

THE TWO WORLDS

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THE ROSTRUM.

TYRANNICAL AND HIGHHANDED LEGISLATION IN AMERICA.

It may have been noticed by the readers of the American Spiritualist papers, that a widespread effort has long been made by the Medical Faculty of that country to pass bills through the different State Legislatures forbidding the attempt to practise any description of cure or use any curative methods, whether in diagnosing or the administration of remedial arts, except such as proceed from duly qualified medical practitioners. This "Doctors' plot"—as the attempts above indicated are termed—has been the subject of bitter remonstrance in all parts of the United States, and indignation meetings have been held in every direction protesting against such a gross violation of the liberty of the people of a so-called Free Country. Since the "irregular" methods of healing are most widely and most successfully practised amongst the Spiritualists, it is felt—and not without reason—that this monstrous piece of tyranny is aimed indirectly against the most decided opponents of the Faculty—namely, the Clairvoyants, Mesmeric and Spiritual healers.

As the whole country is ringing with this pitiful attempt of the "regulars" to crush out all efforts at good which they cannot themselves accomplish, it may not be out of place to give a condensed account of one out of hundreds of similar meetings that are being held in every State to protest on the part of the people against the high-handed tyranny proposed to be enacted by law. We quote from *The Banner of Light* as follows:—

WORKING IN SECRET.

"The third hearing on the proposed medical law was held at the Green Room in the Massachusetts State House on Monday, Feb. 18th.

The daily papers to a larger or lesser extent have given reports of the arguments advanced therein, and it would seem that sufficient evidence has been set forth to show the Committee the utter injustice involved in the measure for which the self-seeking petitioners ask, and which the remonstrants so ably rebut by argument and testimony. Among many other speakers,

Dr. Joseph Roles Buchanan resumed his remarks against the bill; he said it is not in behalf of progressive science, but against the interests of science. It is a Chinese wall arrangement against medical progress; it is legislation against benevolence, which would send Florence Nightingale to jail or imprison Jesus Christ himself. This bill is intended to bolster up the old-school practice. He alluded to the frightful mortality existing under the old-time practice, which he claimed had been largely reduced by the efforts of the homeopathic and eclectic schools, and predicted that if the advance in medical science, which has begun, should keep on, this "paradise of quacks," as Boston has been called, would become a very desirable place to live in.

Mrs. Dr. Drow (of Lowell) made a forcible plea for her rights as a natural healer. She had no parchment on her walls, but had something worth much more, the signatures of hundreds of those whom she had cured.

Dr. J. D. Moore remarked that "the people of Boston are waking up to the fact that it is more in accordance with common sense to be cured by an irregular practitioner than be killed by regulars with their poisonous drugs." He also emphasized the "inexcusable, wicked quackery" of the eminent physicians who presided over the case of President Garfield, and the medical war now going on over the case of the late Emperor Frederick,

as evidence that "regular" medicine was not a science exact enough to dogmatize upon by law.

Mr. Hamilton spoke of his cure by irregular practitioners after the regulars had failed to benefit; and he desired that no statute law should prevent him from employing whomsoever he desired when afflicted by sickness.

Hon. C. J. Noyes made an eloquent speech as representing a number of distinguished gentlemen, including Rev. M. J. Savage, Rabbi Solomon Schindler, and Dr. Eben Tourjee. He discussed two phases of the matter—the pretence of the bill and its real object. He was frequently and loudly applauded during his remarks: I claim [he said] that, notwithstanding everything that has been urged, there is but one party striving for this legislation, and that is the medical profession practicing the old school. [Applause.] It is the old, old story: the voice of Jacob, but the hand of Esau.

Whoever asks for an innovation upon the statute law is bound to prove three things: first, that there is an evil existing sufficiently important and extensive as to demand relief; secondly, that the proper and adequate relief by legislation is possible; and thirdly, that the remedy he proposes is the proper and needed one.

This, he held, the petitioners had not done, and then proceeded: I will tell this Committee who *does* feel that there is need of legislation. I hold a circular, signed by some of the medical practitioners of the Commonwealth, that in my judgment seeks to establish the boldest, the most thorough and most systematic lobbying, with all the modern improvements, that has ever been attempted in Massachusetts.

The speaker then read the circular, which was an appeal to the physicians of the State to bring personal influence to bear upon the members of the Legislature through their respective family physicians, and advising the doctors to take no part in the hearings before the Committee.

This, he continued, is the first time I have known of petitioners for legislation not coming to the Committee at whose hands they ask the granting of their prayer; not coming to give their testimony to the Legislature, but sending off their missionaries in the doctor's gig or buggy to the home of their representative and senator, and whispering in their ears the evidence they have to give, uncontradicted, *nor subject* to cross-examination.

This action of the medicos—*i. e.*, working in *secret* for a purpose they shrank from avowing openly—he appropriately characterized, and asked that the Legislature strike no "blow in the dark" at the liberties and rights of the people: We ask that you will leave the intellect of Massachusetts untrammelled, unshackled, and free to carry on all the art that is possible for the curing of disease and the protection of their own interests, of which they have the best right to be the custodian.

Ex-Gov. Gaston, counsel for the doctors, closed the case for the petitioners, and as we understand the Committee now have the matter under advisement. We trust that their report may be in the interests of the citizens of Massachusetts; and *not* of the "regulars" so-called.

The above summary will give a fair idea of the scenes that are being enacted in many other States besides Massachusetts, and of pleadings against the "Doctors' Plot" not quite so mild as those quoted above.

In the meantime our liberty-loving Spiritualists may not be wholly unconcerned to hear what their old friend and fellow-worker, Mr. J. J. Morse, has to say on the matter. The following summary of an address from this eloquent speaker will be read with interest:—

MEDICAL LAW IN PENNSYLVANIA.

An eloquent and cogent remonstrance against the repressive and restrictive legislation, sought to be imposed by the so-called medical "Regulars" on the people of Pennsylvania, was presented by the controls of J. J. Morse at the morning meeting of the First Society of Spiritualists in Philadelphia.

The title of the discourse was "A Medical Trust," and it was argued that "a monopoly, or 'trust,' in medicine was as injurious to the community as a corner in wheat, hogs, iron, or aught else. The pretence by which it was sought to bolster up the need (?) for an 'Act to establish a board of medical examiners and licensers' for the State, viz., 'that it was in the best interests of the community,' was the same cry that was ever raised in sanction of tyranny.

No one school of medicine supplied all that was needed to secure relief or cure from pain or disease. To refuse a man or woman the right to practice the divine art of healing, merely because a board of examiners refused to recognize his practice, and therefore would on some flimsy excuse reject the applicant, was an insult to the practitioner.

If people are to be compelled by law to employ only certain doctors, why not next compel them by law to buy bread, meat, groceries, or listen to particular preachers by law? Such legislation as this, sought by the parties to be pecuniarily benefited by it, is always open to suspicions of self-interest, and should be gravely questioned and keenly opposed.

The act says: 'For the purposes of this act the words "practice medicine or surgery" shall mean to treat or attend any person for money, gift, or reward,' thereby shutting out all healers, rubbers, magnetizers, clairvoyants, electricians, and eclectics. The rights of Spiritualists are invaded, as are those of the general public.

Such legislation is monstrous in this age. Oppose it to the end. Assert your right to employ whom you please. Medical science is largely conjectural, and it sometimes happens that one patient gets killed for the benefit of others! Such a 'regular' misfortune (?) is quietly hidden away out of sight six feet under ground. Let an 'irregular' encounter such an experience, and the result is he is hounded to jail. Serve them both alike, if actually in fault.

There is no orthodoxy in medicine or religion that independent, progressive thinkers are bound to respect. To endeavour to compel them to do so is a species of tyranny which a free people should resent to their utmost."

The above, we gather, were the main sentiments of a practical address, which awakened deep interest and much enthusiasm from the large and interested auditory that listened to it.

THE GRAND REALITY:

Being Experiences in Spirit Life of a celebrated Dramatist, received through a Trance Medium, and Edited by HUGH JUNOR BROWNE, of Melbourne, Australia. London: Trübner and Co.

PART VI.—OF INSANITY, &C., IN THE SPIRIT WORLD.

A SPIRIT in the body of a person who is mad—as an aberration of intellect is designated by those who are in the knowledge of pathology—is much like a watch or clock whose case is very well to look at, but whose works are not perfect. If one part or particle of this edifice of man is in the slightest degree oppressed or disarranged, the whole is impaired or deranged. To analyze madness we will place it in three distinct classes. There is the madness originated by the overwrought brain, which, as soon as released from the body, and strength has been brought to the spirit, immediately recovers, because it was the organization that was oppressed and not the spirit.

But there is a second class of madmen, viz., those who are born idiots; they are insane from birth. Here the brain and spirit are not in perfect harmony; the organs are imperfect and the spirit can make no use of them. The older the child grows the greater becomes the deformity; the brain cannot act; the lightning touches with which thoughts in other mortals' brains are brought to perfection fail here altogether. The idiot's brain is soft and devoid of elasticity, and directly an impression is placed upon it the result is very much the same as that from the pressure by the finger on a piece of clay. The impression is there, but it rests there; it cannot be conveyed through the organization. The brain might have been injured before the birth of its possessor; or, coming into the world in a state of perfection, it may have received, by accident, a certain stroke, the effects of which it could not succeed in throwing off. Now, what is the state awaiting spirits of this description after death?

They require a new birth. The organs of perception are dull, and the brain must be placed in such a position that the organs, which have been so long cramped and inert, may be quickened to thought and action. Lastly, there is the madman whose insanity has been induced by crime, or remorse preying on his mind. This is like a canker-worm eating into the whole system, which cannot be eradicated or cured while upon this earth. It is like a cancer, whose roots spread out gradually, seeking and devouring its victim's blood. What cure is there for this? None whilst in the body. It is one of the most fearful forms of madness, and yet how little understood! The victims of other phases of insanity can often be brought out of the cloud which envelops their intellects by the exercise of strong mesmeric power on the part of an operator, though this power is ignored by those in charge of the insane.

Let us now consider the insane as we see them in the spheres. I was taken by one, who had devoted a life-study to the subject of insanity, and shown a sufferer from this sad affliction, one belonging to the first class I mentioned. I noticed that a sort of cloud hung over him, and his eyes were cast down. He seemed to be oppressed with the terrible thought that his brain was no clearer than when he left the earth; and to make the attempt at the recovery of his ideas he took up the thread of his life exactly where he had first become mystified or insane. These cases are generally easily got over. In the second class, indeed, the organs of the body have remained so long dormant, great difficulty is experienced in bringing them to the proper light. In this case here was one whose organs seemed helplessly obscured; the head, when looked at internally, appeared flattened, and the brain presented a similar appearance. A circle of six spirits was formed around him, and from one of the circle was conveyed a strong magnetic light upon the brain. This operation was repeated several times, and at each renewal the light thrown upon the subject was increased in intensity, and the brain gradually assumed a firmness it had never before possessed. Now, as to the form or spiritual body of this subject, it was in just the same haggard state as the shell it had left behind, which you may have observed in similar cases is conspicuous for its high and prominent shoulders, and a lassitude lingering over the whole of the body. Wherever the deformity existed some process was brought to bear upon it; the leader of the circle, placing his hand upon the shoulder, conveyed a quick shooting spark of magnetism, which drew it into a more symmetrical form. This process will indicate the reason for the many cures which have been accomplished by mediums. Now here is the third and worst example,—the one in whom the disease originated in crime, or rather in whom crime was insanity. He was vicious, and his form of madness was that of destruction, which faculty he possessed when upon earth, but had it been repressed and made to give way to others, who knows what high standard he might have reached!

The subjects pertaining to this class are still insane in spirit-life, to modify which they are put into a mesmeric trance; when they are taken and tended by the strongest spirits, magnetically, who can be found. When, at last, light commences to beam again upon the shattered intellect, the spirit immediately begins to speak of his earth-life, at the time he lost his recollection. He recounts the various stages of madness in his career. I have heard those who were considered insane, in their more lucid moments speaking some of the loftiest ideas,—some of the grandest language,—language which would redound to the credit of the most eloquent orator.

The love of drink I will class from two sources. There is the hereditary drunkard; and there is a second class who are easily led away in the society of others, and who are drawn in as the ship into the centre of the whirlpool. Some of the greatest men of science that have ever adorned the world have been crushed, ruined, and passed away to an early grave, through drink. Some of the finest brains have never been made use of, in consequence of drink. That man is worse than the beast, who lacks the reason with which man is endowed—reason which should enable him to curb and restrain his passions. This is one of the worst forms of drunkenness. It is not simply when passing away that the spirit is lowered; but every year that he lives upon earth disastrous influences are injuring the spirit as well as the body. No man could harm the chrysalis, and expect to see the moth emerge in a perfect state. Can he, therefore, reasonably expect a spirit to step forth untainted and intact from a body which has been for years abused? The dregs of that body will cling to the spirit until they have been—as Nature demands—properly cleansed. Nature's laws inexorably claim that, if a man abuse his body, his spirit must suffer for it.

But even a worse class of drunkards are those men whose education, position in life, and every other advantage, enabled them to thoroughly understand the deep ruination of excess of this kind, and have yet fallen into its snares. Let us take the case of one who has been a drunkard for many years, who has lived long, drinking in, deep, the poison. Upon his features you can perceive the marks left by the powerful and insidious beverage, whose effects have so vitiated the blood that the very features are changed and unnatural. The brain, too, is affected, and the vapours of the drink, when they leave the bodily frame, seem, to the clairvoyant, to rise in different coloured flames—flames that have kept the organisation upon the rack. Watch the spirit rise as the sleep of death sets in. What darkness encloses it! more intense than the darkness of night. See how the spirit form is dwarfed and contracted! The organs that should be vivid and sparkling, after the separation of spirit and body, lie dormant. See! what a cloud, like a pall, hangs round that soul which should have been bright and lustrous! He awakes and "drink" is his cry; but there is now no drink of the nature he desires, to stimulate him; nothing to lend motive-strength to his spiritual organisation. Time alone will wean him from the debasing appetite—time and his own good purposes must restore him to spiritual health. Watch him as he writhes, and in frenzied haste at last rushes to the fountain, and though the silvery waters play in music, no charm have they for his taste; for it is alcohol he searches for—it is the poison thirst of his earthly life that is still burning within him.

But I shall now take a different case. Here is a man who in moderation and temperance has enjoyed with thankfulness all God's gifts to man—one who has used, but not abused, the luxuries of life. I watch, and lo! there is a little struggle as the connecting link between the spirit and body is about being severed; the influence is broken! The spirit can no longer tarry with the body—the cord is divided—all is o'er! The eye is opened, and beholds the chrysalis from which it has just emerged; but I see loving spirit friends who have come to lead him gently to his spirit-home.

OF A CHANGE OF SPHERE.

The laws which govern man are also, in a certain degree, but in a higher state, made to govern the spirit. Man cannot perceive that the same laws operate on the two. A spirit passing from the second to the third sphere finds that changes have to come over it ere it can enter the latter. I found, when I was about to depart from the home where I had lived for some time, that my perceptions were more acute, that my sensations were much finer, that my entire being had become purer and more exalted, and yet I felt as if I had lost something I had brought with me into that sphere. No feelings of rejoicing stirred within me at my departure, for I had been so long associated with, and attached to, my associates, that it was almost like a friend leaving his earthly relations to pass away into other spheres. But still there was not that feeling which is present when mortal death closes the eyes, and speeds the soul into eternity. I was told that I could return often to this sphere. But, still, I felt "alone," and a something akin to dread took hold of me when I was about to depart. But I cannot hope to bring to your minds the feelings which I then experienced. They were dissimilar to those which I felt when I parted from earth—when the spirit was leaving the body. I was cast into a profound slumber—a slumber so deep that some time elapsed—I could not say how long—before I awoke; but when I did I found I was in what I may term a car, and moving steadily forward, so steadily that it reminded me of the motion of a canoe urged over silvery placid water. I heard music, whose delicious strains far surpassed in beauty anything I had ever heard. I turned to see if she, the beloved companion who had been so faithful to me in earth-life, was near me, and I was rejoiced to find that she was. We drew near to what you would term the sky; but very different to the sky surrounding earth. Its colour was of a delicate blue, the natural brilliancy of which seemed to send out a light that imparted to the whole expanse an aura of the most striking description. When we were passing through, it appeared like an ethereal cloud, and I found that the sad influences previously felt were wholly thrown aside. We seemed to be suspended in a perfect sphere, but yet moving with an impulse that I could not possibly comprehend. Our rapid transit soon brought another change upon us, and the ethereal cloud, through which we had been passing, gave place to an element resembling golden vapours. We passed through this, and then a heaven awoke upon my sight! Cities, towns, worlds, which appeared to be floating with the clouds in air! At the

same time, these scenes are so splendid, so ravishingly beautiful, that when I attempt to describe them I feel it is impossible to do justice to them. Like a painter, with brush in hand and a beautiful landscape before him, he feels—however skilful his touch—that he cannot reproduce the living reality which stands before him.

I shall now take you step by step to the different localities I visited in this sphere, whose various classes of spirits I felt a great interest in, and had therefore a curiosity to see, which feelings I was enabled to gratify through the help given me by the higher ministering spirits. But, like a child in a strange school, I had first to learn its ways, and, at starting, I was under the disadvantage of being as great a stranger as when entering the second sphere. And thus, once more, with the assistance of those who volunteered to aid me, I started to learn the ways and intricacies of the third sphere.

(To be continued.)

THE SOLDIER'S MESSAGE.

At the request of the dear lady who forms the subject of the following little narrative, written by the Editor of this paper some years ago, we reprint it now, vouching solemnly for the truth of every word it contains.

The Ex-Drummer Boy passed over and joined the happy band of five brothers in the Spirit-land on New Year's-day last. They have come all five in materialized forms, and begged their mother to have their history repeated with the statement—"in their friend Emma Hardinge Britten's record of Two Worlds' life," that "they are now all soldiers in the army of the Lord, fighting the battle of light against darkness, truth against error, and with the watchwords of God's works against man's word, their souls are marching on."

SPIRIT GUARDIANSHIP.

In the Western part of New York resides a lady, now the wife of a Presbyterian minister, whose determined opposition to Spiritualism induces her to withhold her name from publication. The circumstances of the following narrative are so well known, however, and so fully verified in the belief of large numbers of persons, that the additional testimony of a name is superfluous.

Mrs S. was a widow when the war first broke out, and being a warm partisan of the Northern cause, she cheerfully consented to part with the eldest of her five boys, to enlist as one of the earliest volunteers in a New York regiment.

About five months after his departure, she one morning announced to the rest of the family, in calm and unfaltering accents, that "Ernest was gone," "He appeared to me last night," said the mother, "with the life-blood streaming from his wounded side; assured me he had effected an instantaneous transit into the land of peace and rest, and had already been welcomed by his father and sister, all well and gloriously happy. He came last night," she added, "to tell me of his change, and to ask that I would send Edward in his place." So Edward went, and was gladly welcomed by the comrades of the gallant Ernest, whose place was indeed vacant, as the mother had seen.

In another five months, the widow and her three remaining sons being seated at the entrance porch of her mansion, she suddenly started up exclaiming, "Great Heaven! My two boys, Edward and Ernest, are here. Alas! alas! Ernest leads his brother by the hand mortally wounded, but not yet released; oh! when will deliverance come?" Then, after a long pause, she cried in a tone of exultation and anguish combined: "Thank God, 'tis over. The sting of death is past; my brave Edward is free and has joined the heroes who have gone before. What is the hour, William?"

"Half-past eight, mother," replied the third son.

The despatches of the following week brought the tidings that Edward S. had been shot at his post of duty, at twenty minutes past eight on Friday evening the preceding week, and had expired after ten minutes of suffering. The family were all Spiritualists, and all, from the mother to the infant of eighteen months old, good mediums. With their faith and the mother's patriotic enthusiasm then, it was no marvel to their neighbours that William, the third son, departed for the war within two weeks after the death of his second brother; but that which seemed a blow almost too hard for the bereaved mother to bear, was the fact that her fourth boy, Merwin, a lad of only nineteen years of age, insisted

on accompanying him to the fatal field. As they took leave of the dear home and the precious mother, young Merwin muttered: "I know we shall never return, dearest mother; Ernest and Edward want us in spirit land to help form a regiment of guardian spirits, who are soon to turn the tide of war, and give the day to liberty and the Union; but they say, mother, they say that they cannot do without us."

"Then go, my beloved ones, and God's will be done," sobbed the mother. "When the angels call up heroes for America's sake, let the lament of the widow be hushed, and the wail of mourning be turned into the song of rejoicing."

Mrs. S. informed the author that she knew from memoranda which none but a mother could have kept with such fearful exactitude, that it was just five months between the deaths of her two eldest sons; and when the first five months had expired since her third and fourth had departed, and in the sixth month afterward, she heard from them that they were alive and well, her mother's heart rebounded with the hope that the spell was broken, and her treasures might yet be returned to her.

It was ten months to a day since the departure of William and Merwin, and Mrs. S. was sitting with her only remaining boy, a lad of twelve summers, sadly gazing into the parlour fire, and thinking of the absent mortals and the hovering immortals, when, in the dim twilight of the fast deepening evening, young Lewis started up, exclaiming, "Oh, mother! here they all are again; here's Ernest and Edward, and Willie and Merwin too, and they're all in their soldiers' clothes, and Willie and Merwin are covered with blood and dust; and oh, mother! they wear no caps, and they've all such shining rays round their heads, and their faces do look so bright! Mother, mother! the boys are angels now, and they shine like the sun at noonday!"

A faint cry of agony, a muttered petition to heaven for strength, and then the bereaved mother cried, "Alas, alas! Then I have no more sons to give for America."

"Yes, but you have, though, mother," rejoined the boy; "you have me. The boys say they've come to fetch me."

With a shriek like a wild animal, the miserable mother caught the boy to her breast with a clutch of iron.

"Poor child," she answered, "what could'st thou do for America, that my heart's last tendril should be rent from me? No, child, no! thou can'st not go! besides, were there thousands such as thee, what could ye all do for America?"

"I am to be a drummer, mother," the little hero replied. "Ernest says he'll send home Willie and Merwin to fetch me; but they all four swear to bring me alive, safe and well through the war. They swear it, mother, they swear it."

The following week, Captain Conrad Thomas, a neighbour and warm friend of the bereaved mother, escorted back the poor remains of her two brave boys, who had been killed fighting side by side at the battle of Gettysburg. Captain Thomas was, like Mrs. S., a strong Spiritualist, and moved by the earnest pleadings of little Lewis, and repeated communications from the band of spirit brothers with the emphatic assurance that not a hair of the child's head would be injured, he succeeded in inducing Mrs. S. to let the last son, the widow's only remaining treasure, depart with Captain Thomas, in the capacity of a drummer. Little Lewis did return, and that in the mortal form, alive, safe, and well, to the lonely widow's home, but not until the very close of the war, and not until his young life had been given him in many a hair-breadth escape and perilous adventure, in which he repeatedly affirmed he saw the uplifted swords of his four spirit-brothers crossed above his head, and forming an impregnable fortress of defence, against which every weapon formed by man was wielded in vain. The little drummer-boy became a great feature in the latter portion of the war; and when he did return, he came to his happy mother loaded with trophies of his gallant behaviour, and escorted, as he persisted in declaring, by his band of angel brothers.

The circumstances of this little history are familiar to many an inhabitant of Western New York; and though their heroine, in deference to her new marital relations, is silent upon the Spiritualistic features of the narrative, she cherishes them in her heart and memory, and seems willing to allow her reverend husband to stigmatize the oft-told tale as "all hallucination," for the sake of the glorious certainties which revealed to her the immortal destiny of her arisen heroes.

EMMA HARDINGE BRITTEN.

A CRY FROM THE CITY.

ARE we deaf to the cries around us?
Are we blind to the vision of sin?
Is the heart of the people hardened?
Is there nothing of love within?

For the cry goes up from slumdom—
It wails from the dens of night;
It moans from the slaving seamstress
As she slaves by a midnight light.

It trembles from midnight arches,
Where shivering street-waifs crouch.
From the huddled forms on doorsteps,
Cold on their pavement couch.

Is it nothing to us that sisters
Are sacrificed daily to lust,
And starved into dire pollution
By the sweaters' wages unjust?

Is it nothing—that shriek from the river,
Where the cold black death is found?
It saves her from sinking deeper;
Is it "only a woman drowned?"

When will ye use, ye mighty,
The wealth which makes you strong;
When will ye learn the lesson
Not to do good is wrong?

Why are your fortunes squandered
While the humble starve and die?—
"Ye know not of such evil?"
Crush back the craven lie.

Ye know it, and ye heed not.
And your heedlessness is sin;
Up! while the day is with you,
Up! while ye may begin.

Not lost is good work for the people,
Such work is your truest gain;
Up! for the land is waiting—
Say, shall it wait in vain?

W. J. C.

THE LIGHT IN THE TOWER.

A Narrative Compiled from a Real Life Sketch, by

EMMA HARDINGE BRITTEN.

CHAPTER I.—FOREVER!

LET the reader go back to a period a little over a century ago, and travel off in imagination to one of the wild and romantic seaport towns which skirt the Scottish coast. Stretching away along the shore, and straggling off from the town of Glenfillan, the scene of our narrative, rises a vast range of Titanic mountains, nearly all the peaks of which, at the time we indicate, were surmounted by grand old castles, some already fallen into masses of picturesque ruins, others in different stages of decay, but all pointing back to periods of antiquity when the rude hand of invasion could only be repelled by the protection afforded by these grim, coast-guard giants.

Innumerable legends clustered around these once splendid fortresses, and many a romantic tale of Laird, Chieftain, and "Baron Bold," who in olden time held sway over the heath-covered mountains, or made the welkin ring with shouts of revelry resounding through hall and tower, now abandoned to the tenancy of owls and nighthawks—would form the theme of winter-evening gossip among the villagers whose cottages were scattered through the lovely valleys nestled between the tall mountains.

Glenfillan itself was more of a watering-place or summer resort for the inhabitants of still more populous districts, than worthy the name of a town. The extensive moors in its immediate vicinity, so attractive to eager sportsmen, and its admirable facilities for sea-bathing, renowned it one of the most agreeable places of summer residence on that coast; and many a descendant of the feudal chieftains who once held sway in the castles which crowned the mountain heights, now inhabited the handsome manor houses, or more ancient granges which peeped out from the clustered woods and pine-groves in the vicinity of Glenfillan. Perched up on a high knoll of rock which rose in those rugged acclivities, directly over a narrow stretch of sea-beach, might be seen the ruins of what had once been a grand old Priory. The principal portion of the structure had fallen entirely to decay, but there was a

group of buildings which had the appearance of being of later date than the original abbey, which was still habitable, and in which a family that had seen "better days" were glad to find a cheap and sufficiently commodious shelter.

The tenants of this picturesque link between the present time and days of yore, were a certain Captain Latimer, his invalid wife, and a daughter, now the sole remaining member of a once large family, all of whom have been removed by death or marriage from the paternal roof. Captain Latimer had once been a rich and prosperous merchant, but a concatenation of evil fortunes had reduced him almost to the verge of penury. Two of his finest vessels had been wrecked and their valuable cargoes lost. Foreign houses with which he had traded became bankrupt, and as old age fell upon him, he found the only possession which had not been alienated, was the priory building of which, in former times, he had purchased a long lease, intending only to use it as a "shooting box" during a portion of the year. With the complete shipwreck of his fortune, Captain Latimer was only too thankful to find this provision for sheltering his grey head yet remained to him. In the prime of his manhood, Captain Latimer had been known as one of the hardest hearted, and most unrelenting masters in the merchant service, and now that disappointment and a long succession of misfortunes had contributed to embitter his naturally morose temper, he was universally regarded as a stern and repulsive misanthrope. His extreme poverty and the state of utter delapidation to which his mansion had fallen, served to fasten upon him the reputation of being a miser. In this respect, at least, report did him injustice, for necessity rather than inclination compelled him to abandon the attempt to make any repairs in the Priory, which his own feeble hands could not effect. The only portion of his possessions which seemed to defy the corrupting action of time was a tall, massive, square structure, which had the appearance of having been constructed as a watch or perhaps a signal tower. It consisted of four stories of a single room on each floor, reached by a winding stair, which led to the flat battlemented summit from whence a seemingly boundless view of sea and land, ocean wave and mountain peak, valley and purple heath could be obtained. Exteriorly the Tower of Glenfillan, as it was popularly called, was adorned with a thick, massive growth of ivy, the long tendrils of which, stirred by the winds, floated out on every side like the pennants of a noble ship, and imparted life and movement to a scene, which would have otherwise been oppressive from its stern though grand desolation and unbroken solitude. The tower formed an abutment to the main building occupied by the Latimers, and was reached by two low, postern doors, one on the outside, the other leading from the hall of the dwelling. On the other side of this hall was a large desolate, oak-panelled chamber, in which the family were accustomed to assemble as their common dining and sitting room. Our story opens on a cheerless, bleak evening in autumn, when Captain and Mrs Latimer sat, one on either side of the dying embers of a wood fire in the above described oak parlour.

The flicker of the burning logs, occasionally stirred petulantly by the Captain's foot, diffused a ruddy glare upon the grim old paintings that hung on the walls, lighted up the antlered stag's heads that filled up the niches, alternated with many a still more grim head of cowed monk and abbot ranged along the cornices of the high panels. The occasional gleam of the embers, too, fell upon and temporarily lighted into strange, unearthly beauty the pale and almost death-like features of the very beautiful Italian lady who had the misfortune to be Captain Latimer's wife, and whose sad, white, chiselled face, and slight bending figure formed a strange contrast to the tall, gaunt form, and stern set features of the harsh old man who sat opposite to her.

"I tell you, Beatrice," were the words which he was then uttering in a loud and imperious tone of voice ;

"She *shall* have him, or cease to be daughter of mine. See to it, you silly, soft-hearted woman. I made, as I thought, a fine match for our last remaining son, Edward. Handsome as a picture, and clever enough to rise to any distinction at the bar, had I not a right to expect that he would do well enough in the world to afford his old father and mother a decent subsistence ? But what did he do ? After I had given him the education of a gentleman, and pinched myself almost to starvation to bind him to a great lawyer, he goes and marries his master's daughter, and notwithstanding all the wealth and high social position that marriage has brought him, he allows his needy parents just enough, and no more—to buy bread and goat's milk with, an almshouse pittance, that they might obtain from any parish relieving officer."

"Poor Edward has no means of his own, John," murmured the patient lady, in an humble deprecating tone, which spoke clearly enough her estimate of how her remark would be received. "All his money comes from the wife, and she is such a fine lady that no doubt she spends too much on her house and family to enable our poor boy to do more for us than he has done."

A look of ineffable scorn was the only answer deigned by Captain Latimer, who thus continued as if the gentle voice had not interrupted him : "An almshouse pittance, I repeat, and if it were not for what Marian earns by the degrading, I may say humiliating employment of embroidering, sewing with her needle for bread ! bread neither you, nor I, nor Marian would have to eat."

"Good angel as she is !" murmured the mother, clasping her thin hands in admiration.

"Angel, fiddle-sticks, old woman !" growled her fierce companion. "What's the angel to do with it, so long as she proposes to throw away her angelhood on a low, rough sailor ? a fellow that isn't worth a farthing, and never can be rich enough to marry a gentleman's daughter. And here all the while she could marry Sir Andrew Agnew, a baronet, ma'am—none of your highland lairds, master of a few miles of barren heather, but a real, old, long descended baronet ; lord of Glenallan, owner of Glenallan Castle, and ever so many broad acres in Northumberland. A millionaire, ma'am, who is dying for her, a gentleman whom even a prince of the blood might be proud to call son-in-law."

"Thank you, Father Latimer ; thank you for your very flattering opinion and description of me, which, to say truth, I have unwittingly been obliged to listen to, from the fact that I could not make you aware of my presence before, as I entered at the open hall door." The speaker, to whom the Captain now gave welcome with outstretched hands and many apologies, was a little wizened old man, with a dry, parched-up looking face, small cunning eyes, and a thin, high-squeaking voice, in perfect keeping with his insignificant and contemptible *personnel*. Before the obsequious host had half finished his greetings, and managed to seat the little mummy in the warmest nook by the open fire place, the slight graceful form of the lady had withdrawn, and the two men found themselves left to their uninterrupted counsel.

"And so Father Latimer," began the little atomy, "the fair Marian is still obdurate and won't be Lady Agnew despite all that I can say, and you can swear to, he ! he ! he !"

"Oh, I'm not so sure of that, Sir Andrew," returned the host with an ominous nod of his grizzled head. "If you yourself are *bent* on the match, why then——"

"Bent on it !" almost shrieked the visiter with an unearthly energy that shook his wiry frame, and seemed to convert him almost into a goblin. "I've sworn it, man—I've lived for it, laboured for it, plotted for it, and if needs be, I'll—I'll sin for it ; but your Marian shall be my Marian ; your Rose of Glenfillan shall be my Lady of Glenallan ; mine ! mine ! old Father Neptune. D'ye hear that, my sea salt ? my prince of jolly mariners, my famed old boreas ?" Here a fit of

wheezy coughing interrupted for a few minutes his far-fetched attempts at jocularity, so hideously mingled with passionate resolve as almost to scare his hard companion. When the asthmatic baronet could again articulate clearly, he whispered hoarsely, advancing his head close to his companion's ear, "Hark'ee Latimer! I've found it all out. I know the whole secret. You've tried to keep it to yourself, sly old sea dog; but Dandy's got sharp eyes, man, sharp eyes I say, and they can see through a millstone any day. Now, there's the rub, old boy. Marian's got a sweetheart—d'ye see?"

"Oh, Sir Andrew! only a girl's fancy,"

"To be sure, man! I know that well enough; only a girl's fancy, and a very natural one, too. I had such fancies myself when I was a boy. Why bless you, Captain, I don't think any the worse of her for that; but I'll tell you how I'm going to get over that fancy, and just how it's going to be no more to my intention to make your sweet Rose of Glenfillan my Lady of Glenallan, than a puff of summer wind. She fancies herself in love with Ronald McIvor, a sailor, mate of a ship that I own, d'ye see, Captain, and put there. I may say—he! he! he!—by my own influence. Now Ronald McIvor is quite a good sort of a clod in his way, and so I, as his principal, have just been and promoted him, you see?"

"Promoted him, Sir Andrew! In heaven's name what for?"

"Well, that may appear by-and-by, Captain, that is to say, when he takes his next voyage. Yes, I've been and gone and promoted him. He! he! he! I've given him the post of super cargo in a ship bound to the East, and than—why, if he *should happen* to fall among the Turks you know, Captain——"

"As it's pretty nigh sure he will," hissed the Captain. "Why, of course, you see, its very unlikely that he'll ever come back again, eh?"

"Never, never, never! Unless he comes up from below, you know, Captain, to fetch you or I, maybe. He! he! he!"

For the hour that followed, these worthy conspirators devoted themselves to organizing plans for wiling away the hapless youth who dared to aspire to the love of the Rose of Glenfillan, and disposing of him among the Turks, then the dread and terror of Christendom, the pirates of the Eastern seas, and the supposed slave masters of every luckless voyager who disappeared from home and friends by accidents at sea.

The colloquy of the precious pair was at length broken by a tapping at the outer door, a summons which the Captain seemed so well to understand that he only allowed himself time to cry, "that's him!" before he darted from the room, opened in haste the street door, and remained for some five minutes in loud and angry discussion with the applicant for admission. It was only as Sir Andrew noiselessly opened the parlour door, and stood there listening, that he heard the following words shouted forth in a voice hoarse with passion by his fellow conspirator.

"Begone, I say, ye beggar! come round these premises again lurking after your betters, and trying to entice a young lady away from her home and family, and I'll shoot you like the vermin you are!"

"You wrong me, Captain Latimer, you wrong yourself and your pure and virtuous daughter, by this infamous treatment of her betrothed lover," replied a second voice.

"Betrothed lover! you scoundrel!" broke in the Captain; but here Sir Andrew, who foresaw still harsher measures likely to ensue, prudently closed the door and retreated to his seat, from whence in a few moments more he saw the retreating form of his new supercargo, as he slowly and sadly descended the mountain side and was lost to view.

"He's gone!" gasped the Captain, returning to his guest, and throwing himself breathlessly into his chair; "gone for the last time, gone forever!"

"Forever!" chuckled the wheezy little baronet.

"Forever!" murmured a low soft voice in accents "faint, few," and distant, but close to the ears of each startled listener. At that moment a long piercing shriek broke through the stillness of the mountains, waking up echoes from far and near, and reverberating awfully among the solitudes of the ruined Priory arches; then Marian, with her beautiful face whiter than the driven snow, and distortee by a horror which seemed to have fairly deprived her of her senses, rushed wildly into the apartment screaming, "My mother! oh my mother! she is dead, she is dead; she is lost to me forever!"

Following the retreating footsteps of the flying, half-crazed girl as she again darted from the room, the two men sped to the foot of the tower, where, as if fallen from the summit, whether by accident or design no mortal tongue could ever tell, lay the still and mutilated form of the hapless Mrs Latimer, peaceful at length in the mute and solemn rest of death. As each of the aghast spectators bent over the silent dead, the mournful autumn breeze syllabled out in clear but dying cadence the solemn words, "Forever! Forever!"

(To be continued.)

CORRESPONDENCE.

[The following letter, besides those of several others, has been crowded out for want of space till now. We must beg distinctly to state that we do not hold ourselves responsible for the opinions of our correspondents, and only give place to ideas widely divergent from our own views, from a desire to do justice to all who come within the limitations of our power and space.—ED. T. W.]

To the Editor of "THE TWO WORLDS."

IN reference to the subject of spirits wearing clothing, I, as well as you, have been told by spirits that they have the power to clothe themselves in any dress that they wore in earth-life, by a similar process to electro-biology; but if you probe them deeply on the subject, they frankly admit they do not know. To a logical and philosophical mind, electro-biology does not answer the question. How is it that spirits appear in the clothes worn in earth-life? If psychology is to be accepted as an explanation as the re-appearance of the earthly clothes, may it not also explain the re-appearance of the spirits themselves? No studious examiner of this subject will admit the latter, because his proofs convince him of the contrary; then why admit the former?

All spirits who control are not philosophical, and if the spirit questioned took no interest in such obscure subjects while on earth, he is not suddenly transformed into an encyclopedia, for though his knowledge on all subjects he was interested in while in the body, is largely augmented all at once, yet, on other points, knowledge is more slowly acquired; for instance, before a philosophic question is put to a controlling spirit, it is best to ascertain whether the spirit controlling was a philosopher in earth-life, if not, his knowledge of philosophy would not extend beyond that which he has been obliged to acquire in the spheres before he could mesmerise a medium sufficiently to control him, and so far, his answer would be in keeping with, and to the extent of, his knowledge. This is my experience—both of men and spirits—and in no way contradicts either them or you.

I should like to propose that all mediums who have a distinguished philosopher among their controls, should sit specially for advanced knowledge on this subject. By sitting ALONE, with only a sympathetic recorder present, and in perfect silence, it will be possible to get the knowledge of the controlling philosophic spirit's spirit guides, conveyed in words, not capable of being misconstrued by our finite comprehension.

The conditions for this kind of double control are very delicate, and liable to repeated interruptions from without, and continual failures; indeed, it is a life work, and suggests the necessity of high priests and holy of holies alone on the mountain top, where none enter but the two—recorder and medium. That there must be a more profound theory given than the mesmeric one is plain, for without a clearer solution of the mystery than the psychological one, we simply play

into the hands of those enemies who assert spiritualism to be a delusion. Neither we nor they have yet satisfactorily proved what mesmerism is. I believe that the power—whatever it may be—lies more in the mesmeriser's spirit guides, than in the mesmeriser's own will, though he may not know it—be the mesmeriser spirit or mortal. This is merely a suggestion for enquiry. I have no authority for asserting it; but if right, psychology is a species of control, limited in its operation by the mesmeriser's spirit guides—not himself—and, if the mesmeriser be on a superior plane, it becomes a form of development to his subject.

I am aware that this will call forth criticism, but in the multitude of counsellors there is wisdom, if given and accepted humbly, remembering that it is not of ourselves that we live, move, think, and have our being.

Thanking you for allowing space for an interchange of opinion, and further light on one of the greatest stumbling-blocks in the way of those who endeavour to convince inquirers.—I am, yours, &c.,

S. A. POWER.

THE CHINESE FAMINE FUND.

To the Editor of the DAILY CHRONICLE.

SIR,—I do not object to the feeding of any starving people, if the people or their Government cannot feed them, but whilst the Emperor of China is spending over getting (very much) married, sufficient to save one million of his subjects lives, and refuses to exercise a little self-denial, I, for one, cannot conceive it is our duty to do his, unless, on the old-fashioned principle that "England pays for all." During the recent heavy gale at Grimsby, 73 men and boys were drowned, leaving 31 widows and 70 orphans. I have seen no appeal either by his Grace of York or my Lord of Durham on their behalf, but then they were only Englishmen. Almsgiving seems to have become a fashionable pastime. We have a society for the relief of distressed foreigners; are there no Englishmen in distress? We have a home for lost dogs; where for lost men? A house for aged and infirm horses; where for aged and infirm humanity? A society for prevention of cruelty to animals, and until very recently none for the protection of women and children. We are spending enormous sums yearly for converting Jews, sending missionaries to all ends of the earth introducing the blessings of civilisation in the shape of rum and religion, gin and gunpowder, spending thousands in putting down slavery at Zanzibar and other African settlements, and permitting white slavery in our midst in the sweated needlewoman and chain makers. The Queen of a heathen nation petitions the Queen of this Christian nation to try and prevent the introduction of alcoholic liquors amongst her people. What a satire upon our boasted civilisation. Have we no heathen in our midst? no starving poor? no sickness, wretchedness, and misery unalleviated? The Court is crowded by German princes, our offices by German clerks, and the pauper labour of Europe is crowding out our own underpaid labour, and yearly adding foreign paupers to our immense army of nearly one million. Sir Wilfred Lawson said the other day, wittily but wisely, "Whenever I see a drunken man in the streets I say to myself, my poor friend, I only wish you were an Hottentot; you would have a dozen missionary societies looking after your spiritual welfare, all eager to claim you as a convert, no end of temperance organisations attending your wayward steps, and a society for the aid of foreigners and distress for your bodily wants; but being only an Englishman, you are uncared for." It is time, I think, that "our charities should begin at home," and that we extended our sympathies towards our own countrymen, which our own clergy of our own Church daily address as "dearly beloved brethren."—Yours, &c.,

A S.F.

ELECTRICITY.—A new theory of great importance indeed has been presented by Prof. Edlund, who maintains that a vacuum is not a hindrance to the passage of electricity. If that be true, electricity can no longer be regarded as a mere mode of motion dependent on force, but is a potential energy, capable of existing apart from perceptible material substance. I have not seen the experimental basis of his theory, but if it can be established it will be a long step towards a correct conception of the imponderable energies of the universe. Why should sensible matter be more necessary for electricity than for light and caloric, which cross the interstellar spaces, where we have no evidence of the existence of matter?

Lyceum Readings.

THE OLD WIFE.

By the bed the old man, wailing, sat in vigil sad and tender,
Where his aged wife lay dying, and the twilight shadows brown
Slowly from the wall and window chased the sunset's golden splendour

Going down.

"Is it night?" she whispered, waking, for her heart seemed to hover,
Lost between the next world's sunrise and the bedtime cares of this,
And the old man, weak and tearful, trembling as he bent over her,
Answered "Yes."

"Are the children in?" she asked him. Could he tell her? All the treasures

Of their household lay in silence many years beneath the snow;
But her heart was with them living, back among her toils and pleasures

Long ago.

And again she called at dew-fall in the sweet old summer weather,
"Where is little Charley, father? Frank and Robert—have they come?"

"They are safe," the old man faltered: "all the children are together
Safe at home."

Then he murmured gentle soothings, but his grief grew strong and stronger,

Till it choked and stilled him as he held and kissed her wrinkled hand,

For her soul, far out of hearing, could his fondest words no longer understand.

Still the pale lips stammered questions, lullabies and broken verses,
Nursery prattle—all the language of a mother's loving heeds,
While the midnight round the mourner, left to sorrow's bitter mercies,

Wrapped its weeds.

There was stillness on the pillow—and the old man listened lonely—
Till they led him from the chamber, with the burden on his breast,
For the wife of seventy years, his manhood's early love and only,
Lay at rest.

"Fare you well," he sobbed, "my Sarah; you will meet the babes before me;

'Tis a little while, for neither can the parting long abide,
And you'll come and call me soon, I know—and Heaven will restore me

To your side."

• • • • •

It was even so. The spring time in the steps of winter treading,
Scarcely shed its orchard blossoms ere the old man closed his eyes.
And they buried him by Sarah—and they had their "diamond wedding"

In the skies.

—THERON BROWN.

THE CHARGE OF THE DRINK BRIGADE.

(A new reading of Tennyson's celebrated poem, "The Charge of the Light Brigade.")

Through the land, through the land,
Many leagues onward,

Into the valley of death
Marched not six hundred:

Thousands took up their cry—
Theirs not to reason why,

Theirs but to make reply:
Yes! we will drink and die.

Into the valley of death
Marched many a hundred.

Ruin to right of them,
Ruin to left of them,

Ruin in front of them,
From all good Sundered.

Not in the field they fell,
Fighting life's battle well,

But in the jaws of death,
Up to the mouth of hell,

Marched many a hundred.

See all the husbands there,
And while their eyeballs glare,

Pity those children fair,
Hear their cries rend the air—

While the world wondered.
See, too, those wretched wives,

Once good and pure their lives;
Now each like demon strives

Into those poisoned hives,
Still to march onward.

Honour the good and brave,
Who from a drunkard's grave

Those weak ones tried to save,
To death marching onward.

Many a home shall tell,
How long they fought, and well,

To save from death and hell
More than six hundred.

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FRIDAY, APRIL 5, 1889.

A FEW KINDLY WORDS OF CRITICISM

ON

Mr A. D. Wilson's last Prize Essay,

"THE BEST MEANS OF DEVELOPING AND CULTIVATING SPIRITUAL MEDIUMSHIP."

IN our issue of No. 70 we published the Prize Essay on the above subject, and all those who took the trouble to read it with attention must have felt that Mr. A. D. Wilson, the successful competitor, had struck the right vein, and given many good practical suggestions for the correction of erroneous ideas on the subject of Mediumship, and some valuable hints for its improvement. This was especially manifest in the direction of culture for the Spiritual Rostrum, and the necessity generally of improving the instruments, or media, through which spirits are expected to make "the music of the spheres."

Those who have not perused Mr. Wilson's essay with attention had better re-read it.—and none can arise from its careful and intelligent perusal without an increase of knowledge on the subject of the conditions under which spirits can and do communicate.

Notwithstanding the fact that the essay referred to is of so much value to Spiritual thinkers, its writer has not sufficiently dwelt upon one essential point, nor yet applied the theory, in part elaborated, to Spiritualists in general. Mr. Wilson is more than right when he demands that speakers, or those who profess to teach, whether from themselves, or as the mouth-pieces of spirits, should clothe their ideas in "decent English," good grammar, and appropriate elocutionary graces. But there is something more than this. Whatever ideas the spirits—even of the highest spheres—can communicate, the ultimate expression of those ideas is shaped and determined, made or marred, by the channel of communication; and this being the case, the highest spirit of the highest heavens, can no more impart science, philosophy, history, or profound knowledge, through an utterly ignorant, unpolished, and unintellectual source, than a Rubenstein can discourse excellent music on an old broken-down six octave piano, or a Joachim can execute a grand concerto on a half-strung cracked violin.

The philosophy of true spirit communion, therefore, is only now beginning to be understood, and this de-

mands *imperatively*, and as the result of natural laws, laws that apply as forcibly between spirits and mortals, as between God and man in all other natural procedures,—that the medium who would faithfully impart Spiritual teachings, shall be educated, polished, well read, well taught, and all this,—as much for the sake of becoming a capable messenger for the Spirit world, as for the sake of presenting such a noble philosophy, and such a salvatory, wise, and truthful religion as Spiritualism in acceptable modes to a listening multitude.

As to the questions of clairvoyant and psychometric delineation on the platform, we claim the *séance*-room is the only proper sphere for their exhibition. For some years in the commencement of her public career, the Editor of this paper was a powerful and popular TEST medium, receiving perhaps as many enquiring investigators in New York City, as any other of its numerous test mediums. When the time came, *after long practice of trance-speaking in circles*, that the spirits urged the Editor to take the public platform as a speaker, their charge was,—to make that platform the place for the exposition of principles only,—“Teach religion, philosophy, and Spiritual science,” said the good guides: “the heterogeneous conditions of large audiences are most unfavourable to the close rapport demanded for intimate test fact of *personal communications*. These can only be successfully given in small, harmonious, well-arranged gatherings. Above all, we object to making the platform a show, an exhibition, or degrading it to the level of mere personal amusement. All this is better effected in the peaceful and harmonious conditions of the *séance* room, and forms a totally different phase of Spiritualism from the grand, ennobling, and elevating philosophy and religious teachings demanded on the rostrum.” To meet the problems of individual minds, these same good guides instituted through the Editor the custom of answering questions—and thus the first most successful and most progressive methods of promoting the SCIENCE AND RELIGION OF SPIRITUALISM were—first, the *séance* room, where the scientific methods of working the battery were demonstrated; and next, the public assembly, where the noble truths of life here and hereafter were taught,—and that in such an acceptable and forcible manner that thousands and tens of thousands have become liberalized, exalted, and Spiritualized, who could never more return to the churches to feed on the dry husks of an unproven theology.

As to the question of *paying* for services rendered, whether in the *séance* room or on the platform, it is such a matter of simple common sense, reason, and justice, that we don't care any more to discuss it—resolving all such issues into the question as to whether one power in the human organism is, or can be, more sacred than another? If so, then the special divinity of one power must make all others profane; and if mediumship be too sacred to be made the subject of earning a livelihood, then the sooner the Spiritualists subscribe funds to support their Mediums, and set them apart in sacred isolation from all the other profanities of life, the better.

The next point that we would urge as necessary for Spiritualists of all classes, Mediums included, is a broader view of all manner of good reforms, and a general and intelligent study of literature. To be a SPIRITIST, it is enough to believe that spirits communicate, and to take pleasure and interest in the communications. To be a SPIRITUALIST, is to be an all-round character; be good in every department of life; wise in all forms of knowledge, and polish up the mind, body, intellect, emotions, and capacities in every direction. Nothing will aid in these grand, wide, and universal unfoldments like a study of the Spiritual literature. Take it as a general rule, and of course—with a few exceptions—our literature is broad, general, instructive, and exalting. It rebukes all manner of shams; enquires into the profoundest subjects; embraces all manner of reforms, and brings up a progressive influence of Spiritual thought to bear on everything. And yet we grieve to find how

little the Spiritualists read—how superficially many of them *skim* their papers, only seeking for something that will personally interest the reader (or skimmer)—and throwing aside the rest. Dear Friends! to attain to the Heaven of exalted Angelhood, you must KNOW ALL THINGS that earth can teach, and have wrought as much good to your fellow men as ever you have yourself received.

If you fail in both, or either of these achievements here, if there is any truth in Spiritual communications, you must absolutely achieve both these demands of love and wisdom hereafter, and cannot advance, or leave the earth and its immediate spirit surroundings, until you have done so. And these, then, are the stern and unyielding prerequisites for a true Spiritualist on earth, and an exalted angel hereafter. Never neglect any opportunity of doing good, and never consciously do any wrong to another. With these—and to build up the Kingdom of Heaven within you—know all things; acquire all manner of information, and make your love and wisdom a POWER by acting out wisely all you know, for the benefit of yourself and all mankind. Read your literature; read your journals; study, enquire, think more, reason out everything; determine to know, rather than to be *amused*; and knowing much, apply, distribute, and act out your knowledge in all the good that lies in your power, and none of the wrong, and you will enter upon the life hereafter a full-grown Spirit, and a Medium for God in the Highest.

ATTENTION, READERS OF THE TWO WORLDS!

At the last meeting of the Board of Directors of The Two Worlds Publishing Company, it was considered advisable, in the best interests of the Shareholders and all concerned in the financial concerns of this journal, to make a change in the Publishing house, and that change has come into operation for the first time in this issue. Unfortunately for the due fulfilment of the contract, the proprietor of the new firm to which the publication has been entrusted has been, it seems, delayed in receiving and erecting the requisite machinery, and this again has delayed the type-setting, the main proofs of which only reached the Editor late on Saturday night; hence it was only then discovered that the new story by the Editor, "The Light in the Tower," commenced in this number, and the leading article, are found to be set in large type, different from and inappropriate to the usual order in this paper.

Notwithstanding the Editor's urgent remonstrance against this waste of space, and the consequent exclusion of correspondence and other important matter, the objections she presented at the earliest possible moment cannot avail to change the type in this issue.

The Editor cannot herself accept of any share of blame in this matter, as her time and prompt service now as heretofore have been fully devoted to the work of the paper; nevertheless, on behalf of the new firm, she feels it due to the readers of *The Two Worlds* to claim their indulgence on the ground of the inconvenience attending the preparation on new machinery, type, &c., and to assure all parties concerned that every defect of the above nature will be amended in the future.—[Editor *Theo Worlds*.]

E.H.B. received.—Board Meeting, April 10.

BIBLE AUTHORITY.

To the Editors of "THE TWO WORLDS."

MADAM,—My good friend Mr Wallis has seen fit to attach a note to the Peckham report of my last two discourses in your present number, which, without some disclaimer on my part, may be the means of conveying a wrong impression in some minds, and this is my only excuse for seeking to trespass on your valuable space. His words are—"Bible texts prove nothing, and have no authority; they represent only the opinions of the writers. Let us cease bandying texts, and deal with facts." His assumption is that I attach an undue authority to the texts I quoted in the discourses mentioned in the report, which is an error almost as gross as it is possible to make. Those who have heard me most can bear best witness to the fact that I have no superstitious reverence for the book, and that I criticise it perhaps as severely as Mr W. himself, but in a different manner.

The quarrel, as I understand it, which exists between Spiritualists and the Bible, is not, or ought not to be, with the book, but with the interpretation which partisans place upon it to suit their own craft. I take it as a record of Spirit communications—quite as fallible in many cases as those we get to-day, but for all that containing much that we may profit by, and is worthy of emulation, as well as contrariwise.

But is Mr Wallis in a position to say "Bible texts prove nothing and have no authority"? To him they may not, but what of the millions in this country who accept it as of absolute authority whom Mr Wallis, with every other good Spiritualist, is seeking to convert? We know very well that the Bible is the first, second, and last argument they bring against us. Therefore if we can show from their own authority that we are right, and by so doing remove this stumbling-block from our path, are we not achieving a victory quite as much as if we ignored the impediment and excited the fear of those who hold so tenaciously to this book? We shall never all see alike, but for my part I have been able to help along the work by this method as I should have done by any other; but that is no reason why Mr Wallis should be denounced by me.

Therefore let us work as we see we are fitted—he dealing with facts of to-day if it pleases him best, and I will do the same or deal with historic facts when so inclined: each in their place are good, and useful, and necessary.

I am sure Mr Wallis did not mean what some friends here think looks like a touch of Papal authority in his note; so thanking you for your general courteous treatment of myself in reports which have appeared, believe me with every good wish to be, yours most fraternally,

ROBERT JAS. LEES.

Spiritual Fragments.

PRINCE ALBERT VICTOR has been fulfilling one of those important public duties for which we do ourselves the distinguished honour to maintain a Royal family. He presided at the eighty-third anniversary festival of the Society of Friends of Foreigners in Distress, and gave great satisfaction. Among the friends of foreigners in distress not present we note such eminent names as the Minister for War, the First Lord of the Admiralty, the Bishops and the Lord Mayor of London, and the bulk of the British taxpayers. What the country is waiting to see is a live H.R.H. presiding at a meeting of Friends of Englishmen, Scotchmen, and Irishmen in Distress. We are liable to go on waiting a little longer, but the day may come; who knows?—*Sunday Chronicle*.

MR. RICHARD JUGGINS has been giving evidence before Lord Dunraven's Committee on Sweating, as to the condition of the operatives in the Black Country. His statements, says a writer in a contemporary (who has just discovered his existence and spells his name wrongly), "cannot be read without a spasm of horror." We have been waiting for three years for our worthy *confrère* to have those spasms, and he has got them at last! But Mr. Juggin's story had to be told before a live lord or two before the attack set in. Better late than never, however, and if the newspapers of the country will now take the question up and do their best for the miserable chainmakers we will forgive them for being blind and deaf and dumb all the time we were fighting the battle single-handed. But probably they will wait to see if the chainmakers have found favour in the eyes of Lord Dunraven and the Duke of Norfolk. When you are running a Punch-and-Judy journal you can't be too careful.—*Manchester Sunday Chronicle*.

MARTIN PALEADA, one of the editors of *Constantia*, of Buenos Ayres, was a Delegate to the International Spiritual Congress at Barcelona. The following is translated for the Companion-Papers from his first letter from Barcelona by Professor E. Jongh:—

The first session of the Congress was held in the magnificent *Salon de Esclava*. The *salon* was decorated with the flags of all the nations, and bands of many-coloured silks and artificial flowers adorned dome and walls in all directions, while the portraits of eminent Spiritualists were suspended from every column. The stage, covered with green velvet was a garden of natural flowers.

The session was opened by the Viscount de Torres Solanot, having on his right the famous Spanish Authoress, Donna Amalia Domingo y Soler, Don Miguel Vives and Don Augusto Vives; and on his left Don F. Usick, Don S. Roquet and Don Jose Maria Lopez.

Dr. Hoffmann, of the International Academy of Rome, Italy, gave a discourse in French, lifting high the flag of Spiritualism, declaring it to stand for Progress and Charity. "Among Spiritualists," he said, "nationalities are ignored; they have no political frontiers: all are citizens of the Grand Universal Nation, that, in its time, in the vast total of endless existence, is nothing more than a very humble and small part of the Sideral Republic. Spiritualism is synonymous with liberty in all and for all." He closed his remarks by saying: "From the new world discovered by Columbus, has arisen a brilliant star in whose glorious light the old world of ideas is fast fading away and a New Continent is coming into view—a United World—a Universal Unity, ruled by Brotherly Love and Charity."

LAUGHTER INDICATES CHARACTER.—An ingenious contributor to the Berlin *Neue Musikzeitung* elaborates the theory that the character of a man is to be predicted from the special vowel which predominates in his laughter. For instance, persons in whose laughter the letter A (sounds *ah*) is dominant are open, jovial, honest folk, who delight in noise and movement. "Laughter in E" is an indication of the phlegmatic and melancholic. Children almost invariably "laugh in I," and this is also observable in persons of a naïve, docile, modest, or undecided character. "Laughter in O," which the writer regards as the most dignified of all the laughing tones, is the mark of noble and bold tempers. The worst of all the laughs is that in U, which is the characteristic of the misanthropical. A good exercise of a mirth-provoking character for young people, would be a laughter trial, with judges appointed to decide upon what letter each one laughed in. Try it!—[Ed. T. W.]

CHRONICLE OF SOCIETARY WORK.

[Editorial matter only should be sent to the Editor, Mrs HARDINGE BRITTEN. All reports, notices, and items for Passing Events' columns, should be sent to the Sub-Editor, Mr E. W. WALLIS, 10, PETWORTH-ST., CHEETHAM.]

The Editors do not hold themselves responsible for the views expressed by correspondents, but cheerfully give room for all temperately worded reports and letters when free from personalities.

Reports must be sent to be delivered at this office on Tuesday morning.

Correspondents desiring a reply should enclose stamped envelope.]

BACUP. Meeting Room, Princess-street.—Mr. W. Johnson delivered two trance addresses, afternoon and evening, on subjects chosen by the audience, which were dealt with in a very efficient manner, and well received by attentive audiences.—A. H. W.

BARROW-IN-FURNESS.—Mr. E. W. Wallis replied the Rev. T. Ashcroft on March 20th, and assailed his so-called scientific indictments against Spiritualism. With the skill of a champion, he cut the ground from beneath his opponent. On March 21st the guides dealt with the subject, "Spiritualism, Harmonious and Moral," which gave great satisfaction to all. The Rev. T. A. Leonard, Congregational Minister, who took the chair, expressed himself more than satisfied, and said we have had the pleasure of listening to an intelligent address without abuse, and without the aid of a magic lantern and jokes. The greater portion of our society had not heard Mr. Wallis before, but they are thoroughly satisfied with his visit, and that those who have heard him again and again say they never heard him to greater advantage. Many of the visitors have asked when Mr. Wallis is going to pay us another visit. The general opinion through the town is that Mr. Wallis is quite equal to the occasion.

BIRMINGHAM. 92, Ashted Row.—Mr. Mason's guides gave practical address on "How to attain happiness in the life to come." Conditions were not very good, so that only four or five clairvoyant descriptions were given.—J. C. L.

BLACKBURN.—On Monday, March 25, Mr. Wallis gave a delightful lecture in the Kirkham Lane Mission Room on "The Origin, Needs, and Destiny of Man." Sunday, March 31, the proceeds were devoted to the Children's Lyceum. In the afternoon, Messrs. Coupe, Tyrrell, Ward, and Pemberton delivered addresses on "Lyceum Work." Some good and elegant things were uttered, and the need and benefits of a system of instruction for our youth could not have been more warmly or reasonably urged. Evening, a service of song, "Harry Lea, the Happy Match-seller," Mr. Wm. Haworth reading and Mr. Holt conducting the musical part with great success. There was a crowded and appreciative audience.—A. A.

BRADFORD. Ripley Street.—Afternoon, Mrs. Dickinson's guides discoursed on "Ye are the Lights of World." Evening, charity; clairvoyance very good.—T. T.

BURLEY. Tanner Street.—March 24th, Mr. Grimshaw and Miss Ridley, both local mediums, officiated in Mrs. Crossley's absence through illness. March 31, Mr. Grimshaw and Mr. Bailey did good service for the cause. March 30, our first members' quarterly tea was held, when a goodly number attended. Such gatherings help to promote harmony, and we hope to have many more in the town. After tea, the question of removal to a better room was discussed and heartily approved with united sympathy. A vote of thanks to the ladies for presiding at the tables closed a successful meeting.

COLNE.—Mrs. Connell gave two good discourses. Afternoon, "There's a light in the valley for me." Evening, "Five loaves and two fishes." Clairvoyance very good; 21 given, 16 recognised.

FOLESHILL.—Mrs. Barr, through illness, was unable to undertake the journey to Foleshill. Her husband, however, visited us, and delivered addresses (in his normal state), which were carefully thought out expositions of spiritual philosophy. In the morning he dealt with ancient forms of Spiritualism as a religion and a science. Good audiences. On Easter Sunday, Mr. F. Sainsbury, of Leicester, has promised to pay us a visit. The meetings on that occasion will be held in the Co-operative Assembly Room, Lockhurst-lane.

HALIFAX.—Mrs. Craven's guides spoke from subjects sent up by the audience. In the evening one question was, the transmission of spirit from the body to the spirit world, and the experience there. The control said the subject was a personal one, and would answer by giving his own, which was very effective and interesting.—J. L.

HUDDERSFIELD. Brook Street.—Our friend Mr. Schutt has delighted our audiences to-day. Afternoon, he gave his own experiences since becoming a Spiritualist, which was very enjoyable and instructive. Evening, questions were taken from the audience, when the controls fairly entranced the audience by their powerful eloquence. The over-welcome "Ned" put in a few quaint and humorous remarks anent the subject matter at the conclusion, to the delight and edification of all.—J. B.

LEIGH. Railway Road.—Morning, small audience. Mr. Le Bone's controls discoursed on small things and small audiences, explaining that, although the congregation might be small, they had a great work to perform, and, if they persevered, would add to their numbers, and benefit all who take part in the future. Evening, three questions were chosen from the audience. Referring to man's origin, he thought it was enough that we are here, and when we realise for what purpose, it will be of greater importance than the knowledge from whence we came. The principles of Spiritualism were to do to others as you would have others do unto you. Its powers were great and beneficial, and it was making rapid strides. Man would keep progressing from height to height of perfection.

LONDON. Battle Bridge, King's Cross.—Mr. Emms addressed a large meeting at the close. Literature was distributed. Next Sunday, Messrs. Burns and Waedemere at noon.

LONDON. Copenhagen Hall.—Morning, Mr. Egan spoke on the "Philosophy of Death." Interesting discussion. Evening, Mr. Towns gave clairvoyance very successfully. Extraordinary seance followed. Six persons in the audience entranced addressed the meeting.

LONDON. Clapham Junction.—March 30, we had a strange experience. Mr Vango was the medium, and after several good clairvoyant proofs, a spirit controlled him that had passed over only a few weeks, and at first could not understand that his own body was dead, but considered that the medium's body was his own. March 31st, Mrs. Wilkins, to a large circle, gave a large number of clairvoyant descriptions and very satisfactory best answers, followed by an address.—R. H.

LONDON. Cavendish Rooms. Concert.—March 20th, Mr. Tindall, A.Mus., T.C.L., produced his operetta, "The Village Festival," written under spirit influence. The work was well received by a large audience.

LONDON. Forest Hill, 5, Devonshire Street.—Mr. Harper delivered an interesting lecture on "Four Maids of Ancient Story," which the audience thoroughly appreciated.—A. G.

LONDON. Peckham, Winchester Hall, 33, High Street.—March 31, a welcome first visit from Mr. A. D. Wilson, of Halifax, whose address was much enjoyed. Evening, Mr. T. Everitt, to a large and attentive assembly, recounted some of his marvellous experiences in Spiritualistic Research. Mr. Richard Wortley presided.—W. E. Long, Hon. Sec.

LONDON. Victoria Park (near the Fountain).—Mr. Rodger addressed a large and attentive assemblage. After the address, several questions were asked and replied to. Mr. Emms will take the meeting next Sunday at 11 a.m., and it is hoped that East End Spiritualists will rally to his support.

MACOLESFIELD.—Mrs. Green's afternoon subject was "Spirit Messengers." Clairvoyance followed; 9 delineations, 8 recognised. Evening subject, "Life." Much had been said on this subject. In all religions there is a constant disposition to believe that man is a spiritual being, and can and does return to this material plane. Those things termed supernatural are not so; when life is rightly understood, everything is in harmony with God's laws. There are many who believe in annihilation, that man is extinguished suddenly, just like the candle light, but Spiritualism teaches and proves this to be untrue; otherwise the question might well be asked, Is life worth living? There are many who in sorrow and despair charge God with being unjust, but the reality of Spirit Communion brings harmony and light in this chaos. Successful clairvoyance; 11 given, 10 recognised.—W. Pimblott.

MANCHESTER. Downing Street.—In the absence of Mrs. Britten through illness, Mr. G. Wright kindly volunteered to take our platform. Afternoon subject, "The use and abuse of Life." Evening subject, "The work before us." From the above subjects two excellent lectures were given. Previous to the members' meeting, Mr. Jones, as leader of the Lyceum, presented (on behalf of the Committee) to the successful candidates the prizes for selling the *Two Worlds* and *Medium*. The following officers were elected:—President, Mr. J. Jones; vice-presidents, Mr. Simkin and Mr. Braham; secretaries—financial, Mr. D. W. Sims; corresponding, Mr. W. Hyde; treasurer, Mr. T. Brown; librarians, Mr. Maslin and Mr. Jelfs; book-stall keeper, Mrs. E. Hall; doorkeeper, Mr. Wilks; sick visitors, Miss Hesketb and Mrs. Hyde; committee members, Mr. O. Pearson and Miss Highfield; auditors, Mr. Jelfs and Mr. Hutton. Owing to the heavy rent charged by the Co-operative Society for the Assembly Room and our small income, we are compelled to give it up, and it is our intention to go to the Temperance Hall, Tipping Street, for a short time. It will be only temporary. Services will be held in the Temperance Hall, Tipping Street, on Sunday, April 21st, at 2-45 and 6-30 p.m. Mr. Johnson, of Hyde, speaker.—W. H., Cor. Sec.

MANCHESTER. Psychological Hall.—Afternoon, a portion of the Lyceum Prize Tale, "Seymour," was read, being interspersed with singing by the choir from the Lyceum Manual; afterwards Mr. Downey spoke briefly on "The grave has lost its dread to us; there are no dead." Evening, service of song, entitled "Ministering Spirits," was rendered in a thoroughly efficient manner, under the tutelage of our organist, Mr. Smith, to whom great credit is due. We also had the same service of song on Wednesday, the 27th, which was highly appreciated. We can thoroughly recommend the above to the notice of all societies, it being well worth a trial.

MEXBOROUGH. Ridgill Room.—Afternoon, the guides of George Featherstone, of Parkgate, gave a good discourse. Subjects chosen by the audience, "The Book of Life," "Life after Death." They gave very good satisfaction to an attentive audience. Night—subject chosen by the audience, "Spiritualism: is it unscientific, unscriptural, immoral, and unfaithful?" An able lecture was attentively listened to. A few strangers, who were well pleased.

MONKWEARMOUTH.—Mr. Harris read some extracts from the spiritual papers on prayer after words; two local mediums under control; given clairvoyant delineations. We enjoyed the evening thus spent. The harmony was good.—C. L. Gee.

NELSON. Victoria Hall.—In the absence of the medium, our friend Mr. Bailey, of Brierfield, spoke on "What must I do to be saved?" in a plain, straightforward manner, showing that each of the many sects take their standpoint from that complicated book, the Bible, each proving from that book that they are right and their neighbour wrong. The control proved that each of them was wrong, and all are responsible for the deeds done in the body. Evening, Mr. Grimshaw, who is a very promising medium, gave an interesting address on Spiritualism, which seemed to satisfy all.

NORTH SHIELDS. Camden Street.—We are pleased to report successful meetings with Mrs. Wallis. The lecture in the morning on "How to make the best of both Worlds," and also in the evening on "The New Dispensation," were well adapted to the needs of the

hour; full of counsel and encouragement, replete with inspiration as to what man may be, and what God desires he shall be. A deep religious feeling pervaded the meetings, which was spiritually strengthening. We trust that the result may be a further incentive to us each for unceasing personal development, so that the measure of our capacity to receive may be enlarged, and our powers to again give forth be assisted and strengthened.—W. W.

NORTHAMPTON—Mr. Lees, of London, was with us. Subject—2-30, "The state of the Dead;" 6-30, "How does orthodox Christianity define the condition of the dead?" The guides gave us the most brilliant discourse on both subjects it has ever been our opportunity to listen to. The outburst of logic and oratory sent a thrill through our audience.—T. H., sec.

NOTTINGHAM—Mr Tetlow's first visit here. Morning, a fair audience; subject: "Does the Spirit world act upon others than those who have a consciousness of the fact?" The reply was most instructive, instances quoted in the lives of leading men showing they were evidently influenced from outside sources. Evening meeting well attended. Six varied and useful subjects were submitted. The replies were received with marked satisfaction. The vein of dry humour, combined with keen logic and happy illustrations, were thoroughly appreciated. Mr. Tetlow gave two psychometric readings. In one case the person was well known, and the matters of fact alluded to were fully recognised. The speaker's method made a favourable impression. He stated that which he sensed, and left it to be recognised, assisting the memory when he could. Mr. Tetlow has left a desire to renew his acquaintance. His natural and unassuming manner make his work the more acceptable. Remember the tea party on Easter Monday. The Social Guild Hall has been secured. Mr Schnitt will be with us on the Sunday also. Tickets 1s., limited number; secure early.

OLDHAM—Mr W. H. Wheeler, afternoon lecture on "Spiritualism, its Rise and Progress." He said that this of all others had been regarded as the time to celebrate the introduction of Spiritualism, on account of the occurrences in the Fox family in 1848; but taking a wide survey, we found that in every country and in all ages there had been evidence in abundance of the reality of Spiritual manifestations, and none could lay claim to be its founders, any more than they could of astronomy or other sciences. The lecture evidenced a vast amount of study and research. The choir, under the leadership of Mr Davenport, gave the service of song, "Ministering Spirits" in the evening very creditably. The connective readings were given by Mr C. Thorpe in a touching manner, the pathetic story told in simple language being greatly appreciated.—Mr E. Rayner has been elected President in place of Mr Eaton, and Mr C. Thorpe has also been elected a Vice-President of our society.—J. S. G.

OPENSHAW—Mechanics' Institution, Pottery Lane.—Owing to an error made by Mrs. Butterfield, who had given Cleckheaton and Openshaw this date, we were compelled, after having made special announcements, to seek another speaker, and were fortunate enough to secure Mrs. F. Taylor, who proved a most excellent substitute, and we owe her a debt of gratitude for her timely and ably rendered assistance. The morning subject was—"Man know thyself," from which a discourse full of instruction and wise counsel was given. In the evening "True Religion" was the theme dwelt upon; the necessity for creeds and beliefs seemed to be felt by some, but none of these seemed to have grasped the beautiful idea that religion in its truest sense was but the unfoldment in each individual of all that is true, noble, and God like, and all were exhorted to develop these principles, and so become truly religious. Poems followed each service, and a good audience went away apparently well pleased. Our lady friends deserve our thanks for the efficient manner in which they carried out their respective voluntary duties, and the success of this will soon make us wish to have another "Ladies' Sunday."—H. B. B.

PARKGATE—The guides of S. Featherstone lectured to a good audience from two subjects sent up. Are the phenomena of spiritualism scientific? and the dividing line between man and animals. The former was dealt with in a practical and scientific manner. He claimed that the phenomena of spiritualism were in harmony with science. Dealing with the latter subject, he concluded that the only dividing line was the intellectual capacity, the power of will, and the reasoning faculty of man. Mrs. Hobson's guides gave good clairvoyant descriptions, of which mostly recognised, full names were given. Great satisfaction.—J. C.

RAMSBOTTOM—Two good meetings with the guides of Mr Swindlehurst. There were three subjects in the afternoon. Evening subject: "If God be Incomprehensible, can we find that which is Incomprehensible by searching for it?" The subject was ably dealt with. We shall be glad to hear from any good mediums who have open dates, that we may keep our platform occupied with good speakers, clairvoyants, &c.—J. Len.

RAWTENSTALL—A good day with Mrs. Warwick (*nee* Miss Schofield). She gave very good clairvoyant descriptions, which were striking proofs of spirit presence, giving great satisfaction to fairly good audiences. Seeing that this lady has come to live amongst us, we should like to have her upon our platform oftener.

SCHOLES—Mr. E. Wainwright's guide gave an excellent discourse on "Is there a future world?" He said that ancient and modern Spiritualism proved there is without a doubt. Clairvoyance and psychometry much appreciated.—T. M.

SOWERBY BRIDGE—Our president occupied the chair. Mrs Midgley delivered a good address on "Spiritualism," and was listened to by a good audience.

WESTHOUGHTON—Afternoon, a social meeting. Mr. Mayoles gave a short address on "Current thoughts in regard to human progress." He showed that we each ought, while we work for ourselves, to also try and labour for others. The following spoke on the subject:—Messrs. Bond, Bassett, Fletcher. Mr. Mayoles replied, and the meeting terminated by singing and prayer. The evening subject was "Spirits' Missions."

WILLINGTON. Albert Hall—Mr. Mercer's guides gave a splendid discourse on "What did St. Paul mean when he said, 'The blood of Jesus Christ, God's son; cleanseth from all sin,'" chosen by the audience. The controls said they were not prepared to say what St. Paul meant. If you take the Bible account as proof that St. Paul existed; then we have the same authority to say that St. Paul was a Spiritualist, for was it not by a spiritual vision that his conversion was brought about? Then in a most able manner the guides explained the absurdity of the idea that the blood or life of one man saved a world from sin.

YEADON. Swaine Hall Terrace. Cottage meeting at Mr. Crowther's.—Mrs. Denning's guides spoke of the experiences of spirit life, also how we should conduct ourselves while in the body, in order to gain a high sphere hereafter. Clairvoyant descriptions were given by the guides of Mrs Rushton to the satisfaction and amazement of all. She gave a description to a man who had not been at a meeting before. He said, "Give over, lass, it's my dear wife!" and the guides had to stop giving him further tests, he was so overcome. Wishing the medium and the guides God speed.

PROSPECTIVE ARRANGEMENTS.

Mr and Mrs Wallis's reception séance, Friday, at 8 p.m.—10, Petworth-street, Manchester. Friends welcome.

Letters for Mr Hopcroft, from April 1st to 14th, c/o Mr Simpson, Barker Lane, Ramsgrave, near Blackburn.

BRADFORD. St. James'.—Annual Good Friday tea party. We shall be glad to see all old friends and new. Tea and entertainment, 9d; children, 4d. Entertainment, 3d.

BRADFORD.—Little Horton Spiritual Temple, Spicer-st.—Annual tea and entertainment on Easter Monday. Tickets 9d, children half-price.

BURSLER.—Coleman's Assembly Room, Market-place, April 7th, at 2-45 and 6-30, Miss H. Pimblott, of Macclesfield, will give two trance addresses. April 14, Mrs Barr, of Hednesford. Collections. All welcome.

HALIFAX.—Lyceum, Winding-road.—A sale of work, consisting of ornamental and useful articles, will be opened by J. Lamont, Esq., of Liverpool, on Good Friday, at 11 o'clock. Admission 1s each, Saturday 6d, Easter Monday and Tuesday 6d up to four o'clock, afterwards 3d. Season tickets 1s 6d, not transferable. Entertainments at intervals. Refreshments will be provided. We earnestly invite all interested in the cause of Spiritualism to come forward and help us, as we very much require a larger place. All will be welcome.

LANCASHIRE FEDERATION.—The members of the Central Committee are requested to meet at 7-30 on April 16th, at 10, Petworth-street (off Heywood-street), Cheetham Hill Road. Tram to Elizabeth-street. Important business. Secretaries of Lancashire Societies are requested to send the names and addresses of their delegates, and affiliation fees, before the 16th inst.

LEIGH, Railway Road.—Good Friday, tea party and entertainment. Tickets, gentlemen, 1s; ladies, 8d; children, 6d. Tea at 5 p.m. We hope many friends will attend.

LEICESTER.—The children's Progressive Lyceum Anniversary will be held on Sunday, April 7th. Morning: Special lyceum session. Afternoon: Lecture by the guides of Mr Sainsbury. Evening: Service of Song by the Lyceum—"Ministering Spirits." April 8th: Tea meeting and entertainment.—C.W.Y.

LONDON. 18, Baker-street.—April 7th, Mr Herbert Coryn will lecture on "The Common Ground of Science and Occultism." On the 14th we shall have a lecture by 1st M.B. (Lond.), on "The Higher Self from a Spiritist Standpoint."

LONDON. 309, Essex-road.—Good Friday tea meeting and soirée. Tickets for tea and soirée, 1/- each. After tea, 6d.

LONDON. The Dawn of Day Spiritual Society will hold their second monthly meeting on Sunday, April 7th, 1889, at Mr Warren's, 245, Kentish Town Road, N.W., when Mr Goddard, of Clapham Junction, has kindly promised to attend and give a short address. Miss McKellar has also volunteered to sing. Will some lady or gentlemen come forward and give an organ recital on this occasion, the room being now enlarged? Friends desirous to attend, kindly write to the secretary, Mrs Rorke, 7, Claremont-road, West Kilburn, N.W.; or to Mr Warren's, 245, Kentish Town Road, N.W.

LONDON. Workman's Hall, West Ham Lane, Stratford.—Tickets for the tea meeting, on April 14th, 9d each, may be had at the hall after the service, and of Mr Burns, 15, Southampton Row, Mr Raper, 102, Camberwell-road, Mr Drake, 34 Cornwall-road, Bayswater. Tea at 5 o'clock, prompt. Doors open at 4-30.—M. A. Bewley, Sec.

LONDON, NORTH.—Séances are held at 107, Caledonian-road, at 19, O ord-road, and at 184, Copenhagen-street. Particulars can be obtained of Mr Rodgers, at first address.

LONDON.—Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate, April 10, in aid of the Marylebone Association of Spiritualists, under the direction of Mr C. Tomlin and Miss J. Smythe. We anticipate a successful evening, as the following talented artistes have promised their services:—Miss Alice Hunt, piano solo; Messdames Hopcroft and Hostend, Misses Kitty Harding and Vernon, soprano; Miss Minnie Laurie, contralto; Miss Laurie Robson, Scotch ballad singer; Messrs R. Abbott, J. Gay, Slater, and Towns, tenor; Master Denham, piano solo; Mr Rodgers, comic; Mr Livick, banjo solo; Mr Gould, swinging zither, &c. Mr Smelt, the clever elocutionist, who was awarded the gold medal from the Birkbeck Institution for Elocution. Mr Evans, the celebrated reciter and elocutionist, will give "How I won my wife's heart," and "High Art Music."

MANCHESTER, Downing-street.—Will hold their first annual tea party, entertainment, and ball in the Ardwick Public Hall, Higher Ardwick, on Easter Monday. Tea at 5 p.m. prompt. Tickets 1s. Dancing to commence at 8 p.m.

THE MANCHESTER LYCEUM.—Easter Monday, April 22.—The first annual tea party, entertainment, and ball in the Ardwick Public Hall (Conservative Club). Tea at five p.m. prompt. Chairman, Mr W. Cratchley. The entertainment will consist of songs, solos, recitations, etc., to conclude with a dramatic sketch, entitled, "My Wife's Relations." Master of the Ceremonies, Mr Boys, of Openshaw. Dancing at 8 p.m. Tickets 1/ each, after tea, 9d; children under 12, half-price.

MANCHESTER. Psychological Hall.—Good Friday. We shall hold a tea party and entertainment, consisting of a couple of humorous dramatic sketches and songs, concluding with a dance. Tea at 4 p.m. sharp. Tickets—Adults, 1s; children, 6d; after tea, 6d. We shall be happy to see as many friends as possible.—J. H. Horrocks.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The first quarterly Conference of the Federation will be held at Newcastle on Sunday, April 7th, at 10-30 a.m. Societies are requested to send representatives to this conference according to the rule which provides that one representative be appointed for every 25 members, or fractional part of 25. There is important business to be discussed at this meeting, and a large attendance is hoped for.—F. Sargent, Hon. Sec., 42, Grainger-street, Newcastle-on-Tyne.

NORTH SHIELDS. Camden-street.—Tea and concert on Good Friday.

PARKGATE.—Mr J. Armitage, of Batley, will speak April 7th, at 2-30 and 6. We hope there will be a large audience. Bro. Armitage is always well worth hearing.

YORKSHIRE FEDERATION OF SPIRITUALISTS.—The next monthly meeting will be held at Scott's Dining Rooms, East Parade, Bradford.

PASSING EVENTS.

Mrs HARDINGE BRITTEN'S INDISPOSITION.—In response to many kind enquiries, which Editorial duties prevent her answering separately, Mrs Hardinge Britten returns sincere thanks, and though her throat difficulty prevents her resuming platform work this week, she hopes to do so by the following Sunday.

Owing to the numerous holiday announcements, and the loss of a column in this department—owing to the change of printer—this week, we have been compelled to condense the reports rather more than usual. We crave the indulgence of our correspondents.

We shall print a list of the names and addresses of the secretaries of societies and of lyceums monthly, instead of giving them weekly as heretofore. Will the secretaries supply us with correct particulars on or before April 20th.

Mr Pemberton is booked for Westhoughton and Bolton, we cannot tell which is correct.

COLNE.—A public tea party and entertainment on Good Friday, Ap. 19.

SECRETARIES will please take notice that Miss Cowling's address is c/o Mr Tomlinson, 5, Kaye-street, Manchester-road, Bradford.

TO CORRESPONDENTS.—B. S. (Toowoomba, Australia).—Yours of Jan. 25 duly received, and £2 placed to the fund for "distribution." Many thanks for same. Will make enquiries re the C. F. The foes of Spiritualism seem to be all alike, unscrupulous, tricky, and conceited. We are troubled in the same way here.

SUNDAY SERVICES.—We shall be obliged if secretaries will look at our list of Sunday Services occasionally, and if they notice any inaccuracies kindly supply us with correct particulars. We do our utmost to keep these columns in order and make them reliable, but errors occasionally occur in spite of all our care. Send us the list of speakers for the month in time for the first issues.

The suggestive comments we made last week, referred to by Mr R. J. Lees, had reference to the question "What must I do to be saved?" which we still think cannot be settled by "texts." No form of faith can avail. Every man is, of course, entitled to his own opinions, but the ideas of bible writers are no more authoritative than those of the best thinkers of this age. Spiritualism has revealed the fact that "Nothing avails hereafter but the life lived here," and that is what we meant when we said, "Let us cease bandying texts and deal with facts, and live the good and true life which alone avails." We assure our London friends we have no notion of playing "pope," but surely we may express an "opinion" as well as our correspondents? We have always "agreed to differ," and have done so, and retained the valued friendship and goodwill of many earnest workers. Let love and fraternity prevail. We join hand and heart with every earnest and honest worker for humanity and the truth.

OPEN AIR WORK.—Our skirmishers and sharpshooters are proceeding into the open and challenging the enemy to battle. The campaign is being opened with energy and determination, and bids fair this summer to be conducted with even more spirit than in the past. Some can sing, some can speak, some can distribute tracts, some can keep order, and some can make good listeners: so there is work for all. Success to the workers!

TO BOOK BUYERS.—Second-hand Spiritualistic and progressive works can be obtained of Mr Walrond, 41, Cumberland-street, Glasgow (see advt. card). Also, Lavater's Physiognomy, and other works. Address c/o Two Worlds (see advt. card). We have also received a long list of works from our old friend Mr W. Jennison, of 176, High-st., Shadwell, London, E., who is selling off his library of valuable works.

Mr R. A. KITSON writes that his new work, "Spiritualism for the Young," is in the binder's hands, and orders will shortly be executed in the order received. It makes a book of 144 pages.

LANCASHIRE CONFEDERATION OF SPIRITUALISTS.—The secretary of this association some time ago sent out circulars to all the Societies in Lancashire, expressing the objects of the Federation, and inviting Societies and individuals to become members. Secretaries who have not brought the matter before their Societies, are requested to do so immediately, as without their co-operation the work of the Federation is impeded. Information or circulars will be supplied by Mr Peter Lee, Hon. Sec., 26, Freehold-street, Rochdale.

Mr W. E. LONG, of 99, Hill-street, Peckham, hopes to be able to visit the North from April 28th to May 12th, and will be glad to visit societies or occupy the platform wherever agreeable.

Mr T. H. HUNT will take a provincial tour, commencing at Nottingham April 28th; May 5th, open; 12th and 19th, Blackburn; 26th, Middlesbro'; North Shields (probably) in June. A few open dates.—Applp to him at 8, Chapel-road, Notting Hill, London, W.

STRIKING PHYSICAL PHENOMENA AT BARROW.—Mr W. Sharp writes: At the circle held in the above rooms, on Friday, March 22nd, I was asked to give you a report of the manifestations that took place. The chairman thought it advisable to secure the mediums, as there were two strangers at the sitting, it being done with leather straps and cords, and sealed with gummed stamped labels, to the satisfaction of the strangers, who examined them carefully. Soon after taking our seats, several instruments that were placed in the cabinet were playing, keeping time to the hymn being sung. All present having taken hold of hands, the control asked for pocket handkerchiefs. Several were given to the chairman, who put them into the cabinet. Shortly after they were thrown out to their owners, made up very peculiarly, some represented birds nests with eggs, and some like a doll, and some tied up so that it was difficult to find how to loose them. We now sang a favourite song, the instruments in the cabinet keeping time, and the trombone was out and touched several of the circle and the harmonist repeatedly. There was also hung up in the cabinet four 4½-inch rings, made of ⅜ iron, and the control asked the chairman to allow the strangers to examine the mediums. They did so, and found a ring on each of their arms above the lashing, and none of the fastenings or labels disturbed. The strangers expressed themselves satisfied that the manifestations were not done by the mediums, and could only be by those to whom the Rev Ashcroft will some day have to answer for the libels and defamatory speeches he has made. All the sitters expressed themselves highly satisfied.—On Saturday night, another circle took place. The maker of the rings was present, also several strangers who had heard the Rev A. Instead of fastening the mediums as on the previous night, they strapped their hands and put the gummed label on, and at the close they were found bound hand and foot, and lashed together; and there were some good manifestations which gave all present satisfaction. P.S.—The mediums were, Mr W. Hopson, and Mr W. Proctor.

THEOLOGICAL NUTS TO CRACK.

54.—If Adam sinned without *inheriting* depravity, why should inborn depravity be assigned as the cause of *our* sins?

55.—Why should there be any more impropriety in imputing *my* sins to Adam, than in imputing *his* sins to me?

56.—If men are totally depraved by nature, must not *children* be so likewise?

57.—If *children* be totally depraved, is it true that "of such is the kingdom of heaven?"

58.—If reason be delusive, why should some folk reason against the use of reason?—Rev. A. C. Thomas.

TOO LATE

For Insertion in Proper Place.

Burnley, speaker Mrs Bailey; Sunderland, 6-30, Mr Tomms; London, 9, Bedford Gardens, at 11, Mr Earl; 3, Members' Séance; 7, Mr Horstead and Mr R. J. Lees, Miss Smith, solo; Hetton, South, at Mr G. Collins, at 6 p.m.

CLECKHEATON.—Oddfellows' Hall.—The guides of Mrs. Butterfield spoke exceedingly well. Afternoon, subject—"Catch the sunshine," which was handled in a masterly manner. Evening, subject—"I saw a new heaven and a new earth," which must have left a deep impression upon the audience. We hope we shall have the privilege of having her again. Mrs. Butterfield read two of Lizzie Dokin's poems.—W. H. N.

DARWEN.—Mr. Postlethwaite's guides gave two very nice discourses. In the afternoon, "Christianity before Christ." Evening, "The house of death."—J. D.

LONDON—309, Essex-road.—Mr. Long gave an interesting and instructive lecture upon "Modern Spiritualism." He kept the audience spell-bound listening with rapt attention.—G. C.

NEWCASTLE.—"The Faith once delivered to the Saints—a Spiritual vic"—was ably treated by Mr B. Harris. The chief lessons were that the early church was founded upon Spirit Communion, and that true faith was built on fact.

BRADFORD.—Rooly Lane.—Mr Lewis discoursed on "Guide to O thou great Jehovah" in a very pleasant and luminous manner to an attentive audience. Miss Parker gave 14 clairvoyant descriptions, 12 recognised. A healing meeting was held afterwards.—G. G.

ACCRINGTON.—Mr Newall's guides spoke on subjects chosen by the audience. Afternoon, "What is spirit, and if man is a free agent, to whom is he responsible," which was effectively handled. Evening, subjects again chosen by the audience, "What is God, where is God, and by whom is He worshipped aright?" "Did man arise by evolution, or was he created?" and "from whom arose the Bible?" The guides spoke well to a very attentive audience. Questions asked and answered very well.

SOEWERY BRIDGE.—March 31: Present, 61; visitors, 2. Programme: Hymn, S. and G. C. recitations, musical reading, recitation, Miss E. Jackson. Calisthenics led by Mr C. Rowson. Afterwards election of officers: Conductors, Miss Thorp and Mrs Greenwood; conductor (for calisthenics), Miss Haigh and Miss A. E. Sutcliffe; G. of groups, Mr Jos. Sutcliffe and Miss R. Rowson; musical leaders, Mr A. Sutcliffe and Master H. Thorpe; teachers (young men and young women's mutual improvement class) 1st. class boys, Mrs Greenwood and Mr Dixon; 2nd class boys, Miss Walker and Mr Ackroyd; 1st class girls, Miss Sutcliffe and Miss Booth; 2nd class girls, Miss Haigh and Miss Howarth; 3rd class girls, Miss R. Rowson and Miss F. Lees.

BOLTON.—March 30th.—A tea party and entertainment was held, when 63 sat down to tea, being 38 more than were expected. Officers

were appointed, viz., Mr Knight, president; Messrs Hutton and Ormrod, vice; Messrs Pilkington and Halliwell, financial and corresponding secretaries; Mr Hargreaves, treasurer; committee, Messrs Hampson, Eaves, Bellis, Schofield, Cross, and Mr Councillor Tootill. An enjoyable entertainment followed. March 31st.—Miss Waller gave good addresses. Afternoon, "The one universal God." Evening, "The philosophy of death." Clairvoyance very good.

BRADFORD.—St. James'.—Mrs Mercer gave two good addresses. Afternoon, subject—"Be ye not discouraged." The evening discourse, on "Is our father God a respecter of persons?" was really good. The audience seemed satisfied. Clairvoyance each time, mostly recognised.—A. P.

BRIGHOUSE.—A pleasant day with Miss Patefield. Two very good discourses, given in a powerful and eloquent style. Afternoon, subject—"What shall I do to be saved?" Evening, "What is death?" Very good. Clairvoyance followed each discourse. More than 20 descriptions were given under good conditions, bringing good influences with them, and nearly all recognised.

CRUMFORD AND HIGH PEAK.—Morning. Mr W. Wright spoke on "The Religion of daily life." The control pointed out that we were fettered by the teachings of the past, even the most advanced were apt to view religion as a part of life to be performed by ceremony to a far off deity. The husbandman who obtained success did so by the exercise of a trained mind and a daily attention to his duties, and the results he obtained were in accordance. Religion was duty well and properly performed. This gave a conscious peace to man. Evening. "Death-bed consolation as taught by Spiritualism." Human life was compared to a vessel afloat on the ocean, facing many storms, but finding at last the rocks and shoals becomes a wreck. The captain quits her hulk with much regret, but rejoices when he finds a better vessel that awaits him. The consolation of the death-bed to a spiritualist was, that he knew the way of life beyond, and did not go to it as a stranger.—W. W.

HECKMONDWICK.—Mr Hepworth gave very good discourses. Afternoon subjects, "Do plants have any effect on man? If so, in what way?" "What is a Spiritualist?" "In my father's house are many mansions." Chosen by the audience. Evening, "Is Spiritualism a fact or a folly?" which kept the audience in rapt attention, followed with clairvoyance; 3 recognised out of four.—J. N.

NEWCASTLE. Open-air Mission.—At the Quay side a numerous company quickly gathered; at the end of an hour it could have been extended to five or six groups of 100 more each (had the speakers been there). As "charity is said to begin at home," perhaps the 10 absent out of the 13 names received as helpers had overlooked the occasion. The audience was attentive, courteous, and respectful. The questions proposed were honest and sincere, with an evident desire to know more of this marvellous subject. Mr Henderson and Mr Egdel spoke with great clearness and force, the latter passing under control of a departed son caused astonishment to many. We hope good will result.—B. H.

NEWCASTLE.—At Mr Hetherington's, Mr Robson's guide gave an excellent address on the speaking with other tongues; also a clear account of the persecutions of the 14th century—he being one of victims. Another friend came and gave tests with names of guides and messages.—F. D.

NORTH SHIELDS. 41, Borough Road.—Mr T. W. Henderson lectured on "The Coming Creed." He said a creed is simply a mark that tells in after ages how high the ocean of human thought had risen in days gone by. As such it is useful, but when some wisemere, with more zeal than discretion, like Canute of old says to the waters, "Back, thou shalt come no further," he has his labour for his pains, for the waters of thought must advance. Stripped of all local opinions, temporary and educational influences, "life, immortality, and God" remain the three staple issues for consideration. The one you love, the other you hope for, dread, or imagine will not be; and the far greater cause you speculate upon in all possible ways. Life means that you shall sow that you may reap the best and most complete results. The coming creed will whisper messages of peace and goodness, and encircling the peoples of the earth, men will stand united in one divine brotherhood. A number of questions were answered satisfactorily.—C. T.

OLDHAM. Mutual Improvement.—March 28, Miss Saxon gave us an interesting essay on "Grace Darling." She remarked that Grace was possessed of great sympathy and love for her fellow-beings, as expressed on the 5th of November, 1838, when a severe storm broke out, notwithstanding which she prevailed on her father to go with her to a wreck, and successfully landed their shipwrecked friends. She died in 1842 at the age of 26 at Bamborough. Miss Saxon remarked that it would be well for all to imitate her self-sacrificing spirit. The usual thanks concluded.—N. S.

SUNDERLAND.—Mr. Wightman's guide gave a pleasing address and delineations with good tests. April 7th, the presentation will be made to Mrs Warren by Mr. Kempster, and several Spiritualists from Newcastle and Shields will speak.

WISBECH.—Very pleasant evening. Mrs Yeeles' guides discoursed on a subject from the audience, "What is Life?" in beautiful style, indicating that man could prolong his life by keeping his body clean, by eating wholesome food, and living a good life. Clairvoyant delineations (normal); all recognised.—W. U.

PENDLETON.—Mr E. W. Wallis lectured to appreciative audiences on questions sent up to the platform, giving great satisfaction. The tea party and ball on Saturday was a success. Hearty thanks are returned to all who took part for their services.

LONDON. 9, Bedford Gardens.—Morning, discussion on "Physical Manifestation" (ancient and modern). Several thoughtful speeches were made. Evening, an overcrowded audience thoroughly enjoyed the service of song. Anthems by the choir. Misses Vernon and Harding and Mrs. Horstead sang very ably. Recitation, Mrs R Lees. Addresses by Mrs Lees and Messrs Emmis, Earl, and Drake. A repetition was strongly desired.

GLASGOW.—Thursday, March 29th, the quarterly soiree. Tea was laid for 1-30, Mr J. Robertson presiding. Tea over, the Chairman

spoke on Spiritualism and genial Socialism. The concert opened by Miss L. Griffin, followed by Messrs. John Robertson W. Coorstorphone, and his son Nathaniel. Father and son seem naturally adapted for public readings. The young ladies also rendered good services in singing and reading; Misses Jessie and May Robertson doing in splendid style Sir Peter and Lady Teazle. Miss Cissy Paterson, Miss Harkness, Mrs and Mr Jas. Anderson, and the Misses Griffin (violin and piano solo) contributed to the entertainment, which was an entire success. Short speeches by Messrs Griffin Finlay between, were very appropriate. A dance followed, Mr John Robertson and Miss Urquhart kindly supplying the music.—Sunday, March 30: Mr Duguid's guides answered questions very satisfactorily. 6-30: Mr J. Robertson read a paper on "The Philosophy of Spiritualism," which was well received, after which the guides of Mr Anderson controlled, and followed up the subject by comparing the present conditions of life with the teachings of Spiritualism. It was a libel on the name of Christ to mingle his name with that of Christianity. Oh! ye Spiritualists, be faithful. The time is fast coming when, instead of the mob laughing at you, they will only be too glad to enrol their names on your list.

The Children's Progressive Lyceum.

BLACKBURN.—Mr Tyrell opened. We had a musical lesson from Mr Holt. Present—10 officers, 142 children, 7 visitors.—A. A.

BRIGHOUSE.—Hymn, prayer by Mr Jackson. Teachers and scholars now total 71. Marching and calisthenics gone through very creditably, conducted by Mr Jessop, of Halifax. We have commenced a monthly coffee supper to raise our Lyceum fund. The second will be on Saturday at 6-30. All members and friends are earnestly invited. We would thank our teachers to be a little more in harmony with each other, and we shall get on wonderfully.—J. H.

BURNLEY.—A grand session. Present, 123: officers, 19; visitors, 3. S. and G. C. recitations. Exercises led by Mr Dean. Mr Mason spoke on the conduct of the scholars. We are thankful for the success that has attended our efforts, and are still progressing. Next Sunday will be our monthly entertainment. I hope parents will pay us a visit.—W. M.

COLNE.—Present: 17 officers, 60 scholars, 8 visitors. Programme as usual. Recitations by Messrs Cales and Been, Misses Cales, Christian, and Penwarden. An original poem by our conductor, through our spirit friends, entitled, "The Book of Nature," was exceedingly well given.

HECKMONDWICK.—Hymn, musical readings, and recitations, very good and instructive. Marching and calisthenic exercises gone through very well, led by Mr Crowther. Sec. T. R. Ogram.

LONDON, Clapham Junction.—Sixteen children, four teachers, four visitors, resumed Lavator's studies on physiognomy, which greatly interests the seniors, followed by calisthenics, and a blackboard lesson on "Why do flowers bloom?"

LONDON. 33, High-street, Peckham.—Attendance very good. Mr A. D. Wilson, of Halifax, spoke a few kind and cheering words to the children, telling them to never be content to remain as they were, but to take "Excelsior"—higher yet—as their motto, and ever strive to be more kind and noble. Recitations by Misses Fennemore, Small, Coleman, and Master Herbert Fennemore. We were pleased to see so many adult friends present, and hope they will come oftener.—W. T. C.

MACCLESFIELD.—Present, 40. Usual programme. Marching and calisthenics were again performed very nicely. Mrs Green paid us a visit previous to speaking in the afternoon, and expressed herself very pleased with the manner in which the lyceum was conducted. Groups: 1.—We were again disappointed in not having a paper to be read. Do not let the interest go down in these essays, please. The time does not seem so interesting when they are missing. The other groups took their usual subjects.—W. P.

MANCHESTER. Downing-street. 10 a.m., invocation by Mr Hart. Usual programme. Twenty-nine scholars present. Recitations by Misses J. Hyde, B. Jones, and E. Maslin. Benediction by Mr Hart. 2 p.m., opening hymn; invocation by Mr Hart; musical reading, "S and G. C." Recitations. Marching to seat for service.—J. Simkin, 46, Chancery Lane, Ardwick.

MANCHESTER. Psychological Hall.—Attendance excellent. The programme was rendered efficiently throughout. Formed groups for lessons in phrenology, Physiology, and Astronomy. Several recitations were also given exceedingly well.—C. Banham.

NEWCASTLE-ON-TYNE.—Fair attendance. Singing and prayer; S.C. led by Miss Brown, primrose group. Musical reading led by the guardian; G.C. R. led by Mr Hunter; reading, Willie Robinson; song, by the choir: repeating and singing verses from memory; marching, calisthenics, and goose step. Lessons. Closing hymn and invocation.

OLDHAM.—9-45: Good attendance, conductor, Mr W. H. Wheeler. Recitations by Misses L. Savage, J. Hoyle; reading by Mr J. Chadwick. Marching and cranial calisthenics; Classes on astronomy, geology, physiology, and moral lessons. 2 p.m., usual programme gone through.

RAWTESTALL.—Scholars present, 34, officers, 5. After marching and chain were gone through, Mr A. Howorth, leading singer, taught the children to sing new hymns, from the Spiritual Harp.—March 30: We held a tea party and magic lantern entertainment. A goodly number attended. Mr James Ormerod is willing to give lantern entertainments to any societies at a very small charge.—George Horsfield, Sec., 25, Beach-street, Prospect-hill.

SALFORD. 48, Albion-street. — Present: Morning—officers, 15, scholars, 32, visitors 2. Invocation by Mr Clegg; prayer by Mr J. Moorey's control. Recitations by Mr J. Jackson, and Misses K. Cowburn, L. and A. Cockins, and S. Harris. Reading by Mr J. Moorey. Mr G. Wright gave a grand lecture on obedience. M. R. led by Mr J. Clegg. Marchings and calisthenics very well done. Closed by Mr G. Wright's control. Afternoon: Officers, 16; scholars, 38, visitors, 4. Invocation by Mr J. Clegg, prayer by Mr J. Moorey's control, readings by Messrs J. Moorey and Heggie; J. Jackson, recitation. Marching and Calisthenics. Prayer by J. Moorey's control.—R. J. J.

LEICESTER.—Very satisfactory sessions have been held of late, the children evidencing deeper interest. The attendances have been good. A pleasing feature has been the readiness on the part of some to contribute original essays.

SERVICES FOR SUNDAY, APRIL 7. 1889.

ACCRINGTON.—Leyland-st. Lyceum, 10-30, 2-30 and 6-30: Mr Lomax.
ASHINGTON.—Mechanics' Hall, 5 p.m.
BACUP.—Meeting Room, at 2-30 and 6-30: Mr Lee Bone.
BARROW-IN-FURNESS.—82 Cavendish-st., 6-30. *Sec. Mr Holden*, 1 Holker-st.
BATLEY CARR.—Town-st., Lyceum at 10 and 2: at 6-30, Miss Hartley.
Sec. Mr J. Armitage, Stonefield House, Hangingheaton.
BATLEY.—Wellington-st., 2-30, 6: Mrs Menmuir. *Sec. Mr J. Gragon*, Caledonia-road.
BEESTON.—Conservative Club, Town-st., at 2-30 and 6: Open. *Sec. Mr J. Robinson*, Silver-st., Beeston, near Leeds.
BELPER.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30 Mr Wyldes; and Monday. *Sec. Mr H. U. Smedley*.
BINGLEY.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr Booseock. *Sec. Mr C. Illingworth*, Chapel-st., Crossflats, near Bingley.
BIRMINGHAM.—Ladies' College, Ashted-rd., at 6-45. Séance, Wed., 8. Friday, Healing.
 Board School, Oozells-st., 6-30. Monday, 8.
BISHOP AUCKLAND.—Mr Dodd's, Gurney Villa, at 2-30 and 6.
BLACKBURN.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30. *Mr Hopcroft*. *Sec. Mr Robinson*.
BOLTON.—Bridgeman-st. Baths, at 2-30 and 6-30. Mr Pemberton.
BRADFORD.—Walton-st., Hall-lane, Wakefield-rd., at 2-30 and 6: Mrs Scott. *Sec. Mr Poppleston*, 20 Bengal-st.
 Otley Road, at 2-30 and 6: Mrs Wade. *Sec. Mr M. Marchbank*, 129, Undercliffe-street.
 Little Horton Lane, 1, Spicer-street, 2-30 and 6: Miss Cowling. *Sec. Mr M. Jackson*, 35, Gaythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6, Mr Schutt.
 St. James's Lyceum, near St. James's Market, Lyceum, 9-45; 2-30, 6: Miss Walton. Mondays, 7-30. *Sec. Mr A. Pitts*, 23, Sloane street, Ripley Villa.
 Ripley-street, Manchester-road, 2-30 and 6: Mrs Beardshall. *Sec. Mr Tomlinson*, 5, Kaye-street, Manchester-road.
 Birk-street, Leeds-road, 2-30, 6.
 Bowling.—Harker-street, at 10-30 2-30, and 6: Mrs Helliier. Wed. 7-30. *Sec. Mr J. Bedford*, c/o Mrs Peel, 141, College-road.
 Horton.—55, Crowther-street, at 2-30 and 6: Mesdames Kendall and Rashon.
 21, Bodley-lane, Baulfoot, at 6-30.
 6, Darton-street, at 10-30.
BRIGHOUSE.—Town Hall, 2-30, 6: Mrs Green. *Sec. Mr D. Robinson*, Francis-street, Bridge End, Raistrick.
BURNLEY.—Tanner-street, Lyceum, 9-30; 2-30 and 6-30. *Sec. Mr Cottan*, 7, Warwick Mount.
BURSLAM.—Colman's Rooms, Market, 2-30 and 6-30: Miss Pimblott.
BYKER.—Back Wilfred-street, 6-30. *Sec. Mr M. Douglas*.
CLOCKHATON.—Oddfellows' Hall, at 2-30 and 6: Mr Campion.
CULNE.—Cloth Hall Buildings, Lyceum, 10; at 2-30 & 6-30: Mrs Best.
COWMS.—Leyton Board School, 2-30 and 6: Mrs Dickenson.
DARWEN.—Church Bank-street, 11, Circle; 2-30, 6-30. *Sec. Mr J. Duxbury*, 816, Bolton-road.
DENHOLME.—6, Blue Hill, at 2-30 and 6: Mrs Taylor.
DEWSBURY.—Vulcan-road, 2-30, 6: Mr H. Taylor. *Sec. Mr Stansfield*, 7, Warwick Mount, Batley.
ECCLESHILL.—Old Baptist Chapel, at 2-30 and 6-30: Miss Bott. *Sec. Mr W. Brook*, 41, Chapel-street.
EXETER.—Longbrook-street Chapel, 2-45, 6-45. *C.S. Mr H. Stone*, 29, Exe-street.
FELLING.—Park-road, 6-30. Mrs Peters, clairvoyant.
FOLESHILL.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
GLASGOW.—Bannockburn Hall, 30, Main-st., 11-30 and 6-30. Thursday, at 8. *Sec. Mr Drummond*, 80, Gallowgate.
HALIFAX.—1, Winding-road, 2-30 and 6: Mr A. D. Wilson; Monday, 7-30, Mr Parker. *Sec. Mr J. Longbottom*, 25, Pellon Lane.
HASLINGDEN.—Regent-street Coffee Tavern, at 2-30 and 6.
HASWELL LANE.—At Mr Shields', at 6-30.
HECKMOND WIFE.—Assembly Room, Thomas-street, at 10-15, 2-30, and 6: Mrs Bennland. *Sec. Mr W. Townend*, 5, Brighton-street.
HETTON.—Hetton, at 6: Local Medium. *Sec. Mr Charlton*, 29, Dean-street, Hetton Downs.
HEYWOOD.—Argyle Buildings, at 2-30 and 6-15. Mr Ormerod.
HUDDERSFIELD.—3, Brook-street, at 2-30 and 6-30. Mr E. W. Wallis. Kaye's Buildings, Corporation-street, at 2-30 and 6: Mr Bradbury.
ILKE.—2, Back Lane, Lyceum, 2-30 and 6: Mrs Whitely.
JARROW.—Mechanics' Hall, at 6-30.
KNIGHTLEY.—Lyceum, East Parade, at 4-30 and 6.
 Assembly room, Brunswick-street, at 2-30 and 6. Miss Musgrave.
LANCASTER.—Athenium, St. Leonard's-gate, at 10-30, Lyceum; 2-30 and 6-30. Mr Hepworth.
LEEDS.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Rowling.
 Institute, 28, Cookridge-street, 2-30, 6-30: Mrs J. M. Smith.
LEICESTER.—Silver-street, at 10-30, Lyceum; at 3 and 6-30.
LEIGH.—Railway-road, 10-30 and 6.
LIVERPOOL.—Daulby Hall, Daulby-street, London-road, 11 and 6-30. Discussion, 3. Mrs Wallis.
LONDON.—Baker-street, 18, at 7. Mr H. Coryn, Science and Occultism. Camberwell-road, 102.—At 7. Wednesdays, 8-30.
 Camden Town.—148, Kentish Town-rd., Tuesday, at 8: Mr. Towns.
 Cavendish-square.—18A Margaret-st., at 11. Wednesday, 2 till 5.
 Clapham Junction.—295, Wandsworth-road, 6-30; Lyceum, 3. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, 7-30.
 Dalston.—21, Brougham-road, Tues., at 8, Mr. Paine, Clairvoyance.
DAWN OF DAY SOCIETY.—245, Kentish Town-road.
 Euston-road, 195.—Monday, 8, Séance, Mrs. Hawkins.
 Forest-hill.—5, Devonshire-road, at 7.
 Hampstead.—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.
ISLINGTON.—Garden Hall, 6-30: Mrs Mrs Walker. Mon., Developing Circle, at 8. A few vacancies. Wed., at 8, Séance, Mr. Vango.
 Islington.—Wellington Hall, Upper-street, at 7. Tuesday, 8.

Kentish Town-road.—Mr. Warren's, 245, 7. Wed., Séance, Mrs Spring.

King's Cross.—184, Copenhagen-street, at 10-45, Discussion; at 12, Open-air, Battle Bridge; at 6-45, Mr. Wallace.

Marylebone.—24, Harcourt-street, 11, Mr. Hawkins; 7, Mr Towns. Sat., 8, Mrs. Hawkins. Thursday, April 11th, Séance, at 8, Mr. W. Goddard.

New North Road.—74, Nicholas-st., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.

North Kensington.—The Cottage, 57, St. Mark's-rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.

Notting Hill Gate.—9, Bedford Gardens, Silver-st., 11, Discussion; 8, 7; Tuesday, 8, Séance, at Mrs. Noyce, 10, The Mall. Friday, 8, Séance at Mr. Milligan's, 16, Dartmoor-st., Notting Hill Gate.

Peckham.—Winchester Hall, 39, High-st., 11, Mr Vango Clairvoyance; 7, Miss Blenman; Mrs. Wilkins on Psychometry 3, Lyceum, 98, Hill-street; Wed. 8, Mrs. Cannon; Saturday, 8, Members' Circle.

Stepney.—Mrs. Ayers', 45, Jubilee-street, 7. Tuesday, 8.

Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. W. O. Drake.

LOWESTOFT.—Daybreak Villa, Prince's-st., Beccles-rd., at 2-30 and 6-30.

MACCLESFIELD.—Free Church, Paradise-st., at 6-30: Mr. Walsh.

MANCHESTER.—Co-operative Hall, Downing-street, Lyceum; 2-45, 6-30: Mr. J. B. Tetlow.

Jollyhurst Road, 2-30, 6-30; Mrs. J. A. Stansfield.

MEXBOROUGH.—Ridgills' Rooms, 2-30, 6.

MIDDLESBROUGH.—Spiritual Hall, Newport-rd., Lyceum, 2; 10-45, 6-30. Granville Rooms, 10-30, 6-30.

MORLEY.—Mission Room, Church-street, at 6: Open.

NELSON.—Victoria Hall, at 2-30 and 6-30: Mrs. Crossley.

NEWCASTLE-ON-TYNE.—20, Nelson-street, 11, 6-30: Alderman Barkas. St. Lawrence Glass Works, Mr. Hetherington's: 6-30: Mr Robison.

NORTH SHIELDS.—6, Camden-street, Lyceum, 2-30; 6-15: Mr. W. Westgarth.

41, Borough-road, 6-30: Mr Forrester and Mrs Brown, clairvoyant.

NORTHAMPTON.—Oddfellows' Hall, Newland, at 2-30 and 6-30.

NOTTINGHAM.—Morley House, Shakespeare-street, at 10-45 and 6-30.

OLDHAM.—Temple, Joseph-st., Union-st., Lyceum; 10 and 2; 2-30 and 6-30: Mr. W. Johnson.

ORNSHAW.—Mechanics', Pottery-lane, Lyceum, 9-15, 2; 10-30, 6: Mr. H. B. Boardman.

PARKGATE.—Bear Tree Road, at 10-30, Lyceum; at 2-30 and 6, Mr. J. Armitage.

PENDLETON.—Co-operative Hall, 2-30 and 6-30: Mrs. Groom.

PLYMOUTH.—Notte-street, at 11 and 6-30: Mr. Leeder, Clairvoyant.

PORTSMOUTH.—Assembly Rooms, Clarendon-st., Lake-rd., Landport, 6-30.

RAMSBOTTOM.—Oddfellows' Hall, at 3 and 6-30: Mr G. Smith.

Thursday, Circle, 7-30.

RAWTENSTALL.—10-30, Lyceum; at 2-30 Circle 6: Local speakers.

ROCHDALE.—Regent Hall, at 2-30 and 6: Mrs. Warwick.

Michael-st., at 2-30 and 6. Tuesday, at 7-45, Circle.

28, Blackwater-street, 2-30, 6 Wednesday, 7-30.

SALFORD.—48, Albion-st., Windsor Bridge, Lyceum, 10-30 and 2; 2-30 and 6-30: Wednesday.

SCHOLES.—At Mr. J. Rhodes', at 2-30 and 6: Mr. Parker. Silver-st., at 2-30 and 6.

SALTASH.—Mr. Williscroft's, 24, Fore-st., at 6-30.

SHEFFIELD.—Cocoa House, 175, Pond-st., at 7.

Central Board School, Orchard-lane, 2-30, 6-30.

SKELMANTHORPE.—Board School, 2-30 and 6.

SLAITHWAITE.—Laith Lane, 2-30, 6: Mr. Postlethwaite.

SOUTH SHIELDS.—19, Cambridge-st., Lyceum, at 2-30; at 11 and 6.

SOWERBY BRIDGE.—Lyceum, Hollins lane, Lyceum, 10, 2-30; 6-30: Mrs. Craven.

STONEHOUSE.—Corpus Christi Chapel, at 11 and 6-30.

SUNDERLAND.—Centre House, High-st., W., 10-30; 2-30, Lyceum; 6-30: Wednesday, at 7-30.

Monkwearmouth, 8, Ravensworth-terrace, at 6: Mr. Kempster.

TUNSTALL.—13, Rathbone-street, at 6-30.

TYLDESLEY.—Spiritual Institute, Elliot-st., 2-30 and 6-30.

WALSALL.—Exchange Rooms, High-st., Lyceum, 10 and 2-30; at 6-30: Mr Smythe.

WESTHOUGHTON.—Wingates, at 2-30 and 6-30, Mr. J. Pemberton.

WEST PELTON.—Co-operative Hall, 2, 6-30:

WEST VALE.—Green Lane, 2-30, 6: Mr. E. Bush.

WHITWORTH.—Reform Club, Spring Cottages, 2-30 and 6: Mr. G. Wright.

WINSEY.—Hardy-street, at 2-30 and 6: Mrs. Bennison.

WILLINGTON.—At Mr. Cook's, 12, York-street, 6-30.

WISBECH.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.

YORK.—7, Abbot-street, Groves, at 6-30: Mr. and Mrs. Atherley.

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