHETS.—Dear Editor,—In your issue of this week, I see under the head of "To Correspondents," an appeal for help to found a School of the Prophets. Although only in receipt of weekly wages, I will send £1 as soon as I see a treasurer of such a fund appointed.—I am, respectfully yours,
C. B.

Sheffield, April 26, 1891.

[To the above encouraging, because practical and much needed letter, we have only to say—who will follow so good and useful an example? The time is at length come when public audiences have become thoroughly disgusted with the attempt to instruct them with twaddle and bad grammar, whilst the Spirit world will no longer consent to communicate high, noble, and exalting truths concerning life here and hereafter, merely to have those truths perverted into an excuse for turning the platforms into exhibitions of fortune-telling and character delineations; the latter, of course, always delightfully eulogistic. We are daily in receipt of letters from earnest, thoughtful Spiritualists, imploring us to aid in redeeming our once noble rostrum from the disgraces noted above. All that we can do we will do. Who will aid in practical work like C. B.?—Ed. T. W.]

A TEMPTING OFFER FOR TRULY PIOUS WOMEN.—Our esteemed friend, Mr. James Swindlehurst, the eloquent Spiritual lecturer, sends us, from *The Preston Evening Post* of the 24th ult., two or three advertisements for mechanics, "at liberal wages," followed by the one we herewith insert—one which calls forth, first, the heading we give above, and next, the poem which our friend J. S. improvises on the tempting offer in question. The advertisement reads thus:—

Respectable Woman Wanted, to sell religious magazines from house to house; wages, 6s.—Address, M. G., *Evening Post*, Preston.

The improvisation by Mr. Swindlehurst is as follows:—

Wanted a "woman" of "respectable" mien
To sell for the Lord our "magazine";
A "respectable woman" through the streets to go,
On six bob a week, in sunshine or snow.
The job is "religious"—the pay is likewise—
The work is the Lord's—then begin at sunrise.
Yes, wanted a woman, good looking and fat,
With good fitted jacket, "respectable" hat;
With "respectable" boots, nor seeming too proud,
To sell tracts "religious" in any low crowd.
Six bob a week is the wages we give—
A "religious" wage truly, so work and live (. . . if you can).

LARGER HEARTED THAN HIS CREED.—"Rev. Walter Walsh preached from Romans xi., 13, 'God hath concluded them all in unbelief that He might have mercy upon all,' in affirmation of a formerly expressed belief that the late Charles Bradlaugh was with God. He said he could not believe in God if he thought there was no room beside Him for a man who had consecrated his life with such continual devotion to humanity, and really served the Father of Humanity, though to him an Unknown God."—*The Christian World*. Yet Christianity declares there is no other name given under heaven whereby man can be saved than that of the Lord Jesus. Mr. Bradlaugh did not believe in the Lord Jesus; and if he has gone to heaven, then there is no need to be a Christian. If Jesus is "the door," and "no man cometh unto the Father, but by me," and Mr. Bradlaugh has found "the Father" without the aid of belief in Jesus, then there is no merit in accepting Christ, and honesty, goodness and worth are the real passports to heaven. Let us have the unvarnished truth.

BLACKPOOL.—Our friend, Mr. Jno. Ainsworth, has a very able letter in the Blackpool paper on Spiritualism, which is causing some little sensation there.

UNION WITH LIBERTY. THE LONDON SPIRITUALIST FEDERATION will hold their Anniversary Tea and public meeting on Sunday, May 3, at Copenhagen Hall, Copenhagen Street, Caledonian Road. At the afternoon conference at 3 o'clock, sharp, I shall read a paper on the future work of the Federation. I mean to propose certain plans of combined action, and put before the delegates of the different societies how important it is that we, in London, should be united for purposes of defence and propagandism. I wish to draw from them what their views are, and, if possible, to meet them and reunite all in a firm bond of brotherhood. My own views may be summed up briefly in the words, "Union with Liberty." I do hope all societies will send representatives, and that any Spiritualists who are interested in our work will attend, and trust that this meeting may be the beginning of united work in London. We all know how desirable it is to avoid officialism and priestcraft, but we must not run into the other extreme of isolated work and disunion. Let us unite on the basis of true Spiritualism, and leave disputed questions alone. Do not oppose us, but let each try to make our plan as perfect as he can. Any one can oppose and destroy, but to reconstruct and build up the temple of truth on a more spiritual basis requires all the wisdom of the most experienced amongst us.—A. F. Tindall, Secretary, London Spiritualist Federation, 4, Portland Terrace, Regent's Park, N.W. [We wish success to these efforts to federate. The time for constructive work in Spiritualism has undoubtedly arrived. Will Spiritualists wisely co-operate for work? otherwise we can never effect the good we ought.—E. W. W.]

THEOLOGICAL FOOTBALL.—At Newcastle-on-Tyne this exciting game has been "on" for three weeks. It is played on the Rugby system, therefore is dangerous to competitors. The prize for which it was played was the "Larger Hope." So persistent and furious have been the attacks that nothing but "1891 Budget" could have suspended the fight, and compelled the "Newcastle leader" to ask for a little breathing time, with promise of renewed action after the pause. Could I in imagination personify our English Bible, what shrieks, groans, and curses might have been heard as the players roughly handled, ran off with, or kicked its texts, pulling here, impelling there towards their own goal—their own theological standpoint. The old Book might have disgustedly closed its lids and turned the players out of the enclosure with the notice: "Down with free thought. I go back 500 years and take my place in the Vatican. I will not have my infallibility massacred in this way; I return it to His Holiness, who alone is Christ's

Vicar on earth. Hear ye him." (It would serve them just right to have their little game stopped in some such a fashion), for the game will be resumed, unless the old Book is well secured or kicked into the Tyne. As an "onlooker," I report a word of progress. The "little hope" people are very mad, and, like the good old women and Mr. Spurgeon, "they won't give up their dear Hell Fire." The other side are confident of "putting it out," and only want a player or two from the "unseen" to score such a triumph for the "larger hope" unknown in the world before.—Bevan Harris.

TELEPHONE NOVELTY EXTRAORDINARY!—Last night, after a brilliant lecture by J. J. Morse on "Charles Bradlaugh from a Spiritual point of view," a gentleman said he was impressed to move a cordial vote of thanks from that meeting to the noble man for his philanthropic life-work, and to request the control "Tien," or other angel friends present, to convey it to him. The vote was moved, seconded, well-supported, and carried unanimously.—B. H., Newcastle-on-Tyne, April 28, 1891.

IN MEMORIAM.

On April 18, Mr. T. Wilcock of Blackburn, aged 37 years, passed to the higher life. He leaves a wife and girl. Mr. Wilcock was an ardent supporter to the lyceum and general society, of which he was a member, also hon. sec. to the Sunday morning public circle, at which, on April 19 a vote of condolence was passed to the relatives. His body was interred at the Blackburn Cemetery, on April 24, Mr. Minshell officiating in the chapel and at the grave side. A large number of people assembled to hear the burial service. The friends threw a large quantity of flowers into the grave as tokens of their affectionate respect.

Passed to the higher life on April 21, Houldsworth Hargreaves, age 29, of Hightown, Liversedge, and was interred at Liversedge church, on April 24. He was a member of the Heckmondwike Blanket Hall Street Society, and would have been an earnest worker if health had permitted. Previous to joining, he had been a teacher in connection with the Primitive Methodists, but rejoiced in the new light which he had found, and composed the following verses for his memorial cards:

Dear wife, I toiled for thee,
But now I've gone to rest;
Through Spirit teaching I can see
My home for ever blest.
The child that I have left,
Let it have all thy care;
For I shall now watch over it,
With thoughts of anxious care.

He leaves a widow and one child.—H. O.

Passed on to the higher life, midnight, April 27, Helen Lockwood Stansfield, the beloved daughter of Mr. and Mrs. W. Stansfield, of Batley Carr, aged 21, a lyceum scholar, but one whom illness has claimed as a lengthened sufferer. She is now at rest.—W. S.

Harriett Ann Whitely passed on in her 71st year on April 17 (aunt to Mr. and Mrs. Whitely, Quaker Lane, Little Horton, Bradford, with whom she lived.) The mortal remains were given back to earth at Bowling Cemetery on the 21st ult. Before leaving the house we sang and Mr. Bush offered an invocation. "Thy will be done" was sung, as desired by Mrs. Whitely, many people being deeply impressed. In the cemetery church Mr. Bush gave a very suitable address, touching on the life of our sister, who had spent fifty years under the teaching of the church, but passed into the bright beyond under the light of Spiritualism, being satisfied that it was a divine truth. After a hymn, Mr. Wm. Galley gave the benediction. At the grave, where many friends carrying flowers assembled, "O grave, where is thy victory? O death, where is thy sting?" was sung with feeling, and Mr. Bush gave a short address and benediction. Mr. Whitely provided tea at the Little Horton Spiritual Temple, after which we held a public meeting. Miss Calverley spoke on "Our Departed Friends," followed by Mr. Wm. Galley on "The Soul of Man," everyone returning home comforted.

CARDIFF.—It is with feelings of deep regret we have to record the passing to spirit-life, under peculiarly painful circumstances, of our brother and fellow worker, Mr. Moses Williams, at the age of 58 years. He was an earnest Spiritualist of many years standing, and his advocacy of the cause in the sphere in which he moved was sturdy and unflinching. In his earlier days he was for about eight years in the army, and with the 44th Regiment of infantry served in the Crimean War, being present at Alma, Inkerman, Balaklava, the siege and capture of Sebastopol, and other engagements. After leaving the army he joined the constabulary at Merthyr, subsequently entering the service of the Taff Vale Railway Co., as passenger guard, in which capacity he served for 22 years, winning universal esteem. For the past eight or nine years he has been in the employ of Messrs. Nixon's Navigation Colliery Co. His fine soldierly physique was quite representative of his intellectual and moral calibre, and he won the regard of all who knew him by his manly adherence to and advocacy of his conceptions of truth. The Cardiff Psychological Society, in accordance with the wishes of the family, and as mark of esteem for our deceased friend, invited Mr. J. J. Morse, who very kindly and promptly consented, to conduct the funeral service. This took place at the old Cemetery, Cardiff, on Thursday afternoon, April 23, in the presence of a large assembly of members of the society, and relatives, friends, and admirers of Mr. Williams. Captain R. Mark opened with a few suitable words, bearing testimony to the deep regard in which our friend was held, especially by his brother Spiritualists. The hymn, "We do not die, we cannot die," was then sung, after which the inspirers of Mr. Morse delivered a grandly eloquent invocation and address, which may indeed be likened to the rending of "the veil," by which the listeners obtained an insight into the conditions of Spiritual life and the eternal verities of being, which profoundly impressed all who heard it, while the mourning family were evidently much comforted by the consoling assurance that the physical frame that day being returned to its native elements was not *him* they mourned—he they so loved had passed on to the sphere of spirit-life, with its wider activities, and under suitable conditions can still communicate with them, and when their turn shall come to lay aside the physical tenement, a glad reunion will surely await them. The service, though simple in form, was followed with deep interest by all, and received favourable notice in the local daily and evening papers.

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J. B. Tetlow, Psychometrist, 46, Harrison St., Chapel St., Pendleton.

G. F. Manning, Speaker and Clairvoyant, 202, Bury Rd., Rochdale.

R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol. 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.

Mrs. Sagar, Trance Speaker and Clairvoyant, 20, Carlisle Street, Manningham, Bradford, is open for Sunday appointments.

W. G. Coote, Psychometrist and Healer, 242, Beresford Street, Walworth, S.E. Séances and private sittings by appointment.

Mr. Towns, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.

W. Wallace, Herbalist, 24, Archway Road, Highgate. The Pioneer Medium open for engagements in town or country. Mr. Wallace prescribes for the sick gratuitously.

R. Peel, Magnetic Healer, 40, Town Street, Armley, near Leeds, may be consulted daily from 1-30 to 7-30. The Alofas Safe Herbal Remedies on sale.

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