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THE ROSTRUM.

SPIRITUALISM IN AUSTRALIA.

THE following semi-private letter, addressed to our Sub-Editor, Mr E. W. Wallis, has passed into the Editor's possession, and—finding there is so much in it of suggestiveness and general interest to the entire body of Spiritualists, the Editor, on her own responsibility, ventured to make the following extracts from the letter in question, and whilst kindly soliciting pardon for this solecism in good faith from the esteemed writer—ventures to do so for the sake of the good that may be effected by the many fragments of valuable thought herein suggested. We have but to add that we cannot take the liberty of publishing the name of the writer in full,—but are prepared to give it to any honest and disinterested enquirer.—[Ed. T. W.]

FRAGMENTS OF THOUGHT FROM THE NETHERMOST PARTS OF THE EARTH.

My dear Mr Wallis,—I have been intending for some time past to have a little chat with you on your work, more particularly with respect to the issue of *The Two Worlds*.

Let me also congratulate your noble Editress on the issue and appearance of *The Two Worlds*. . . . It was not started before required, and I hope it will be nobly sustained by all who see it, and it does those concerned, as well as the cause, great credit. Such a paper was sadly wanted, and the North country people ought to be proud of their organ. I am glad, too, to see that the Spiritualists are waking up to the necessity of forming a bond of union, by which they can act in combination, for, notwithstanding the abuse . . . showered upon organization, we have been too much like a bundle of sticks unbound, and scattered.

I am quite sure, with our vast numbers, Spiritualists might make themselves felt as a power in the land, and a factor to be dealt with, compelling recognition at the hands of public men. But it is only by combined effort, and the Federation of Spiritualists throughout the United Kingdom that this can be effectively done. . . . Under our present social conditions, organization appears to be imperatively necessary for the success of any public work. Surely in this there need be no dictatorship or intolerance. Let each learn to give and take, and feel that as at present constituted, we cannot all think alike. We certainly have a sound and good basis on which all might work unitedly."

After some warm and indignant comments on the abuse and insults that have been lavished on the most faithful and untiring of the Spiritual workers, and no very complimentary remarks on the source from which this abuse has proceeded, our correspondent goes on as follows:—

"By all means let abuses be exposed, and if there are point of disagreement, let them be fairly discussed; but to abuse those with whom we disagree is not *argument*, and to run down all public mediumship on the presumed wrong-doing of a few, is cowardly and most unfair. . . . I am now living on the eastern slope of the Main range, just within the municipal bounds of the town of Toowoomba—a native name signifying 'Great in the future,'—on the verge of the Darling Downs. I am only eighty miles from the East coast, and that causes the climate to be very temperate, and we grow most of the English fruits. . . . The first railroad built in Queensland was from Ipswich to the Darling Downs, This is one of the few places where deposits of fossil bones have as yet been found in Australia. . . . This is a magnificent agricultural district, but the severe drought from

which we suffer is a great drawback, until we can learn or are able to store water, which will take time and expense. . . . Much attention is now being given to well sinking. It may interest you to hear that we have a *water-finder*, or or "Dowser," in Toowoomba—a Mr Palthorpe, a draper, in business in the town. He is making a deal of money by it, his charge being five guineas. He found he had the power through an acquaintance, who had for years been making a living by finding water and minerals. When this man, Mr Sewell, was down here at one time, Mr Palthorpe took the twig in his hand, and found it worked with him also. Being so well known in the town, and a member of the Wesleyan Church, people were compelled to acknowledge the power, because—as they expressed it—they believe 'he could not resort to trickery.' . . . I was in hopes to have grasped hands with one dear old friend, Mr Morse, on this Australian land of ours, but unfortunately the Melbourne Society could not see their way clear to engage him."

We now call attention to that portion of our correspondent's letter which we believe to be of the most interest—in fact, the principal item on which we deemed our readers would desire to be informed. It is this:—

"Fred Evans (the slate-writing medium) has just left for Melbourne. I have no doubt he will do well there. I saw him in Brisbane, and the phenomena certainly occurs with him under very simple conditions. *He does not touch the slates at all after passing them to you; or he may place them out in the middle of the floor—no putting them under the leaf of the table.* . . . I should mention that the leading Brisbane paper, *The Courier*, treated Evans (to put it very mildly) in a cowardly, mean, and despicable manner. The reporter shamefully garbled and twisted what occurred at the *séance*. It was the old animus, and written for a purpose. A few days after, the German Consul had a sitting with Evans, obtaining two sides of the slates full, with one page in German, and beautifully written. He took it to the *Courier* office; but they would not notice it—OH No!"

Our correspondent then refers to a slip he sends, cut from the Brisbane paper. It would be needless to print it, seeing that the substance has already appeared in the Spiritual papers. It simply intimates that a certain Mr Patterson, whom our correspondent alleges to be a *conjurer*, undertook to show that he could produce slate-writing after the same manner as Evan did. No word of any intelligence of a Spiritual test character was promised, however; and it is the fact, that this Patterson brags and boasts have been heralded forth in several papers as an exposure,—that induces the Editor to allow one sheet at least to publish a disclaimer and defence of the accused medium in answer to the charges made against him. Our correspondent, a gentleman of wealth, high social standing, and a firm Spiritualist, goes on to say:—

"This Patterson is a *conjurer*, but an inferior one—not even second class. He arrived in Brisbane just as Evans did, and attempted to make capital, of course, in the usual style adopted by these men, to draw audiences, and a couple of gentlemen offered to give him A HUNDRED POUNDS to duplicate the phenomena *under the same circumstances and conditions* as Evans's. Of course he would not take it, and wanted them to come on *his platform*. [We need hardly point out that Mr Evans' *séances* now being given in Melbourne, take place in offices, private houses, the Society's rooms,—anywhere, in fact, and that without of any possibility of fixing up conjurer's apparatus.] The *Telegraph*, in which Patterson's conjuring is trumpeted forth as an *exposure*

of Evans, is edited by two ex-Wesleyan parsons; the Managing Director, a *land-jobber*, being one of the most overbearing of religious bigots. But the greatest skunk of them all is the writer of the paragraph enclosed, promising "the full details of the exposure," after having announced that it was to come. No such exposure has appeared, but as soon as Evans is a thousand miles away, long articles full of abuse come instead, and all this simply upon the word of a professional conjurer, who claims that he can do the same thing as Evans."

Once more we may express satisfaction at being able to give both sides of a story, the black and grimy slanders of which, as yet, have been all that have appeared. And so, on the authority of one who is cognizant of the circumstances, we learn that the *gentleman who made* the exposure never made any exposure at all; next, that the said *gentleman* turns out to be a professional conjurer, who could only perform his tricks *on his own ground*—i. e., his own platform, or the newspaper offices of two openly-avowed and bitter press enemies of Spiritualism!! Whilst the present writer is the last person upon earth to defend or condone frauds, and in our good and holy cause in especial, the Editor of this Journal will neither tolerate or forgive any attempts at fraud, it is well to remember one simple maxim before people dip their pens in ink to blacken another's character; "LOOK ON THE OTHER SIDE!"

Our correspondent thus proceeds:—"I suppose there is no prospect yet of getting a Home or "School of the Prophets." We require something where our Mediums who are properly developed and worthy may re-cuperate; a kind of headquarters also, from which they could tour the country from town to town. Also, a means of developing good speakers and mediums, and a home for those who have worn themselves out in the cause. I am afraid there are many obstacles in the way of formulating a good working scheme, but I would gladly give one hundred pounds for such, when required. You can put me down for that amount." This letter concludes with still other and even more important evidences than good wishes and kind intentions, that the writer is a true and practical Spiritualist in the best sense of the term. When a few more such arise to take the place of the honoured dead who have gone to join the armies of heaven, we may expect to find Spiritualism the religion of the good and true of all lands.

THE GRAND REALITY:

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

PART VII.—IN THE THIRD SPHERE.

SUDDENLY I was surrounded by a band of old and beloved friends, whose names I had reuerenced when upon earth, and from whom I had received only short messages when sojourning in the second sphere. But here we were brought together by the bonds of affinity.

I realised no difficulty in finding my friends here, because the laws of my own spiritual existence had become so far developed that I was intuitively drawn to them. I observed that spirits here were congregated in bands, or societies, varying from 50,000 to 100,000,! In the second sphere, you will recollect that I told you, there, all the spirits seemed to be of different grades, and a clannishness existed which kept those grades apart. But here it was different; each grade seemed to be brought together by the power of faith or confidence, generated by contact with refined and superior intelligences. He who is of a bigoted or superstitious mind upon earth cannot enjoy the society of intellects which are rationally and liberally educated, because he cannot understand them. So it is in the sphere which I have described to you, where, with their cramped notions, the inhabitants cannot comprehend the more liberal ideas of advanced spirits; and, therefore, they are more divided. Like the flowers of our earth—the varieties of which are so numerous that it occupies the brains of our best botanists to get a thorough understanding of them all—so it is in the second sphere in regard to its people. But here no such great diversity exists, because each spirit is thoroughly *en rapport* with every other spirit surrounding him, except it be in the case of those brought here temporarily for a purpose. I felt that there was a great deal to learn, compared

with which my past knowledge and experience would be insignificant, when the vast curtains that seemed to enfold the works of Deity had been drawn aside. I was told that it was only by the aid and teaching of the brighter spirits, and by drinking of the pure fountain of knowledge, that a higher and more blissful state could be obtained. I noticed that all the animals of this sphere seemed of a refined character. The beauty of the music was beyond the powers of conception, and the singing truly delicious. As I said before, in reference to the towns, cities, and worlds being apparently founded upon something of a nature soft and beautiful, so were the foundations of this sphere of a nature so velvety that it imparted a lightness to my step. Upon each side there were magnificent specimens of sculpture, and pictures of the grandest scenes. We entered a garden, where I beheld a scene that riveted my attention. It was here that the noble Reformer Jesus trod with his spiritual feet. I noticed that, in various parts of this garden, different kinds of old carvings were suspended, and, among others, I observed those of the Jews. Everything that was most precious seemed to have been collected here, and the decorations were most beautiful. I noticed that houses were grouped about in different parts of the garden; they were of diversified colours, and appeared to be built of pearl and ivory. Wreaths of plants and flowers embellished these houses by entwining themselves around and over them, imparting an aspect of inexpressible beauty. We were allowed to ramble about these delightful parterres without any restriction. As we sped along I noticed a large adornment in the form of a cross, upon which was inscribed "Jesus of Nazareth." I little thought to find this in such a place. This is where the sad mistake has been made by many spirits, who have just had a glimpse of this scene, and, without receiving any explanation, have rushed off to their companions in the second sphere, and recounted the fact of having seen this cruciform memento. And thus it is that Christ is worshipped by many as Deity, when he should be merely looked upon as one who devoted himself entirely to his Father's work. I noticed, also, that, upon the lower part of this cross was written (inscribed, I was informed, by Jesus' own hands)—"He that worshippeth me, worshippeth me wrongly, but should rather worship the Father through his good actions." This cross was surrounded by a fountain, whose waters prevented it being touched or destroyed. This was the first time that Jesus of Nazareth had entered my mind as a spirit. I had been too busily engaged studying the works of Nature to pay much attention to such a subject, and when I found that all things were not true that I had been taught to believe in, I did not give the biblical teachings much time or thought. Here, however, I found that he who was of a pure, simple, lowly mind, had a monument that was worth more than all that I could count upon earth.

In this sphere I perceived that everything was of a divine and holy perfectness, and of child-like simplicity and innocence. No outward discordance or inward wrangle was perceivable, all being in a most beautiful form. I endeavoured to ascertain what was good and what was bad. The old sage was the only one who appeared to cling specially to this spiritual ground, and to him I had recourse. Addressing him I said "Spirit! canst thou tell me if the teachings which Christ left behind on earth were all true?" He replied, "Jesus I saw here, and for many years I was in his company. Naught did he teach here, friend, from which any one could infer that he considered himself above his fellows. But in his life here, as well as upon earth, he has left traces of his sublime character, and humble reverence for the Supreme Being.

As I was proceeding further I saw six spirits who were walking arm in arm, and I heard them speak of the bible. Among them I found there were some who helped to arrange it, and placed in it things which best suited their own individual purposes. I observed one who, with a merry, twinkling eye, appeared to forget that he had left behind so many false impressions created by that book. I asked him how he could enjoy existence while so many were making their lives miserable, through nothing else than the superstitious teaching he had left on earth. "Ah! friend," he said, "I will tell you something concerning the bible, but before doing so, I will take you to what is termed the ancient synagogue." We passed through the entrance of an enclosure, and upon the hill beyond I saw a synagogue, for such we will term it. I could see at a glance that old-

fashioned architects had brought it to the perfection it had attained. It was built upon the summit of a high hill of marble, up which steps had been cut, which terminated at a landing or platform. As we were ascending step by step, passes were made, and we were immediately lifted up on to the platform. I found myself inside an ancient porch that was looked upon with religious fervour, and at the same time I heard a voice say to me, "We will show you the sacred books that are within." I was told that it was only lately such forms as ours could pass within these walls, as the entrance was a secret until some unknown power disclosed the password that was used. "Tell me," I said, "are the bible teachings which I was made to receive true or false? If true I will hasten to earth and bear the tidings, or, if false, I will endeavour to remove the error." Soon there was shown me a mysterious-looking book, formed of plates which resembled steel. Whoever touched this book was enabled to read and comprehend its contents, among which were accounts of visions of many who had professed to teach the holy Scriptures. I noticed that Moses, Abraham, Isaac, and many more of those familiar names were written therein, with descriptions of what they did and taught, also of their offences; the latter were evidently related for the purpose of giving the semblance of truth to the former, as if no other proof were wanted. I looked again and there beheld pictures and other representations of the old Jewish mythology; and even portraits of the mythological teachers, who, in all their ignorance had entered and adorned this temple. On seeing these I inwardly exclaimed—"Surely, earth is not the only place where superstition reigns!" At last one spoke, and said—"Friend! this place which you entered blind was once revered as a tabernacle. It was here that many of our forefathers lost centuries of earthly time in worshipping a cloud instead of Deity. As you look around you, this place is a warning. Adorned in grandeur, as it appears to you, they continue in it their superstitious worship as they did when upon earth, and thousands could here be seen worshipping priestly myths instead of Deity. But now this will be changed: light has dawned, as it will upon earth, but not before man's conscience and intellect are released from priestly fetters. Here I saw a picture which appeared to have been painted and lost colour. "Yes," a voice replied, he that painted that, imagined the horrors of hell, and millions have believed his repulsive imagination as divine truth." I then beheld the Ark of the Covenant. "Ha! doth this form of superstition reign here?" "No, it is merely to be looked at, friend; it is not because we believe in it. Here it is, and it will show you that the monuments of the past have not been wiped away here, but are retained in order to show to all who look thereon, what misleading and superstitious teachings many have received as divine verities when upon earth."

I then passed on to a triangular cellar, from which I descended some stairs, when I was subjected to another influence, and was brought to the margin of a beautiful lake; over the waters of which music seemed to ripple, and thousands of voices accompanied. I felt a shortness of breath or gasping sensation, and when I had gone a short distance around the margin of this lake I noticed that there were beings of a different class to any I had hitherto seen. Their hair hung in beautiful wildness down to their waists; their hands did not seem so symmetrically-shaped as ours, and their forms were smaller. In stature they appeared like children; yet, I was told they were matured by age. I could hear them singing to the tune of the music of the waters. "Friend," I said, "what manner of spirits are these—are they from the plahet I came from?" "No; they are spirits in a state of advancement as you are; but they cannot mingle with you, nor you with them. Those that you see here are of the most sympathetic nature; the slightest thing affects them. So sensitive are they to the laws which govern them that they feel a shock which would have no effect upon your spiritual body." Can I get closer to view them?" I said. "No, you must now view them from a distance. When you reach a higher sphere, and become acquainted with spirits of brighter worlds, they will lead you to this spot again, and then you will be able to interview them. Wait, and I will give you a glimpse of the lake from a different point of view." Here we passed farther round and close to the lake, whose waters I wished to approach and tread in, and, although I attempted it once or twice, there was an influence which baffled me. As I stood viewing this scene I behold another spirit nigh me. Her form seemed

like the purest of crystal, glittering brighter than a shooting star; and when she moved she shed forth colours of the brightest hues. "Many mansions," she said, "have you viewed which are wonderful to behold, but wait till I lead you to where I will give you a glimpse of that which surpasses all you have yet seen." I was drawn gently along the margin of the lake, and there appeared in the distance that which reminded me of a bridge standing upon pillars. This, with the sight beyond, enkindled my enthusiasm to such a pitch that I seemed to shout within my very soul, "Jerusalem! I have found thee at last." But here my guide paused, saying as she did so, "Friend, this is the entrance to a higher sphere! and further you cannot now penetrate." I will not attempt to describe the scene which then aroused all the warmth of my imagination, for in such an attempt I should fail, but will merely say that I saw what seemed to be another world linked by the bridge, whose expansion appeared immeasurably great, and whose supports were of such an altitude that, as I looked from base to summit, they seemed to reach from lake to sky. I saw many spirits, as they passed in the distance, whose colour seemed as bright as hers who had led me to this enchanting scene and there left me to meditate. I thought, could I but reach that shore; could I but gain that bridge, I should be rewarded by the sight of what is enacted in another world beyond! But there was a chasm I could not pass. By an unseen influence I was drawn back, and then a spirit coming forward, said: "Here is no place for you. You must wait until you are more developed and the gates are opened, and then you can pass, but not before." I then thought what need have I to try and reach that spot? Is not the sphere I live in all that I am fitted for; and yet this mere glimpse of the enchanting loveliness of the Fifth Sphere, and the glorious beauty of its dwellers, I knew had been permitted me as vision of the goal to which all my future efforts at progress must tend.

(To be continued.)

THE LIGHT IN THE TOWER.

A Narrative Compiled from a Real Life Sketch, by

EMMA HARDINGE BRITTEN.

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CHAPTER II.—"FAITHFUL UNTO DEATH! AYE, AND AFTER."

A FEW days after the tragic event recorded at the close of the last chapter, Edward Latimer, after returning from his mother's funeral, stood in the old oak parlour in deep and earnest conversation with his beautiful sister Marian. The brother and sister had not met for upwards of four years. Marian, at that time a girl of sixteen summers, had now grown into the early womanhood of her twentieth year. With all the romantic dreamy beauty of her ill-fated Italian mother, circumstances had called forth something of that resolute nature which distinguished her father, and it was this combination of parental qualities, sparkling through her lustrous dark eyes and moulding her fine features into a singular mixture of feminine sympathy, and masculine resolve, which caused Edward to fix his eyes earnestly on his sister in undisguised admiration. After the young man had contracted a marriage with his principal's daughter, a rich, gay, fashionable girl, Edward Latimer settled in the British metropolis and scarcely ever revisited his home. The allowance which he had agreed to make for the support of his parents would have only been sufficient to provide for the bare necessities of life, and they would never have enjoyed even the smallest addition of comforts, but for the untiring industry of their daughter Marian, who, by her skill in embroidery and the sale of her dainty work to some of the ladies of the surrounding district, had managed to procure for her poor charge many acceptable trifles, for the lack of which they would else have suffered. Marian had cherished the most tender affection for her handsome elder brother before his departure to study law in the metropolis, but ever since his marriage she had become so accustomed to hear his parsimony commented upon bitterly by his indignant father, that she had begun to share his sentiments, and something of her estranged feeling had been manifest towards this once loved brother when he came, at her request, to attend their poor mother's funeral. It was after their return from the mournful ceremonial that all the woman and the daughter fired up the sad face of Marian into a flush of burning indignation, as she stood

listening to her brother's proposition to reduce his pitiful allowance to their father, now that there was one member of the family less to provide for. Rheumatism and paralysis is increasing day by day on our poor father, Edward," pleaded his sister. "Soon he'll be entirely helpless, and then I must hire some one to attend him in my absence. Can you lay it in your conscience to reduce his pittance and yet return to the enjoyment of your luxurious town residence?"

"Marian, Marian, you distract me!" cried the unhappy brother; "and you do so, not knowing what you say. Sister, I have married a fortune; and nothing more. The woman I call my wife is as cold and heartless as yon granite rock. Her wealth, too, is settled on herself, and she appropriates every penny of it in extravagance, luxury, and in this way she is even corrupting the habits of my three girls, not one of whom is taught to care for ought but the frivolous toys to which their mother is devoted. The wretched pittance I have been able to devote to my poor parents, Marian, is all I can myself earn from the exercise of my legal profession, and for this heaven help me! I have so little heart or spirit, that I do not deserve, and cannot command any extended amount of patronage. Ah, my sister! take warning by my fate, and work, dig, delve; be the veriest menial that ever labored for a bit of daily bread, rather than purchase the state of a prince at the price of your own self-respect and soul's freedom."

Marian had guessed at something of this, but only when she heard the sad tale from her brother's lips could she have believed what it was to sell a human life to the demon of mammon. Far into the night did the now re-united brother and sister linger in free and unfettered exchange of mutual confidences. When at length Edward left to take the night coach, and return to his gilded chains, it was with renewed sentiments of love and sympathy which no future time ever again disturbed.

On the day succeeding her brother's departure, Marian, after arranging her father's pillows for his afternoon's nap, arrayed herself in the very best attire her scanty wardrobe permitted, and after hurriedly plodding on foot the three mountain miles that separated her home from the Tower of Glenfillan, she presented herself with a somewhat humiliated air, instead of her usual Highland independence of manner, before Mrs Macgregor, the fashionable dressmaker of that part of the country. To the kindly inquiry of the good-hearted *modiste*,

"Well, my fair Rose of Glenfillan, what can I do for you?" Marian, with considerable trepidation and modesty, produced from their enclosing wrappings two beautifully-worked pieces of embroidery. When she had spread them out, and heard the experienced workwoman's lavish commendations of their excellence, the girl's heart was too full for speech, and her fast falling tears were the only plea she could now make for what she had to offer.

"Come, come; cheer up, lassie!" were the encouraging words of the *modiste*. "You're not the first lady that has felt obliged to bring her own wares to market; besides, I know all about it, dear girl, and know the good and filial motive with which you are working. Come dear, dry your eyes, and just tell me now what you ask for these pretty things, and maybe I'll be a customer myself, if I can't get you any one else."

"No, I thank you, dear Mrs. Macgreggor," replied the still sobbing visitor. "I don't so much want to sell them; I've worked at them day and night in the hopes—the hopes, that you might be pleased with them, and take them, in exchange for—for a few lessons in dressmaking, ma'am."

"Dressmaking, child! What! you, the daughter of the grand old master of the Priory; you learn the common art of dressmaking! Why, child, either of those lovely pieces of work would pay for all the dressmaking you could want done."

"Dear, madam," replied the now reassured Marian, "I don't want any dressmaking for myself. I've nothing to make; but I want to learn to be a dressmaker, and to work as you do, my good and kind friend, for bread. Father and I are very poor."

"And your brother Edward is very rich," said the dressmaker bitterly.

"Hush! hush! you know not what you say. Oh, will you not teach me, dear?"

"Heart and soul will I," was the cordial response; "aye, lassie, and sell thy bonny work into the bargain, and pay thee good silver for it before thou turnest thy steps back to thy mountain home."

And so it was that Marian Latimer learned, and soon became in time an expert dressmaker.

Her ceaseless industry, patient toil, and naturally refined taste, soon enabled her to master the details of her art, and become even a more accomplished *modiste* than her kind teacher. For months she pursued the drudgery of her new business without a murmur, stealing off from her invalid father at such times as he was sleeping or would not miss her, and as his indomitable pride would have broken out into abuse, had he seen her pursuing what he would have called her *degrading occupation* in his presence, so the chief of her labour was undertaken during the long nights, by the light of dim oil lamps, or in the cold gray of the wintry mornings before her tyrannical father awoke from his morning nap.

Marian was obliged to resort to many a *ruse* too, to convey her heavy bundles of work out of the house unwatched by her father. As it was, and while with weary arms and tired feet she was plodding across the snowy mountains to take home her work, her father was querulously complaining of her idleness, and the tendency "to gad about among her neighbours," which took her so much away from *her duty* to him. But for her part, she never murmured. She had strange thoughts and ways of her own, which brought her a peace that the world wots not of. Marian Latimer was endowed with the far-famed Highland gift of "second sight," and weird stories had been told of her visions and prophetic powers as a child, some regarding her with the awe and reverence which, in the Scottish Highlands, is accorded to the "Seer," and others, darkly hinting warnings concerning witchcraft and the fate of those who, in olden times, had been unfortunate enough to be something wiser than their neighbours. As Marian grew up to womanhood, whatever mysterious glimpses of occult powers she possessed she wisely kept to herself, and though that universal busybody, "*everybody*," alleged there was something that nobody could thoroughly comprehend about Marian Latimer, her invariable sweetness of temper, kindness of heart, and the self-sacrificing devotion with which she laboured to support her suffering father, so completely won every heart, that even the ubiquitous "Mrs. Grundy" was obliged to allow that she was "a true Christian" in action, even if she had some uncanny leaven of the old Scottish witchcraft about her. To Mrs. Macgreggor alone did the poor toiler venture to whisper her belief that her dead mother was now an angel in heaven, and not too far away from her lonely orphan to bless and inspire her, and that when she sped through the drifting snows, by night and over the wild mountains, to carry home her loads of work, fairy lights were not wanting to illumine her darkened way, or angel whispers to console and strengthen her in the path of duty. * * * * *

One night shortly after her mother's death—when her father had retired to rest, and Marian was sitting alone, pondering sadly over her future—her attention was aroused by a low knocking on the outer postern gate of the tower. The knock she heard was a *signal* one, and could not be mistaken. Some months before, when Sir Andrew Agnew's odious suit was first brought to her notice by her father, she had been imperiously warned that Ronald McIvor's visits were no longer to be tolerated at the Priory. Marian had been accustomed to look upon Ronald as her betrothed, even from her earliest girlhood. Her wonderful beauty would have brought all the unmarried youth of her neighbourhood to her feet, whatever their rank might be, but Marian, in the dignity and simplicity of her noble character, never encouraged any other suitor than the one whom she so dearly loved, and who returned that love with the devotion of a heart no less truthful than her own.

When her father then forbade her betrothed his accustomed place in her home, the gentle mother, to whom Marian confided her every thought, advised her to take her work into the first storey room of the old tower; it was cheerful and pleasant, she said, and there her lover could meet her without fear of interruption from the irascible father. But Ronald McIvor had been bred to the sea from boyhood. He was often absent on long voyages, and when he returned, he did not always know when he might find his fair betrothed in her favourite tower. The father had grown more and more suspicious, as Sir Andrew became more and more importunate, and so, to apprise her lover of the favourable opportunities when she could converse with him alone of an evening, it was agreed that she should intimate her presence in the tower by putting a signal light in the narrow window

of the highest storey, while he should give a signal knock at the low door which led to the tower from without.

And now, though her father had so fiercely driven him from the house, and she had put no light in the tower since the fatal night when her mother's dead form was found at its base, now, upon the postern door, Marian heard the well-remembered signal knock, and her sad heart throbbed with delight as she knew that her lover's hand alone could have caused the sound. In another moment the postern door was softly unbarred, and Marian stepping out into the clear moonlight, with her plaid wrapped around her, found herself enclosed fondly in the arms of her betrothed.

"Oh, how long we have been parted, beloved one," he whispered, "and how thankful I am that this night, on the very eve of my departure, your precious hand has kindled up the well-known signal."

"What signal, Ronald? I have given none," she replied.

"The light, my Marian; the light in the tower. Unless I had seen *that* burning, I should not have dared to knock. Heaven knows I would not for worlds add to your distress by angering your father, until I am in a position to return and claim you as my own, in spite of all opposition."

"But the light, Ronald; the light in the tower, you say you saw; I have no chance to light it; indeed I have never ascended those fatal steps since my aged mother left me."

"Marian! what do you say?" replied Ronald. "The light was burning but a minute ago—it was that, and that alone, which emboldened me to knock. Do you not believe me, Marian?"

"Implicitly, Ronald; but let us see what this means."

Then stepping out on the platform of sod on which the tower stood, the young couple raised their eyes to the high window of the fourth storey. A sudden blaze, a flash—as if a pine torch were swept across the narrow opening, and then all was dark.

"Robbers must have entered, Marian; let me ascend; I must see to this."

"No human being is there, Ronald," she answered slowly and solemnly. "The tower has been locked and barred ever since she died. I have carried the key here, in my waist-belt. Hush! all is well. The time had come for us to meet."

"And to part, too, my heart's beloved," answered the sailor in faltering accents. "Sir Andrew Agnew, a generally harsh, cold-hearted man, and my employer has at last done a kind thing for me. He has made me super-cargo of a fine new ship trading to the East. The appointment is a lucrative and an honourable one. A thousand plans of increase and prosperity open up before me now, and the day is not far distant—within a year, at least, my Marian, before I shall return, and be enabled to compel your father to respect me, and accept the home I shall offer to him and his precious child."

And Marian listened as if an ice-bolt had fallen on her heart. She had never hurt her lover's feelings by telling him of Sir Andrew's suit, and now, to hear that the good fortune of which he was so triumphantly speaking had come from his dreaded rival. Oh, what terrible problem was this, and how should she solve it? Hastily she told her tale; poured forth the whole truth, and implored him to reject the dangerous and slippery path, even if it did lead to fortune—which so subtle an enemy opened up to him. Her warnings, and even her pleadings, however, fell unheeded on his ears. He could overrule all dangers; overcome evil with good, and conquer every difficulty, when Marian was the goal for which he was to strive.

Long, long did the lovers linger, discussing their plans, pledging to each other vows of life-long fidelity, and each buoying up the other with hopes and prophetic dreams of prosperity, that, alas! neither of them believed in.

"Take this sea-shell, Vein of my heart," cried the sailor, straining his high-soul betrothed to his bosom. "It is all I have to offer now as a parting gift. I gathered it from the shores of the sounding sea, and its murmur will speak to you of him who lives or dies for you alone. Place it thus, Marian" (placing the shell to her ear). "What do you hear?"

"The murmur of the sea, Ronald."

"What does it say, my beloved?"

"For ever—for ever, Ronald."

"And what wilt *thou* say, Marian? What answer to the sea-shell?"

"As long as I am on earth, Ronald, you may know it, and know that I am true to you, for there" (pointing upward to

the old gray tower), "there in that window—come back when you may, in a year and a day or—at the last day of your mortal life, there will I place my signal. It shall gleam far over the sea; it shall never be quenched till death stills my mortal hand; that signal shall be, 'The light in the tower.'"

(To be continued.)

SPIRITUAL BOOK REVIEWS.

WE have received the March number of the *Occult Review*, a neat twenty-page magazine, published by the London Occult Society, 10, Baker-street, W. This pamphlet contains much that is useful and suggestive to every student of the occult side of man's nature. Amongst other matters relating to spiritual experiences, is the condensed report of a lecture by Mr Thos. Everitt, in which he relates facts in Mrs Everitt's mediumship that have been witnessed by hundreds of the most eminent investigators of the age, and the nature of which put to shame and laugh to scorn all the clever attempts of imitators, or the charges of imposture. For example, among scores of other phenomena, Mr Everitt alludes to the following, often witnessed by the Editor at Mrs Everitt's sances:—

"We were sitting at a square mahogany dining table, and to our surprise the surface of a portion of the table rose up some six or seven inches, in a conical form, and something, which all saw, darted or passed out of the apex; immediately afterwards the table was in its ordinary condition, and showed no signs of any injury having taken place. A large table at which we have been sitting has been repeatedly lifted up, and made heavy or light at request. A large musical box has been placed on this table, and the table has moved in perfect time to each tune, without any human being touching it; at the same time raps in different parts of the room were also heard keeping time with the tune. Our piano also has been played without mortal contact. The melody was not played on the keys but on the wires. Another singular manifestation which has very often been given, was the imitation of the noise made by the use of nearly every implement used in a carpenter's shop. We have had raps produced in a great variety of ways—on the mountain tops and in the valley, and even in railway carriages. In November, 1867, we heard a strange noise, as though someone was trying to articulate words. The sound came first on one side and then on the other, of Mrs Everitt. She trembled fearfully, but soon, for the first time, became entranced, and then the voice spoke more distinctly. The spirit said his name was John Watt, that he had been in the spirit world about thirty years. During the many years we have held converse with John, some hundreds of persons from all classes of society have been present. He has been closely questioned about the life after death. He has told us that after we leave our material body we never return to it again. Asked whether he had a body, John said, "certainly we have, and we possess all the faculties and characteristics we had in your world. We leave nothing behind but the worn-out material body." He was asked: "Will not the body be punished with the soul for the sins that have been done in it?" He said: "when your coat is old and worn out, do you tear it to pieces because you did wrong in it?"

There is another very beautiful phenomenon—the production of spirit lights. The room during the continuance of the spirit lights used to become filled with bright, cloudy forms. I come now to perhaps the most astounding manifestations that has ever occurred in the experience of man. For years we had had short sentences written in direct writing. But on one occasion, when William and Mary Howitt were present, we had words written in Japanese language. The greatest amount of direct writing in the shortest space of time has been over 900 words in six seconds. The method was this: the paper was whipped up into the air and written on while in that position. I determined by experiment the number I could count in a given time, and by this means was enabled to tell the time occupied in writing. . . . It may be urged by the novelty seeker that these are all "old stories," and the phenomena in question has been witnessed thousands of times in the above and other scenes. To this we beg to add, that such phenomena produced under circumstances that defy alike fraudulent imitation, or the possibility of a fraudulent origin, do more to prove the action of a super-mundane but intelligent agency, than all the bulky volumes that ever were written. They put the report of the presumptuous

farce enacted by the Seybert Commission into the waste basket, to which it belongs. They carry hundreds upon hundreds of earnest capable observers and thinkers into the realms of a higher life, and bring them face to face with the mighty dead of all ages past. They prove the real, reasonable, and natural ascent of every human soul into the second stage of being, and afford a proof positive chain of evidence, that all the toe-snapping of the clumsy impostor, Chas. Garner (*alias* Stuart Cumberland), and Prof. Huxley, to boot, can never touch, displace, or do aught to discredit the truth of Spiritualism. And this power of demonstration is *not exhausted*, nor are its uses worn out, because to the early investigators they are familiar, and have often been witnessed. It is because they are *unanswerable* and inimitable, that they are invaluable, and ought to be repeated in thousands of well-conducted circles throughout the length and breadth of the land. We thank our contemporary of the *Occult Review* for recalling them, and we call upon those who desire such evidence as will rebut every charge of folly, fraud, or fanaticism, to start their circles *now*, and cease not until they can say, like the Editor of this paper, "I know, for I have proved Spiritualism to be true. And though every medium now living should recant, and every Spiritualist of the age desert the pure white standard of its faith, I will uphold that standard, if I must do so alone. I will proclaim the truth of Spiritualism with my latest breath on earth, and the first I draw in the spirit world; and when my voice is hushed in mortal death, it shall be heard ringing through the corridors of the spirit world—"Excelsior! Spiritualism is the message of God in heaven to man on earth. SPIRITUALISM IS TRUE."

ADDRESSES delivered before the London Spiritualist Alliance during the Years 1884 to 1888, by THE PRESIDENT, Mrs De Morgan, Mr C. C. Massey, Major-General Drayson, Mr C. E. Cassall, Rev J. Page Hopps, Ma W. Paice, M.A., Mr Morell Thewald and Dr R. Theobald, and Mr Alaric A. Watts.

It would be difficult to exaggerate the value of the little volume in which addresses from the above well-known and eminent personages are collected together. Separately, these addresses are to be obtained, it would seem, from the Psychological Press Association, at the office of *Light*, for the small sum each of threepence; collectively the cost can be ascertained at the same office, but is not announced in the copy sent out. All we can say is—the information thus gathered together, the admirable form in which the thoughts they contain are suggested, and the opportunity such a publication affords of displaying, on the one hand, some of the best literature of the age, and on the other, some of the divergencies of ideality entertained by the Spiritualists, renders this little volume a *rade mecum* of Spiritual beliefs, and a synopsis of the Spiritualists' leading opinions generally.

Amid so much that is admirable and worthy of attention, it seems almost invidious to make any distinction; and yet there is one special address that will go deeper to the hearts of some earnest yet bewildered investigators than any other,—and that is the address of the President, "M.A. Oxon," a *nom de plume* that in itself is the warrant for the worth of the essay. It is entitled, "Some things that I do know, and some that I do not know." Which amongst us all do not feel the force of this title, and could not label ourselves after the same fashion? Finally, the book all through is a collection of gems, and as such we cordially commend it to the attention of Spiritualists and investigators alike.

GLEAMS OF HOPE for the Lonely and Bereaved.

We have received a little tract with the above title, written in the sweetest spirit of human kindness, and spiritual knowledge, by Miss F. T. Theobald—a writer already too well known by her various charming publications to need introduction or endorsements in these pages. We cannot better introduce the aim and genius of this sweet womanly piece of writing, than by quoting from the author's own preface, as follows:—

"The purpose of this little book is to point out to inquirers into the subject of modern Spiritualism, one, out of its many phases.

"All who attempt to judge of it merely from the superficial notices which occasionally find their way into the newspapers, or small periodicals of the day, do well to turn aside with repugnance; but they thus remain in ignorance of a knowledge which, if properly understood and used, may to many prove a source of boundless comfort, and true spiritual help in the weary battle of daily life.

"The extracts I here give from my Spiritual Diary are especially suited for those who are enduring the loneliness of bereavement and separation from their loved ones who have passed beyond the veil. Simple as they are, they will at least prove that 'all communications from the spirits' are not 'frivolous and anti-Christian,' according to the general opinion of the great bulk of all Spiritualists."

Although the Editor of this Journal admits that the great bulk of the Spiritualists are, like herself, of no sect—therefore called "anti-Christian"—few if any of them are *frivolous*. The Editor, therefore—though no Christian—earnestly commends this little tract, written, not only by an earnest Christian, but also by a well-educated lady—a good Medium, and intelligent Spiritualist, to the attention of the lonely and bereaved of all classes, especially those who deem there is no salvation outside of the pale of the Christian Church.

Spiritual Fragment.

CALLED HOME BY SPIRITS.

HENRY B. FOULKE, Esq., President of the Krishna Theosophical Society of Philadelphia, went to New York on Saturday, January 5th, to satisfy himself as to the disposition of the ashes of S. Govinda Sattay, the Hindoo Buddhist, who was his guest at his home, 305 South Eleventh Street, two weeks before he died. Sattay left 200 dollars to be devoted to the advancement of Theosophy, and the request that his ashes be strewn upon the waters of the Hudson, as John Wickliffe's were into the river Severn 200 years ago.

A WARNING OF DEATH.

In an interview with the New York *Herald* reporter, Mr Foulke, who has been a student of Theosophy for a year, gave this remarkable story:—

About two months ago, S. Govinda Sattay paid an unexpected visit to Philadelphia, and was entertained at the residence of Mr Foulke, where he met Horatio Eddy, the famous medium. Sattay was at the time in poor health, owing to his adherence to a vegetarian diet, which eventually caused his death. He requested Eddy to give a *séance*, and was astounded at the appearance of three Hindoos whom he had known in India and who died before he came to America. They were dressed in their Oriental robes and turbans, and Sattay, although a thorough sceptic in Spiritualism, was satisfied of their supernatural character.

"You are to die in two weeks," said one of the spectres to Sattay in the Hindostanee language, which neither Mr Foulke nor any of the Theosophists present could understand. Sattay afterwards repeated the words of the spectres to them, and remarked that he was ready for death.

Sattay returned to his home in Duffield Street, Brooklyn, where he did die after sixteen days. Before that event, however, he promised his friends that, if his spirit was given the power, he would re-appear to one or more of them.

A week later, Horatio Eddy held a seance in the house of Mr Foulke, and, on the word of that gentleman, an apparition of Sattay did appear, dressed exactly as he was wont to dress, even to the neckcloth he wore to protect his throat.

Mr Foulke asked Sattay why he appeared in Philadelphia rather than in Brooklyn or India, and he answered that he desired to give his post-mortem testimony to the truth of the doctrines of theosophy in a country where they were not generally accepted. He vanished after predicting a sudden and wonderful spread of the teachings of Buddha in the near future. Other things he said, but Mr Foulke will not repeat them.

A PRACTICAL CONFIRMATION.

Mr Foulke had not himself returned to Philadelphia, but his nephew, Edgar R. Messick, said Sattay appeared during a seance at the house of Colonel Case, 1601, North Eighth Street. Young Messick says this was over a week ago, and he was there. Sattay remembered him and spoke to him. He also recognised a servant of his uncle's who accompanied him. He said Sattay saw his brother at the seance at Mr Foulke's when Mr Eddy was the medium, and three days afterwards told Mr Foulke the spirits had told him he would die in two weeks, which came true.

The young man said he and his uncle, when the investigations began, were very sceptical, but now they were thoroughly convinced.—*Philadelphia Press*.

THE value of thought depends largely upon its clothing.—*Carlyle*.

TRUTH is a safe conductor, and we need not fear to stop at any station that she makes, though it may not be on the old time-table.—*Beecher*.

Our Father in Heaven is fast becoming to me a substantial, unseen, unchanging, quiet reality, beyond whose influence and parental care no child can wander.

Lyceum Jottings.

THE CIVILIZATION OF TONGATABOO.

King Jungareegoo of Tongatboo,
Was a terrible savage just six foot two,
Who ne'er wore a coat, nor a vest nor a shoe.
His garments in fact were remarkably few,
Consisting of feathers and fibres run through
But during his wars he had found time to woo
Queen Wongaree Wang from the Isle of Peloo,
A lady adorned with the brightest tattoo
Of mauve and of yellow, of crimson and blue,
King Jungaree's island was charming to view;
The plantain of yam in luxuriance grew.
The delicate palm and the slender bamboo.
The animals found were the horned caribou,
The hardy wild pig and the bison-like gnu,
And a species of miniature kangaroo;
While over the island the sea-gull flew,
The albatross, petrel, and snipe, and curlew,
The talkative parrot and loud cockatoo
(Whereof there are specimens now in the "Zoo").

King Jungaree's subjects were savages true,
Tall, black, and athletic in sinew and thow;
They chased the wild porker with whoop and halloo;
For favors they were not accustomed to sue—
Each paddled his own independent canoe,
Whilom it perchanced that the good ship Pegu
(From Liverpool sailing and bound for Loo Choo)
Was caught in a storm that so fearfully blow.
That it threatened each moment her life to undo,
Till, torn and dismasted, the wild billows threw
Her on the Isle of King Jungareegoo.
The natives immediately came to rescue,
Give shelter and food to the perishing crew,
The sailors enraptured the island surview;
'Twas lovely as Eden, and rich as Peru;
The splendor and verdure would more than outdo
The tropical part at the gardens at Kew;
Till, having explored every nook and perlieu,
They cried, "Just the place, Jack, for me and you;
We're here, and we'll stick to the island like glue,"
They said; and dear me! what a change did ensue!
They taught to the natives all arts that they knew,
And gave them to civilization the cue.
The zealous ship's-captain, Aminadab Drew,
Exhorted the pagans their creed to eschew,
And built a large chapel, with seats not a few,
Wherein he could guide, and with virtue imbue
Their moral perceptions—so sadly askew.
Their nation, thus tutored, began life anew;
They started a *Times* and a *Weekly Review*.
Of schools and of churches they soon had a few,
A national debt and a parliament, too.
The body's adornment they kept in full view—
Coat, trousers, and vest, superseding tattoo.
The ladies wore chignon, and skirt, and fichu,
And all the last modes of the Boulevard and Rue;
They played and croque'd, sang, painted, and drew,
Danced practised deportment, and French *parlezvous*,
And slandered each other o'er cups of Congou.
In short, the old customs gave way to the new
So very completely, that difference of hue
Alone marked the natives of Tongataboo.
But ah! to all blessings will evil accrue!
The Tongataboolians had reason to rue
Some imports received by the good ship Pegu.
A host of diseases—small pox and ague,
Consumption bro: chitis, and tic-douloureux—
Played havoc among them; still more, "entre nous,"
Gin, brandy, and rum, and "Ben Nevis's dew,"
Sent thousands of blacks down death's avenue;
And as the destroyer will never "bow to"
A prince, any more than to mere parvenu,
Queen Wongaree Wang and King Jungareegoo
Were soon as defunct as old Brian Boron.

Thus dwindled the nation to few and more few;
No power its vigor and life could renew,
Until the last native, called Pallegatoo,
Distinguished for Latin and Greek and Hebrew,
As learned, in fact, as a Hindoo baboo,
Succumbed of exhaustion when just thirty-two;
And now all the natives lie under the yew,
While Briton and Yankee, Hibernian and Jew,
Have settled themselves on the isle in there lieu,
On Jungaree's palace they've a governor who
Is twentieth cousin to my Lord Noxoo.

No more in the woods roams the grim wanderer—
An animal mentioned by Monsieur Chaillu,
No more the wild pig and the bison-like gnu
Kick up in the forest their hullaballoo.
But now there's the cat, with her civilized mew,
The Alderney cow, with her mellow "moohoo,"
The dog, and the equines, from racer "to screw;"
And bright chanticleer sounds his loud "doodledoo!"

Thus sure as the game of Unlimited Loo,
Does civilization the savage subdue.
His chance of existence is not worth a son;
He fades like the shades that to Hades withdrew;

And when it's no longer "il est," but "il fût,"
The funeral wreaths o'er his tombstone we strew,
And give to his ashes the tears that his due.
Yes, such is the moral of Tongataboo.
—*Dublin University Magazine* (slightly varied).

Lyceum Reports.

THE LYCEUM ANNUAL CONFERENCE will be held in Manchester on May 12. Full notice crowded out. Next week.

BRADFORD: St. James', Lower Ernest-street.—Election of officers, March 31: Conductor, Mr Lewis; guardian of groups, Mr Jackson; watchman, Mr Smith; librarian, Miss Bain; treasurer, Mr Everitt; secretary, Mr Jackson; guards, Messrs Hopwood, White, and Hartley; leaders, Messrs Clayton, Smith, and Lewis, and Misses Bain, Pinder, and Dunford; musical director, Mr Clayton. The committee beg that all parents in this district will send their children, and they will try their best to make the lyceum as intelligent and instructive as possible. Every Sunday at 10 a.m. All communications to be made to Mr John Jackson, Sec., 3, Bedford-street, Wakefield-road.

BRIGHTON.—Hymn, and prayer by Wade Blackburn. Marching and calisthenics gone through moderately, conducted by Mr H. Booth; attendance 47, very good for wet morning.—Saturday night: A very good attendance at the coffee supper and entertainment, got up by the young men. The programme ran as follows: Recitation by Misses Alice Roebuck, Polly Bottomley and Sarah Brearley (encored); duet on the violin, by Mr Widdop and son; violin solo, by Miss Charlotte Brearley; dialogue by Misses Wray and M. A. Brearley; songs by Miss Emily Brearley, Mrs W. Blackburn, and Mrs Booth; recitation by Agnes Dennison. Mrs Green, of Heywood, having just entered, enlivened the entertainment by two songs. A most enjoyable evening. Vote of thanks to the young men.—J.H.

BURNLEY, Tanner-street.—A monthly entertainment, held for the benefit of the Lyceum, was conducted by Thomas Chadwick.—Present 40 members, 49 friends, 19 officers, and 7 visitors.—The following took part, Misses J. Woodward, S. Edmondson, A. Ridley, B. Harrison, M. J. Waring, B. & E. Stanfield, S. J. Wrathall, Farrer, L. A. Waring, S. A. Hole, E. Ridly, Miss Gregg, Miss Farrer, and Master R. Handforth.—Harris Woodward, 31, Elm-street, Burnley.

CLECKHEATON, Lyceum.—Hymn, Invocation, by Mr. Verity, of Bradford, who unexpectedly visited us, we thank him for his help and sympathy.—Our usual exercises were gone through by the male scholars and a few recitations given.—Mr. Blackburn made a splendid address based on the "Spiritual Fragments" of the week's *Two Worlds*.—Closed with prayer by Mr. Blackburn.—Scholars, 20, Officers, 4, Visitors.

COLNE.—Present: 19 officers, 53 scholars; marching, &c. Recitations by the following—Mr Hoskin, Master Bean, Misses Celes, Hargreaves, Christian, and Story, and an original poem by our conductor, entitled, "Spring-time."

LANCASTER: "Temperance" Sunday.—Present, 63 members, and 15 officers. An enjoyable and instructive morning. Opening hymn; song by the members; recitations by Wm. Anderton, Florrie Dixon, James Henry Holmes; calisthenics; song, Annie Bleasdale; recitations, Edith Hughes, Arthur Cartwright, Maggie Cornthwaite. Short address and reading, Mr A. Bleasdale; s.c.r. recitation, Wm. Jackson; short instructive address on the Drink Bill of 1888, by Mr Quigley, and a few closing words from the conductor, Mr Jones. Five pledges taken.—A.B.

LONDON. Clapham Junction.—Attendance, 16 children, 3 teachers, and 1 visitor.—Subjects for the afternoon was: seniors, physiognomy; intermediates, "Wisdom and Love;" juniors, "Obedience," and a blackboard lesson to all on Phrenology, by Mr Hough.—R.H.

LONDON. 33, High-street, Peckham.—A pleasant session; average attendance. Good readings by Mr Veitch, Misses Clara and Nelly Swain delivered recitations in good style. Calisthenics well done; four groups for various subjects. Collection on Sunday next, April 14, to help provide food for our poorer brothers and sisters.—W.T.C.

MACCLESFIELD.—Attendance 36, Conductor, Mr Hayes; Guardian, Mr. Bennison.—Readings by Mr Hayes and Mr Bennison, a recitation by Miss Nellie Hayes. Marching and Calisthenics were performed creditably.—Groups: Mr Bennison read an interesting paper on "Man's Mission or what man has accomplished,"—to wit: Watts had found out the propelling power of steam.—Newton, The force of gravitation.—He urged all to study and to make their lives useful to the world. Miss Lovatt will read a paper next Sunday.—W. Pimlott.

MANCHESTER, Psychological-Hall.—Attendance very good. Learned S. O. in manual, "Let it pass; practiced s.g. o. recita. marching. calisthenics and recitations. by members, the whole programme being obly done.—O. Banham Conductor.

MANCHESTER: Downing Street.—Ten a.m.: Invocation by Mrs Hall. Usual programme; 26 scholars present. Recitations by E. Maslin, J. Hyde, A. Daniels, and B. Jones. Reading by Mr Heywood. Benediction by Mr Hart.—2 p.m.: opening hymn. Miss Harper conducted s.g.o. recitation. Number of scholars 28.—J. Simpkin.

NEWCASTLE-ON-TYNE.—Singing and invocation; s. and g.c. recitations led by Miss Godfrey; musical reading conducted by Mr Kersey; recitation by Miss Cara Martin; reading by Mr Willie Moore; reciting verses from memory; marching, followed by calisthenics and exercises in twining lessons.—J.M.

RAWTENSTALL.—Scholars present, 30; officers, 5. Usual programme gone through in a very satisfactory manner.—G.H.

SALFORD, 48, Albion-street.—Morning Present Officers, 18, Scholars, 26, Visitors, 2, Hymn, Invocation, by Mr Ellison, Mr Edge, the oldest spiritualist in Salford and a member of this society, spoke a few kind and cheering words telling the children to never be content as they were, but to take advice from their conductors, and strive to be more kind and nable to each other. The Conductor Mr T. Allison, and the Asso. Con., Mr J. Clegg thanked Mr Edge and said they would do their best for the children. Usual marching and calisthenics and prayer. Afternoon, Officers, 19, Scholars, 43, Visitors, 2.—Musical Readings led by the Conductor, Reading by Messrs Clegg, Moorey, Heggie, Evans, and Miss Derbyshire; Recitation by Mr Jackson and Miss Cowburn. Formed groups for lessons, phrenology, physiology, and astronomy. Closing Prayer.—J.J.

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

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MRS EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

FRIDAY, APRIL 12, 1889.

"PHYSICAL PROOFS OF ANOTHER LIFE."

THE SEYBERT COMMISSION AND DIALECTICAL SOCIETY AGAIN IN THE COURTS OF PUBLIC OPINION.

The almost forgotten subject of the "Seybert Commission," and the *fiasco* that eminent body of scientists chose to make of their report on Spiritualism, has come to the front again in America, and received quite a new impulse of revived thought, by the publication of a little pamphlet by General F. J. Lippitt, of Washington, a gentleman whose legal acumen, wide experience in the investigation of Spiritualism, and the natural ~~science~~, to say nothing of his high social standing and character for undoubted truth and probity, qualify him above most other men to sift the evidence which the Seybert Commission has laid before the public; show up the fallacy of that body's pretensions, and the reckless manner in which they have branded a large and respectable class of persons (*i.e.*, Spirit Mediums, with deliberate imposture, and believers in their manifestations with imbecility. As a specimen of the bold and uncompromising manner in which General Lippitt arraigns the Commission, we quote the opening words of his pamphlet, wherein he says:—

"GENTLEMEN OF THE SEYBERT COMMISSION:

Your report of the séance of Pierre L. O. A. Keeler ("Preliminary Report," pp. 22 to 24 and 82 to 87) shows on its face an entire willingness, not to say a predetermination on your part to convict him of fraud without the slightest regard to the facts observed.

The trust you accepted "to make a thorough and impartial investigation of all systems of morals, religion, and philosophy which assume to represent the truth, and particularly of 'Modern Spiritualism,'" imposed upon you a three-fold duty—a duty to the creator of the trust; a duty to the medium, upon whose honesty you were to publicly pronounce judgment; and last, but not least, to the sacred cause of truth. Thousands, here and abroad, were anxiously awaiting your decision as to whether the so-called "spirit manifestations" are more jugglers' tricks, or whether they afford certain and tangible proof of another life after the death of the body. And, considering that until now the world has had no such proof, but only a *hope* founded on reasonings, it is impossible to conceive of a more solemn and important inquiry, or of one demanding more freedom from prejudice and a faithful report of the facts observed.

Your Report is far from satisfying these requirements.

At the very outset three of your ten members, Messrs Leidy, Thompson, and Mitchell, were absent from the Keeler séance. Yet these gentlemen certify to the facts recorded in the minutes of *all* the séances, the Keeler one included, and express their concurrence in the conclusions based upon them. Now, how did they know but that, had they attended the Keeler séance, they would have disagreed with the other seven, both as to the facts witnessed and the conclusions from them? Mr Keeler was personally on trial, and the verdict was to be either Guilty or Not Guilty of fraud; and the three absentees join in a verdict of Guilty without having witnessed a single one of the facts on which it was

founded. In a trial at law for an offence of the most trifling nature, on its appearing that a single member of the jury had been absent when any portion of the evidence was given, a verdict of Guilty would instantly be set aside. If three absent members of your Commission could properly base their decision on the statements and opinions of others who were present, there was no need of more than one or two attending the séances at all. Indeed, your report could have properly been made on what Professor Fullerton saw or thought alone."

General Lippitt then devotes some twenty pages to examining the report of the Commission, and by diagrams of the circles, positions of the sitters, discrepancy in their statements, and other details which no one but the most experienced legal mind could have brought together, he shows that their report is garbled, the statements utterly unfounded, and several material facts of what took place have been actually suppressed. In summing up this part of the report the General says:—

"This proposition, also, is *flatly contradicted by the evidence.*

Thus your charge of fraud is merely a *reckless assertion, without a particle of evidence to sustain it.*

For your condemnation on mere suspicion I have found, indeed, one precedent; but it occurred two hundred years ago. In the "Compendium of Ancient Blue Laws," published in the "Massachusetts Magazine" of February, 1791, I find this record: "Thomas Petit, for *suspicion* of slander, idleness and stubbornness, is censured to be severely whipped, and to be kept in hold."

How any set of men calling themselves gentlemen, and assumed to be men of honour, can afford to allow such statements as the above to be circulated through the community without contradiction, or even without those ordinary methods of redress for defamation of character which the law affords, would be more than any mere looker-on can comprehend, save in fulfilment of the old axiom, that "silence gives consent."

As no attempt of any kind appears to have been made to rebut General Lippitt's most damaging statements, we can only come to the conclusion that "silence *does* give consent." That being the case, what is the Seybert Commission worth? It may be argued from this assumption, that the infamous slanders now being circulated through this country by a fellow calling himself a "reverend," and recklessly attacking persons as well as principles, may be held as proven, because the law has not, *as yet*, been appealed to, in order to stop his foul mouth; but there is no parity in the two cases. In this country the slanders come only from an *Ash-pit*, where it is well known nothing but garbage can be sent forth. In the case of the Seybert Commission, a number of persons holding respectable positions in the community—some even places of trust and high responsibility—were the offenders, and, therefore, they are bound, by the positions they have heretofore held, either to repel General Lippitt's uncompromising denunciations, or their silence must convict them.

It may be of some interest to the lookers-on in this country to understand by what kind of manifestations General Lippitt bases his own faith upon the man whose character for honesty he has so gallantly defended. We, therefore, make another extract from the pamphlet under consideration, premising that we have no knowledge whatever of the medium, except by report, but dare to speak in unmeasured terms of the noble character, and good faith, of the narrator. He describes many séances held with Keeler during a period of seven years. The following is a specimen of their methods as held in the light:—

"On January 18, 1888, Keeler sat between Mr Robert A. Whitehand, on his right, and myself on his left. The following certificates show what then occurred:—

I certify that on the evening of January 18, 1888, I attended a séance of Mr Keeler, at No. 416, Twelfth-street, in this city; that, during the séance, by direction of the controlling intelligence (supposed to be George Christy, of the "Christy Minstrels") Mr Keeler took a seat in front of a curtain drawn across a corner of the room, between Mr Robert A. Whitehand seated on his right, and myself seated on his left, a black muslin sheet covering our persons, but leaving our heads exposed; that while I was firmly grasping Mr Keeler's left arm with my right hand, and his left wrist with my left hand, certain manifestations occurred, chiefly as follows:—

1. A tambourine behind the curtain was shaken and thumped against each of us, keeping time with the piano.

2. A human hand repeatedly showed itself over the curtain, directly over Mr Keeler's head and patting it.

3. A guitar was brought from behind the curtain, thrust between Mr Keeler and myself, and placed and thrummed on in my lap, and afterwards withdrawn behind the curtain again.

4. Mr Charles O. Pierson handed over the curtain to a hand which he saw and felt, two halves of a common clothes pin that had been split in two. A drumming was then heard from behind the curtain which lasted several minutes, keeping perfect time with the piano.

5. I repeatedly felt a large hand, coming evidently from behind the curtain, pressing and pulling my right wrist and hand.

6. A slip of paper was handed over the curtain to Mr Pierson, on which was written "Damn the Seybert Commission."

I certify most positively that during these manifestations I never relaxed my hold of Mr Keeler's arm for a single instant.

FRANCIS J. LIPPITT,
1827, Jefferson Place.

Washington, January 19, 1888.

I have read the above statement of Gen. F. J. Lippitt, and testify to its truth in every particular; except as to the continuous grasp of the medium's arm, and his feeling of a hand touching his own under the covering; as to which, of course, I cannot testify of my own personal knowledge. But I can state positively that during every moment of the time the manifestations were occurring, Mr Keeler's right hand was firmly grasped by my left. R. A. WHITHAND, 804, D st., N.W.
Washington, Jan. 19, 1888.

I certify that I was present at the seance mentioned in Gen. Lippitt's statement, which I have read and certify to be true in every particular, except as to the continuous grasp by the two sitters of Mr Keeler's hands under the covering in front, and Gen. Lippitt's feeling of a hand touching his own; of which I cannot, of course, speak from my own personal knowledge. It is true, as stated, that I both saw and felt the hand that received from me the two halves of a clothes-pin.

CHAS. O. PIERSON,
Office Secy. of War."

Washington, Jan. 19, 1888.

General Lippitt goes on to say :—

"I have not kept back G. C.'s profane expression of disapprobation, because the ethics of scientific inquiry imperatively forbid the suppression of any fact whatever connected with the subject of the inquiry. It is natural to suppose that great physical energy would be the chief characteristic of the agents employed by the spirit world in producing and conducting physical manifestations, and such energy is not always accompanied by a calm temper, or much refinement of language. But considering G.C. as engaged in the unselfish work of convincing mankind that there is really no death, may we not hope that the recording angel has dropped a tear on the objectionable word ?

The truth of the facts testified to in these certificates once admitted, it is demonstrated that the manifestations that then occurred were produced by some other agency than Keeler's arm. But as you may hesitate to give credence to the above testimony, I shall proceed to fortify this conclusion by selecting from my diary a number of other facts that I carefully noted down immediately after the respective seances at which they occurred; and I shall submit that in not a single one of these cases was it physically possible for the manifestations to have been produced by Keeler's arm, supposing it to have been free.

Nothing is more common than his being suddenly divested of his coat while seated in front of the screen. The fact is known only by its being passed over the top of the screen by a human hand.

Seance of February 14, 1887. A hand appeared over the screen, beckoning to one of the sitters (Mr Haddaway). On his approaching, it handed over to him Keeler's cloth vest, buttoned up to the top, with his watch chain dangling from one of its pockets. On the curtain being removed Keeler was seen seated with his coat on, but without a vest. He had on both when he took his seat. The lady seated next him declared that he had not moved either of his hands from her arm for one moment; and no movement of the medium had been perceptible to those in front.

Seance of February 25, 1887, at which Mr Alfred Russell Wallace was present. The manifestation just described was repeated under precisely the same conditions; as also afterwards at the seance of December 19, 1887; and again, at the seances of April 16, May 30, and June 11, 1888.

Our space does not allow of any further extracts. We have only to add that intelligent communications are recorded involving facts known only to the buried dead, and in more than one instance given through telegraphic signals by special request. On other occasions numbers of wonderful phenomena, such as the passing of matter through matter, are recorded by General Lippitt and hosts of witnesses, and all this of the one medium with whom the shrewd and astute lawyer investigated for years, and whom the Segbert Commission on evidence which the General *proves* to be, sometimes garbled, and sometimes inadmissible.

As Mrs. Hardinge Britten has had no occasion to reverse or alter the opinions given before the Committee of the Dialectical Society twenty years ago, so she can but regard with equal regret and contempt the assumptions of any self-constituted body of persons to pronounce upon the truth of such Spiritual phenomena as they in solemn conclave *shall order to be exhibited to them*—and rank them with the King of Siam, who ordered the Missionaries to be put to death who declared that water could be frozen until it was solid enough to walk on. "Make it so and I will believe," said the ignorant Oriental. "Repeat it without proof, and you die!"

(Question)—Wherein lies the difference between the Segbert Commission and the King of Siam ?

(Answer)—The Siameos *did* want to know; the Segbert Commission *did not*.

SPECIAL NOTICE.

At a Board Meeting of the Directors of *The Two Worlds*, held on the 10th inst., the Directors received, and herewith most gratefully acknowledge the receipt of one hundred pounds, given through their Editor by a friend who declines to have his name mentioned. This munificent sum is invested in paid-up shares, and added to the capital stock of the Company.

The contribution is most timely as well as generous, and is felt to be an inspiration for the benefit and blessing of *The Two Worlds* both here and hereafter.

EMMA HARDINGE BRITTEN, Editor,
For the Officers and Directors, T. W.

Mrs HARDINGE BRITTEN'S LECTURING ENGAGEMENTS — Mrs Britten returns cordial thanks for kind enquiries, and still regrets that her ill health, and the urgent necessity of attending to the conduct of this paper during the change of the printing firm, will prevent her leaving Manchester to fulfil rostrum duties for the present. As Editor, and one deeply interested in the success of *The Two Worlds*, Mrs Britten claims the indulgence of the readers for the many deficiencies of the last issue, arising from several difficulties and some accidents in the new printing office. Whilst anxiously hoping that these will now be overcome, the Editor pledges herself that no effort on her part shall be wanting to keep the paper up to the high standard it has hitherto arrived at, and make it still more worthy of the commendations it has received.

The Lindens, Humphrey-st., Cheetham Hill, Manchester.

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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, which must be delivered at this office on Tuesday morning.

Correspondents desiring a reply should enclose stamped envelope.]

ACCRINGTON. Leyland Street. We had Mr Lomax, of Darwen. Afternoon subject, "Is the destiny of man to live for ever?" and the way the guides expounded the subject seemed to give satisfaction. Evening subject, "When the mists have rolled away." After each address Mr Lomax gave a few clairvoyant descriptions, nearly all recognised.

BACUP; Princess-Street.—Mr Lee Bone's, guides spoke in the afternoon on "Natural Law and Spiritual Law." Evening, on subjects submitted by the audience, which were dealt with in an able and interesting manner. Saturday evening, we held a circle with members and friends; numbering 48, Mr Lee Bone Medium. Questions were asked by the sitters respecting visions, spirit controls &c, which were replied to satisfactorily, a very pleasant evening.—A.H.W.

BRADFORD, Bankfoot.—A splendid meeting with Mrs Rushton and Mrs Kendall, the former taking for her subject "Where is heaven." successful clairvoyance. Descriptions were given by Mrs Rushton, 6 out of 7, recognised, Mrs Kendall 7 out of 8.

BRIGHTON.—A most successful day with Mrs Green. Afternoon, subject—"Original Sin," was treated in a style worthy of praise, leaving no room for complaint from critics. Afterwards the naming of three children was most beautifully performed. The audience expressed themselves highly pleased. In the evening, she discoursed most eloquently on "The Spiritual in Man," showing the powers that reside in man, in addition to those generally recognised. A number of clairvoyant descriptions were given, nearly all recognised. The day was the most successful we have had in Brighton, and many inquired when Mrs Green was coming again. We had a nice decoration with flowers. The infant daughter of Mr and Mrs Shilletoe was named Elsie Gertrude. The son and daughter of Mrs Dennison were named Mary and Thomas. We had 400 in the afternoon audience.—S. B.

BOLTON.—Saturday, April, 6.—We had some remarkable physical manifestations at a seance held at the house of Mr Knight, Bullock St.—Mr Taylor of Castleton, being the medium.—On the Sunday following we held another at Mr Hattons, in the same street, when we had more remarkable manifestations.—Mr Taylor again the medium, his legs were tied to a chair so that it was impossible for him to move. The table rose clear from the floor with two of our friends on the top of the same, and spirit lights were clearly seen by all present.—James Pilkington, Cor. Sec. Bolton, Society,

BOWLING TABERNACLE.—Mrs Helliars' guides gave two powerful addresses, Afternoon subject, "Where are the dead?"—Evening, "The God of the orthodox, and the God of the Spiritualists." Shewing how mankind has been wrapt up in Ignorance and held down by priestcraft and creeds, but are now beginning to open their brain power to a more truthful and noble intelligence. Clairvoyance very good; there is a marked improvement in this medium.—An Investigator,

COLNE.—Mrs Best, clairvoyant, occupied the platform. Clairvoyance very successful. 47 given, all recognised. A reading from *The Two Worlds* given at each service.

DEWSBURY.—Monday, March 25th —Miss Wilson kindly gave her services. The guides discoursed on "The Ministry of Angels," afterwards giving clairvoyant descriptions of an interesting character, one of which partook of the extraordinary. The description was not recognised, though much labour was exercised in the giving of it, but suddenly the medium gave the full name of the spirit, which acted like a shock upon the person spoken to, who at once recognised the name and description. Sunday, 31st.—Mr Hopwood gave two instructive addresses. Afternoon, a general dissertation. Evening, "Naaman and his Leprosy." Both much appreciated. April 1st.—A large audience to hear Mr Hopwood's medical guides phytometrise and give medical remedies, but he did not leave business until too late to reach Dewsbury, so that disappointment was experienced under these circumstances. Mrs W. Stansfield was again our ready helper, and through her mediumship we had a beautiful little address on "Prayer," followed by ten clairvoyant

descriptions; eight recognised. April 7th.—Mr J. H. Taylor delivered two addresses with great earnestness, followed by a number of clairvoyant descriptions, given with his usual clearness and affability. Dewsbury has to record the loss by removal of two of its best workers and friends, Mr and Mrs R. Wells, who have removed to Huddersfield. We trust they will not be allowed to rust, but will be called upon to assist in the work they were so earnestly engaged in at Dewsbury.—W. L.

CLECKHEATON. Oldfellow's Hall.—A good time with Mr. Campien, Afternoon, "Is man immortal?" which was very instructive, giving proofs that he is. Evening: He explained, How, and why he became a Spiritualist, which kept the audience spellbound, as he gave them to understand he had been a Local Preacher, but had begun to think for himself and had plenty of proofs of the truth of Spirit Communion. W. H. N. Evening Service at 6.30., in future. Tea is provided for visitors.

FELLING-ON-TYNE.—Mrs Peters gave twenty-eight delineations, twenty-five fully recognised. Very thin audience on account of the miserably wet night.—G. L.

GLASGOW.—Mr G. W. Walrond addressed a crowded audience in the Jewish Young Men's Club. We had corroborative testimony that during the 4,000 years over which the history of the Chinese records extended intercourse between the living and the dead, table rappings, and other physical and mental phenomena, were something more than a belief. The Chaldeans who claimed to be able to carry back their astronomical observations 400,000 years, and whose philosophies have been highly extolled even by Jewish and Christian writers, had an idea of spiritual beings who return to earth in material form, clothed in matter. Spiritualism was universally known in every age and clime. The Biblical writings of the Old Testament were pregnant with records of spiritualistic phenomena. The Book of Daniel exhibits one varied series of spiritual manifestations, visions, spirit forms, prophecies, writing on the wall, trances, spirit touches, sounds, rappings, the direct voice, and even the power of being able to withstand under spirit influence—the elements of fire. As a philosophical system, spiritualism embraced whatever related to spirit, its nature, capacities, existence, and the modes of communication between that existence and earth life, embracing all phenomena of life, animal, human, and divine. The lecturer quoted Professor Wallace's words with reference to a future state. "The new state of existence is a natural continuation of the old; there is no sudden acquisition of mental proclivities, no revolution of the moral nature. Just what the embodied spirit had made itself, or had become, that is the disembodied spirit when it begins its life under new conditions. It is the same in character as before, but it has acquired new physical and mental powers, new modes of manifesting the moral sentiments, wider capacity for acquiring spiritual and physical knowledge." This hypothesis was the one generally accepted by spiritualists. The character of all returning spirits was distinctly and emphatically human. They manifest human affections and intelligence, and told us that individual life was continued beyond the grave in a natural and consistent manner. The lecturer's remarks were supplemented by those of Messrs Robertson and Anderson, the latter gentleman going into a trance in presence of the audience. Mr Glendinning also spoke of his long experiences of spiritualism and spirit communion, and referred to his experiments in spirit photography and the results he had obtained.—*Jewish World*. Mr Walrond's lecture has aroused a decided spirit of inquiry among many of the Jewish members. Several have already attended private sésances and are astonished with the trance speeches and other phenomena manifested. At the hall, on Thursday evening, several were present, and listened to an inspirational address from Mr J. Griffin, and a trance address from the guides of Mr Walrond. Owing to the strong power several young mediums were under control at the same time.

GLASGOW.—Sunday.—Morning, Mr Thomas Wilsun replied to questions read by a Lyceum scholar. Questions and answers from one of A. J. Davis' works on the spirit world. Quite a novel and interesting method. Evening, Mr G. W. Walrond delivered a lecture on "Spiritualism, its philosophy and teachings." The lecture, which was lengthy and lucid, was much appreciated. Several inquiring strangers were much interested with the subject. Mr Robertson, as chairman, spoke on "Carlyleism," and Carlyle's view of Spiritualism. The spirit guide of Brother Walrond closed with a benediction.

HALIFAX.—Mr A. D. Wilson's guides delivered two excellent discourses. Evening, "Heresy in the Light of Spiritualism." The able manner in which they were treated was much appreciated.—J. L.

HACKMONDWITH.—Thomas-street.—Mrs Beanland delivered two instructive discourses. Afternoon, on "Spiritualism and Progression." Much appreciated by an attentive audience. A large number of very satisfactory clairvoyant tests were given. In many cases she described the disease with which they passed away. We are making steady progress.

HERWOOD.—Argyle Buildings.—Mr Ormrod's afternoon subject, "Is there or is there not a future life?" Evening, "A new commandment I give unto you, that ye love one another." Moderate audiences, listened very attentively.

LANCASTER.—Mr F. Hepworth delivered forcible addresses. Afternoon, subject—"The Aims of Spiritualism." Evening, "Salvation when and how," which was a stirring address. But our audiences during the day were not so good as we should have wished for so good a speaker.—J. B.

LISHT.—Railway-road.—The controls of Mr Mayoh gave two excellent discourses. Morning, subject—"Where are the dead?" Evening, subject—"Homes beyond the Grave," which was listened to by a good audience, and seemed to give general satisfaction.—J. W.

LONDON.—Copenhagen Hall, King's-cross.—Sunday morning, Mr Mackenzie gave a most interesting address on "The Life and Writings of Andrew Jackson Davis." Questions and discussion

followed. Evening—the President in the chair—who announced that Mr Wallace, who had been advertised as the medium, could not be present owing to the death of his wife. Mr Everitt moved, and Mr Yeates seconded, and the meeting unanimously voted, that a letter expressive of sympathy be sent to Mr Wallace. The Chairman read as a lesson, and commented upon "A few words of kindly criticism" from *The Two Worlds*. The meeting was afterwards addressed by Messrs Everitt and Mackenzie.

LONDON.—King's-cross, Battle Bridge.—Noon, addresses delivered by Messrs Rodger, Towns, Cannon, and Burns, the last-named on "Mr John Bright as a Spiritualist."

LONDON.—Canning Town, 41, Trinity-street.—The guides of Mr Towns, jun., gave most remarkable tests. All recognised; conditions good. Only a few friends and strangers present. Meetings at the above address every Thursday at 7-30. Mr Towns, junior medium. We cordially invite assistance. The sésance on behalf of Mr Corner was a real spiritual feast. The guides of Mr Towns gave an accurate description of the surroundings of all present. Attendance small.—T. K.

LONDON.—Clapham Junction, Saturday, 6th.—A large circle and successful meeting. Mr Vango's controls convinced some investigators who had never been to a circle before by giving several descriptions of their friends in spirit life. Sunday, 7th.—An address by Mr Summers on "What Spirits had told and taught him and his friends in a private circle. His experiences were very interesting. Mr Short also gave some good arguments in favour of Spiritualism, and the best way to argue with sceptics.—R. H.

LONDON.—The Dawn of Day Society.—Second monthly social gathering. A large number assembled, being the first occasion since the enlargement of Mr Warren's rooms. The organ, a fine-toned two manual, with 30 bourdon pedals, was seen and heard to great advantage. The enjoyment was greatly enhanced by the kindly help of Madame Trainor, who gave an organ recital with great ability. A duett was sung by Madame Wellesley, Mr Trainor. Mr Goddard (of Clapham) gave an address, which was well received, being a true delineation of the purpose and object of the society, and wishing every success to the same. Madame Wellesley sang in excellent style, also joined Miss and Mr Trainor in a trio. Mr Towns, jun. (under control) gave a fine address on "Home, Sweet Home," also answered questions and gave recitation. Mrs C. Spring desires to thank Mr Goddard and all friends for their kindly help, and regrets that she was prevented from taking her usual part in the meeting.—R. S.

LONDON. 9, Bedford Gardens, Silver-street, Notting Hill Gate.—Morning: Mr Earl gave a thoughtful address, which was much appreciated, subject, "The Teachings of the New Church versus Spiritualism."—Evening: The hall was crowded to hear Mr Robt. J. Lees, subject, "Is Spiritualism of the devil?" The audience appeared greatly interested, listening attentively to the excellent discourse. Miss Nellie Smith sang a song very efficiently.

LONDON. Peckham, 33, High-street.—We are pleased to report progress in the neighbourhood. The Sunday and week meetings have been well attended, and after expending some £22 in our work, we have a balance in hand of £1 9s. Our members number 77.—Sunday: Mr Vango exercised his clairvoyant powers to an attendance far exceeding our usual morning number. Good descriptions of spirit friends, many to known sceptics, were given, and nearly all easily recognised. A number of strangers were much astonished and interested.—Evening: A good meeting with Miss Blenman, who delivered a spiritual and impressive address, which, combined with some excellent answers to questions, formed a treat which will not be easily forgotten. Miss Blenman is rapidly coming into the front rank of speakers in London.—W. E. L.

LONDON: 5, Devonshire Road, Forest Hill, S. E.—A paper was read by Mr Fraser; a discussion following. Our friends and investigators have become so numerous that we are obliged to take a larger room. Our meeting next Sunday, therefore, will be held at 28, Devonshire-road.—Marie Gifford.

LONDON: 300, Essex-road, Islington.—Mr Walker's guides gave an excellent discourse on the use of Spiritualism, also some remarkable clairvoyant descriptions, which were all recognised.—G. O.

MACCLESFIELD.—Mr Walsh's afternoon subject: "What we teach and why we teach it." Men must live good and true lives, and not be led away by mere superstition, but believe we are our own saviours, and we teach it to make the world better, for if our religion is followed out, it will compel men to live good lives.—Evening subject: "Prophets and prophecy in the light of Modern Spiritualism." This subject was well handled, much improvement being noticed in the manner of delivery. Very good clairvoyance at both meetings.

MANCHESTER: Downing-street.—Mr Tetlow answered questions in the afternoon, and the evening subject was "The Commotion in the Religious World." This was one of Mr Tetlow's best lectures, such as would win anyone over to Spiritualism who has any thought of the hereafter. After each lecture he gave good and satisfactory psychometric tests.—W. H.

MANCHESTER: Geoffrey-street, off Shakespeare-street, Stockport-road.—Tuesday: Mr B. Plant gave a most excellent address on "The great Realm of Thought; God and the Future Life Demonstrated;" followed by twelve clairvoyant tests, eight fully recognised.—P. S. Every Thursday evening, at eight, prompt, a circle for Spiritualists only. Admission 1d each.

MANCHESTER: Psychological Hall.—Afternoon, Mrs Stansfield's controls dealt with "Death, is it the end of life's journey?" in a very touching manner, greatly affecting the audience.—Evening: "Poverty and its cause," demonstrating very logically that the Church is the principal factor towards its spread, through its teachings. Both discourses commanded earnest attention. Clairvoyance was also given very satisfactorily.—J. H. H.

MANCHESTER 10, Petworth Street, Friday.—Mr. Wallis in giving welcome to the friends on behalf of Mrs. Wallis and himself, said, they removed to Manchester solely with the view to reach a more central

position for useful labour in the cause, but new work had opened out to them in a quite unexpected manner. He could trace the guiding influence of the spirit people in the direction of their lives for many years leading them from one sphere of action to another and now that they had removed to more convenient, commodious, and accessible premises, he trusted the room would become a centre of spiritual activity and usefulness. All friends from all districts would be welcome. Their motto was "With all and for all." Mrs. Wallis was controlled by the Rev. T. Greenbury who made a short spiritual address characterized by deep reverence and feeling. Several other controls manifested and a pleasant evening was spent.

MEXBROUGH: Ridgill's Rooms.—Mr Hadshead, our chairman, gave a good discourse on Spiritualism, showing that it was scientific, and according to the bible. Mr Hall gave a reading afternoon and night, very interesting.—G.W.

MIDDLESBROUGH: 10-45.—Mrs Connell gave a beautiful address on "Death," and a few striking clairvoyant delineations.—Afternoon: Despite the dreadful weather a large number met in connection with the interment of Mrs Martha P. . . . After singing (by request) before starting, Mrs Connell gave a touching invocation, as also at the grave side, desiring that the friend might have power to return, a request fulfilled shortly after through Mrs C. Mrs Tarwood spoke strikingly on the fact that "earth to earth, ashes to ashes, was never spoken of the soul." Another friend bore feeling tribute to the worth of the departed. Two hymns were sung, Mrs Gallettie reading Psalm 90, and closing very appropriately.—6-30: an energetic discourse by Mrs Connell, "Life's Journey," followed by a few delineations. Mrs Metcalf played "The Dead March" with much ability, at the close. Monday night was largely devoted to clairvoyance.

MONKWEARMOUTH: 3, Ravenworth-terrace.—Mr McKellar, of Shields, in the absence of Mr Kempster, gave a grand address on "Why I am a Spiritualist," which was very interesting, to a large audience. Mr Duxton's guides gave a few delineations.—G.E.

NELSON: Victoria Hall.—Mrs Crossley delivered two addresses. Afternoon subject, "Blessed are the pure in heart, for they shall be comforted." After the discourse she named two babies, which was very interesting. Evening "Prayer" was very nicely spoken upon. Good clairvoyance at each service.

NEWCASTLE-UPON-TYNE.—"The slow decay of superstition—the rapid growth of rational religion," was Ald. Barkas' subject, treated in the lecturer's popular style. Honourable tributes were paid to the memories of Franklin, Paine, Bradlaugh, and a host of other prominent workers for human rights, who had, by supreme efforts, won for future generations civil and religious freedom. The lecturer also dealt specially with the marvellous progress in "dogma" which characterised the modern pulpit, quoting several well-known examples. The audience was small, owing to the coincident presence in the city of a host of popular celebrities, together with the stormy weather.—April 14: Victor Wylles will commence a course of nine lectures, with experiments in psychometry and clairvoyance.—W.R.

NEWCASTLE-ON-TYNE: March 30.—Mrs Wallis lectured under the auspices of the North Eastern Federation, to a very appreciative audience. The subject, "Where are the dead, and what do we know of the spirit world?" was treated in a very pleasing manner. Several clairvoyant descriptions were given—mostly recognised.—F.S.

NORTHAMPTON.—Miss Keeses graced our platform, whose guides spoke at 2.30. on, "What must I do to obtain eternal life?" 6.30. three subjects handed up by the audience were handled in a most enjoyable manner, stamping the impress of satisfaction on every feature.—Her visit has been a treat.—T. H. Sec.

NORTH SHIELDS, 41, Borough Road.—G. Forrester gave a soul stirring address on "Whither bound." Much enjoyed by an intelligent audience. Mr Brown was very successful with his his clairvoyant descriptions.—A most convincing proof of spirit return was given to a stranger, of one who had followed the employment of sailmaking when in the body, and had been obliged to go to sea through want of work on shore. Whilst on the voyage he was drowned, leaving a wife and five in the family; his name was given in full, and immediately recognised. Several spoke in glowing terms of our happy meeting and were loath to leave.

OLDHAM.—We were favoured with a concert, on Tuesday, April 2nd., by the Coldhurst Choral Society, when an excellent programme was gone through, under the leadership of Mr R. Brockson.—The principals were Miss Holt, Miss Dyson, Mr Barker, and Mr Pawson.—Reciter, Miss Wilde; Pianist Miss Dyson.—The entire proceeds were for the reduction of debt and our thanks are due to the society for their kindness.—April 7th, Mr W. Johnson answered questions in the afternoon. Evening Subject, "Spiritualism and Evolution." Excellent address.—Moderator audience.—John S. Gibson.

OLDH.—Mutual Improvement, April 4th, Social party in connection with our class; about 60 partook of tea, after tea Mr. Thorpe, Pres. in the chair, the Secretary presented his report giving a summary of the essays during the session, from which considerable knowledge has been acquired; also showing that we are in a good financial position with a nice surplus.—Pianoforte Solo, Mr Wainwright, Songs, Mr Raynor, Miss Halky; and Address Mr Fitton; Recitations, Misses McIntire, and Misses Laxo and Heywood, reading Mr Mitton. A very profitable evening, we may still go on in the good work of Mutual Improvement.

OPENSRAW.—Owing to Mr Boardman's indisposition our friend Mr Taberner kindly took his place. The Morning subject "Life," was dealt with very satisfactory. Evening subject Religious and social reform, showing that the religious teachers' ideas of reform, were narrow and vague, especially concerning man's right to question the truth of what is given as the true gospel, and in trying to bind all down to the dogmas of the church, instead of teaching the necessity of living to elevate each other to fulfil the duties falling upon them, and by so doing blend this sphere in harmony with the spiritual, so that no cause of fear need exist for the life hereafter. In this war the much needed reform would be brought about religiously, socially, and morally, a pleasant day.—J. A.

SOWERBY BRIDGE.—Hollins-lane, March 31st.—The half-yearly meeting of members for the general management of the Society took place. The following officers were elected:—President, Mr Lees (for the fourth time), vice-presidents, Messrs J. Sutcliffe, W. Booth, T. Thorp, F. Thomas, and Mrs J. Greenwood; secretary, Mr

Levi Dixon; financial secretary, Mr A. E. Sutcliffe; treasurer, Mr H. Robinson; musical director, Mr W. Greenwood. The same committee were re-elected, with a few additions. April 7th.—Mrs Craven discoursed from subjects taken from the audience. "The Law of Progression, is it limited?" and "The Law of God, has it anything to do with the Law of Nature?" Both were intellectually dealt with, captivating the attention of the audience, which was good, considering the inclement weather.—Cor. Sec., Mr Levi Dixon, 21, Syke-lane.

PENDLETON.—Co-operative Hall.—Mrs Groom spoke in the afternoon on "Charity." She pointed out that the true meaning of Charity was love, and the spirit of sympathy which enabled us to help others. Evening, a sterling and powerful address on the visible and invisible. A large audience. There was also a very pleasing ceremony in the naming of three children. Clairvoyant descriptions after each address. 40 given; 37 recognised.—A. T.

RAMSBOTTOM.—10, Moor-street.—Two good meetings with the guides of Mr G. Smith of Colne. Afternoon, subject—"The Pyramids of Egypt," which was well and satisfactorily delivered. The evening subjects were—"Is Spiritualism in harmony with the Bible?" "How can we tell a medium by phrenology or any other science?" "And why was the method of communication between the two worlds left to mortals to find out?" These subjects were well handled. We are glad to get good mediums on our platform.

RAWTENSTALL.—A very pleasant day. Afternoon, public circle. Evening, three friends gave their experience.

SLAITHWAITE.—Laith-lane.—A most enjoyable day with our friend, Mr Postlethwaite. Afternoon, subject—"Spiritualism and its Critics." Evening, subject from the audience, "The difference between Mesmerism and Spiritualism." The guides spoke very ably, especially on the evening subject, which kept the audience spell-bound for over an hour. A few friends present expressing their opinion said it was the finest discourse they had ever listened to. Audience very fair.—T. B.

SUNDERLAND.—We spent a profitable evening. A presentation was made to our local materialisation medium, Mrs Warren. The guide of Mr Tomms gave a short address on the benefits of Spiritualism. Mr Kempster, with a few well chosen remarks, made the presentation. Mr Armstrong, of Newcastle; Mr McKellar and Capt. Renton, of North Shields; Mr R. Murray and Mr Cousins, of Sunderland, addressed the audience, and testified to the genuineness of Mrs Warren's mediumship. Mr Warren, on behalf of his wife and himself, thanked the subscribers for their kindness. [A report from Mr Fenwick, written on both sides of the paper, is crowded out, we have not time to copy it.]

TYNDESLEY.—Afternoon. Mr Gregory spoke on "Music, and its influences," and in the evening on "Material and Spiritual substances," Both were interesting discourses, and were well received. Clairvoyance at the close of both services.—A.F.

WEST HOUGHTON HALL, WINGATE.—Afternoon, owing to Mr Pemberton being announced to speak at West Houghton, and at Bolton, and his electing to go to Bolton, we had a social meeting. Mr R. Bond opened a discussion on "How can we best spread Spiritualism." Messrs Coop, Partington, and Basnett, and Mrs Ralphs spoke on the subject. In the evening, Mr Fletcher gave an address.

WISBECH.—Mrs Yeeles' guides gave an address to crowded, attentive audience—"What must we do to inherit the kingdom of heaven?"—in a thoroughly efficient manner, showing many ways. Clairvoyant delineations all but two acknowledged. Half-yearly meeting for the election of officers: President, Mr Weaves; vice-president, Mr Oswin; treasurer, Mr Hill; financial secretary, Mr Wilkinson; cor. sec., Mr W. Upcroft; doorkeepers, Messrs Jackson and Barratt; committee, Messrs T. Stookings, Threadgill, Haines, Wm. Addison, L. Aron. Ladies committee: Mrs Yeeles, Miss Hill, Mrs Weaver, Miss Ada Yeeles, Mrs Symithe, Mrs Threadgill. A hearty vote of thanks was accorded Mrs Yeeles for her past favours by occupying our platform, doing all she could for the cause.—W.U.

PROSPECTIVE ARRANGEMENTS.

Mr and Mrs Wallis's reception séance, Friday, at 8 p.m.—10, Petworth-street, Manchester. Friends welcome. Mr Hoperost expected. Letters for Mr Hoperost, from April 1st to 14th, c/o Mr Simpson, Barker Lane, Ramsgrave, near Blackburn.

Mr A. KIRSON 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.

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. A. HUNT will take a provincial tour, commencing at Nottingham April 18th; May 5th, open; 12th and 19th, Blackburn; 26th, Middlesbrough; North Shields (probably) in June. A few open dates.—Apply to him at 8, Chapel-road, Notting-hill, London, W.

BATLEY CAIR: Town-street.—Tea and entertainment on Easter Monday and Tuesday, with a sale of work. Tea on the Monday, 9d, 6d, and 4d, and on Tuesday, 6d and 3d. All friends are cordially invited. Proceed towards the new Building Fund.—J.A.

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

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

BRADFORD: St James'.—Annual Good Friday Tea and Entertainment. We shall be glad to see old friends and new. There will be a good programme gone through, consisting of songs, recitations, musical solos, and a dialogue entitled "Mixon's Matrimonial Mart" in six characters. Mrs Smith, of Leeds, is expected to take part in the entertainment. Accompanis. Mrs Kay.

COLNE.—A public tea party and entertainment on Good Friday, Ap. 19.
COWMS: Lepton, Easter Saturday.—A tea-party and sale of work in the Board School. Friends wishing to help us in the work, either in goods or money, are requested to forward the same to the secretary G. Mellor, Spring Grove, Fenay Bridge, Lepton, which will be thankfully received. We hope many friends will come to the tea. All are welcome.

FELLING-ON-TYNE, Easter Monday.—Public Tea and Entertainment, tickets 9d each, children half price. April 20, at 7 30 p.m. Mr V. Wyldes, will lecture on Ancient and modern spiritual revelations, in the Spiritual Hall, Park road, High Felling, under the North Eastern Federation, admission to hall 2d.

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.

HECKMONDWICK.—Annual tea and entertainment, Easter Monday: adults, 9d, children 6d. In the afternoon a stall will be held for the sale of fancy needlework and other articles of a useful kind. All friends in the district are earnestly requested to favour us with their support. Mr Rowling will give phrenological delineations of character which will be instructive and amusing.—Mrs Bealand has promised to attend and give clairvoyance descriptions. The choir and string band will enliven the proceedings with vocal and instrumental music.—W. T. Sec.

HUDDERSFIELD. Psychological Institute, John-street, off Buxton Road.—Our meeting rooms at Kaye's buildings having become too small we have obtained larger and more convenient rooms, which we purpose opening with a tea and entertainment, on Easter Monday, the 22nd.—We shall be glad to meet all speakers and friends who can make it convenient to pay us a friendly visit.—Tickets for the tea and entertainment, 8d.; entertainment only, 3d.—Tea at 4-30.

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.

LONDON SPIRITUALIST FEDERATION.—The above Society has made arrangements for holding open air meetings at Victoria Park, Kensal Green, Peckham Rye, Wandsworth Common, Battersea Park, Hyde Park, and Regents Park. We have already commenced in Victoria Park, where on Sunday morning last Messrs Emma and Veitch addressed an audience of from 400 to 500 persons. We earnestly appeal to all Spiritualists to assist us in the distribution of explanatory literature, by either giving monetary assistance, or forwarding to us either tracts, or old copies of your papers, for free distribution. The next council meeting will be held Thursday, the 18th, at Lockhart's 109, Fleet-street, E.C., at 8-15 p.m. It is hoped that all the council will be present, as several plans for extended work will have to be considered.—J. Veitch, Sec, 44, Coleman-road, Peckham.

LONDON: 18, Baker Street.—It has been decided to close the meetings for the present. Monthly meetings will be held during the recess.

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

LONDON. Marylebone: 24, Harcourt-street.—The members and friends of the newly-formed association intend giving a grand concert at Zephyr Hall, on Wednesday, April 10th, under the patronage of the London Federation of Spiritualists. Tickets, 2/-, 1/-, and 6d, to be obtained at 24, Harcourt-street, Zephyr Hall, and from the members of the committee. All friends invited.

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 8 o'clock, prompt. Doors open at 4-30.—Address at seven.—Mr Walker.

MACCLESFIELD.—The spiritualists of Macclesfield have now taken a new church, situate in Cumberland-street, which will be opened on Easter Sunday, by Mrs Groom. Afternoon service, at 2-30; evening, 6-30. Lyceum session in the morning, and in the afternoon, after the usual programme, Mrs Groom will address the Lyceumists and friends.—Service at 6-30; April 28th, at 2-30. The Rev. A. Rushton will address the Lyceumists and a service of song will be given, entitled, "Ministering Spirits," at 6-30, Rev. Rushton, address.

MANCHESTER SOCIETY.—Notice of removal. On and after April 21st, we shall hold our meetings, in the Temperance Hall Tipping Street, Mr Johnson speaker.

MANCHESTER PSYCHOLOGICAL: Wed., April 17.—Mr Pearson will lecture on Palmistry, illustrated by diagrams. Collection for the benefit of the Salford Lyceum, their room being far too small.—Good Friday: Tea-party and entertainment. Two humorous dramatic sketches and songs, concluding with a dance. Tea at 4 p.m., sharp.—Tickets—Adults, 1s; children, 6d; after tea, 6d.

MEXBOROUGH, April 14th.—Mr G. A. Wright, will reply to Rev. Ashcroft, Subjects:—Spiritualism and its critics, and Spiritualism defended.

MIDDLESBROUGH-ON-TYNE.—April 14th, at 5, Mr Livingstones. Social evening, Easter Sunday, Mr Armitage Easter Monday, grand tea and entertainment.

MONKWEARMOUTH.—Easter Monday, tea and entertainment.

NORTH SHIELDS. Camden-street.—Tea and concert on Good Friday; tickets, 1/- each. Friends in the district cordially invited.—Second annual hall, Easter Monday; double ticket, 4/-; single ticket, 2/6 (refreshments included).

OLDHAM.—Monday, April 20, at 7-30, Mr W. H. Wheeler will deliver a phrenological lecture, illustrated with diagrams etc. After the lecture, public examinations will be given; also private delinea-

tions. We hope to have a full house.—Admission 3d. each. Come early. Tea party on Saturday, April, 20th; tea at 4-30. Tickets 8d; under 12, 4d.

OPENSRAW.—As the ladies fulfilled their duties so ably on March 31st, they will, by request, take the conducting of the services next Sunday, when Mrs Green will speak.

RAWTENSTALL.—Good Friday, a tea party and entertainment; adults, 6d, children under 12, 3d.—April 21st, service of song, "Ministering Spirits."

WESTHOUGHTON.—Good Friday, tea party: at 5 p.m. tickets males 8d; females 6d; and children 4d.—entertainment to follow.

WEST PELTON, Co-operative Hall, April 14.—2 and 5-30, Mr O. Simms. The Lyceum will be re-opened on Easter Sunday, at 10-30 a.m. Will friends send their children? Annual tea on Good Friday; tea at 4 p.m., tickets 4d, children under 12, 4d. After tea, a public meeting, Mr E. Greenbury and R. Bendelow. Welcome to all.

NOTICE.—Mr J. Wilkinson, Physicometrist, 809, Essex-road, Islington, London, will shortly visit Exeter and South Devon. Secretaries of the societies in and near Exeter should not lose this opportunity of inviting her to visit them.

PASSING EVENTS.

LOW SON, Marylebone, 24, 1 Harcourt-street.—There seems to be some confusion about the plans for Sunday. We received a letter that Mr C. I. Hunt will (by desire) lecture on "the convincing and conquering power of Spiritualism"; also a note from Mr Veitch that Miss Blenma will deliver a special address, and a letter from Mr Tomlin that the hall will be closed.—We do not know what to do!

ANOTHER OF THE "OLD GUARD" GONE HOME.—Sarah Wallace the wife of our old pioneer medium passed away on the 31st ulto. at the age of 72, after a distressing illness of nine years' duration borne with fortitude. She was laid at rest in Highgate Cemetery on the 4th, inst. She had no regret as to leaving this world, her only wish was to be relieved from her sufferings. Mrs Wallace was a good and truthful test medium, sometimes giving the names of the spirits present by speaking or writing, but her true gift was that of healing the sick. Mr Wallace, uncle to Mr J. W. Wallis, states that his wife was the first person he heard called a medium, and that she was the best healer he ever met with. Her decease is all the more deplorable as Mr Wallace has lost his great helpmate in the work with which he has been so long associated. (This worthy couple were staunch mediums in the days when it required great moral courage to be a medium. Their home was thrown open to enquirers and sceptics for whom they obtained striking proofs of spirit identity. Persecution and contumely were patiently borne, although business was destroyed, as a consequence of their advocacy of Spiritualism. Mr Wallace was the first medium who travelled the provinces, and did much valuable work. He is still strong, and occasionally speaks in London. We sympathise with him in his bereavement, and trust he will be sustained by the sympathy of many friends, and the comfort of the angels.)

MEDIUMS AND THEIR APPOINTMENTS.—We have received a letter from Mr G. Bentley, of Cowms, in which he says "we want mediums to be more true to their engagements. We have been disappointed three Sundays out of four, and no excuse for not coming except in one instance, and we had that to write for. It seems to be a complaint that sets in on Friday night or Saturday morning, for they are coming up till then. Spiritualists are a laughing stock with some people at the best, so you may judge of our case. A few more disappointments, and we shall be without congregation, and compelled to give up altogether." [We regret our friends have been so sorely tried, but can do nothing to help them but publish this letter. We notice Miss Patefield is booked for Eccleshill and Little Horton Lane for Sunday.]

Students of Spiritualism and the occult will be pleased to learn that Mr Hudson Tattle will shortly publish a new work, dealing with the many interesting problems of the activity of the spirit. He is always clear thoughtfully and pointed, and his book will certainly be a valuable contribution to our literature. A review will be given when the book is received. For particulars see his advertisement in this issue.

BURNLEY.—A new Hall. After many efforts the friends succeeded in getting a new and very suitable hall in Hammerton-st., which will most probably be opened on Sunday, April 21, Mrs Wallis, speaker. We friends wish them prosperity, unity, and sympathy.

A CASE OF NECESSITY.—We have received a distressing letter from a young man, recently secretary to the society meeting, at Copenhagen, in which he relates his troubles. He was a ledger in a large newspaper house, but owing to changes was unable to obtain employment, and is consequently a burden on his widowed mother. Can any of our thetic readers aid him? He says if he could get £10 a newsagent's shop, as there are several friends who have done so, he would patronise him, and he knows the business. We hear privately of a serving case, and shall be glad to hear from anyone who will help.

MR W. TODD, of 34, Rutland Street, writes: "I have had nine years' experience with Mr Vango, and am in a position to bear testimony to his valuable mediumship. Many most convincing proofs have I had both of a public and private character, of an outside intelligence acting through him. The most recent is the passing on, of our granddaughter, which he told me of seven weeks before it took place, and described the scene at the grave so minutely that it has been quite a surprise to my family, there could have been no possibility of thought reading nor learning details previous, I could report many similar cases. Mr Vango, should be better known publicly, I will gladly answer any questions."

We have received a copy of some lines spelled out through table tilting.—Mr H. Copley, medium—in memory of Mrs Corner.—The remarkable point is that the message was given before the recipient knew that Mrs Corner had passed away.

SERVICES FOR SUNDAY, APRIL 14. 1889.

ACCRINGTON.—Leyland-st. Lyceum, 10-40, 2-30 and 6-30: Mr Hodgson.
ASHINGTON.—Mechanics' Hall, 5 p.m.
BACUP.—Meeting Room, at 2-30 and 6-30: Mrs Britten.
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, Mr Armitage.
Sec. Mr J. Armitage, Stonefield House, Hangingheaton.
BATLEY.—Wellington-st., 2-30, 6: Mr Rowling. *Sec. Mr J. Gragon*, Caledon-in-road.
BEESTON.—Conservative Club, Town-st., at 2-30 and 6: Mr Newton.
Mr J. Robinson, Silver-st., Beeston, near Leeds.
BELPER.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30.
Mrs Wallis; and Monday. *Sec. Mr H. U. Smedley*.
BINGLEY.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs W. Stansfield.
Sec. Mr C. Illingworth, Chapel-st., Crossflats, near Bingley.
BIRMINGHAM.—Ladies' College, Ashted-rd., at 6-45. Séance, Wed., 8.
Friday, Healing.
Board School, Oxwells-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 A. D. Wilson. Sec. Mr Robinson.
BOLTON.—Bridgeman-st. Baths, at 2-30 and 6-30.
BRADFORD.—Walton-st., Hall-lane, Wakefield-rd., at 2-30 and 6: Mrs
Beardshall. *Sec. Mr Poppleston*, 20 Bengal-st.
Otley Road, at 2-30 and 6: Mrs Craven. *Sec. Mr M. Marahbank*,
129, Undercliffe-street.
Little Horton Lane, 1, Spicer-street, 2-30 and 6: Miss Patefield,
Sec. Mr M. Jackson, 35, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6, Mr Hopcroft.
St. James's Lyceum, near St. James's Market, Lyceum, 9-15; 2-30,
6: Mr Hopwood. Mondays, 7-30. *Sec. Mr A. Pitts*, 23, Sloane
street, Ripley Villa.
Ripley-street, Manchester-road, 2-30 and 6: Mrs Connell.
Sec. Mr Tomlinson, 5, Kaye-street, Manchester-road.
Birk-street, Leeds-road, 2-30, 6. Mr and Mrs Murgatroyd.
Bowling.—Harker-street, at 10-30 2-30, and 6: Mrs Benison. Wed
7-30. *Sec. Mr J. Bedford*, c/o Mrs Peel, 141, College-road.
Horton.—55, Crowther-street, at 2-30 and 6: Mr Lushby.
21, Rooley-lane, Bankfoot, at 6-30. Mrs Tate and Mr Pickles.
6, Darton-street, at 10-30. Mr Dawson and Mrs Kendall.
BRAITHWAITE.—Town Hall, 2-30, 6: Mr Hepworth. *Sec. Mr D. Robinson*,
Francis-street, Bridge End, Raistrick.
BURNLEY.—Tanner-street, Lyceum, 9-30; 2-30 and 6-30. Mrs
Butterfield.
BURTON.—Colman's Rooms, Market, 2-30 and 6-30: Mrs Barr.
BYRR.—Back Wilfred-street, 6-30. *Sec. Mr M. Douglas*.
CLACKHURTON.—Oddfellows' Hall, at 2-30 and 6-30: Miss Cowling.
COLNE.—Cloth Hall Bldgs., Lyceum, 10; at 2-30 & 6-30: Mrs Bealand.
COVING.—Leyton Board School, 2-30 and 6: Mrs Scott.
DARWEN.—Church Bank-street, 11, Circle; 2-30, 6-30. *Sec. Mr J.*
Dunbury, 316, Bolton-rd.
DEN HOLME.—6, Blue Hill, at 2-30 and 6: Mrs Summersgill.
DEWSBURY.—Vulcan-road, 2-30, 6: Mr Parker. *Sec. Mr Stansfield*,
7, Warwick Mount, Batley.
ECOLESHILL.—Old Baptist Chapel, at 2-30 and 6-30: Miss Patefield, *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. Mr J. Clair.
FOLESHILL.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
GLASGOW.—Bannockburn Hall, 36, Main-st., 11-30 and 6-30. Mr Harper.
Thursday, at 8. *Sec. Mr Drummond*, 80, Gallowgate.
HALIFAX.—1, Winding-road, 2-30 and 6: Mr C. A. Holmas; Monday,
7-30, Mrs Berry. *Sec. Mr J. Longbottom*, 25, Fallon Lane.
HASLINGDEN.—Regent-street Coffee Tavern, at 2-30 and 6.
HASWELL LANE.—At Mr Shields', at 6-30.
HUCKNOLDWICK.—Assembly Room, Thomas-street, at 10-15, 2-30, and
6: Mr Bush. *Sec. Mr W. Townsend*, 5, Brighton-street.
HETTON.—Hetton, at 6: Mr J. Thompson. *Sec. Mr Charlton*, 29, Dean-
street, Hetton Downs.
HAYWOOD.—Argyle Buildings, at 2-30 and 6-15. Mr Pearson.
HUDDERSFIELD.—8, Brook-street, at 2-30 and 6-30. Mrs Gregg.
Kaye's Buildings, Corporation-street, at 2-30 and 6: Mrs Russell.
IDLE.—2, Back Lane, Lyceum, 2-30 and 6: Mrs Dickenson.
JARROW.—Mechanics' Hall, at 6-30.
KNIGHTLEY.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick-street, at 2-30 and 6. *Mrs Peel*.
LANCASTER.—Athenaeum, St. Leonard's-gate, at 10-30, Lyceum; 2-
and 6-30. Local.
LEADS.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30:
Mr Ingham.
Institute, 28, Cookridge-street, 2-30, 6-30: Miss Musgrave.
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. Mr Schutt.
LONDON.—Camberwell-road, 102.—At 7. Wednesdays, 8-30.
Camden Town.—148, Kentish Town-rd., Tuesday, at 8: Mr Towns.
Canning Town.—41, Trinity-st.—Tuesdays, 7-30: Mr Towns, Jun
Circle, 8, Tuesdays and Fridays.
Cavendish-square.—13A Margaret-st., at 11. Wednesday, 2 till 5.
Olapham 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.—28, Devonshire-road, at 7.
Hampstead.—Warwick House, Southend Green: Developing, Mrs.
Spring. Fridays, at 8. A few vacancies.
ISLINGTON.—Garden Hall, 6-30: Mrs Wilkinson. 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, Dr B. Daly on
"Special Providence"; at 12, Open-air, Battle Bridge—Mr
Weedermeyer and others; at 6-15, Mr Everitt, experiences—
Mrs Jordan will sing.
Marylebone.—24, Harcourt-street, 11, Mr. Hawkins; 7, Mr O. J.
Hunt or Mrs Bleuman (?) 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, Mr Horstead
"Should Spiritualists smoke or take intoxicants?" 3; Com-
mittee 3: 7, Mr Darby and others—singing; Tuesday, 8
Séance, at Mrs. Noyce, 10, The Mall. Friday, 8, Séance at
at Mr. Milligan's, 16, Dartmoor-st., Notting Hill Gate.
Peckham.—Winchester Hall, 38, High-st., 11 and 7, Mr R. J. Lees;
3, Lyceum, 99, 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. Walker.
LOWESTOFT.—Daybreak Villa, Prince's-st., Beccles-rd., at 2-30 and 6-30.
MACCLESFIELD.—Free Church, Paradise-st., at 6-30: Local.
MANCHESTER.—Co-operative Hall, Downing-street, Lyceum; 2-45, 6-30:
Mr. W. Walker.
Collyhurst Road, 2-30, 6-30; Local.
MEXBOROUGH.—Ridgills' Rooms, 2-30, 6. Mr G. Wright.
MIDDLESBROUGH.—Spiritual Hall, Newport-rd., Lyceum, 2; 10-45, 6-30.
Granville Rooms, 10-30, 6-30.
MORLEY.—Mission Room, Church-street, at 6: Mrs Crossley.
NELSON.—Victoria Hall, at 2-30 and 6-30: Mr R. Bailey.
NEWCASTLE-ON-TYNE.—20, Nelson-street, 11, 6-30: Mr Victor Wyldns.
St. Lawrence Glass Works, Mr. Hetherington's: 6-30: Mr J. Hall.
of Gateshead.
NORTH SHIELDS.—6, Camden-street, Lyceum, 2-30; 6-15.
41, Borough-road, 6-30: Mr W. Davidson.
NORTHAMPTON.—Oddfellows' Hall, Newland, 2-30 and 6-30. Mr Plant.
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 E. W. Wallis
OPENSRAW.—Mechanics', Pottery-lane, Lyceum, 9-15, 2; 10-30, 6: Mrs
Green.
PARKGATE.—Bear Tree Road, at 10-30, Lyceum; at 2-30 and 6, Mes-
dames Hobson and Clarke.
PENDLETON.—Co-operative Hall, 2-30 and 6-30: Mr Tetlow.
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: Miss Jones.
Thursday, Circle, 7-30.
RAWTENSTALL.—10-30, Lyceum; at 2-30 Circle 6: Mr Postlethwaite.
ROCHDALE.—Regent Hall, at 2-30 and 6: Mrs Venables.
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; 2-3
and 6-30: Wednesday.
SCHOLES.—At Mr. J. Rhodes', at 2-30 and 6: Mrs Marshall.
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: Local.
SOUTH SHIELDS.—19, Cambridge-st., Lyceum, at 2-30; at 11 and 6.
SOVERBY BRIDGE.—Lyceum, Hollins lane, Lyceum, 10, 2-30; 6-30:
Service by Members.
STONEHOUSE.—Corpus Christi Chapel, at 11 and 6-30.
SUNDBULAND.—Centre House, High-st., W., 10-30, Committee Meeting
2-30, Lyceum; 6-30: Mr Forster. Wednesday, at 7-30,
Monkwearmouth, 3, Ravensworth-terrace, at 6:
TUNSTALL.—13, Rathbone-street, at 6-30.
TYLDESLEY.—Spiritual Institute, Elliot-st., 2-30 and 6-30. Mrs Stansfield.
WALSALL.—Exchange Rooms, High-st, Lyceum, 10 and 2-30; at 6-30:
WESTHOUGHTON.—Wingates, at 2-30 and 6-30, Mr. P. Bradshaw.
WEST FELTON.—Co-operative Hall, 2, 6-30: Mr C. Simms.
WEST VALE.—Green Lane, 2-30, 6: Locals.
WHITWORTH.—Reform Club, Spring Cottages, 2-30 and 6:
WIBSRY.—Hardy-street, at 2-30 and 6: Miss Harrison.
WILLINGTON.—At Mr. Cook's, 12, York-street, 6-30. Mr Campbell.
WISBECH.—Lecture Room, Public Hall, at 6-45: Mrs. Yeoles.
YORK.—7, Abbot-street, Groves, at 6-30: Mr. and Mrs. Atherley.

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THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. *Avoid strong light*, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to *fear it*.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a *medium*; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably subject to the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BUITEN.

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