

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 79.—Vol. II. [Registered as a Newspaper.]

FRIDAY, MAY 17, 1889.

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A L O F A S

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## SERVICES FOR SUNDAY, MAY 19, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Lomax.  
**Ashington.**—Mechanics Hall, at 6 p.m.  
**Bacup.**—Public Hall, at 2-30 and 6-30: Mr. W. Johnson.  
**Barnes-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Miss Keeves.  
**Batley.**—Wellington Street, at 2-30 and 6: Mrs. Berry.  
**Beeston.**—Conservative Club, Town Street, 2-30 and 6: Mr. A. Smith.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Local.  
**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Rowling.  
**Birmingham.**—92, Ashted Road, at 6-45. Wednesday, at 8, Séance.  
 Friday, Healing.  
 Board School, Oozells Street, at 6-30. Monday, at 8.  
**Bishop Auckland.**—Mr. G. Dodd's, Gurney Villa, at 2-30 and 6.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mr. T. H. Hunt.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Venables.  
**Bradford.**—Walton Street, Hall Lane, Wakefield Road, at 2-30 and 6: Mr. Hopwood.  
 Otley Road, at 2-30 and 6: Mrs. Wade.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Mercer.  
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Riley.  
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. Newton. Mondays, at 7-30.  
 Ripley St., Manchester Rd., at 2-30 and 6: Miss Cowling.  
 Birk Street, Leeds Road, at 2-30 and 6.  
 Bowling.—Harker Street, at 10-30, 2-30, and 6: Miss Tetley.  
 Wednesday, at 7-30.  
 Norton Gate, Manchester Road, at 12-30 and 6: Mrs. Bennison.  
 21, Rooley Lane, Bankfoot, 6-30: Mrs. Rushton and Mrs. Kendall.  
 6, Darton Street, at 10-30: Miss Parker and friend.  
**Brighouse.**—Town Hall, at 2-30 and 6: Miss Wilson.  
**Burnley.**—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30.  
**Burslem.**—Colman's Rooms, Market, at 2-30 and 6-30: Mr. J. Blundell.  
**Byker.**—Back Wilfred Street, at 6-30.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mr. A. D. Wilson.  
**Cole.**—Cloth Hall Buildings, Lyceum, 10; 2-30 and 6-30: Mrs. Gregg.  
**Cowms.**—Lepton Board School, at 2-30 and 6.  
**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Tetlow.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Mr. Parker.  
**Deesbury.**—Vulcan Road, at 2-30 and 6: Mrs. Dickenson, and on Monday, at 7-30.  
**Ecclehill.**—Old Baptist Chapel, at 2-30 and 6-30: Miss Both.  
**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, 6-30: Mr. Jas. Campbell.  
**Foleshill.**—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30 and 6-30. Thursday, 8.  
**Halifax.**—1, Winding Rd., 2-30 and 6: Mr. W. V. Wyldes (Anniversary), and on Monday, at 7-30.  
**Haslingden.**—Regent Street Coffee Tavern, at 2-30 and 6.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Hedmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. Bradbury.  
**Hetton.**—At 6.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mr. Le Bone.  
**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Mrs. Britten.  
 Institute, John St., off Buxton Road, at 2-30 and 6: Mrs. Connell.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Murgatroyd.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. and Mrs. Carr.  
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Boocock.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Green.  
**Leeds.**—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Oliver.  
 Institute, 28, Cookridge St., at 2-30 and 6-30: Miss Harrison.  
**Leicester.**—Silver Street, at 10-30, Lyceum; at 8 and 6-30.  
**Leigh.**—Railway Road, at 10-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby Street, London Road, at 11 and 6-30: Mrs. Butterfield.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Camden Town.**—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.  
**Cavendish Square.**—13A, Margaret St., at 11. Wednesday, 2 till 5.  
 Free Healing. Tuesdays and Fridays, at 8, Circle.  
**Clapham Junction.**—295, Wandsworth Road, at 6-30; Lyceum, at 3.  
 Tuesdays, Healing Circle. Thursdays, at 8. Saturday, 7-30.  
**Dawn of Day Society.**—245, Kentish Town Road.  
**Euston Road, 195.**—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Road, at 7: Mr. Long.  
**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.  
**Holborn.**—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.  
**Islington.**—309, Essex Road, Garden Hall, at 6-30: No Meeting.  
 Monday, Developing Circle, at 8. A few vacancies. Wednesday, No Meeting. May 26th, Mr. Hopercroft.  
**Islington.**—Wellington Hall, Upper St., 7. Tuesday, 8.  
**Kentish Town Rd.**—Mr. Warren's, 245, at 7. Wednesday, 8, Séance, Mrs. Spring.  
**King's Cross.**—184, Copenhagen St., 10-45, Enquiry Meeting; 12, Open-air, Battle Bridge; at 6-45, Miss Blenman.  
**Mr. Ryelbone.**—24, Harcourt St., at 7, Mr. J. Macdonald, "Faith Healing." Monday, Social Meeting. Wednesday, Séance, a good Clairvoyant. Saturday, at 8, Mrs. Hawkins.  
**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 Street, at 11, No Meeting; at 7, Mrs. Treadwell. Open-air at 11, at Kensal Road, by Cemetery Wall, Mr. Drake and others. Wednesday,

at 8, at 34, Cornwall Rd., Mr. Hopercroft. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor St., Notting Hill Gate.  
**Peckham.**—Winchester Hall, 88, High St., at 11 and 7, Mr. R. J. Lees; at 3, Lyceum. 99, Hill St., Wed., at 8, Mrs. Cannon, Clairvoyance. Saturday, at 8, Members' Séance.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Mr. Darby.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, 10-30, 2-30; 6-30: Mrs. Groom.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mr. Schutt.  
 Collyhurst Road, at 2-30 and 6-30: Mr. A. Pearson.  
**Mexborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mrs. Wallis.  
 Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. Featherstone.  
**Nelson.**—Victoria Hall, at 2-30 and 6-30: Mr. G. Smith.  
**Newcastle-on-Tyne.**—20, Nelson St., at 6-30: Mr. J. H. Lashbrooke.  
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.  
**North Shields.**—6, Camden St., Lyceum, at 2-30; at 6-15.  
 41, Borough Road, at 6-30: Mr. Henry, Clairvoyant.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Veitch.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mr. Sainsbury.  
**Oldham.**—Temple, Joseph Street, Union Street, Lyceum, at 10 and 2; at 2-30 and 6-30: Mr. Swindlehurst.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. Armitage.  
**Oswaldtwistle.**—East View Terrace, John Street, at 2-30 and 6-30.  
**Parkgate.**—Bear Tree Road, at 10-30, Lyceum; at 6-30: Mesdames Clarke and Hobson.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mr. Wallis.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Ramsbottom.**—Oddfellows' Hall, at 8 and 6-30. Thursday, Circle, at 7-30.  
**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Public Circles.  
**Rochdale.**—Regent Hall, 2-30 and 6: Mr. B. Plant. Thursday, at 7-45.  
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30: Mrs. Crossley.  
 Tuesday, at 7-45, Circle.  
 28, Blackwater Street, at 2-30 and 6: Mr. T. Postlethwaite.  
 Wednesday, at 7-30.  
**Salford.**—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 7.  
 Central Board School, Orchard Lane, 2-30, 6-30.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mrs. Craven.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6.  
 14, Stanhope Road, High Shields, Lyceum, at 2-30; at 6: Mr. J. T. McKellar.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Members' Service.  
**Station Town.**—14, Acolom Street, at 2 and 6.  
**Stockport.**—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30 Lyceum; at 6-30: Mr. J. Wilson. Wednesday, at 7-30.  
 Monkwearmouth, 3, Ravensworth Terrace, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot Street, at 2-30 and 6-30.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.  
**Westhoughton.**—Wingates, 2-30, Discussion; 6-30: Mr. J. Pemberton.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30 and 2; at 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6.  
**Whitworth.**—Reform Club, Spring Cottages, at 2-30 and 6: Mrs. Stair.  
**Widsey.**—Hardy Street, at 2-30 and 6: Mrs. Marshall.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.

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## THE ROSTRUM.

NOTE BY EDITOR T.W.—The following chapter of mediumistic experiences is so thoroughly wise, reliable, and illustrative of the difficulties, possibilities, as well as of the best means of studying the initial methods of spirit communion, that the Editor—herself a medium from infancy, and one who has taken part in hundreds of spirit circles—has nothing more to add, save to commend it to the earnest attention of every spiritualist, investigator, or would-be medium, who may be fortunate enough to procure the paper in which it appears. The Editor herself publishes this article with a deep sense of thankfulness to Miss Gifford for the invaluable lessons it affords.

### CONCERNING OUR EARLY MEDIUMISTIC MANIFESTATIONS.

BY MARIE GIFFORD.

It has been said that no two mediums develop their mediumship alike, and since experience and observation confirm the truth of this, it seems a pity that recognized mediums do not come forward more than they do, and recount the process of their development. By comparing and analyzing these accounts we might gain a far more precise knowledge of the laws and conditions governing spirit manifestation than we already possess—indeed, these mediumistic histories would prove in many ways a source of strength and encouragement, forming a link of kind sympathy between one and all. Some certainly have done as suggested, but I notice that the incidents peculiarly interesting to the spiritual reader are as a rule left untold. We seldom hear of the doubts and perplexities preceding and following the conversion to spiritualism and development of mediumship; the strange chance, apparently, or circumstance leading to the subject; the hundred-and-one incidents common to the mediumistic, and full of meaning and purpose—yea, comparable to gossamer threads floated from the spirit-world, weaving delicately and imperceptibly the fabric of a mediumistic life, so that in the end he or she will marvel to see how orderly and shapely is that which at first seems chaotic.

Particularly interesting is it to know in what manner mediums were first brought to recognize their own powers. Some claim, we know, to have such evidences in childhood. The best mediums are, we commonly find, those whose organisms have been used spontaneously and unexpectedly. It is surprising to learn how many of our mediums, private and public, have been cognizant of their power long before they even heard of modern spiritualism. They have distinct remembrances, they will say, of occurrences taking place in youth which were then pronounced to be supernatural or of the devil, because unaccountable. Let me give a few examples of this:—

Long ere she knew of spiritualism, one of our little band was accustomed to hold converse and argument with some one whom she at the time supposed to be Jesus. To her mental questions, clear, instructive, but often adverse replies were given her, and heard by what she now recognizes as clairaudience. A second lady friend states how from childhood she has been conscious of the nearness of some unseen presence, especially in trouble or sickness, when, she avows, she would distinctly feel a hand laid on her forehead, with the frequent result of sending her into a tranquil sleep. A

friend, when at school, seemingly by accident found herself in the possession of a power now known as "psychometry." She would astonish her schoolmates by delineating from letters, &c., their various characters and surroundings. When wonderingly asked "How she did it," she could only reply, "I don't know; it comes somehow of itself." These incidents, and many others, came back to us on our investigation of spiritualism, and considerably smoothed the way for us. Our first phenomenal experience as investigators was that of clairvoyance. Like most others, we received from this phase of mediumship indubitable evidence of the existence of the spirit beyond the grave. But at first we made the common mistake of being over-expectant at such sésances. We would set our whole mind upon gaining one particular test. This was invariably attended with failure. First, we got nothing of any value; secondly, we found that what was given was a mere reflection of that passing in our own minds.

I recollect once holding a sésance with a clairvoyant in the attitude of mind I refer to. We earnestly desired information, which was obtained from the medium, as hoped for. We returned home delighted. Alas! a week afterwards things turned out directly contrary. Doubtless we, in our positive eagerness, had unconsciously controlled the medium to say merely what we desired. At a second sésance, my mind involuntarily wandered to a country house where, a few days before, I had been staying. As I thought of the garden adjoining it, the medium broke off from the address she was giving, and to my surprise proceeded to describe it correctly. I purposely continued to image the fields, greenhouses, &c., and these were accurately described; also the medium beheld them exhibited in my mind, and directly I became passive, she stopped. This proved to me the necessity of remaining quiet and negative if we wish to obtain anything reliable concerning the spirit world and its inhabitants. Following this plan, we afterwards received many a convincing communication. Not only did our own friends and relatives reveal themselves, but many other spirits would manifest to us who, unknown for the time being, were afterwards found to belong to members of our circle not present at the sésance.

A lady friend received from a clairvoyant the name, description, &c., of a female spirit who claimed to be a relative of hers. This friend denied, however, any knowledge of the latter. When she returned home she related the occurrence to her mother, who directly exclaimed, "Why M. was my cousin whom I helped to nurse as a little girl," confirming also the description and message given by the medium. This is one out of many such instances coming within our after experience.

I should like to say a few words in gratitude to, and in defence of, the public workers to whom many of us are indebted for the foundation of facts. I feel sure that were they not ready to devote time, attention, and in many cases, their whole lives to the cause, adherents and investigators would dwindle, and outside interest considerably flag. The great pity is that mediums and public speakers are unable to do like those who preach the gospel of the Church—take a thorough rest occasionally to recruit their health and strength. This can ill be afforded, while they have to rely on their mediumistic powers alone for physical maintenance. Unfortunately, it is often the case too, that orthodox fanatics choose to boycott the tradesman who is an acknowledged spiritualist, and prevent him from getting a livelihood. We can only pray that such contracted minds may expand to a more normal condition. In the meantime, let those who are honest in purpose, sincere and upright in heart, take courage and struggle on. Success and victory must, in the end, crown the sufferings they have endured.



We were fortunate enough to gain many facts and much information at our private home circles. Some of us had been told that we were mediumistic two or three months before any practical evidence was received in substantiation of the assertion. Our circle-holding seemed vain, and we were growing almost disheartened, when matters took another turn. In various ways our powers were suddenly demonstrated. The period which followed was deeply interesting, one of mingled delight and sadness, hope and disappointment, success, and failure. I suppose most spiritualists experience similar emotions and happenings. The path of spiritual mediumship runs through mingled light and shade; but if we pray and persevere, we seem at last to reach an eminence from which we can look down upon the valley of experience and see clearly how and where we have walked. It is then that we involuntarily lift up our hearts in gratitude for the marvellous love and care extended to us throughout the way. Next, we find, comes the turning of our knowledge and powers to some account. Much determination is required for this, as the path of duty lies through a dark and well-nigh impenetrable forest—the forest of ignorance and unbelief. Before it some of us quail, and enter timidly and doubtfully. Others plunge heedlessly into the darkness, and when they are faint and spent with suffering, turn aside at the border of the great forest, afraid to encounter the snares and obstacles hidden therein. But the wisest amongst us enter carefully, bearing in hand the lamp of FACT. Holding this aloft, so that all who wish may discern it, they move warily but firmly through the gloom. When they step finally into the sunshine of a brighter life they do not feel the bruises they have sustained, for they perceive that the light of their lamp has found its way into many a doubting mind and darkened soul, and they are greatly rejoiced.

#### PART II.

Many persons when investigating spiritualism are inclined to accept too readily what spirits tell them. Just at first they are sceptical and cautious, but when they have obtained tests and correct messages, they relax their vigilance, they become more interested, and at the same time careless, omitting certain arrangements necessary to spirit communion. Then, when misleading, confused statements are in consequence made to them they become disheartened, and withdraw from their investigation, regardless that they—the instruments upon which success mainly depends—are to blame. There are few spiritualists who have not been honoured at one time or another with the presence and guidance of a "mighty band of spirits" at the family circle. How frequently do we find Shakespeare, Milton, Beethoven, kings, and emperors, controlling mediums, who, in all probability, are their exact antithesis. But if plain John Brown and Mary Smith put in an appearance they get but a very lukewarm, indifferent reception I am afraid, while their honest help is accepted with a pleasant but lofty condescension. Even dear departed relatives and friends are made to stand aside for the "mighty ones," who at last acquire complete control of medium and circle, and do not scruple to use that control for their own amusement and benefit, as many have found to their cost. Before we allow ourselves to be overwhelmed by the advent of earth-famous spirits among us, we should ask ourselves three questions:—

(1) Why should Shakespeare and Beethoven come especially to our little gathering, when their marvellous talents might be so far more generally and profitably employed?

(2) Do we live the lives, mental and moral, which would permit of such now advanced beings coming within our sphere and communing with us?

(3) If the guide or controlling spirit be truly who he asserts, why did he not in the first instance hide his light under the bushel of a pseudonym, and thus protect his medium from the ridicule of the sceptical, and himself from the likely charge of an impostor?

We ourselves had one or two of these experiences. I recollect how, at one of our sittings, "General Gordon" attempted to communicate with us by automatic means. We thought the opportunity a grand one in which to gain information concerning the fall of Khartoum and his death there. Strange, however, to say, the incident had escaped his memory, and, therefore, he took an abrupt and confused departure. Such rôles as these doubtless afford intense amusement to those spirits imbued with a love of mischief. It is our duty to unmask these personators, and point out seriously the evil which must ensue both to themselves and their mediums from the foolish deceptions they practise. If

this were done oftener, cases such as I refer to would become rare. Turning again to the true and serious side of spirit manifestation, I venture to say this: that any man or woman who wishes for evidence of the latter, and seeks for it humbly, earnestly, patiently, carefully, and above all, with an unbiassed mind, will meet with satisfaction. But the oft-times careless, indifferent or indolent manner in which many seek to develop their mediumship, or carry on an investigation is astonishing. Before attempting to hold a circle, it is, in my opinion, strongly advisable that each person should have acquired some knowledge of the laws and conditions to be observed ere phenomena can be properly elicited. It is not only foolish but hurtful to try and communicate with those on the other side, completely ignorant of what is likely to occur, and of what circle-holding and mediumship involve. If we consult our mediums, we will find that the first communications they obtained were of a tutelary nature, warning the medium of the obstacles or contrary influences he or she must encounter. To quote from family experience:—

The first definite message given to us was to beware of the "visible and invisible foes ever ready to ensnare the spiritual novitiate." We were peremptorily forbidden to communicate with those of the next world when ill in mind or body. To do so was to place ourselves in correspondence with influences undeveloped and undesirable. As I said before, our mediumistic powers were not practically demonstrated to us until long after we had familiarised ourselves with the precepts of spiritualism.

We early received a message to the effect that we were to control our interest in phenomenal manifestations, and avoid sitting for such too frequently, as in the first days of developing mediumship we were inclined to do. It was again said that we could not be too careful of ourselves spiritually and physically during the unfoldment of our powers. As an instance of the watchful care generally exercised over the developing medium by his or her attendant spirit guide, I give the following:—

A young lady, one of our circle, was sitting alone in her room for the purpose of receiving communications from the other world, and had a message given running somewhat thus: "Rise, and tell your sister"—who was also a writing medium—"to abstain from seeking communication with us now. Her conditions are not such as to enable us to respond to her desire this day." The young lady obeyed this command, and discovered her sister seated also alone, with paper and pencil in hand waiting to be controlled. The surprise of each may be imagined, since each had been ignorant of the other's spiritual intention. It was wonderful to note, how, at this period of development, all cause of pain or doubt was removed, every harmless desire fulfilled, every encouragement given us, so that nothing should hinder the growth of our powers. To the end of our existence we shall remember those days as being purely bright and full of spiritual happiness. It was only as spiritualists, and developing mediums, that we realised for the first time in our lives, I may say, the blue sky, the sunshine, and the infinity of heaven.

Those spirits who are really desirous of benefiting us by phenomenal manifestations, are generally ready and anxious to convince us. They see clearly the necessity of demonstrating their separate existence, and invariably find the means to do so. From the outset of our mediumistic careers, we received proof of spirit communion. If two of our party were separated, messages were continually given the one regarding the other, which, in almost every case, were discovered to be correct. One or two little instances may interest the sceptical reader perhaps—Miss C., a lady friend, was obliged to go to the North of England. We did not correspond with her in the meantime, but at one of our private sittings held some months after her departure, a message was received from a mutual spirit friend to the effect that Miss C. was so ill, mentally and physically, that spirit communion with her had been impossible for weeks. Other particulars were given. Shortly after this Miss C. returned to London, and on inquiry, the information received was discovered to be perfectly correct.

Out of several prophetic communications made to us and fulfilled, two are worthy, in my opinion, of record. One spirit sister, when controlling one of us for a writing, foretold very decisively the approaching death of a lady who had acted in the capacity of governess to the family when our sister lived on earth. The message was received with some surprise and incredulity, since Miss F., though

advanced in years, was particularly bright and well at the time. Only a few weeks afterwards a letter was received, announcing her sudden departure from this world. Again, a great friend of my sister's was taken ill. Her life was despaired of by the doctors in attendance, and even she herself was quite resigned to the belief of her near death. One morning, when sitting alone for control, one of our band was moved to write that the lady in question would not only recover but live for many a future year. Certain instructions and a promise of spiritual aid were added. Scarcely a week had elapsed ere the friend, much to the astonishment of all, began rapidly to mend, and at the time I now write, she enjoys as sound health as ever she had in her life.

These two incidents indicate pretty certainly, I may say, that some knowledge is possessed by our spirit friends of the time of one's earthly exit. Proof of spirit communion was also conveyed to us in an automatic fashion. Of this, one noticeable, but not uncommon, instance will suffice.

Two amongst us attended one evening a spiritualists' meeting. My sister and myself, left at home, tried to obtain some planchette writing. On succeeding, we inquired of the controlling spirit if it were possible to tell us the number of persons present at the meeting mentioned. The planchette ceased to move for a few seconds, and then the number fourteen was written down. On the return of those who had attended we were told that thirteen, and not fourteen, was the correct number. Somewhat chagrined at the failure of the test, we again joined our hands upon the planchette, and the same spirit took control. The latter persisted in the number having been fourteen. It was after a little thought that it was discovered a lady, seated at the side of the room, had been left out of the reckoning.

These few incidents, but as drops in the ocean of phenomena received through mediumship, may interest those who are undergoing the arduous process of mediumistic development. In conclusion, let me enjoin the latter to take as their motto the words, "Watch and pray," for never, perhaps, are watchfulness and prayer more needed than at this time. Add to these an honest faith, and hope. Faith in the help, guidance, and wisdom of intelligences far too great and powerful to be compassed by our finite minds; hope that that which seems so doubtful, so perplexing, and mysterious to us now, will be made plain to us by-and-bye. Look where we will, we cannot but perceive that the day is breaking—that the night of years is surely, if slowly, passing away.

May God's blessing rest upon those who are helping to disperse it!

## DREAM MEMORIES OF WEBER'S WALTZES.

Gaily and gaily rang the gay music,  
The blithe merry music of harp and of horn,  
The mad, merry music that set us a dancing  
Till over the midnight came stealing the morn.

Down the great hall we went waving the banners,  
Waving and waving their red, white, and blue,  
As the sweet summer wind came blowing and blowing  
From the city's great gardens asleep in the dew.

Under the flags that floated and floated,  
Under the arches and arches of flowers,  
We two and we two floated and floated  
Into the mystical midnight hours.

And just as the dawn came stealing and stealing,  
The last of those wild Weber waltzes began;  
I can hear the soft notes appealing and pleading,  
And I catch the faint scent of the sandalwood fan

That lay in your hand, your hand on my shoulder,  
As down the great hall, away and away,  
All under the flags and under the arches,  
We danced and we danced till the dawn of the day.

But why should I dream o'er this dreary old ledger  
In this counting-room, down in this dingy old street,  
Of that night or that morning, just there at the dawning,  
When our hearts beat in time to our fast-flying feet?

What is it that brings me that scene of enchantment,  
So fragrant and fresh, from out the dead years,  
That just for a moment I'd swear that the music  
Of Weber's wild waltzes were still in my ears?

What is it, indeed, in this dusty old alley,  
That brings me that night or that morning in June?  
What is it, indeed—I laugh to confess it—  
A hand organ grinding a creaking old tune!

But somehow or other I caught in the measure  
That waltz of Von Weber's, and back it all came,  
That night or that morning, just there at the dawning,  
When I danced my last dance with my first and last flame.

My first and my last! but who would believe me,  
If, down in this dusty old alley to-day,  
'Twixt the talk about cotton, the markets, and money,  
I should suddenly turn in some moment and say

That one memory only had left me a lonely  
And grey-bearded bachelor, dreaming of Junes,  
Where the nights and the mornings, from dusk to the dawns,  
Seemed set to the music of Weber's wild tunes?

## THE LIGHT IN THE TOWER.

*A Narrative Compiled from a Real Life Sketch,*

BY EMMA HARDINGE BRITTEN.

### CHAPTER VII.

"Watchman, tell us of the night!  
The morning cometh."

It was early on the morning succeeding the receipt of the precious letter that Marian Latimer set out to walk the five long mountain miles that intervened between her home and Woodbridge Grange, the seat of Admiral Donaldson. When at last she reached her destination, and was ushered into a library where she was told to await the admiral's coming, she was so oppressed with the weariness of her long walk that she threw back the plaid from her head, and sat with flushed cheeks and eager eyes awaiting her father's old friend.

Although she had given her name to the servant, and the admiral was thus prepared to meet her, he drew back in surprise at the grace and dignity of the lovely lady whom he encountered as he entered the room. Marian, on her part, had but to take a cursory glance at the old seaman's kind though rough face, fringed with long curls of silvery white hair, to perceive that she was in presence of a paternal and sympathising friend; and when he cordially seized both her hands in his, and gave a true sailor's welcome to his former messmate's daughter, all Marian's high-strung sense of dignity and resolution gave way, and it was some time before she could check her fast-falling tears and command sufficient calmness to explain her errand.

When at length the good admiral had first wept with her, then, after a severe nose-blowing, called himself an old fool, and soothed his friend Latimer's orphan child into composure, Marian unhesitatingly poured out the entire of her little history, and that of her lover, down to the receipt of the letter delivered to her the previous night.

"According to the Scotch law, sir," she said, with the simplicity of her noble womanhood, "I am already the wife of Ronald McIvor, for we were betrothed in the presence of our old minister, and many's the time Ronald has *called me wife* before my dead and gone father and mother. This being so, sir, I take no shame to seek him now that I know he is or may be in sorrow and captivity; and if you cannot help me, why, I'll go to the King himself, to plead for the liberty of him who is his own subject, and as good to me as husband; nay more, sir, I will go to the land of his captivity, and myself carry his ransom, if the worth of all I have on earth can purchase his freedom."

"Noble girl!" cried her deeply-moved listener, seizing her hand and kissing it with all the devotion and gallantry of an old-time chevalier. "However, my dear, I don't think you will have to appeal to his gracious Majesty, although, no doubt, he'd be prompt enough to take steps to rescue one of his own good subjects from the infamous and illegal bonds of slavery. As to your going to the Turks, my fair Marian, I must tell you," he added, with a grim chuckle, and an admiring glance at his beautiful companion, "the Mohammedan rascals would be more likely to take a second captive than to release her betrothed. Still I don't think the thing will be quite so difficult as it seems to be." Then looking down as if to avoid her anxious glances, with a certain reticence and hesitancy which did not seem quite in keeping with his former frank and paternal manner, he added, "I think I can serve you, Marian, but it must be done in my own way."

"Dear sir, cannot you advise me of some *immediate* course of action to pursue?"

"Not yet, my dear, not quite yet. The fact is, I wish to consult Sir John Agnew. He still owns the line of vessels from one of which your Ronald was so shamefully betrayed, and I think—By-the-bye, have you seen Sir John?"

"Sir John has never been here yet, sir, that I know of."

"No, no, of course not;" and of course the sly old admiral did not communicate to his fair friend the fact that Sir John was at that very moment a guest beneath his roof, although by his own desire he remained in strict incognito until the



period when he was to receive his grand public welcome. Finally he persuaded the anxious lady to give him two clear days for counsel and reflection, and if at the end of that time she was not satisfied with the propositions he had to lay before her, he declared she should e'en take the helm, and steer the ship of enterprise her own way.

Comforted by the truly paternal tone in which he bid her be of good cheer, and dismissed her with an unwonted moisture glistening in his kind eyes, Marian returned to her duties in the association, and notwithstanding the fact that she was footsore and weary from the effects of her walk, the newly-awakened hopes and high resolves that stirred her long-starved heart communicated such a strange, unearthly beauty to her steadfast face and form, that, as before observed, she became the wonder and admiration of all who that day surrounded her. To Marian herself the hours seemed to drag intolerably. She pined to be alone and commune with her life's only confidant—her own mysterious inner-self. She had been so long isolated from all sympathetic companionship, and so unused to share with her matter-of-fact associates any of her secret thoughts, that she had formed a little world of ideality for herself, the "open sesame" of which was only to be gained when she reached her solitary watch-tower. She had learned to think that there was an invisible boundary in and around the visible world, the inhabitants of which could commune with the dwellers of earth only, when they were shut out from the jar and discord of earthly surroundings.

Thus it seemed to the lonely watcher of the tower that she was in the midst of a vast company, when to all outward appearance she was utterly alone. When the hum of human voices broke the stillness around her, that company from the inner world was dumb, but away in her tower, away with the glittering lamps of the midnight heavens, away with the murmur of the sounding sea and its reverberating echoes in the shell, waiting beside the signal light, with the ocean waves and the sleeping villages, mountain roads and silent landscape all stretched out in the mute and tranquil moonlight far, far below—then it was that a new world, peopled with denizens of its own, opened up before her, and the aerial castles of imagination grew into blessed, bright realities, and the vanished generations of the past glinted like fairy lights in the atmosphere of her rapt mind, until she fully persuaded herself she talked with this unknown people, and heard them speak, and learned soul secrets of them that none on earth might ever share.

These had been her soul communings, and very full of joy and happiness had they seemed until that day. But so it was that, after her return from the admiral's, a vague feeling of unrest pervaded her whole being, and so completely did she feel unnerved by its influence that she again and again sought the relief of the open-air for a few moments, in order to recruit herself sufficiently to perform the duties of the busy scene in which she was the central figure. It was whilst she was speculating in her own mind whether or no she should not yield to the longing that possessed her to return to her own home and be alone, that a voice—such an one as she had been accustomed to hear and to heed reverently, even from early childhood—seemed to sound distinctly, though slowly, in her ears the words "SET THY HOUSE IN ORDER." In an instant, and as if this voice and these words formed the magic spell for which she had waited, Marian was herself again, and all the woman, the friend, the protectress of the busy throng around her woke in her heart and sparkled through her every act and word like an electric fire.

Without any attempt to define to herself or her companions the causes which moved her, she at once proceeded to obey the charge received, and did set her house in order. Accounts were called for and carefully balanced. Orders were received and work sent out with all the despatch that might have befitted an energetic principal on the eve of a distant journey. The schoolrooms, the workrooms, all were visited, and plans laid out for the managers and superintendents. To every young person and every adult present sweet words were spoken, some full of praise for past services, others with encouragement for the future. To all and each she—the founder and mistress of that scene of blessing and activity, Marian Latimer seemed that day more like a guardian angel than a woman, and so, in long years afterwards, did those that then surrounded her speak of her. Even when the shades of evening fell, and one after another the quiet stars came out, until the heavens blazed with "their ten thousand eyes of fire," even then "the soul of the place" was busy at her tireless labours, bidding good-

night to the departing ones, and still gazing wistfully through the rooms where pleasant faces were gathering around the cheerful evening meal.

"Sit down now, Auntie darling, and take tea with our group," chirped the voice of little Gracie from one end of the cheery dining-room. "No, no! come here—and here—and here! dear Miss Latimer, do join our table." Such were the cries that chimed all through the long room, as the graceful mistress, smiling on all, but passing them by, followed only the one whisperer, who still bid her *set her house in order*. It was late in the evening, in fact, near eleven at night, when the mighty tension seemed to end, and Marian felt herself free once more to issue forth from the association building, and to make her way up the mountain path which led to her own solitary home. Having gained the summit of the cluster of rocks on which the Tower stood, she turned, and by the natural instinct of affection and interest that filled her warm heart, she directed her gaze towards the village she had left, expecting to see it bathed in a flood of the same brilliant moonlight that had illumined her walk, but instead of this, what was the spectacle on which her eyes rested? Oh! horror unspeakable! There was the village, buildings, gardens, and all its surroundings deeply, awfully crimsoned by vast sheets of red flame. Flame! crimson, blood-red flame everywhere! and all leaping and tearing its mad way up to the now crimsoned sky. In a single glance too, she saw, or thought she saw, troops of flying figures, not hurrying through the flames, but up far above them, chasing their way in mad confusion through the red air, lapped up in flames, but flying wildly, wildly, with dishevelled locks, streaming garments, and tossing arms, and all hurling through the crimson air, and dyed in the blood-red atmosphere, and last of all there appeared a tall, white angel, extending over the scene of horror a glorious, sparkling, golden wand. "It is myself!" shrieked the horror-struck witness, and with the sound of her human tones—though they sounded more like the scream of a wild bird than the voice of a mortal—the spell was once more broken. The vision—for such she perceived at length it was—shrivelled up like a scroll; melted into the sweet, gracious calm of a breathless, moonlight night, and the trembling, panting seeress sinking on the earth and burying her face, bathed in streams of agonizing tears, sobbed forth her prayer of thankfulness to her heavenly Father that the awful scene she had beheld was but a vision, a wraith conjured up as she then believed by the state of high nervous excitement into which the letter of the preceding night had thrown her. And, now, "Oh! heaven be praised!" she cried, as clasping her hands she gazed upon the peaceful scene of the happy village she had founded, and tenderly traced out in peace and safety the white walls and flowering shrubs, illuminated by the tranquil beams of the gracious moon, which sheltered the slumbering inhabitants. It was midnight before the still-agitated seeress could regain sufficient composure to guide her trembling steps towards her home. She had already glanced upward at the signal tower; realized how steadily and brightly its lambent light streamed out like a banner of promise over the waves of the sea, where it mingled and danced with the glittering moonbeams. Now she reaches her own door, and is about to apply the key of entrance to the lock, when a strange sound reaches her ear. It comes from the postern door at the foot of the tower, hidden from her view by the angle of a broken ruin. But, hark! surely she should know that signal! At first the sounds seemed like the fulfilment of her dreams, but when, after a long interval, they were repeated, and that in a fashion which had not wakened the echoes of those grim old walls for many a long year, Marian started up, with the blood curdling at her heart, and turning the life currents within her almost to stone. Once again!—one, two, three—a pause, and then a *single knock*. Again—that was a signal. Perhaps it might be the sailor. She had bidden him call on the morrow. He might have known of the *signal knock*—hark! once again it is repeated! She must answer it. Still trembling from the effects of the deep agitation she had endured, with a slow and hesitating step she turns the angle of the ruined wall and faces the postern gate. A tall man stands without in the white moonlight. 'Twas not the thick-set sailor, and yet he wore a seaman's hat and rough pea-jacket. Now he dashes the hat from his thick, brown, curly locks, a pair of stalwart outstretched arms enclose her, a choking voice, answered by convulsive sobs, and the almost lifeless form of Marian Latimer is strained to the heart of Ronald McIvor.—(To be continued.)

## VISIONS OF SPIRIT PEOPLE AND THEIR SPHERES.

BY MR. PEACOCK, OF NORTHAMPTON.

ONCE again our former contributor, Mr. Peacock, of Northampton, favours us with an account of some of his visions, the perfect reliability of which we have heretofore received undeniable attestations and witnesses of. He says, "On March 17th, 1889, sitting for spirit communion, which is a custom with me, I was soon in a clairvoyant state, and found myself in company with a female spirit. The atmosphere was white; the spirit was of the same colour, but most rare and beautiful. Whilst standing by her side a most brilliant light burst upon us from above, the colour of pale gold. I could not see any cause for it, though it was so very bright that I could scarcely bear it, and I expressed astonishment to my spirit friend about it. In reply, she asked me to join with her in prayer to our Father God, in thanking him for allowing his angel spirits to shed their brilliant light on our souls. I consented in silence, and the prayer the spirit gave was something most beautiful; I wish I could have retained it. I should have sent it to you. My spirit friend wished me to record what I saw, and send them to you. Then I returned to my normal state. I must say that what I hear and what I say, is not like two friends talking to each other in the physical form; it is more like two friends thinking and understanding what each one has thought, without the intervention of speech."

[Such is invariably the statement of exalted spirits, or of mortals who hold communion with them. Thought is speech in the highest spheres.—Ed. T. W.]

*March 20th, 1889.*—Sitting for spirit communion I became unconscious of all physical surroundings, and was taken in spirit to a sphere, the colour of which was white with a pink shade, and in the centre of the place was a building composed of the same material as the sphere. The building was a plain one, with only the ground floor and no windows. It had an entrance at the one end but no doors. My guide having taken me through the entrance we found ourselves in a hall which we had to pass through before we came to the interior of the building. This interior presented a most beautiful aspect of order, neatness, and light. Although there were no windows the light was most exquisite and bright. The spirits I saw there were four—they were all meekness itself; the garments they appeared in were white, with a lovely pink shade. I expressed a desire to speak to one, but they seemed to understand that and simply smiled on me and glided away. Then my guide took me through an entrance into another small room, and there I saw a spirit whose garment was white with a blue shade, and close by her side was something about the size of a baby's cradle, made of the same material as the building, and in it was the spirit of a baby, seemingly about a month old. I was going to kiss the baby spirit but my guide forbade my doing so, and said the infant had only just come from the earth plane. The baby spirit was of a brownish colour; the spirit in charge said that was because it had not lost all its earthly conditions. We then went into another room, just as plain and simple as the others, where there were two spirits. Their garments were white, with a blue shade, and they both had infant spirits in their arms, which looked about two months old. They were both of the same brown appearance as the first one, and from the same cause.

*March 24th, 1889.*—Sitting for spirit communion, I soon entered into the clairvoyant state, and the vision was a place in which the atmosphere was of a pale blue colour. I saw one spirit there whose face, though beautiful, was of the hue of the atmosphere. Her eyes, ears, nose, and mouth were outlined in gold, and a wreath of gold flowers was around her head. She was glorious to behold. The next vision was in an atmosphere of pure white, which appeared to be composed entirely of the most brilliant crystals, glittering splendidly. At a great distance I saw a spirit form. Her garments were of the same crystal brilliancy, with a girdle around her waist the colour of ruby, but most brilliant, and a wreath around her head of pale amber. She too was glorious, even more so than the other.

*March 28th, 1889.*—In the next vision I had, the place was very dark. There I saw eight spirit forms, all males; four of them had black loose surplices and square collegiate caps on their heads. One was a very old man, and he wore a white surplice and a cap that fitted close around his head; the other two were dressed in black, but had nothing on their heads; and they looked very dissatisfied and disdainful. The next vision I had was in a dark desolate-looking wilder-

ness; the atmosphere was dark and boisterous, as though a dreadful storm were going to burst over the place. Here I saw only one solitary spirit of a man, who looked as dark and troubled as the place and the atmosphere. Then I saw a spirit a long way above this place, attired in pure white, and it descended down to the side of this wretched-looking man. I could see the garments of the dark spirit change and grow darker as the white spirit approached. She at last stopped by the dark spirit's side, and was at length recognized; then the atmosphere grew lighter, the dark spirit became brighter and more cheerful, and the scene closed.

NOTE BY EDITOR.—Trivial and inconsequential as these visions appear to be, they are in strict conformity with the clairvoyant revelations of many of the best and most reliable seers. All represent the buildings, garments, scenes, atmosphere—and above all, the prevalence of certain colours, as expressive of the *moral* characteristics of the dwellers in the spheres and the occupations they follow.

In the life of the spirit every grade of good or evil is represented by colour, tone, atmosphere, and surroundings. In a word, the soul is there—known not for what it seems, but what it really is. It is in this sense, and as corroborative of thousands of other clairvoyant revelations that these visions of Mr. Peacock are full of interest and suggestions.

FRIGHTFUL THEOLOGY.—The New York *Sun* gives this report written by a missionary in Japan, on the effect of the orthodox gospel on the natives: "They grieve over the fate of their departed children, parents, and relatives, and often show their grief by tears. They ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer there is absolutely none. Their grief at this affects them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their father out of hell, and why their punishment must never have an end. I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts, I imagine, have risen in the hearts of all missionaries, in all churches." Yet this man feels bound to teach these people a horrid and unjust dogma which fills their souls with grief. The question arises, why not let the pagans alone rather than fill their poor hearts with such hellish fancies of a wrathful God? A great many difficulties lie in the path of the missionary, but the greatest are those in his own creed, and in what those he would convert, learn about Christian countries. In Africa the natives are far more readily converted by Mohammedan than by Christian missionaries, because vile oaths and trade in men and gunpowder are associated in their minds with the English language, while all they know of the Arabic is as a sacred dialect. Forty years ago our missionaries among the Kurens in Burmah had a great stumbling-block in their way, the natives having found out that American Christians bought and sold each other as slaves, and frankly saying they were afraid to be Christians, and perhaps be sold on the auction block. Mozoomdar wittily said that if the British should evacuate Hindostan they could leave behind, as their monument, a pyramid of champagne bottles ornamented with cigar stubs. With greater ease of travel the pagans know us better, and our task is so to act that they will respect us more.

THE love which will not make sacrifices to its objects is no proper love. Grounded in admiration and the feeling of enjoyment, it is a fit love for a picture or a statue or a poem; but for a loving soul it is not fit.—*Carlyle*.

HE who is sympathetic has his entrance into all hearts, and is the solver of all human problems. To him is given dominion where he thinks to serve, and the love which he gives without stint, as without calculation, he receives back without measure as without condition.

PERFECT manners are a part of the character as much as patience and honesty, and their beneficence is displayed not only towards the just but the unjust—in fact, they seem to belong to the texture of the wearer's mind, to be a reflection of the spirit of justice which would give everybody his due, withholding no civility or kindness.

It is not the geologist's hammer, or the astronomer's telescope, or the naturalist's microscope that is going to take away the need of the human soul for that Rock to rest upon which is higher than itself, that Star which never sets, that all-pervading Presence which gives life to all the least moving forms of the immeasurable universe.—*Holmes*.



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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, MAY 17, 1889.

### BUDDHISM: WHAT IT WAS, AND IS.

BY CAPTAIN C. PFOUNDES (LATE OF JAPAN), M.G.S., ETC., ETC.

BUDDHISM is not a religion in the strict sense of the word, though it is religious, and in many of the sects, so numerous, there is much admixture of religion. It is now so frequently alluded to by writers and speakers amongst spiritualistic circles to a very large extent, that some brief account of this ancient and wide-spread faith is offered to our readers.

There is some discrepancy, and no little dispute, among writers on the subject, as to the dates of the birth and death of the personage who is said to have founded Buddhism, varying from the sixth century B.C. to the twelfth century B.C., and some would have it earlier, others even later. There appears to have been more than one Buddha, or "enlightened one," hence the possibility of solution of the puzzle.

To understand what Buddhism was, and is, we must go far back into history, and trace the development of religious ideas in many lands, but in archaic times the students of higher questions were more devoted to their studies, and gave up all in quest of knowledge. Travelling afar, gleaning, sowing—not hastily—there was some interchange through the long ages of philosophic and metaphysical progression. Glancing down the long vista of the past, visions dimmed in the far distance, we yet have gleams of facts proving the very high development of the intellectual and spiritual faculties, but man's ambition, selfish aims, greed for power and material possessions, tended to the formation of oligarchies, theocracies, sacerdotal classes, and exclusive castes. To maintain their power and privileges, the common people must be awed into subjection; then, as now—for history but repeats itself—periodic revolt against such domination is not surprising, and curiously regular eras of some half dozen centuries' interval produced upheavals, waves of ebb and flow of truth and light, freedom and enslavement, intellectually.

Such an epoch occurred before the beginning of an era, in that zone stretching from Italy to Japan through India and China, witnessing the great thinkers of Greece, the Jews led into captivity, the revolt in India against Brahminism, initiated by the Buddha, Gautama Sakhyā Muni, the philosophers Confucius and Lao-tze in China, and the founding of Rome in the West and the Japanese Empire in the far East.

Buddhism must be considered a successful effort to restore the purity of religious thought, the freedom of human action in spiritual matters, and we are more concerned in knowing what has come down to us for our use, than in the discussion of the exact dates. Documentary evidence above all suspicion, some centuries older than the Christian era, shows us the very high ideals then known to

the great teachers of China, India, and Western Asia. From these writings, now being made more accessible to the general public, we learn what the Buddha Gautama, most probably learned from the wise men of his time, that which has come down to us with an overwhelming mass of superimposed material. No religion, any more than a language, or a science, has ever been invented or entirely created by any one founder, and *Buddhism*, or Enlightenment, is but the development of the wisdom of former ages. This revolt against the Brahmin domination, and monopolizing of sacerdotal offices, performances of religious rites and ceremonies, caused Brahminism to reform itself, and in the course of some ten centuries to re-absorb the reformed creed. Not so however, in other lands, where it spread, engrafting itself on the indigenous beliefs, and thus giving scope to the founders of innumerable sects, gaining a footing in China in the first century A.D., in Japan in the fifth century A.D., and in the countries adjacent to India even earlier—in Ceylon, for instance, two centuries B.C. As might be expected, the survivals in these several and far apart countries, show great contrasts in detail, but pruning them of the later parasite-like growths, we find in the main the great principles to be held in common throughout. We have only space here to point out these, and only allude to other creeds so far as is necessary to illustrate the great differences, but without the slightest desire to be controversial, much less indifferent to the feelings of those who have faith in that which differs so very essentially from Buddhism. It is, however, in contrasts rather than in similarities that we will receive instruction by examination.

In the first place, the Christian doctrine of the Atonement, of sacrifice of any kind, especially of life—above all, of human life—is diametrically antagonistic to Buddhist doctrine. Self power, or self help, is the true Buddhist principle; salvation by any other means, divine or human, being a later development. The futility of supplication for material aid, the unalterable character of natural laws being taught, it is also maintained that much of the ills of humanity are to be remedied by mankind, each one alone for themselves having the power to achieve their own salvation, here and hereafter.

It is altogether a mistake to suppose that annihilation—total extinction—is the final end. Not so. But whilst salvation by merit, or by propitiation of a personal deity—with or without intercessors—is repudiated, there is a higher incentive offered, a loftier ideal, set up as a moral standard, to which all are enjoined to strive to attain. The divinity of humanity may appear to be set forward in this, but the nobility of mankind is undoubtedly shown to be a cogent reason for nobility of action, purity of thought.

To spiritualists it will be of interest to know that much of what is now openly advocated by their leaders is *BUDDHISM pure and simple*—temperance in diet, abstinence from stimulants and coarse food, vegetarianism, kindness, gentleness, courtesy, charity, all the Christian virtues included. In Buddhism, as in Christianity, the innumerable sects practise certain observances, and appear to hold doctrines that may at first appear parallel, and much that is neither lofty nor pure, but it would be altogether wrong to term such Buddhism—any more than the fantastic sectarianism we witness nearer home, true Christianity. Many of the Buddhist writings, made accessible to the ordinary reader, are canons intended for the guidance of the priesthood, and not for the laity, and should be understood as such. There may be some room for discussion as to what the Gautama Buddha did teach, some grounds for doubt whether the *Shastra* or canons and Sutra (or Sutta) or Discourses are the exact principles expounded by him; but there can be no doubt that they are in accordance with the opinions of the teachers and followers of Buddhism centuries before; and there is evidence of the leading principles, the basis of the ethical code, being derived from much more ancient sources. To make the doctrines intelligible to the laity, they have received stereotyped forms, that require some explanation in these later times; and we find arbitrary groupings, for which there is reason, having the older philosophical systems as a foundation.

The longing after immortality, common to humanity in every land and in all ages, undoubtedly the outcome of the innate instinctive knowledge of the spiritual potentialities of intellectual development, appears throughout Buddhism; and the desire to solve the great mysteries of existence—the whence? and whither?—prompted enquiry into physical and then on to psychological phenomena.

Buddhism is wrongly accused of being atheistic, agnostic, soulless; but the peoples of the earth, amongst some of



whom it has been the prevailing creed for twenty-four centuries past, and the majority of the populous countries of Eastern Asia, for more than half that period, have ever been most highly spiritualistic and civilized.

The Oriental, though having no monopoly of spirituality, yet certainly was intellectually far in advance of the Occidental—and still is. We are eminently materialistic, grossly, selfishly so; yet, with all our boasted progress in mechanical science and outward appearance of prosperity and luxury, it is a question if we are happier; certainly we are far behind in intellectual development, for have we not to teach our youth, at school, college, and university, the wisdom of the ancients, the classics of Greece and Rome, as the Indians their Sanskrit, and the Chinese their Confucian literature?

However galling to our egotistical national vanity, we will have it forced upon us in time that we have yet much to learn from the Orient—not of to-day, but of the past—of intellectuality, of spirituality; and nowhere will we find greater store than in the study of Bodhi, of the Doctrine of Enlightenment.

(To be continued.)

### THE JARROW GUARDIAN ON SPIRITUALISM.

FOR the information of the uninformed, of whom the largest part of the British community will probably make up the sum, we beg to state that there is away somewhere on Tyne-side a paper published called the *Jarrow Guardian*. On the reportorial staff of that paper may be found a facetious party, who, for want of anything else funny to write about, amuses himself—and thinks he is doing the same for his readers—by the truly Christian practice of writing insulting articles about what he calls the “craze” of spiritualism. Here is a specimen of his style:—

**SPIRITUALISM AT JARROW.**—Spiritualism appears to be making no little progress in Jarrow. The local apostles of the curious craze have indeed contrived to draw a congregation together and to hold regular Sunday evening services in the South Room of the Mechanics' Institute—services to which an individual in search of a little amusement might advantageously turn, were it not for the moony preliminaries in the way of mysterious invocation and hymn singing that have to be borne. By the way, I listened on Wednesday night week to quite a famous advocate of the new faith—Mr. Victor Wyldes, a gentleman whom I can only describe as a Niagara of wordy nothingness. He assumes the rôle of a clairvoyant or professor of psychometry; but if the performance with which he entranced his Jarrow audience is the best he has on show, the world must indeed be an easy oyster for knowing ones to knife!

We presume Mr. Victor Wyldes is sufficiently familiar with the homely old proverb of “Some people's curse is better than their blessing” to feel jubilant rather than wounded at any insulting words coming from this reportorial would-be wag.

As an evidence of *how much* he knows about spiritualism, the laws of spirit communion, or the conditions under which it has hitherto operated, the said reporter winds up with the following astounding chance offered for the spirits to convert him. He says:—

Now, I am going to propose a very simple and easy test for the consideration of the ladies and gentlemen who are constantly assuring us that they believe in and have seen such things. I shall be prepared at a day's notice to supply any spiritualist in the country with a couple of separate marked paper rings, which I will hand over to him and leave wholly in his custody for, say, three months. If at the end of that period, or before its expiration, those rings are returned to this office linked together without a seam, there shall at once be added to the imposing list of enthusiastic converts the distinguished name of

TYNESIDER.

Now, whilst we strongly deprecate the folly of spiritualists boasting in public of phenomena—which require for their attestation either the testimony of respectable witnesses or direct proof—we think some experienced believer should set this reporter right on the subject of challenging spiritualists to do what they have never been able to do, or, as far as we know, professed to do, that is, to command, control, or promise the performance of any particular kind of spiritual manifestation. Whilst physical phenomena form only a very small and unimportant item of spirit communion—all and every manifestation of every kind, proceeding from spirits, has been given by them without the smallest shade of power on the part of mortals to produce, shape, direct, or compel, otherwise than by placing themselves in the receptive condition implied by waiting patiently in gatherings called “spirit circles,” and even then—provided there are certain individuals present known from past experience to be *mediums*—phenomena may or may not come at request, but have never yet been produced at will, and can never be guaranteed

to happen by any mortal investigator. There are, of course, other conditions hindering and limiting the power of mortals to promise any special manifestation. This, all experienced spiritualists are aware of; but to one so utterly ignorant of spirit communion as the bombastic author of this challenge, it would be indeed “casting pearls before swine” to attempt detailing them. All we can say in conclusion is, that whilst the spiritualists in general hold meetings, form circles, and talk of their experiences, partly as a matter of duty, and partly because their lives and minds are full of their spiritualism, few, if any, of them are over eager to make converts at all. They have such implicit faith in spirits and their own great cause that they believe if the spirit world needed the conversion or cared to enlist the advocacy of the “Tyne-sider” aforesaid, they would certainly ere now have taken pains to convince him. The fact that they have not done so is a sufficient evidence that he is not yet called, or in other words, that his time has not yet come; until it does, “Tyne-sider” has not the slightest idea of how very few, if any, spiritualists would take the trouble to answer his challenge, or make any other effort, however slight, to convert him. It is purely his own affair, not ours; only, if ever, in “the sweet by and bye,” he should happen to learn the truth before he becomes a spirit himself, we cannot help feeling how ashamed he will be of the stuff he has written about a cause that even this day includes in its ranks, kings, queens, princes, nobles, professors of all grades of science, doctors, lawyers, writers, thinkers, and not a few common-sense men and women of various lands, and all this without the aid and all-sufficient endorsement of “Tyne-sider” and the *Jarrow Guardian*.

**BURNING THOUGHTS.**—“What is there beyond this starry vault? More starry skies. Well, and beyond that? The human mind, driven by an invincible force, will never cease asking, ‘What is there beyond?’ . . . It is useless to answer, ‘Beyond are unlimited spaces, times, or magnitudes.’ Nobody understands these words. He who proclaims the existence of an Infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions; for the notion of the Infinite has the two-fold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing left but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. Positivism unceremoniously thrusts aside this positive and primordial notion, with all its bearings on the life of human societies. Everywhere I see the inevitable expression of the Infinite in the world. By it the supernatural is seen in the depths of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, or Jehovah; and on the floor of those temples you will see kneeling men absorbed in the idea of the Infinite. Metaphysics do but translate within us the paramount notion of the Infinite. The faculty which in the presence of beauty leads us to conceive of a superior beauty—is it not, too, the conception of a never-realized ideal? Are science and the passion for comprehending anything else, then, the effect of the stimulus exercised upon our mind by the mystery of the universe? Where are the real springs of woman's dignity, of modern liberty and democracy, unless in the notion of the Infinite, before which all men are equal?”—*Pasteur's Address at the French Academy of Sciences.*

### REVIEW.

“SECOND SIGHT”: PROBLEMS CONNECTED WITH PROPHETIC VISION, AND RECORDS ILLUSTRATIVE OF THE GIFT, ESPECIALLY DERIVED FROM AN OLD WORK NOT NOW AVAILABLE FOR GENERAL USE. BY “M.A. (OXON).” London: E. W. Allen, 4, Ave Maria Lane, or Office of “Light.”

ALTHOUGH the above work is chiefly a compilation, the very fact that it is prepared and put forth by “M.A. (Oxon.)” is sufficient to commend it to the notice of every scholarly student of occult or spiritual subjects. The concise but pertinent remarks on this curious subject of “second sight” by so eminent and profound a writer as “M.A.” (Oxon.), are no less instructive and interesting than the group of narratives he has collected together, and still the last word has not been said on “second sight.” Where “the wraith or vision” may present the reappearance of scenes or circumstances that have been already enacted, we may readily refer such manifestations to psychometry, and admit that every motion on our planet is written in indelible lines upon the “astral light” or *soul substance* of the earth. But where—as in hundreds of cases common in Mrs. Hardinge Britten's experiences, as well as in those

of other seers and seeresses—the vision presented is a *prophecy* of some scene or event that *has not yet transpired*, then the *rationale* of the subject becomes complicated, and mixed up with the vexed questions of "fate," "destiny," the "inevitable," &c. Be this as it may, we are greatly indebted to "M.A. (Oxon.)," for a contribution to the realm of FACTS, without the basis of which all theories are superogatory and impertinent. We may have the pleasure of making a few quotations from this valuable little *brochure* on future occasions, but in the meantime a work so interesting and acceptable should be in the hands of every student of the occult without delay.

## QUESTION DEPARTMENT.

**J. ARMITAGE (Bradford).**—I beg to submit the following for consideration:—Christians are looking for the second coming of the Messiah, but the Jews say that he has not made his first appearance yet, and they are also looking for him. One or both are being deluded, I think that is self-evident. How may a simple-minded and honest inquirer best prove to his or her satisfaction which is the truth? Let us seek for the truth and nothing but the truth, and cast doubts and dogmas to the wind.

**Ans.**—Our questioner must remember that a system that has been upheld for 1,800 years, maintained by the sacrifice of millions of lives, been inwrought into the love, fear, and deepest emotions of humanity by a rich, dominant and powerful priesthood, never till of late been permitted to be doubted, questioned, or inquired into, on penalty of death here, and eternal perdition hereafter, is not likely to be easily uprooted, more especially when enormous powers, financial interests, vast wealth and grants of land depend upon its maintenance. Think, reason, read, inquire. Researches of the character of Gerald Massey's writings, in the nature of our Rostrum articles, and others to follow, to say nothing of the continual stream of revelation daily pouring in from the East, will, ere long, settle the question of the mythical origin of Christianity. That is a truth that is even now beginning to be felt by thousands who dare not avow their opinions. But theology, like all deeply-rooted superstitions, will die hard, more especially, seeing that the richest loaves and fishes in the world are to be gained by perpetuating its life. Our questioner need not go to either Jews or Christians for truths, which God in his works and spirits in their revelations are daily and hourly proclaiming. As for theology, it is in presence of the handwriting on the wall. Wait with patience for the time of the inevitable fulfilment.

**BETA.**—If magnetism, mesmerism, and hypnotism are one, and its subjects can be—as your extracts from French papers so often state—"hypnotized" into the commission of crimes too terrible to contemplate, should not the legislators of every civilized land put a stop to the practice at once by stringent law?

**Ans.**—Because the knife or razor may destroy life, is that any reason why they should not be used as implements for domestic purposes? Because the grain of wheat can be distilled into intoxicating liquors, is that any reason why it should not be ground into bread? And so of every thing that God has made. It can be used or abused, according to the good or evil purposes of its possessors. Legislation is not a preventive, it is only punishment, and of that the real hardened criminal has little or no dread. The true preventive to every abuse is to educate the *moral* sense of the people. To begin with the rising generation, and instead of encouraging boys to fight, teach them to be kind and affectionate to one another. In a word, substitute the laws of kindness, gentleness, mercy, justice, and pity, for prize fights, bull fights, wars and legal murders, and crime will end. Then mesmerists will use their power for good only, and not dare to exercise their art for any other purposes than the cure of sick bodies and criminal minds.]

**LAWRIE.**—How is it that so many spiritualists—especially some who seem to exert an influential power over the public mind—object to organization in spiritualism, although organization is the law of nature in everything else in the universe? Can the Editor explain this, or point out a way by which such objectors could be brought over to reason, and cease to become obstacles in the path of natural progress?

**[Ans.]**—We could explain the *why*, but decline to do so. As to the *how* it could be very simply managed. Place the objectors at the head of an organization, give them plenty of power, and let it be sufficiently remunerative, and the objectors will soon become the organizers. Did Lawrie never hear how cleverly the French Government stopped the depredations of "Vidocq," one of the most notorious thieves in Paris? If he has not, we will inform him. They made him a thief-catcher and detective. *Verbum sap.*

## LYCEUM JOTTINGS.

### AN APPEAL FROM THE CHILDREN'S DOG.

"I AM the children's dog,  
I've come on a very long jog,  
Their woes to relate  
To the council in state;  
Bow wow," said the children's dog.

"They come back from school every day,  
They haven't a moment to play,  
With such lessons to learn  
It makes my heart burn,  
Though I'm only a dog, as you say.

"Such pages of rhyme and of prose;  
Such figures in rows upon rows;  
Why the thought of their sums  
Gives me pain from my gums  
Right down to my tail and my toes.

"So, Mr. Directors, I pray,  
Don't wear all their small brains away,  
Some lessons abolish,  
And intellects polish,  
Like mine by a little more play."

### DEATH OF THE PHARISEE.

BY CECILIA DEVYR.

PASTOR, and deacons, and members were there,  
The church tower was just in sight,  
And the Pharisee gave them his last proud prayer  
From lips that were deadly white.  
He spoke of the good that the blood had done  
That was spilt upon Calvary's tree,  
Of the godly race which his feet had run—  
Of his deeds of charity.  
And he thanked the Lord again and again,  
With a pious befitting look,  
That he was not like unto other men,  
But was led by the Holy Book.  
And pastor, and members, and deacons groaned,  
"To God let the praise be given!  
The Crucified also for us atoned,  
And we shall be with him in heaven."

But the Pharisee saw through the veil of death  
An angel of truth draw near,  
And he wildly struggled and gasped for breath,  
For his soul was struck with fear.  
And the angel said, with a startling voice,  
"Do you think that your shams will win?  
Can your spirit in light of life rejoice,  
When yours is a burden of sin?"  
But they tenderly bolstered the Pharisee up  
To give him the holy bread,  
And they brought him with care the communion cup,  
And then stood amazed at his dread.

"O, why do you bring me the wine!" he said,  
"For drunkards my eyes can see,  
That unto its treacherous tide have fled  
From a woe that was wrought by me.  
They were the hopeful, trustful men,  
Who thought my profession true,  
But just by the turn of my crafty pen  
Black ruin their fortunes knew.  
O, take from my sight the children's food  
That I stole from the widow's hand;  
Their father had call'd me his kinsman good,  
And left me his helpless band;  
Now I must meet with that humbled face,  
Distorted by want and crime,  
Their mis'ry, their deep hidden anguish trace,  
As I pass from the shores of time.

"And look! do you see in your crowded street  
The outcasts that wander there?  
Do you know their young hearts, once pure and sweet,  
Were wreathed with parental care?  
But I gathered them into my lustful arms,  
By wiles that a fiend might hate,  
And I robbed them of more than youthful charms,  
But repentance has come too late."  
And the angel said, with uplifted hand,  
"Let all be warned who hear,  
For that is the guilt that gives the brand  
Which will hardly disappear."

Then the Pharisee raised his dying head,  
And said, in a bitter tone,  
To those who were shrinking around his bed,  
"Can any one cast a stone?  
We are all alike in our wordly pride—  
Alike in the angel's eye—  
Alike in the sins which I strove to hide,  
And alike we all must die.  
Then give to the flames my pompous will,  
And know you are dispossessed,  
For gain that was gotten by means so ill,  
Belongs to the sore oppressed."

And the parson, and deacons, and members said,  
With many a knowing shrug,  
"Our brother is fevered—out of his head.  
Physician, where is thy drug?  
Or, where thy balsam of acid and gall,  
That was a last drink of old?"  
But, ere he could answer their urgent call,  
The Pharisee's heart was cold;  
And they gave the Pharisee burial grand,  
As griefless as ever was given,  
And published his righteousness over the land,  
Yet knew he was far from heaven.



## CHRONICLE OF SOCIETARY WORK.

**ABERDEEN.**—It is a source of very great pleasure to record the fact that a circle of investigation has commenced in this Granite stronghold of orthodoxy. Some dozen ladies and gentlemen, seekers for the truth, have formed themselves into a social gathering for spirit communion. May their endeavours to elicit the truth be crowned with success, and may others follow their noble example. Mr. Walrond, from Glasgow, will probably visit Aberdeen on Monday next, the 20th inst. He will communicate and arrange with the sitters direct.—G. W. W.

**ACCRINGTON AND CHURCH.**—Mrs. Yarwood, clairvoyant and speaker, gave two services, when we had undoubted proofs of the grand consoling assurance that we live again. Good audiences, especially in the evening, when the room was completely packed, many having to sit on the platform, and stand.—J. H.

**BACUP.**—Mr. E. W. Wallis delivered trance addresses in the Public Hall, which was specially engaged. Various subjects were submitted by the audience, which were all replied to in Mr. Wallis's well-known eloquent style, and received with rapt attention by fair and intelligent audiences. Harmony and conditions good. Mr. Woodcock presided as usual.—A. H. W.

**BATHY.** Wellington Street.—The guides of Mrs. Beanland delivered good and instructive discourses on "If a man die shall he live again?" and "God and the Future." Remarkable psychometric readings and clairvoyance after each discourse. Attentive audiences were well satisfied.

**BOLTON.** Bridgeman Street Baths.—Mr. Lomax, of Darwen, gave capital discourses—afternoon, "The flickering of the light." Evening, "Man in search of God and Heaven." After each discourse several good clairvoyant descriptions given, also an impromptu poem, beautifully rendered.—J. P.

**BRADFORD.** St. James's.—To a moderate audience the controls of Miss Walton gave an address on "Spiritualism and its lessons" in the afternoon, and in the evening spoke from the hymn, "They are winging, they are winging, through the thin blue air their way." Both were given in a good manner.—A. P.

**BRADFORD.** Ripley Street.—Our friend Mrs. Denning gave two good lectures. Afternoon, "Love;" evening, "Rest in Heaven," upon which her guides spoke very feelingly, showing that the only heaven is within you. Clairvoyance at the close very good.—T. T.

**BRADFORD.** 21, Rooley Lane, Bank Foot.—Afternoon: Very good meeting. Evening: Mr. A. Marshall explained "How he became a spiritualist, and what it had taught him." Mrs. Marshall gave good clairvoyance, 24 out of 26 descriptions being recognized.—G. G.

**BURNLEY.** Hammerton Street.—The guides of Mr. G. Smith, of Colne, gave most energetic and instructive discourses from subjects chosen by the audiences—namely, "Give the points of difference between Morality and Religion, and Reason and Righteousness"; "Spiritualism and Science *versus* Christianity and Science"; "Can the utterances of the Controls from the Spiritual platforms be relied upon as Truth?" also "Christianity, Materialism, and Spiritualism arraigned before the Bar of Justice." Miss Manley, of Colne, gave several clairvoyant descriptions, some of which were recognized. She is only a young medium, but likely to be successful in that capacity.—R. J.

**BURSLAK.** Coleman's Assembly Room.—Evening: Mrs. Wright's guides gave a good and interesting address on "Man's Duty to God and his Fellow Men," to an appreciative audience. May 17th, evening: Mr. Blundell's guides will speak. We hope friends will come and help to spread the truths of spiritualism.—W. W.

**CLECKHEATON.** Oddfellows' Hall.—The guides of Mrs. Jarvis spoke well and pithily in the afternoon. Evening subject: "Oh ye of little faith!" which was handled in a calm manner, and was very good.

**COLNE.**—Mrs. Connell gave two good discourses. Afternoon, "Is Life worth Living?" evening, "Death and its Comforter." Clairvoyance, 24 descriptions given, 18 recognized. Miss F. H. Coles, aged 10, gave two recitations. Afternoon, "The Road to Heaven;" evening, "The Angel Messenger," which were well rendered. Good audiences.

**COWMA.** Lepton.—The guides of Mr. F. Bamforth gave able answers to questions from the audience, in the afternoon. Evening subject, "Intellectual Development," which was very good. We hope to hear Mr. Bamforth again before long.—G. M.

**CROMFORD AND HIGH PEAK.**—"Free Will, and Attraction and Repulsion" was the morning theme, and at evening we held a conversation, which was both interesting and instructive. It is quite as well to converse on this question and put forth each individual estimation of the different outside views in which we, as spiritualists, are held, and after such a meeting—well-conducted—those present feel themselves to be better prepared to meet their friends, who, at present, do not see the spiritual policy apart from theology. Experience is the foundation on which all rests, and the greater the general experience the better. The spirit world furnishes food for thought, and pleasant conversation thereon aids digestion thereof.—W. W.

**DARWEN.**—Mr. A. D. Wilson's lectures were very interesting and instructive; subjects: afternoon—"God is Love;" night—"The theological gnat straining and camel swallowing."

**DENHOLME.**—Mrs. Stairs did not arrive in time for the afternoon service; but at night she spoke on "The Religious Signs of the Times," also gave a poem, entitled "Angels," which gave great satisfaction.

**DEWSBURY.** Monday, 6th.—Mrs. Craven kindly volunteered her valuable services. The controls dealt with three subjects from the audience, in their usual concise and satisfactory manner, to the pleasure of our audience, who are always ready to extend a hearty welcome to this lady. Saturday, 11th, our pic-nic tea took place in the room. The gathering was small, but harmonious. We were unexpectedly joined by Mrs. J. M. Smith, of Leeds, whose descriptions of departed friends, and Mr. Rowling's phrenology, gave the utmost satisfaction. Mr. Rhodes gave much pleasure by bringing his galvanic battery, which proved of eminent service. We are thankful to our kind visitors who thus helped us to an enjoyable evening. Sunday, 12th, Miss Wilson occupied our platform, our friends expressing themselves as delighted with the remarkable spirit tests given through her instrumentality. May the spirit of love and goodwill pervade the hearts of all who are engaged in this good work, until all can unite in one great bond of

brotherhood, and realise most truly that "Peace on earth, goodwill to men," which is constantly being sung by the "angelic hosts."—W. S.

**FELLING-ON-TYNE.**—Owing to the absence of Mr. C. Campbell, of Jarrow, through sickness, we held a circle. Very poor attendance, owing to bad weather.—G. L.

**GLASGOW.**—Sunday, May 5. Evening: Mr. Robertson presided, and read one of Theodore Parker's noted discourses on religion. The spirit guides of Mr. Walrond spoke on the "Church of Christ," remarking that the teachings of Christ, as propounded by the Great Reformer when on earth, were completely ignored by the present-day teachers of the so-called Christianity. Mr. Robert Harper also spoke on the same subjects, and urged the necessity for the practical teaching of a more humane doctrine than that put forward by the Churches. A spirit guide of Mr. Harper controlled Mr. Walrond and gave the former some cheering words of welcome and advice. Sunday, 12th May, Morning: Mr. Robertson read a soul-inspiring discourse from Theodore Parker's works, which elicited from various speakers many noble expressions of thought. Evening: Mr. Robt. Harper delivered an inspirational lecture on "What is Spiritualism?" in his usual clear, methodical, and impressive manner; a style that carries weight with his audience.

**HECKMONDRIKE.** Church Street.—Mrs. Russell delivered good discourses. Afternoon: "The dawning of the day." The millennium is now dawning, and man is asking whither am I-bound. Let us be up and doing, and lend a hand of charity to the fallen ones, help to lift them up, for as we build our mansions here so shall they be built in the spirit world. Now is the time for action—this hour—this moment. With bold determination let us go forth and grasp the plough, the prize is worth the winning. Let truth and right exert their might, and rid the world of darkness and error. Evening: "Liberty." Let us work to extend the sway of liberty, and leave footprints in the sands of time, that the rising generation may benefit thereby. This is the true spiritual teaching. Clairvoyance at both services.—J. C.

**HEYWOOD.**—Mrs. Stansfield's afternoon subject was "The Path to Eternal Happiness"; evening, "When the Mists have Rolled away." Both subjects were ably dealt with, and listened to with marked attention. Clairvoyance very good.—S. H.

**HUDDERSFIELD.** Brook Street.—Mrs. Green has ministered in her usual pleasing manner to large and sympathetic audiences, concluding each address by clairvoyant tests, fairly successful. We hope for large audiences on Sunday next, when Mrs. Britten visits us.—J. B.

**LEEDS.** Psychological Hall.—In the afternoon we had a very pleasing conversational discourse with Mr. Blackburn—"Psychometry: its Definition, Examples, and Development," was well enunciated. Mr. Oliver also took part in this subject, and gave a striking example of psychometric influence. Mr. Blackburn also spoke upon "The Finer Forces in Nature, and their Influence on Humanity;" altogether, the time was well spent. Evening: Mr. Blackburn gave a discourse on "The Mystery of Evil," showing the distinction between sin and evil, and their bearing upon our conduct in life, which was much appreciated, the lecture being a masterpiece of the spiritual philosophy. Next Sunday, May 19th, Mr. H. Oliver is our appointed speaker. In the afternoon we shall hold a conversational meeting, as we consider such meetings productive of a great amount of good. In the evening a lecture. We shall be pleased to welcome our old friends.—W. W.

**LIGH.**—Mr. Pearson visited us for the first time, and gave instructive and interesting discourses. Morning subject, "Flowers and their uses." Evening subject, from the audience—"Does it require any physical conditions to constitute mediumship, and if so, what are they?" Both addresses were warmly appreciated, and seemed to leave the audience longing for the time when we shall have him again.—J. W.

**LONDON.** Canning Town: 41, Trinity Street.—May 9th. The guides of Mr. H. Towns gave an interesting address, "Spiritual Gifts—How to Develop Mediumship." A full meeting; fresh faces; harmony good. We desire it to be understood that our meetings are not private, but open to the public every Thursday evening, at 7-80; medium, Mr. H. Towns. Tuesday, 21st May, at 7-30 p.m., Mr. Hoperoff.—T. K.

**LONDON.** Copenhagen Hall, King's Cross.—Morning: Mr. McKenzie gave an excellent lecture on "Phrenology." Discussion followed. Several heads of the audience were read by the lecturer. Evening: Owing to the inclemency of the weather, Mr. Veitch gave a most intellectual address before a somewhat small audience; his subject was, "Immortal Hope," which was listened to with great interest by all. Trust to see more persons present next Sunday.

**LONDON.** 809, Essex Road, Garden Hall.—A very fair attendance. Miss Davy's clairvoyant descriptions were excellent, and all recognized. Great satisfaction.—G. C.

**LONDON.** Forest Hill, S.E.: 23, Devonshire Road.—Mr. Long delivered an interesting lecture on "Spiritual Gifts." Questions were asked and satisfactorily answered.—M. G.

**LONDON.** Peckham: Winchester Hall.—Morning, Mr. Long discoursed upon "Spiritual Gifts" in a fluent and interesting manner. He proved to have fairly mastered the subject, particularly in answering some searching questions at the close of the address. Evening, Mr. Wortley gave us some of his experiences, and lessons taught by communications received from the spirit world.—R. B.

**LONDON.** Marylebone, Harcourt Street.—Evening: Although the weather was unfavourable, a good company met, among whom were several old Marylebone friends. Mr. C. White spoke briefly but well on the necessity of living up to our privileges as spiritualists, and of prosecuting our studies in the wide fields of spiritual truths, that we might benefit ourselves and those with whom we came in daily contact. Mr. Matthews gave good tests in clairvoyance. The Misses Harding and Hunt rendered much interesting assistance in the musical department—very beautifully did Miss Harding sing. Mr. Portman gave a genuinely-earnest inspirational address. Our first social gathering was very successful, Monday evening, with music, songs, recitations, and a dance, the young friends generally assisting in the programme with evidently great pleasure.—C. H.

**LONDON.** Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Evening: Miss Blenman gave an excellent address upon "The Popular Idea of God." Great interest was manifested. Questions were answered in an excellent manner. Social gathering postponed till Monday, July 8th. Seances at 10, The Mall, discontinued.—W. O. D.

**MACCLESFIELD.**—6.30: We had the privilege of hearing an old friend through Mrs. Rogers, who spoke very encouragingly, giving "Some Thoughts on the Life of a Pilgrim." Every one seemed to enjoy the discourse, which was clear and concise, and quite in harmony with our knowledge of our old friend. We were told how to find God in all his works, and the benefits of spiritual communications were pointed out. Mrs. Groom next Sunday. We give all a hearty welcome.—H. P.

**MANCHESTER.** Psychological Hall.—A grand discourse was given through our local medium in the evening on "Spiritualism not a Religion of Coercion," which was handled in a broad and comprehensive manner, with telling effect, showing it to be a religion that allows freedom of thought to its supporters, and not coercing its members, as the churches do, in laying down certain creeds and dogmas, which, if not followed according to their teaching, will consign the unfaithful ones to eternal punishment.—J. H. H.

**MEXBOROUGH.**—Two lectures were delivered by Mr. Wallis to good and attentive audiences. One dealing with the phenomena and the other with the philosophy of spiritualism, to controvert the assertions of the rev. (?) showman. Many intelligent questions were ably answered, and much good was done.

**MIDDLESBROUGH.**—Mr. Campion delivered addresses. Morning subject, "If a man die, shall he yet live?" A very good lecture, and one from which we gained good information. Evening, "The transformation scene, and how it came about," relating how he became a spiritualist to a very attentive audience.—J. H. B.

**MONKWEARMOUTH.** 3, Ravensworth Terrace.—The guides of Mr. Sims lectured on, "Is death necessary, and if so, does it end all?" and gave good satisfaction; followed by Miss Gledhill and Mrs. Burton with clairvoyance. May 27 a grand concert will be given for the benefit of Mr. Hoey, who has been in delicate health, at the Centre House, Silksworth Row, Sunderland.—R. O. H.

**NELSON.** Brierfield.—Mrs. Wade gave good addresses afternoon and evening—clairvoyance following each address—to good audiences.

**NEWCASTLE-ON-TYNE.**—Mr. Bevan Harris delivered a lecture in reply to Mr. C. Bradlaugh's lecture on "Humanity's gain through unbelief." Mr. Harris contended that Mr. Bradlaugh's title and lecture were misleading, as it narrowed the scope of unbelief to matters associated with slavery, science, theology, and witchcraft. With regard to Mr. Bradlaugh's remarks on the "supernatural" as being out of court, because with him "nature was one" and there was "nothing beyond it," and as "religion required his belief in this he could not be religious," Mr. Harris asserted that the word "supernatural" was a misnomer. Super-sensuous and super-mundane were admitted, but nothing could be outside of nature which included a spiritual universe. Religion, he held, was the God-ward look of the soul, and the whole of religion was love to God and man, and that Mr. Bradlaugh evinced as much of this as many who claimed they had more.—*Newcastle Chronicle*.—Owing to publicity, a large number of freethinkers assembled to hear this lecture, but the general inquiry was "Where are your spiritualists?" It is a sad reflection upon our Society, and even many of the committee; they make a practice of "home-staying" or "elsewhere going," when the robust thinkers of Northern Spiritualism fill the rostrum. Though our venerable friend works night and day for the cause in this city, very, very few of the spiritualists were so honourable as to do him reverence. As secretary of the society, it is my paramount duty thus to warn and entreat. If our movement is to be at all respected—no matter how mentally poor the speaker may be—your presence is a necessity, to afford your brother sympathy and help. There are fifty-two Sundays annually to supply, and with a goodly array of "silver trumpets," we must perforce, utilize a few of the "ram's horns." I am not asking you to do what I neglect myself. No matter how popularly poverty-stricken the speaker may be, I make it my act of conscience to be present to welcome him, and I kindly and humbly beseech you, unitedly, to follow so noble an example. It is also with deep regret I have to supplement the above by advertising the almost entire absence of our well-trained choir. Visitors would leave with a bad impression of our vocal performance.—W. H. R.

**NORTH SHIELDS.** 41, Borough Road.—Mr. W. Davidson's guides dealt ably with "Modern Spiritualism compared with Primitive Christianity." An impromptu poem on a "Mother's Love" was given in a pathetic manner, also successful clairvoyance.

**NORTHAMPTON.**—The guides of Mr. R. J. Lees gave two grand and logical discourses on Sunday last—2.30, "Conditions of mediumship and the sciences;" 6.30, "Paul and Jesus contrasted." The evening subject was a terrific blow to orthodox Christianity, the audience repeatedly demonstrating their approval of the arguments advanced.

**NOTTINGHAM.**—Morning. To about a score of listeners our spirit friends gave an excellent discourse on "Possession by devils," in continuation of the thoughts suggested by *The Two Worlds'* leading article. At night good average attendance. Mrs. Barnes' controls dealt with the 14th chap. Cor. This chapter read as though it were penned for our modern meetings. The address was full of interest and power, and will, we hope, be fruitful. Mr. Sainsbury, May 19th. Friends will please muster strongly in the morning.

**OLDHAM.** Mutual Improvement.—We concluded our meetings for this session with a social party. After tea officers were elected for the ensuing session (thanking all the members for attendant duty during their term of office) as follows: Mr. Thorpe, president, four vice-presidents, committee of five. Present, secretary, treasurer, and two auditors. During the evening we experimented on Irving Bishop's method of pin finding, which proved successful in every case. Our society has been a success both financially and mentally; it has been worked on the principle of love, equality, and respect. The subjects have been dealt with earnestly and lucidly, with a view to mutual improvement, from which we have undoubtedly acquired much valuable information. We hope next session will be even a better success. Societies would do well to go in for mutual improvement and steady development, as it is the means of enabling them to begin at the bottom of the ladder and advance onward. Thanks to all for kind support.

**OLDHAM.**—A very good day with Mr. Tetlow, who took questions in the afternoon. Evening subject, "Leaders and Misleaders," when there was a numerous attendance. After alluding to the leaders in the past as well as the present in the political, social, and theological world, he referred to the leaders in the spiritual movement who condemned

organization because of the mistakes of Church organizers, but set themselves up as dictators. Such leaders were blind leaders of the blind. The psychometric readings were remarkably clear, and acknowledged the most successful ever given here.—J. S. G.

**OPENSHAW.** Mechanics' Institute.—Mr. Johnson, as usual, invited questions, and some good sound argument was the result. Evening: The subject was "The World's Need." Various opinions existed as to what was the greatest need. The religious element contended that the salvation of the soul was most important, and, in endeavouring to supply this want, created a greater, namely, the want of a belief, in order to be a participant in the benefits of their system; but it was now felt that the want of the world was not one of some future time, but one of to-day. The necessity for cleanliness and purity, bodily and morally, was of more importance than the salvation of the soul, indeed the only religion worthy of the name was that which, by a thorough purification of the body, gave free scope to the expansion of the soul.

**PARKGATE.**—The guides of S. Featherstone gave a lengthy discourse from a subject chosen by the audience—"Mediumship, its value to Spiritualism and its Responsibilities and Relationship to Mesmerism," which was dealt with in a good practical manner.—J. C.

**PENDLETON.** Co-operative Hall.—Mrs. Gregg gave two splendid addresses—afternoon subject, "The Home of the Soul." Evening, "Natural and Spiritual Memory." Very good clairvoyance and psychometry after each address.

**QUEENSBURY.**—Mr. G. Wright's guides gave two grand and elaborate lectures to good audiences, trusting that the seed sown will bear fruit. The chair was well filled by Mr. Worsman.

**RANSBOTTOM.**—Mr. Swindlehurst delivered two effective replies to Rev. Ashcroft, May 6 and 7, proving the unreliability of the quotations and falsity of the charges made by the showman. Numerous questions were well answered.

**SHEFFIELD.**—May 6. Reports of the lecture by Mr. Wallis in reply to Rev. Mr. Ashcroft, appeared in the *Independent* and *Telegraph*. The latter paper relieved itself of a "leader" of more than a column, of the most contemptible and nauseous stuff ever printed. Mr. Wallis's lecture was a great success. A large audience of some 600 or 700 persons listened attentively, and numerous questions were answered. Mr. Wallis refused to be led into a discussion of theological dogmas, and so avoided disturbance. Councillor Hobson made a good chairman.

**SOUTH SHIELDS.** 19, Cambridge Street.—May 8, 7-30. Mr. Davison's guides gave three psychometrical readings, nearly all correct. Mrs. Davison's guides gave nine clairvoyant descriptions, nearly all recognized. Friday, at a developing circle, the controls of Mr. Sawyers gave good advice and encouragement in the work.—May 12, Morning: Mr. Burnett read from an interesting discourse, given by the controls of a working-man. Evening: Mr. Murray's guides dealt ably with "Materialism and Spiritualism," showing how the material must be dispersed before spiritualism can attain a proper hold in the minds of the people. The lecture was highly appreciated by a good audience. Clairvoyant descriptions, nearly all recognized. The audience were delighted to have Mr. Murray with them once more.—*Cor.*

**SOUTH SHIELDS.** 14, Stanhops Road.—Wednesday, May 8: A members' experience meeting was well attended, and proved to be thoroughly interesting to all.—Sunday, 12th: Mr. Stevenson spoke on "Spirits and their Missions," referring to the good that has been done during the last forty years by modern spiritualism, it has proved to us the life beyond the grave, and also that it has opened up the connecting link between the two worlds. Questions answered very satisfactorily.

**SUNDERLAND.**—Centre House, Silksworth Row.—Mr. R. Murray presided. Mr. Kempster, of North Shields, spoke upon four subjects sent from the audience in his old masterly manner to the satisfaction of every one. Mrs. Kempster gave delineations, mostly to mediums on their mediumistic power. During the evening, Mr. Martin, from Lancaster, gave a very interesting recitation.—G. W.

**WESTHOUGHTON.**—Afternoon we had an interesting discussion on clairvoyance, opened by Mr. J. Fletcher. Many of the members participated. Evening service was conducted by the Rev. W. Reynolds in a very impressive manner. The discourse was on "Man's search after truth." He said Man found himself here, and this naturally led him to ask, "Whence came I?" "What am I?" "What is my duty here, to myself and others?" "How, and by what power, shall I depart hence?" These queries he answered very ably, and urged all to keep their bodies clean, their persons comely, and free their minds from all priestcraft or dogmas, and ever look for truth as it is revealed by God to man in the book of nature. This visit will long be remembered.

**WISKEY.**—Quite a treat by Mrs. Ellis's guides. Afternoon subject was "All is for the best," which she explained to perfection, and suited all. Four clairvoyant descriptions given and recognized. Evening subject, "So often would I have gathered you as a hen gathereth her brood under her wings, and ye would not." All were well satisfied.

**WILLINGTON.**—The guides of Mr. James Campbell gave a splendid address, subject: "The eternal progress of the human soul," when, in a most able manner, the guides showed how the human soul had ever endeavoured to rise higher up the ladder of progression; but yet, if neglected, the weeds of sin would crop in and deter its progress.—W. C.

**WISBECH.**—In the absence of Mrs. Yeeles, who was called north, Mr. Addison gave an instructive address upon the old question, "Man dieth, he wasteth away, he giveth up the ghost, and where is he?" in which he showed that spiritualism gave a satisfactory answer. Miss Ada Yeeles gave a solo, "The Golden Stair," in beautiful style.—W. U.

**RECEIVED LATE.**—Halifax: Mrs. J. M. Smith took subjects from the audience. Monday's lecture on "The Use and Abuse of Life," well liked. Anniversary, Mechanics' Hall, May 19th, Mr. Wyldes.—London: Woolwich Common, open-air, Messrs. Eagle and Rodgers spoke. Sunday, at 3, Messrs. Towns and Emms; at Battle Bridge, at noon, Mr. Burns. Sowerby Bridge: May 11th, Children's entertainment. The children did much better than previously. May 12th, Miss Keves's guides spoke on "Is atonement necessary for our salvation?" The discourse completely carried the feelings of the audience, and set the ball of inquiry rolling. Lyceum report—usual programme and lessons. Miss Keves encouraged the children. Good attendances.—West Vale: Mrs. Craven spoke on "True Charity," and six subjects from the audience, clearly and forcibly, to large and appreciative audiences.—Salford: too late. [Reports should reach me first post Tuesday morning.—E. W. W.]



## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BURNLEY.**—Hammerton Street.—Attendance, 117; officers, 4; visitors, 1. The lyceum was conducted by Thomas Chadwick. Marching and calisthenics, led by William Dean. Conduct was good, and all went on well.—H. W.

**CLECKHEATON.**—The reason we have not sent you a report the previous week is because we are at work practising our hymns for the anniversary on June 2nd, and for Whitsuntide. Cleckheaton and Heckmondwike are uniting together in this district, and we are going to join Halifax at Whitsuntide at Skibden.

**COLNE.**—Present: 17 officers, 67 scholars, 4 visitors. Recitations by the following: Master Bean, and Misses Coles, Stainsby, and Christian. Friends will please remember the Whitsuntide Festival—all are welcome.

**LONDON.** 33, High Street, Peckham. Good attendance. Reading continued from last Sunday. Calisthenics. Miss Nelly Swain recited "Lucy Grey," and Master Harry Edwards "Grandma's Letter," both very well.—W. T. C.

**MACCLESFIELD.**—10-30: Conductor, Mr. Rogers. Present: 34 and 1 visitor. Invocation, Mr. Rogers. S. and g.-c. recita., led by Mr. Hayes. Marching and calisthenics. Readings by Messrs. Challinor and Hayes, and Miss Pimblott. Groups: First, "History and Religion," Mr. Hayes; second (girls), Miss Dickens; second (boys), Mr. Challinor; third, Miss Bennison. Afternoon: Conductor, Mr. Rogers. Present: 39, and 2 visitors. Invocation, Miss Pimblott. G. and s.-c. recita., led by Mr. Rogers. Marching and calisthenics. Solo by Mr. Bennison. Groups: First, "Phrenology," led by Miss Pimblott; second (girls and boys), "Spiritualism for the Young," Messrs. Albinson and Bennison; third, "Easy Readings," Miss Bennison. We should be glad if all lyceumists would make an effort to attend.—H. P.

**MANCHESTER.** Tipping Street.—10 a.m. Number of scholars, 21; officers, 7; visitors, 3. Recitations by B. Jones and A. Daniels. Benediction by Mr. Heywood. We are practising three new hymns from the Manual. 2 p.m.—Invocation by Mr. Jones. Number of scholars, 20, and officers, 8. Musical readings. S. and g.-c. recitations by B. Jones. Reading by Mrs. Hall. Marching and calisthenics. Benediction by Mr. Heywood.

**MIDDLESBROUGH.** Spiritual Hall.—G.-c. recita. Marching and calisthenics. No lessons. Mr. Campion, of Leeds, gave some encouraging words to the children. He said the exercises developed the muscles of the body. The lyceum teachings were in advance of the orthodox; they aided the physical, mental, and spiritual powers. He appealed to the boys and girls to be good, honest, and truthful, and learn to do right, and shun everything wrong. We were glad to see a good attendance of adults. Mr. Gibson was elected secretary of the string band, and Mr. Thomas as conductor. A very harmonious session. Attendance: 40 children, 21 adults, and 5 visitors.—W. S.

**NOTTINGHAM.**—After the usual opening, and—I am sorry to say—but one recitation, the lyceum listened to an address by our new volunteer choir master, Mr. Hack, on "Music." As an introduction, Mr. Taylor—by the aid of a large and excellent model of the larynx, or "voice-box"—showed how the sounds were produced by the air being forced from the lungs through the windpipe, during which passage it played on some strings which stretched across the opening, thus producing sound in the same way that boys put two blades of grass together and blow through them. This was very interesting. Mr. Hack gave a brief history of music from various countries, tracing its development from simple sounds to the varied and beautiful instruments of to-day. Mr. Ashworth will give a lesson on "Phrenology" next Sunday.

**OLDHAM.** 9-45.—In consequence of some of our officers being at the conference, Messrs. Chadwick, McEntevy, and Miss Saxon took the lyceum in hand, and acquitted themselves exceedingly well. During the calisthenics several spectators from the street seemed interested in our movements. The Whit-Friday arrangements are going on smoothly. We give a cordial invitation to friends from other districts.—J. S.

**SALFORD.** 48, Albion Street, Regent Road.—Morning: Present, officers 13, scholars 33. Usual marching and calisthenics. Prayer by Mr. John Clegg. Afternoon: Officers 16, scholars 51, visitors 3. Recitations by Miss Kate Cowburn, Master John Jackson, Thomas K. Cowburn, Ada Cockins, Ada Tyldesley, J. Heggie, Lottie Cockins. Readings by Misses Pearson and Barrow and Messrs. Clegg and Bacon. Prayer by Mr. John Clegg. Plants were distributed to the children, kindly given by Mr. Pearson.

**SOUTH SHIELDS.** 19, Cambridge Street.—Usual opening, attendance good, 44 children, 10 officers, and 4 visitors. M.r. and s.c.r., marching and calisthenics were very satisfactorily gone through. Recitation by Brockett Lowery. Mr. Burnett sang a beautiful solo. The conductor read an interesting poem from *The Two Worlds*. Mr. Murray's control said he never had the pleasure of speaking to Sunday school children before. Since he left earth life schools have been established, but strong drink has also been introduced to take away the manhood and give the people low and degraded characters. This African control happened to be the brother of Mr. J. G. Grey's control, who spoke to us last Sunday.—F. P.

## PROSPECTIVE ARRANGEMENTS.

**BATLEY.** Wellington Street Society intend having a ham tea and miscellaneous entertainment, Saturday, May 25th. All friends will be welcomed. Tea at 4-30 p.m. Adults, 9d.; children, 6d. Entertainment, 4d.

**BURNLEY** Lyceum will hold its second anniversary, June 2nd, when Mr. Armitage and Mr. Kitson are expected to conduct the service. Special hymns and anthems will be sung. On Saturday, June 1st, we shall have our field-day, and give a hearty invitation to all to join us on that day; to meet at the hall in Hammerton, at 2-30, and form a procession to the field, headed by the Burnley Temperance Brass Band. Lyceums intending to join us please send in the number that are expecting to come, so that we can provide for the same. There will be no charge. A collection will be made in the field for expenses. Admission by ticket. Any number can be had by applying to the conductor, W. Mason, 88, Colville Street, Burnley Lane.

**COLNE.** Whit-Monday. First Annual Demonstration.—The members and friends of the society and lyceum will assemble at the Cloth Hall at 10 a.m., and start in procession at 10-30 to sing at various points of the town, returning at 12-30, when buns and tea will be provided for all. The afternoon will be spent in recreation in a field till four o'clock. A public meat tea will be provided in the Cloth Hall at 5 p.m. Tickets 9d., children under 13, 4d. Friends from other societies will be cordially welcomed.

**DEWSBURY.**—May 17th, Mrs. Dickenson, of Leeds, and Monday, at 7-30.

**FELLING-ON-TYNE.**—A Testimonial to Mrs. Peters.—On June 22nd the committee of the Felling Spiritual Society, with the assistance of North and South Shields, Sunderland, Middlesbrough, Byker, West Pelton, Willington, &c., intend to hold a tea meeting to present Mrs. Peters with a testimonial for her free services to the cause during nine years of private and two years public work, she having done great service and added many members to our great and noble cause.

Will the before-named societies that have lists please forward them, with the sums collected, to Mr. G. Laws, Crow Hall Lane, Felling, between June 8th and 15th, so that we may have time to purchase the testimonial on the 15th?—G. L.

**LIVERPOOL.** Daulby Hall.—Pic-nic and Excursion to Llangollen, on Monday, July 1, 1889. Llangollen is one of the loveliest spots in North Wales, and possesses many places of interest, including Valle Crucis Abbey, Castle Dinas, Bran or Crow Castle, Barber's Hill, the Horse Shoe Falls and Eglwysog Rocks, Plas Newydd, &c., all within easy walking distance, and through scenery which cannot be surpassed. Tickets (which will include luncheon on arrival, and a good knife and fork tea), 6s. each, which may be had from the following: Mr. J. Lamont, 45, Prescott Street; Mr. J. J. Winsor, 18, Myrtle Street; Mr. A. Corron, 45, Granby Street; Mr. T. Dobb, 229, Brownlow Hill; Mr. N. R. Maginn, 16, Picton Road, Wavertree, and at the Hall from any member of the Committee. Weekly subscriptions will be received by Mr. Chiswell after any of the meetings. It is intended to leave by the 8-0 a.m. Woodside boat and 8-20 a.m. train from Birkenhead Station. N. R. Maginn, Secretary; S. S. Chiswell, Treasurer.

**LONDON SPIRITUALIST FEDERATION.**—In connection with the above a combined open-air meeting will be held (weather permitting) in Hyde Park, near the Marble Arch, at 3 p.m., on the 26th May. It is earnestly hoped that all centres of open-air will be present on this occasion, so as to have a large meeting. Tracts and literature, for distribution, will be gladly received by J. Veitch, 44, Coleman Road, Peckham.

**MANCHESTER.** Lyceum, Tipping Street.—Grand Entertainment on behalf of the lyceum, in the Temperance Hall, Tipping Street, on Saturday, May 18, at 7-15. The entertainment will consist of songs, readings, concertina solos, and dramatic sketches, "My Wife's Relations" (by special request), and a laughable farce, "Off Duty." Tickets, 3d. each, to be had from lyceum officers, and at the door. We hope many friends will be present, and help to make it a success.

**MIDDLESBROUGH.**—Whit-Monday Entertainment. Mr. J. G. Grey, president. Coffee supper to follow. Tickets, 9d.

**MIDDLESBROUGH-ON-TYNE.**—May 19 and 20, Mrs. Wallis will lecture. All friends invited. Clairvoyant descriptions will be given, if conditions favour.

**NORTH-EASTERN FEDERATION OF SPIRITUALISTS.**—The committee are desirous to carry on open-air work during the summer months, and invite spiritualists in the surrounding districts, who unite with the project, to communicate with the secretary. It is also proposed to hold a picnic during the race week. Particulars as to place, &c., to be arranged at the next meeting. The secretary will be glad to hear from friends who would like to join.—F. Sargent, hon. secretary, 42, Grainger Street, Newcastle-on-Tyne.

**NORTH SHIELDS.** 41, Borough Road.—May 26: Mr. J. Clare, of Newcastle, will give an address on "Spiritualism: is it of Modern origin?" A cordial welcome to all.

**PENDLETON.** Co-operative Hall.—Mr. E. W. Wallis will speak at 2-30, on "The Way of Life; through Hell to Heaven." At 6-30, "Man; the Bible of the ages." Come, and fill the hall.

**RAWTENSTALL.**—May 19th, 2-30, Mr. Hodgson, the author, will render the service of song, by special request, entitled, "A Mother's Guide." At 6, Mr. Hodgson will lecture. Mr. Hodgson is willing to give the above song service to any society and take the platform at night for expenses only, in order to help societies. Mr. and Mrs. Hodgson sat talking on spiritual matters, when Mr. Hodgson's spirit guide controlled and requested the service of song to be written down, and impressed him what to write. It has been given at many places with great satisfaction. Friends try it, please.—John Barne, 19, Rose Vale Cottages.

**SUNDERLAND.** Silkworth Row.—Whit-Monday we intend having a social tea gathering, 1/- each, after which one of our amateur phrenologists will give delineations. Price, 8d. each. Proceeds towards organ fund.—G. W.

## PASSING EVENTS.

(Compiled by E. W. WALLIS.)

**SPECIAL NOTICE.**—A full report of the exceedingly able lecture delivered by Mrs. Emma Hardinge Britten, last Sunday evening, on "The Importance of the Lyceum movement," will appear in our next issue. Orders of additional copies of this instructive and valuable lecture should be forwarded not later than Wednesday next.

The Lyceum Conference was a good success. Quite a representative gathering assembled, and much practical business was done. A full report will appear in our columns, as soon as it is furnished us, probably in No. 81.

**WHIT-SATURDAY TRIP TO INGLETON.**—It has been decided to abandon the idea of chartering a special train, and each Society will arrange to go by the Company's excursion trains, and all friends are requested to wear a small white ribbon.

The Directors of the *Two Worlds* assembled at 10, Petworth Street, on Wednesday, the 8th inst., to bid good-bye to Dr. J. W. and Mrs.

Owen, of Hyde, Manchester, when, after a pleasant evening, the regrets and good wishes of the friends having been expressed, a testimonial was presented to them, commending them to the American friends. They will cross the "herring-pond" as saloon passengers, in the Cunard s.s. "Catalonia," sailing to Boston, May 30th. We wish them every good wish.

The Newcastle report contains a complaint of an important nature. We frequently hear the wish expressed that spiritualists were more alive to their duty to support the workers, and, by their presence and sympathy, encourage the speakers and committees alike. "We get what we make provision for," is very true in spiritualism, and a flow of sympathy and enthusiasm, and a manifestation of appreciation of the best efforts of the humblest, encourages and improves them.

**MUTUAL IMPROVEMENT.**—The Oldham report is interesting and the suggestion is a good one. Improvement classes, elocution, singing, and moral philosophy are all sadly needed, and should be studied in connection with our movement. We hope to see the day when all our societies will have their classrooms, which will be utilized every night in the week, in addition to the Sunday and Lyceum services.

**MARRIAGE AT WISBECH.**—Mr. Upcroft writes: "Mr. William Oswin, our worthy vice-president, was married to Miss Martha Hill, second daughter of Mr. W. Hill, our esteemed treasurer, on Monday, May 13. The good wishes of the society follow them in their new condition of life."—[We join in all sorts of good wishes.—E. W. W.]

**DEATH OF WASHINGTON IRVING BISHOP OF "HYSTERICAL CATALEPSY."**—A short time since we recorded the fact that this would-be exposé of spiritualism had fallen a victim to the "cocaine habit," and had been incarcerated in an asylum. Now comes the news of his death while yet a young man. Truly "the way of the transgressor is hard."

**LANCASHIRE FEDERATION.**—Mr. P. Lee, of 26, Freehold Street, Rochdale, secretary of the federation, has been appointed to visit societies, free of cost, to explain the objects, methods, and benefits of this federation. Write to him for dates. He will give able and instructive lectures and should receive a hearty welcome.

Mr. W. Wallace, of London, the old pioneer medium, expects to revisit Manchester in a short time, and would be glad to obtain engagements on the road, and in Lancashire and Yorkshire. Address him, 24, Archway Road, Highgate, London.

*The Two Worlds* has won for itself a unique position in spiritual literature, and circulates extensively all over the world. It is purchased by hundreds of spiritualists who read no other spiritualist paper, and almost every copy is read by three or four persons; many are distributed gratuitously, and a large number are sent by post to prominent men and women. It is thus a most suitable organ for advertisers of all descriptions. Mediums and others wishing to make their powers known and increase their usefulness would do well to advertise. In this age of enterprise, he who does not advertise is not considered wise.

**THE "CLOCKHEATON GUARDIAN" AND SPIRITUALISM.**—The writer of the local jottings under the *nom de plume* of "Argus," recently called attention to spiritualism to denounce it, and called the ministers to their duty to "stamp it out." Several letters have appeared, among others one by Mr. E. W. Wallis, who quotes passages of the Bible which represent the Deity in anything but a fatherly character. He contends "the men who attributed such motives and conduct and commands to God knew no better; they portrayed Him according to their ignorance, and robed Him with their fanaticism and folly. Surely we can entertain loftier ideals of Him, the All-Father, who is a spirit, and must be worshipped in spirit and in truth."

Mr. W. Stansfield, of Batley, writes:—"Sunday last, being at Bradford at our federation meeting, I took advantage to go and hear our friend Mrs. Wallis, who was at Milton Rooms. Never having seen or heard her before, I was naturally anxious to be able to judge for myself as to the excellence of her service to our cause, of which I had heard so much. The audiences were large, and seemed fully in harmony. This condition of things was, no doubt, very helpful to the spirit guides of the speaker, who handled their subjects with remarkable power, advancing their arguments with such a precision of utterance, combined with a power of intellectuality and depth of spirituality such as I have never heard surpassed. I was delighted with the highly persuasive manner in which the guides endeavoured to lead the audience on to more exalted conception of their individual spirituality of existence, and the consequent responsibilities devolving upon us as we realize our true conditions. In fact, it is impossible for me to faithfully portray what my experiences were in listening to the controls of this lady. Suffice it to say that I carried with me to Dewsbury an inspiration that I shall not soon forget."

#### THEOLOGICAL NUTS TO CRACK.

85. Is it true that the "tender mercies of the Lord are over all His works?" (Psalm cxlv, 9.)

86. Is it true that the Almighty is "without variableness, or shadow of turning?"

87. Would there be any tender mercy in the infliction of endless misery?

88. Have we not all one Father? Hath not God created us all? (Mal. ii, 10.)

89. If God be the Father of all men, will He do less for His children than earthly parents will do for theirs? *Rev. A. C. Thomas.*

**MY LYRICAL LIFE: POEMS OLD AND NEW.**—Such is the title of two volumes to be shortly issued by Mr. Gerald Massey. Each volume will be about 350 pages. This is the first time Mr. Massey's poems have been collected, and they should command a large sale. The subscription price is 10s. the two volumes. Address Miss Massey, Villa Bordighiera, New Southgate, London, N.

A spiritualist living in Burton-on-Trent is desirous of communicating with other spiritualists in the town. Will any of our readers communicate with him? Address J. P., office of *The Two Worlds*.

Mr. James Clayton, of 63, Manchester Road, Bradford, writes: "I wish to offer my services to the spiritualist cause, as a normal speaker, on Ethics, &c. Terms, travelling expenses."—[Mr. Clayton is an earnest, capable, and thoughtful man, and should be kept busy.]

**MATERIALIZATION EXTRAORDINARY.**—At the request of Mr. B. Harris, I have great pleasure in sending you an account of an interesting séance, held at the house of Mrs. Hall, of Gateshead, on the 10th inst. I had been promised at a séance held in Newcastle about a week before that my wife, who passed over six years ago, would materialize on the occasion of my proposed visit to Mrs. Hall. The medium, Mrs. Hall, was seated in a cabinet, formed by suspending two curtains across one corner of the room, which was lighted by a subdued lamplight falling directly on the front of the cabinet, and enabling the forms to be clearly seen. The first to appear was a daughter of Mrs. Sedgley, who was present, and recognised the spirit as it advanced to her and toyed with her earrings. The next form was that of a lady, who advanced to Mr. B. Harris, lifted him from his chair, walked with him round the room, and was clearly recognized by him as the spirit of his first wife. The next form was that of a tall lady, who glided at once to my side, patted and stroked my face, clasped her arms round my neck, and was to my unspeakable joy positively recognised by me as my dear wife, as clearly visible to my eyes as in life. At my earnest request she kissed me, and as she turned away held her face up to the rays of the light, so that I might have no doubt of her identity. After going back to the cabinet she returned almost immediately, clasped her arms round my neck, wafted her sweetly-perfumed robes about me, and then finally retired. By this time the power was much diminished, as the succeeding forms were too faint to be recognized. My eldest daughter, who was with me, recognized her mother's familiar form and carriage, but was seated too far away to see the face, and apparently the spirit had not power to advance to her. This was probably owing to the fact that Mrs. Hall was suffering from a severe attack of bronchitis.—Thomas Spence, 182, Westgate Road, Newcastle-on-Tyne.

**PASSED TO THE HIGHER LIFE.**—On Wednesday, May 8th, Mrs. Holden, of 55, Master Street, Burnley. Up to noon she was cheerful and full of hope, but the heart's action then began to fail, and she passed away peacefully at 5-30. Her demise was unexpected, and has been a great shock to her numerous friends, especially to her loving and devoted partner in life. She was a medium who did much work in a quiet way, was always cheerful, and intelligent above the average. We deeply sympathise with her husband in his affliction. The home life of this couple was exemplary. United in love, sympathy, and interests, they each helped the other, were always forbearing and united. Such true and good lives give the lie to those blasphemers who go round the country declaring that spiritualists are immoral characters. Mr. E. W. Wallis, in conjunction with Mr. Whittaker, a town missionary (who had known Mrs. Holden from birth), conducted services at the home and cemetery. Numerous friends followed, and many more assembled at the cemetery chapel, which was filled. The touching, cheering, and emphatic utterances of Mr. Wallis were much appreciated.

**FUNERAL OF MRS. J. W. MAHONEY.**—The spiritualistic interment of the body of Sarah Ann Mahony, wife of the well known spiritualist, Mr. J. W. Mahony, was the occasion of a beautiful and most impressive ceremony at Witton Cemetery, on Saturday last. The following friends in Birmingham sent or brought wreaths and flowers, viz.: wreaths, Mr. C. Grey, Mr. and Mrs. Baldwin, Mr. and Mrs. Gibbons, Mrs. Houghton (on behalf of Smethwick friends), and Mrs. Butler. Flowers, Major-General Phelps and lady, Mrs. Elliott, Miss C. Allen, Mr. and Mrs. Read, Mr. A. W. Turner, and Mrs. Smith. Mr. and Mrs. Flint, and Mr. Venables, of Walsall, wreaths. Numerous friends and relatives of Mrs. Mahony also brought wreaths and a great variety of flowers. The service was conducted by Mr. Findley, and the guides of Mrs. Houghton, of Smethwick. A choir from the latter place, led by Mrs. Findley, sustained the singing. Before leaving the house a beautiful hymn (words and music by Mrs. Houghton), was sung by the choir. At the chapel, after the hymn "When the hours of day are numbered," the guides of Mrs. Houghton uttered an uplifting and joyous invocation. Our central principal hymn "We do not die," was followed by a searching and touching address. The language was simple and chaste; instructive and pathetic; gently exhortative and beautifully modulated to sooth the mourners' sorrow. The deep spiritual influence present few will ever forget. Mr. Findley gave out the grand hymn of Kynnersley Lewis, "When the golden sun is sinking"; the music, by Mr. W. Morrall, is exquisitely sweet. By the grave side "Hand in hand with angels," was sung, and a brief address by the guides of Mrs. Houghton, closing with "Thy will be done." The grave was deeply strewn with flowers. A lady of Christian belief who witnessed the ceremony said she herself would like a similar burial. On returning to the house Mr. Mahony, in the presence of a large number of friends, expressed his thanks to the guides of Mrs. Houghton and Mr. Findley, and the Smethwick friends, for the great services they had rendered, remarking that "in performing the service for his dear wife, they were also doing a great work for their own development, and furthering the radiating spiritual influence which already distinguished them." Mrs. Mahony, who was in her fortieth year, suffered from a malignant cancer. An operation for its excision was carried out at Mr. Lawson Tait's private hospital. Her child was born by this process, and still lives, but the cancer had spread to vital parts. Her connection with the earth was severed on the 7th instant. A striking circumstance attended the death bed. Mr. Mahony sat with her, all through the last night, and at three o'clock, in the still hours, Mrs. Mahony was inspired, and sang in a loud tone, a verse of an extemporized hymn, which she had never sung before, and then raising her right hand, and looking up, she ejaculated, "Oh, magical Death." "Oh, glorious Spiritual Life," and seemingly beholding a spirit, said, "Oh! I see you, bright spirit with the shining light." "Oh! Bright angel." After this, she passed into a deep sleep, till the golden cord was severed.—T. Hands.



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## SERVICES FOR SUNDAY, MAY 26, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Baird.  
**Ashington.**—Mechanics Hall, at 6 p.m.  
**Bacup.**—Public Hall, at 2-30 and 6-30: Miss Gartside.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.  
**Batley.**—Wellington Street, at 2-30 and 6: Mrs. Mercer.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Miss Patefield.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Butterfield.  
**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Miss Harrison.  
**Birmingham.**—92, Ashted Road, at 6-45. Wednesday, at 8, Séance. Friday, Healing.  
 Board School, Oozells Street, at 6-30. Monday, at 8.  
**Bishop Auckland.**—Mr. G. Dodd's, Gurney Villa, at 2-30 and 6.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Wallis.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Stansfield.  
**Bradford.**—Walton St, Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Craven.  
 Otley Road, at 2-30 and 6: Mr. Ringrose.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Hopwood.  
 Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Hepworth.  
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Anniversary, Mrs. Smith. Mondays, at 7-30.  
 Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Beardshall.  
 Birk Street, Leeds Road, at 2-30 and 6.  
 Bowling.—Harker St., at 10-30, 2-30, and 6. Wednesday, at 7-30.  
 Norton Gate, Manchester Road, at 12-30 and 6.  
 21, Rooley Lane, Bankfoot, 6-30: Miss Parker and Mr. Lewis.  
 6, Darton Street, at 10-30.  
**Brighouse.**—Town Hall, at 2-30 and 6: Mr. W. Johnson.  
**Burnley.**—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Crossley.  
**Burslem.**—Colman's Rooms, Market, at 2-30 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mrs. Connell.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mr. G. Smith.  
**Cooms.**—Lepton Board School, at 2-30 and 6.  
**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Mrs. Summersgill.  
**Dewsbury.**—Vulcan Road, at 2-30 and 6: Mrs. Hellier, and on Monday, at 7-30.  
**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Lusby.  
**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, 6-30: Mr. W. Davison.  
**Foleshill.**—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30 and 6-30. Thursday, 8.  
**Halifax.**—1, Winding Rd., 2-30 and 6: Miss Keeves, and on Monday, at 7-30.  
**Haslingden.**—Regent Street Coffee Tavern, at 2-30 and 6.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. Campion.  
**Hetton.**—At 6.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mr. Taft.  
**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Mr. Tetlow.  
 Institute, John St., off Buxton Rd., at 2-30 and 6: Mr. Rowling.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Murgatroyd.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Miss Walton.  
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. A. D. Wilson.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Professor Hermes.  
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Dickenson.  
**Leicester.**—Silver Street, at 10-30, Lyceum; at 8 and 6-30.  
**Leigh.**—Railway Road, at 10-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., at 11 and 6-30.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
 Camden Town.—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.  
 Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5.  
 Free Healing. Tuesdays and Fridays, at 8, Circle.  
 Clapham Junction.—295, Wandsworth Road, at 6-30; Lyceum, at 3.  
 Tuesdays, Healing Circle. Thursdays, at 8. Saturday, 7-30.  
**Dawn of Day Society.**—245, Kentish Town Road.  
**Euston Road, 195.**—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Road, at 7: Mr. D. Summers, "The Soul of Things."  
**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.  
**Holborn.**—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.  
**Islington.**—309, Essex Road, Garden Hall, at 6-30: Mr. Savage.  
 Monday, Developing Circle, at 8. A few vacancies.  
**Islington.**—Wellington Hall, Upper St., 7. Tuesday, 8.  
**Kentish Town Rd.**—Mr. Warren's, 245, at 7. Wednesday, 8, Séance, Mrs. Spring.  
**King's Cross.**—184, Copenhagen St., 10-45, "Animal Magnetism;" 12, Open-air, Battle Bridge; at 6-45, Mr. Butcher.  
**Marylebone.**—24, Harcourt St., at 7, Mr. W. E. Long, "Spiritual Manifestations." Monday, Social Meeting. Wed., Séance, a good Clairvoyant. Saturday, at 8, Clairvoyance. Friday, at 8, and Sunday, at 11, Mr. Dale.  
**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 Street, at 11, No Meeting; at 7, Mr. R. J. Lees. Open-air at 11, at Kensal Road, by Cemetery Wall, Mr. Lees and others. Wednesday, at 8, at 34, Cornwall Rd. Friday, 8, Séance, at Mr. Milligan's,

16, Dartmoor St., Notting Hill Gate. Monday, June 3rd, at 8, Members' Social.  
**Peckham.**—Winchester Hall, 38, High St., at 11 and 7, Messrs. Veitch and Hopercoft; at 3, Lyceum. 99, Hill St., Wed., at 8, Mr. Vango, Clairvoyance. Saturday, at 8, Members' Séance. Saturday, June 1st, at 8, Mr. Paine.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Mr. W. Walker.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, 10-30, 2-30; 6-30: Local.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mrs. Britten.  
 Collyhurst Road, at 2-30 and 6-30: Mr. Kelly.  
**Mexborough.**—Ridgills' Rooms, at 2-30 and 6: Mrs. W. Stansfield.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mr. T. H. Hunt, and on Monday.  
 Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mrs. Burchell.  
**Nelson.**—Victoria Hall, at 2-30 and 6-30: Mrs. Russell.  
**Newcastle-on-Tyne.**—20, Nelson St., at 6-30: Mr. E. W. Wallis, and on Monday.  
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.  
**North Shields.**—6, Camden Street, Lyceum, at 2-30; at 6-15: Mr. W. Westgarth.  
 41, Borough Road, at 6-30: Mr. Clare.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30: Mrs. Barnes.  
**Nottingham.**—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Groom.  
**Oldham.**—Temple, Joseph Street, Union Street, Lyceum, at 10 and 2; at 2-30 and 6-30: Mrs. Green.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Miss Walker.  
**Oswaldtwistle.**—East View Terrace, John Street, at 2-30 and 6-30.  
**Parkgate.**—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mrs. Lazenby and Mr. Turner.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mr. J. S. Schutt.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Ramsbottom.**—Oddfellows' Hall, at 3 and 6-30. Thursday, Circle, at 7-30: Mr. G. Wright.  
**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Mrs. Venables.  
**Rochdale.**—Regent Hall, 2-30 and 6. Thursday, at 7-45.  
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30: Mrs. Wade, and on Monday. Tuesday, at 7-45, Circle.  
 28, Blackwater St., 2-30 and 6: Mr. Walsh. Wednesday, 7-30.  
**Salford.**—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.  
**Saltaire.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—At Mr. J. Rhodes', 38, New Brighton Street, at 2-30 and 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 7.  
 Central Board School, Orchard Lane, 2-30, 6-30.  
 19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaitheville.**—Laith Lane, at 2-30 and 6: Mrs. Gregg.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Lashbrooke.  
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11, Mr. J. Graham, "Vegetarianism;" at 6: Mr. Murray.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Holmes.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, adjoining 28, Wellington Road, South, at 2-30 and 6-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30 Lyceum; at 6-30: Mrs. Peters. Wednesday, at 7-30.  
 Monkwearmouth, 8, Ravensworth Terrace, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot Street, at 2-30 and 6-30.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.  
**Westhoughton.**—Wingates, 2-30, Discussion; 6-30: Mr. Mayoh.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30: Mr. J. G. Grey.  
**West Vale.**—Green Lane, at 2-30 and 6: Mr. Parker.  
**Whitworth.**—Reform Club, Spring Cottages, at 2-30 and 6.  
**Wibsey.**—Hardy Street, at 2-30 and 6: Mrs. Craven.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.  
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