

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 81.—VOL. II. [Registered as a Newspaper.]

FRIDAY, MAY 31, 1889.

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SERVICES FOR SUNDAY, JUNE 2, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Walsh.  
**Ashington.**—Mechanics Hall, at 6 p.m.  
**Bacup.**—Public Hall, at 2-30 and 6-30: Mr. B. Plant.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mr. A. Smith.  
**Batley.**—Wellington Street, at 2-30 and 6: Miss Wilson.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mr. Hopwood.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. W. V. Wyldes.  
**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Mrs. Burchell.  
**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: Miss Walker.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Miss Gartside.  
**Bradford.**—Wulton St, Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Britten.  
 Otley Road, at 2-30 and 6: Mrs. Russell.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6.  
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Schutt, and on Monday.  
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Miss Bott. Mondays, at 7-30.  
 Ripley St., Manchester Rd., at 2-30 and 6.  
 Birk Street, Leeds Road, at 2-30 and 6.  
**Bowling.**—Harker Street, at 10-30, 2-30, and 6: Mrs. Bennison. Wednesday, at 7-30.  
 Norton Gate, Manchester Road, at 12-30 and 6.  
 21, Rooley Lane, Bankfoot, 6-30: Mr. Espley.  
 6, Darton Street, at 10-30.  
**Brighouse.**—Town Hall, at 2-30 and 6: Mr. E. W. Wallis.  
**Burnley.**—Hammerton St., Lyceum, at 9-30; 2-30 and 6-30: Lyceum Anniversary.  
**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 and Mr. Rowling.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mr. Hepworth.  
**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, Mrs. Craven, Second Anniversary.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Miss Cowling.  
**Deasbury.**—Vulcan Road, at 2-30 and 6: Mrs. J. M. Smith, and on Monday, at 7-30.  
**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Bowen.  
**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, 6-30: Mrs. Peters.  
**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: Mrs. Wade, 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: Mrs. Hoyle.  
**Hetton.**—At Mr. J. Livingstone's, at 6: Physical Séance with Mr. Campbell.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mr. Ormrod.  
**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Mrs. Wallis.  
 Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Dickenson.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Boocock.  
 Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Murgatroyd.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Stair.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. J. Clayton.  
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Connell.  
**Leicester.**—Silver Street, at 10-30, Lyceum; at 8 and 6-30: Mr. J. Potter, "Temperance."  
**Leigh.**—Railway Road, at 10-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mrs. Green.  
**London—Camberwell Rd., 102.**—At 7. Wednesdays, at 8-30.  
**Camden Town.**—143, 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 8. 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. Veitch.  
**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.  
**Holborn.**—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.  
**Islington.**—309, Essex Road, Garden Hall, at 6-30: Mr. Hopcroft. 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, Mr. Eagle, "Animal Magnetism;" 12, Open-air, Battle Bridge; at 6-45, "Spiritual Science." Friday, at 8-30, Developing. Ladies invited.  
**Marylebone.**—24, Harcourt St., at 7, Experience 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 St., 7, Mr. Horstead; Open-air at 11, at Kensal Road, by Cemetery Wall, Mr. Drake and others. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate. Monday, June 3rd, at 8, Members' Social.  
**Peckham.**—Winchester Hall, 88, High St., at 11, Mr. Vango, Clairvoyance; at 7, Mr. I. MacDonnell, Faith Healing; at 8, Lyceum. 99, Hill St., Tuesday, Committee, at 8. Wednesday, at 8, Mrs. Bridges. Ladies only. 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: Several speakers.  
**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: Mr. Tetlow.  
 Collyhurst Road, at 2-30 and 6-30: Mr. Rooke.  
**Mexborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mrs. Wade.  
 Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6.  
**Nelson.**—Spiritual Rooms, Leeds Rd., at 2-30 and 6-30: Mr. Baley.  
**Newcastle-on-Tyne.**—20, Nelson St., at 6-30: Alderman Barkas.  
 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. Wilkinson.  
 41, Borough Rd., 6-30: Mr. G. Forrester, Mr. Brown, Clairvoyant.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30.  
**Nottingham.**—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes.  
**Oldham.**—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. W. Johnson.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. Boardman.  
**Oswaldtwistle.**—East View Terrace, John Street, at 2-30 and 6-30.  
**Parkgate.**—Bear Tree Rd., at 10-30, Lyceum; at 6-30.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mrs. Butterfield.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Ramsbottom.**—10, Moore St., at 8 and 6-30: Mrs. Stansfield. Thursday, Circle, at 7-30.  
**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Mr. Swindlehurst.  
**Rochdale.**—Regent Hall, 2-30 and 6. Thursday, at 7-45, Public Circles, Mrs. Warwick and Miss Cropper.  
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.  
 28, Blackwater St., 2-30 and 6: Miss Patefield. 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.  
**Saltsash.**—Mr. Willisroff'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.  
**Slaithewaite.**—Leith Lane, at 2-30 and 6: Miss Keeves.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. G. Grey. Wednesdays, 7-30. Developing on Fridays, 7-30.  
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Grice.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. W. H. Wheeler, and June 1st.  
**Station Town.**—14, Acclom 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. Kempster. 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: No Meeting.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6.  
**Whitworth.**—Reform Club, Spring Cottages, at 2-30 and 6.  
**Widsey.**—Hardy Street, at 2-30 and 6: Mr. Parker.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mr. J. Burns.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.

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## THE ROSTRUM.

### DEATH OF IRVING BISHOP.

#### SPIRITUALISM AND THOUGHT TRANSFERENCE.

In the *London Telegraph* of May 14th, is the following paragraph:—

A Reuter's telegram from New York announces that Mr. W. Irving Bishop, the well-known "thought-reader," died on the 13th inst. at the Lambs' Club, in that city. Mr. Bishop attended an entertainment at the club on Sunday evening, and while he was attempting to name a word of which a gentleman present had thought, he was taken with hysterical catalepsy. He was immediately put to bed and soon recovered, and resumed his thought-reading experiments. While so engaged at four o'clock the next morning he was again seized with spasms, and, in spite of the application of electric batteries, gradually sank until noon, when he expired. Those who have witnessed Mr. Bishop's extraordinary performances in this country will not be surprised at the cause of his death. The "thought-reader" seemed always to be labouring under a condition of intense excitement while conducting his experiments, and was frequently heard to declare that his efforts exercised a severe strain on his mental powers. Of the many professors of this curious art, Mr. Bishop was not the least successful, and the readiness with which he discovered hidden pins and other objects, guessed the numbers of bank notes, traced the undicated seat of pains and sensations in the human body, often excited the wonder of his audiences. The genuineness of his operations was more than once called in question, but it has never been established that he acted otherwise than in good faith. Unlike certain so-called "spiritualists," he never claimed for his proceedings that they had in them any element of the supernatural, though he was accustomed to declare that he did not himself understand the source of his power. Mr. Bishop was a man of great energy, of some literary ability, and had travelled in all parts of the world. He has had many imitators, but may be said to have been the first to draw attention in this country to a kind of physico-psychical phenomena which has never been sufficiently investigated or satisfactorily accounted for.

The above paragraph, and others of the same character, have called forth floods of letters from inquirers, the consensus of which may be summed up in the following two queries:—

(1) Is "thought-reading" or "transference" spiritual? If so, is it dangerous to life or sense?

(2) Is "thought-reading" or "transference" one and the same with the influence of spirits? If so, and Bishop died, or seemed to die in its exercise, what can we say of spiritualism?

With all the varieties of questioning that have arisen in connexion with the announcement quoted from the *London Telegraph*, and many other provincial and foreign journals, concerning the death of the notorious Irving Bishop, we beg to state, from the Editor's long years of observation and experience, that every phase of *spiritual mediumship* comes from the *higher world*, unsolicited by mortals, wholly unexpected, and in such forms as leaves the medium uninjured, and—when not too much pressed upon by mortals—benefited both in physical health and mental equilibrium. The influence which mortals must exert to produce what is vaguely called "thought-transference" or "thought-reading" is different both in source and action to spirit control. The operators are generally ignorant of the laws of mental influence. They are often illiberal and antagonistic in mind, and destitute of occult power. Sometimes they are in im-

paired physical health, and the results are inevitably injurious. Spiritual influence (always regulated by intelligence, and generally by higher powers than the controlling *medium spirit*,) scarcely ever harms its recipient—most commonly benefits, and unless the exercises are so prolonged as to exhaust the medium, proves in all respects a blessing and an exaltation rather than an injury. Human spiritual control, from the reasons assigned above, is *almost always* pernicious, injurious to health, and invariably so to mentality. *NORMAL*, or ordinary thought-transference, without the exercise of will on the one hand, or effort on the other, is the rule of life between friends, and even in common daily intercourse. For example: The Editor, sitting at the social meal with her family, constantly speaks spontaneously of some subject that is passing through the minds of her associates. Again and again, in instances unnumbered, the Editor and her husband in absence, have written to each other questions and answers in letters that have crossed *en route*. Their most common experience is for the husband to write a letter on some point that the wife answers and writes of ere the letter is received, showing how conclusively thoughts can be and are transferred in the most subtle waves of influence from one to another.

For many years, when the Editor of this paper was a resident in America, she and Mrs. E. J. French, a celebrated medium and clairvoyant physician of New York, telegraphed mentally to each other at one p.m. every Sunday, when the Editor was away in distant parts of the country lecturing.

As witnesses of these mental telegraphic experiments, Judge Edmonds, A. J. Davis, Drs. Gray, Hallock, and many others were accustomed to assemble at Mrs. French's at the time set, whilst Mrs. Hardinge Britten was surrounded by friends and witnesses at her end of the line. The messages were taken down, verified by posted letters, and during *many years* of experiment *never failed*, or were subject to mistake. But let it ever be remembered that spirits not only claimed to be the messengers, but proved that they were so. Mrs. French received her messages through spirit rappings and the simple alphabet, whilst Mrs. Britten received hers through the spirit voices, familiar to her from infancy. When the parties would ask if they could not telegraph to each other *without* the aid of spirits, the answer invariably was "Yes, but it would subject you to much more exhaustion and liability of mistake."

The Editor has been from a child in association with an occult society, of whose existence or name she is not at liberty to speak. She can and does communicate with members of that society by thought-transference, but the effort is, on her part, great and exhausting unless kind spirit friends volunteer to be the messengers, and then the telegraphing is more reliable and wholly innoxious.

Now for the application of these statements. Spiritualism, from its very strength, power, and supermundane origin, is highly obnoxious to religious bigots, would-be scientists, and timid people relying wholly on the authority of both of the above classes. Thought-transference is wholly free from the evil reputation of this much dreaded revolutionary spiritualism, besides being "such a charming drawing-room entertainment, you know!" "It has nothing to do with that dreadful impious spiritualism that the Rev. Mr. Softus Sawdor says is so shocking and so very dangerous that we don't know where it is going to lead to." "Who knows? Perhaps we may become doubtful whether the bible is all true; whether God *did* command Moses 'not to kill,' but told Joshua to kill everyone, even women, children, and babes, right and left, if we should get to believe in spiritualism!" "And still worse, we might be obliged to forego the privilege

of being miserable sinners all the week, and whitewashed from the consequences on Sunday, by declaring that Jesus died for the express purpose of saving miserable sinners, if we acknowledged the truth of that stern and inconvenient doctrine of spiritualism!—whereas in these very funny, and very amusing experiments of 'thought-reading,' it is so delightful to know that we have *souls* as well as bodies, and that these souls *can be proved* by sending such sweet young men as Irving Bishop in search of pins that my Lord, or the Rev. Mr. So-and-so, has hidden!"

If our readers think they ought to arraign us for caricaturing the profession of which the late respectable Mr. Irving Bishop was a distinguished ornament, we beg to say we report almost verbatim a conversation that we had the *pain* of listening to, from a party of ladies and gentlemen of education—all professed *Christians*—not more than one fortnight ago. To sum up in very earnest, Mr. Irving Bishop, whose departure from this mortal sphere we hereby chronicle, was once a well-known American *medium for spirits*, as such well known and well remembered. Mr. Bishop probably found out what is the common experience of all advocates of an unpopular cause, namely, that spiritualism *did not pay*. Whether this fact had any effect upon this very *disinterested* gentleman or not, we do not presume to say. It is enough that we by-and-bye hear of the said Bishop as flourishing about the States in female attire, and when it was politely suggested to him by the censors of public morals—the police—that his feminine proclivities might bring him too closely under their surveillance, Mr. Bishop, most happily for spiritualism, denounced that uncompromising cause, and carrying with him the popular sobriquet of "Petticoat Bishop," became a thought-reader, the favourite of English drawing-room circles, warmly patronized by the clergy; honoured, accepted, and supported by the Lord Provost of Glasgow; and though Mr. Bishop's expenses generally absorbed all the funds he raised for the Lord Provost's and other charities, he still continued to be popular with the British aristocratic Christians, were it for no other cause than because his ability to find a pin, which Lords—spiritual and temporal—had carefully hidden, was supposed to be death on spiritualism, and to explain away all the rappings, writings, music, drawings, languages, inspirations, and millions of tests that spirits had been giving all over the world for the last forty years.

And yet, poor Bishop has died of this petty foolery at last! For the reasons above given, the wretched victim of fashionable idleness and folly has gone to a premature account for selling his soul for a mess of pottage.

Our implicit confidence in the justice and mercy of our all-wise Heavenly Father, impels us to believe he is better off in the hands of an all-just Judge, and his ministering spirits, than living and earning a wretched existence by gratifying idle sensationalists, who would not care how far convulsive spasms and choking hysterics were necessary to amuse them, by the discovery of silly thoughts or childish games of hide-and-seek!

Poor Irving Bishop! a victim to the passion for sensation in the frivolous and unthinking. May his untimely fate be a warning to other candidates for popular favour and pennies to beware how they toy with the life lightnings, and "rush in where angels fear to tread!"

Immediately after the above article was written, comes the horrible report from the widow and mother of the unfortunate thought-reader, that he was subject to trance conditions, simulating death, and that in all probability the wretched victim was actually cut up and mutilated by the indecent haste of the doctors, who took upon themselves the unauthorized act of a *post-mortem* examination, without death having ensued at all! It is useless to dwell upon this gruesome case, except to remember with infinite thankfulness that the subject of this horrible experience *must* have soon passed into the higher life at the hands of the gentlemen *licensed to kill legally*, even if, as his distracted relatives feared, he was not dead, but entranced, when they began their scientific rites. The whole matter has been so fully ventilated, written of, disposed of—almost forgotten by this time, that it needs no further revival from our pen, save to suggest warnings to all who hasten to put away their dead with undue haste; that entrancement, simulating death, is more common than is generally supposed, and this case is one out of all too many others, which imperatively calls for legislation, and demands that the form of the *silent ones* shall never be treated as deceased until the only reliable sign, viz, disintegration of the atoms, can be clearly detected.—Ed. T. W.

## THE LIGHT IN THE TOWER.

*A Narrative Compiled from a Real Life Sketch,*

BY EMMA HARDINGE BRITTEN.

### CHAPTER IX.

"They worked with sad sincerity,  
Themselves from God they could not free,  
The conscious stone to beauty grew,  
They builded wiser than they knew."

It was but three days after their sudden, though long-protracted wedding, that Ronald Melvor and his fair bride once more landed on the beach of Glenfillan. Their brief season of holiday and nuptial bliss had been spent on board the charming yacht which was to be the temporary scene of Ronald's future duties, and it was evident to Marian, that kind, busy hands had been occupied in preparing the lovely little craft for the reception of the bridal pair. The fittings and adornments were costly and luxurious, and when Marian remembered how, like a sudden burst of sunlight in a leaden sky, her own destiny had been changed within the brief period of a few hours, she could only suppose that her husband had enlisted his friend, the Admiral, and his little sprite of a niece, Gracie, in making preparations for an event which was treated as a foregone conclusion. Marian was all the more disposed to regard this as a certainty, when she found that her first step ashore was greeted with the pealing forth of sweet marriage bells, resounding from every church steeple, far and near, from valley and mountain, town and hamlet, for a circle of at least a dozen miles. These joyous sounds were still more powerfully emphasised by salutes of cannon fired at intervals through the day from the harbour of Glenfillan. Touched beyond all power of expression by the tones of the sweet yet plaintive bells, some so distant and some so near, Marian could only press the dear protecting arm on which she leaned, in speechless emotion as she walked up the landing-place. At the head of the pier, bounding and skipping along to meet and clasp her in a fond embrace, was her little favourite, Gracie, who, together with her brother, Edward Latimer, had come down in the Admiral's carriage to meet and congratulate the newly-wedded pair. Mr. Latimer kindly saluted his sister, shook hands warmly with the bridegroom, and placing the carriage, by the Admiral's desire, at their disposal, took leave of them, promising to meet them again at the morrow's public festivities. Under the plea that these festivities, designed in honour of Sir John Agnew's coming could not possibly be prepared unless she—Gracie—was at the top and bottom of everything, she declined to accompany her aunt farther; in fact she said it was needless, seeing "that the young couple were now labelled right side uppermost—with care, and directed safely to their own home."

After escorting his dear wife to the association buildings to which she desired to be driven, Captain Melvor also took a tender farewell of his Marian for some hours, alleging, that as the long-anticipated regatta was to come off to-morrow, and he had promised to help his good friend the Admiral in the preliminary arrangements, he might be detained till late in the evening.

It was with an indescribable sense of strangeness and change that Marian Melvor now re-entered the home she had founded, and from which she had parted only four days ago with such totally different views of her future destiny.

Before quitting her own home to cast in her lot with her long-looked for husband, Marian had written one of her simple, womanly letters to the superintendents and pupils of the Industrial Association. She told them she left them in haste too urgent to permit of verbal farewells and explanations. He for whom *The Light in the Tower* had burned for nine years had at last returned and claimed her. She should come again, she said, though she scarce knew when; she should come to entrust to others the charge she had assumed, and exchange with all whom she must leave behind, pledges of mutual affection and fidelity to the duties which their several paths in life imposed upon them.

As she knew her return was not yet expected, it was with some feeling of anxiety and trepidation that Marian re-entered the scene of her former labours, but it would be impossible to describe the tender, reverential, yet mournful spirit in which she was welcomed by every soul in that establishment.

They could not but rejoice, they said, in her well-earned happiness, and yet they seemed to feel as if the Marian Latimer of old were taken from them, and the Mistress



McIvor who now passed among them like a streak of sunlight in a dark day, would soon be only a blessed memory of her who had been to them as a saint and protectress. In vain Marian strove, by hopeful words and promises of life-long interest in their welfare, to dispel the gloom which her inevitable separation from them cast over the once happy groups, who had lived and flourished in the sunlight of her wise guidance, and tender regard.

All day long Marian was occupied in delegating her charge to the care of good matronly superintendents, and in counseling and encouraging the younger members of her home.

Brief as had been the period since the first buildings had been put up, the growing demands of the establishment had necessitated the extension of the premises, until now they almost reached the ruins of the Priory, and were only separated from it by a few white palings, enclosing delightful little flower beds, which it was the especial privilege of some of the younger members to cultivate.

To save the necessity of climbing up the steep mountain path which led to the front entrance of the Priory, Marian had had a little wicket gate constructed, and this formed a direct communication between the retired home of the founder and the busy hive which she had filled with happy working bees. On the day of her return, as the descending shades of evening were warning those who simply attended the home by day to close their labours, Marian, after taking an affectionate leave of them, and promising to meet them again after the public rejoicings at Sir John Agnew's coming, proceeded toward the wicket, intending to pass through it to her own apartments in the Priory. On arriving at the gate, however, she was completely unnerved by the spectacle she encountered.

Twenty little girls, all poor orphans, and but for her, friendless and homeless, were ranged in a double half-circle round the wicket, waiting the coming of their benefactress. For the desolate ones, whom Marian had picked up in her peregrinations among the very poor of her vicinity, she had organised a kind of orphan asylum, setting apart a certain portion of the buildings as their home and engaging the services of an able and benevolent widow lady as their matron. Two of this group of little waifs were entirely blind. Marian had found them living in a state of most pitiful indigence, sent out by unscrupulous relatives to beg their bread or earn it as best they could by weaving baskets and mending wicker chairs. As the hapless little ones were really skilful in their poor trade, and Marian was determined to make her home not merely an almshouse, but a school of self-sustaining industry, she had lately added the art of basket-making and wicker-work to the various activities practised in the school. Her blind protégées, to her infinite delight, turned out to be among her most promising workers, and to them she felt herself drawn with a more than maternal interest in their helpless condition.

How deeply that interest was stirred, then, when she found these two little ones had woven an immense and highly-artistic piece of basket-work in imitation of her own grey old tower, only the exterior, instead of being covered with ivy as was the original, was decorated with wreaths of beautiful wax flowers, the handiwork of other loving members of her school. To make the mimic representation complete, the children had arranged a little stand within the fourth story of the beautiful model on which a miniature taper was burning, representative of the now celebrated signal light which for so many years had become an object of interest and curiosity to all the country round. This rare and delicate token of the orphans' love had been placed by other little hands upon a well-devised representation of a green plateau, and this again sloping down to a miniature beach, was surrounded on all sides with an imitation sea, corrugated and painted to represent foam-crested billows. The entire model was skilful and artistic enough to have taken a high prize from any art society of later times, but when designed and executed by a set of half-educated Highland children, it was a work of merit which appealed as deeply to Marian's refined taste, as to her sense of loving appreciation of the poor orphans' affection and gratitude.

After the little ones had sung a bridal hymn, the words and music of which were also of home manufacture, the precious gift was carefully deposited under the shelter of a garden arbour, and Marian, after dismissing her young friends with many blessings and not a few tears, proceeded to read, by the waning light, the touching inscription formed in rustic letters on the front of the stand, the words of which ran as follows :

"TO MARIAN McIVOR :

"*Friend of the Widow and the Orphan.*

"In loving and grateful remembrance of THE LIGHT IN THE TOWER."

For a brief while we will change the scene of action, and conduct the reader to one of the summits of a mountain range which formed the crown of the crescent, wherein lay the beautiful and romantic bay and harbour of Glenfillan.

Situated in the midst of a magnificent park-like plateau, laid out in lawns and pleasure grounds, some half-way up the mountain-side and almost facing Glenfillan Tower on the opposite side of the bay, was the splendid castle of Glenallan, the seat of the new baronet, Sir John Agnew.

The pride and pomp of Glenallan as a feudal stronghold had passed away, but as the castle had been maintained for several centuries in a state of fine preservation, it still formed one of the most stately and attractive residences of which peer or noble could boast in that part of the country.

The extensive woods behind the castle, the vast extent of moorland and purple heather which stretched far back from the summit of the mountain forming the boundary of the grand estate, the lovely villages nestling in the valleys below, the white lines of intersecting mountain-roads and the boundless view of the wide tossing ocean at the mountain's foot, all combined to render this fair domain one of the choicest, as well as grandest vestiges of "the good old times," which Celtic chivalry had ever bequeathed to modern nobility.

For the first time since the death of Sir Andrew Agnew, some eight years since, lights gleamed in almost every part of the splendid old edifice, until the grey towers and high battlemented walls pierced with innumerable gothic-pointed windows, seemed all ablaze with the twinkling radiance of internal fires.

From the busy motion of the gleaming lights, it was evident that active preparations were proceeding for the morrow's festivities, when Sir John was expected for the first time to present himself to his friends, tenants, and clansmen, and receive their public tribute of welcome to his estates.

As a temporary means of illuminating the vast space of the banqueting hall, pine torches had been stuck in various niches, lighting up, with a perfect blaze of splendour, the gothic painted windows, enormous stags' heads, antlers, and other spoils of the chase, stuck about the groined arches, and casting a ghostly radiance upon the gleaming suits of armour ranged along the walls, the crossed swords, claymores, waving banners, and dim armorial bearings with which the entire building was studded, even up to the high-pointed and carved roof of the immense structure.

Standing beside a heavy oaken table, covered with papers, was a tall, finely-built, and singularly handsome man, with a frank, open expression, complexion bronzed by long exposure to an oriental sun, and a broad generous brow shaded with thick curling locks of black hair.

Notwithstanding the highly prepossessing appearance of the new lord of Glenallan, his handsome face wore an expression of displeasure, which obviously gave pain and surprise to the numerous attendants grouped around him.

"Of course I don't know, and don't care to enquire, whose fault it is," he was observing in a severe tone, "but I must say it is a most extraordinary thing, that no preparation of any kind should have being made for the reception of my lady, and when she is expected at latest to arrive with her suite from a distance, by four o'clock to-morrow, there is not such a place as a *boudoir* or a *bower*, or whatever you may call a lady's special retreat, in the whole of this great castle."

"But in that your honour's grace's lordship is mistaken, saving your gracious presence," replied a stately old English dame whom the steward had sent for "all the way from London," to superintend the castle's affairs by way of house-keeper. "There's plenty of the charmingest and aristocraticest of spots in which my lady can choose her *boudoir*, and had we only known that there was such a gracious lady a-coming——"

"Yes, indeed, Sir John," broke in the old steward with a penitent look and deprecatory tone, "had we but known that your honour, sir, was a married gentleman, and was a-bringing my lady here, Sir John——"

"Why, you silly old man," cried Sir John with a merry laugh, that showed his resentment was neither very deep nor lasting. "What can you think of a fellow like me coming to live in such a place as this, without a dear good wife to keep him company and frighten off the spooks that must be parading round this stronghold of ancient grandeur,

and I'll be sworn—not a little wickedness to boot! However, don't be downcast, good folks; the fault evidently was not yours; none of you seemed to be aware that there was a Lady Agnew at all, it seems. Perhaps, also, you don't know of half a dozen little Agnews to come likewise?"

The entire group shook their heads in blank amazement.

"You're a pretty fellow," continued the Baronet, turning a serio-comic look upon a young man, habited as half-courier and half-valet, who stood with folded arms and downcast eyes at some little distance. "So, you rascal, Pierre; you never told these good people that there was a Lady Agnew at all—eh, sir?"

"No, Sir John."

"Nor half a dozen little Agnews?"

"Not a word, Sir John."

"Then what the fiend did I send you on here for as my *avant* courier? Answer me that, sir!"

But the young man didn't answer, although he raised his eyes to Sir John's, as if he meant to; as if afraid to trust himself with words of no avail, he merely bowed his head and dropped his eyes again to the floor.

"I see how it all is," said the Baronet; "that fellow, Pierre, has got bewitched here among these pretty Scotch lasses with their blue eyes and pink cheeks, and forgotten all about the orders for my lady's reception and—the little ones."

"Sir John will find every room in the castle well-warmed, lighted, and fit for the finest lady in the land—come when she may, sir," said the evidently favoured valet, now advancing with an earnest but respectful air and speaking with a slightly foreign accent. "I thought my lady might choose for herself when she arrived, please sir. The place is so beautiful, and so well ordered, thanks to Madame Griffin's care (bowing to the housekeeper), that—forgive me sir, if I didn't say more about your honour's affairs than I had need to."

"Trust you for that, Pierre. So now—off with you, lads and lasses all. Stir up the fires, for the air of this antique place by night is somewhat chill, and needs the best of fires and lights." Turning to another of his attendants, who, like Pierre, was evidently not of Scotch nationality, he began making inquiries concerning the order of the following day's festivities.

For information on this important subject, Sir John was referred to Mr. Sandy McDougall, the steward, to whose garrulous descriptions the good-natured Baronet lent a kindly, if not willing, ear for the next three-quarters of an hour, during which he learned that there was to be a grand assembly of the tenantry; that the park had been prepared with all manner of decorations and arrangements for the performance of rural sports. Then would come the long anticipated regatta, the Highland clans mustering; their sham fights, dances, bag-pipe contests, a general clam-jam fery, and—

"A what!" queried the Baronet. "For Heaven's sake what does he mean?"

The two foreign servants shook their heads hopelessly, and the steward himself, interrupted in his well-prepared rehearsal, turned to some of his fellow domestics to consult with them touching an interpretation of this part of the programme. Finding no substitute for his definition he returned to the charge and firmly reiterated, "A general clam-jam fery."

"All right, steward, go on."

"After which addresses, answers, hoorays, long-lives to his honour."

"And my Lady——"

"And my Lady—and all the little my Lords, and my Ladies—and—ilka body on the grund."

"Anything else, Sandy?"

"See, sir," said Pierre, handing his master a programme written out by one of the masters of the ceremonies, and covering at least six yards of paper pasted together in huge sheets.

"Save and defend us!" cried Sir John, rapidly skimming over a list of Celtic names and phrases, that would have puzzled a Roderick Dhu himself to decipher. "I wonder where I come in. Oh, here's something we can all understand—'Grand banquet—grand ball—grand display of fireworks—grand bonfires'—etc., etc., etc."

"Look, look, Sir John!" exclaimed Pierre; "why, if the good folks haven't begun the bonfires already! See, sir! what a splendid one they've kindled up there on yonder hill-top! How the grey old ruins shine out in the red glare of

the fire! What a grand sight! Santa Maria! but these Scotchmen know how to make a bonfire!"

"Bonfire, man!" said the old steward, peering over Pierre's shoulder, through the window that overlooked the bay. "That's nae bonfire, but save the mark! it's a mighty ill fire that. Guid guide us! but it's the 'Sociation village as is a-burning!"

"What's that you say," exclaimed Sir John, pushing both his attendants aside, and gazing intently over the bay, the waters of which were now of a fiery crimson, illuminated as it seemed from some vast mass of lurid flames which leaped up from the hill-side, and far outstripped the proportions of any fires that could have been lighted either for signal or rejoicing.

"See, Pierre, see! yon buildings are on fire—it must be surely—but no, that's not in the direction of the Industrial School. It must be the village of Woodleigh. Isn't that what we see from this window? I'm all abroad here, and don't know what the aspect of this point is."

"Na, na, that's no Woodleigh, your honour," broke in the old steward. "That's the Lady's Home, as they do ca' it. *Saint Marian's Rest*, as the Highland bodies hereabouts do cae the skule—but—my sakes! where's the master gaun?"

"Here John! Thomas! Pierre! Sandy, man! saddle me Brown Bess! Speed, ye laggards, speed!—the black mare, then; Highflyer, anything!—So! so! that's it, let go the rein, Pierre, mount and follow me! Fly for your lives! Take any road, but on! on! Not a moment's to be lost; summon the villagers as you go; call on the whole country side, and now—on, on, my gallant little Bess! On, my beauty!—well done! a noble leap!—on, my brave steed! Who's that in the rear? Well sped, Pierre. Once more press on for life and death!"

(To be concluded in our next.)

## THE SNOW.

SINCE the publication of the "Bridge of Sighs," by Hood, we have seen nothing to equal the following poem in point of touching pathos. The author and subject of the piece was an American actress, who formerly lived in great style and magnificence. A woman of great genius and beauty, fallen from her proud estate:—

Oh! the snow, the beautiful snow,  
Filling the sky and earth below;  
Over the housetops, over the street,  
Over the heads of the people you meet,  
Dancing, flirting, skimming along.  
Oh! the snow, the beautiful snow,  
How the flakes gather, and laugh as they go  
Whirling about in the maddening fun,  
It plays in its glee with every one.

Chasing, laughing, hurrying by,  
It lights on the face and it sparkles the eye!  
And the dogs with a bark and a bound,  
Snap at the crystals that eddy around;  
The town is alive and its heart in a glow,  
To welcome the coming of beautiful snow!  
How wildly the crowd goes swaying along,  
Hailing each other with humour and song!  
How the gay sledges, like meteors, flash by,  
Bright for the moment, then lost to the eye.

Ringling, swinging, dashing they go,  
Over the crust of the beautiful snow;  
Snow so pure when it falls from the sky,  
To be trampled in mud by the crowd rushing by:  
To be trampled and tracked by the thousands of feet  
Till it blends with the filth in the horrible street.  
Once I was pure as the snow—but I fell!  
Fell like the snow-flakes from heaven to hell:  
Fell to be trampled as filth of the street;  
Fell to be scoffed, to be spit on, and beat.

Pleading, cursing, dreading to die,  
Selling my soul to whoever would buy,  
Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead—  
Merciful God! have I fallen so low?  
And yet, I was once like the beautiful snow.  
Once I was fair as the beautiful snow,  
With an eye like its crystal, a heart like its glow;  
Once I was loved for my innocent grace—  
Flattered and sought for the charms of my face!

Father, mother, sisters, all,  
God, and myself, I have lost by my fall;  
The veriest wretch that goes shivering by,  
Will make a wide sweep lest I wander too nigh;  
For all that is on or above me, I know,  
There is nothing that's pure as the beautiful snow.



How strange it should be that this beautiful snow  
Should fall on a sinner with nowhere to go!  
How strange it should be, when the night comes again,  
If the snow and the ice struck my desperate brain.

Fainting, freezing, dying alone,  
Too wicked for prayer, too weak for a moan  
To be heard in the streets of the crazy town,  
Gone mad in the joy of the snow coming down,  
To be, and so die in my terrible woe,  
With a bed and a shroud of the beautiful snow.  
—*New York Times.*

## VARIOUS RELIGIONS OF THE WORLD.

THE following is a brief but genuine account of the origin, growth, and present status of the new religion called

### BABISM,

a form of faith which we are assured by Mons. Jean Cahagnet, a writer and traveller just returned from Persia, seems likely ere long to supersede all the other forms of belief prevailing in that land. Mons. Cahagnet kindly translated and furnished the Editor with the following sketch from a forthcoming work on *the religious beliefs of Persia*:—

"It appears that a new religious sect has since 1843 been organizing in Central Asia, and has now become a powerful opponent to Mohammed's adherents. Fortunately for the progress of the world, the founder, Mirza Ali-Mohammed, seems to have been in advance of both Judaism and Islamism, having imitated neither the intolerance and self-righteousness of the former, nor the fatalistic creed of the latter. This must be attributed to the character of its founder, who, when only eighteen years of age, began his missionary work, for which he was qualified by natural genius, also by earnest inquiry into the Scriptures, the Koran, and by discussion with the Jews of his country.

"He is described as a young man of imposing aspect and charming features, gaining the admiration of his hearers by his personal attractions and the charm of his eloquence. His life is in strict accordance with his doctrines, which are remarkable for their tenderness, humanity, and sympathy.

"After having paid a visit to Mecca, he published a commentary on a part of the Koran, which audacity was a total breach of ancient customs, the much more so because he therein introduced some novel doctrines. From that time he began to preach in public, with enormous success, and declared himself to be the 'Bab,' i.e. the 'Door,' through which one arriveth at the knowledge of God. The Islam priests could no longer ignore the agitation caused by this young preacher, so, after having been ignominiously defeated by him at a public conference, they arranged, as all priests have done in similar cases, an appeal to the Civil power. Bab and his followers suffered persecution, and this proved the beginning of the spread of Babism. Missionaries were sent to Ispahan, to the north and west districts, and everywhere they met with grand success, though constantly persecuted by the clergy and the king's agents, until they decided to take up arms. The war raged in Persia with alternate successes and defeats of the reformers. Finally Bab was captured and put to death as he was trying to make his escape.

"The Government then considered the question settled for ever. The new religion, however, did not depend on the presence of Bab, three-quarters of his adherents never having seen him, and another Bab was nominated, to whom the believers declared the crown of Persia legitimately to belong. The persecutions continued, and the punishment of the captives was beyond measure cruel. Women and children fearlessly marched to their execution, and seemed to rival each other in hopeful and courageous resignation, singing this verse:—

'Yes, truly, we have come from God, and now return to him.'

These spectacles, far from ruining the prospects of the new sect, gained them many partisans; and the Bab, who at present resides in Bagdad, is only waiting for an opportunity to conquer by arms the Persia whose faith he has already subdued. Perhaps we shall witness one day the ruin of the Persian Dynasty, and see Mohammed's religion defeated in the countries of Central Asia.

"Babism is a return to the ancient Pantheism, presented in a novel and attractive form; and, when Bab said, 'God is the absolute Being, beside whom nothing exists, all beings are but feeble emanations from His omnipotence: on the day of judgment you shall be united with Him,' he only re-awakened and restored the old sentiment that has been dormant for centuries. Its adherents include the foremost of Persian clergy and dignitaries, as well as philosophers and

poets. Even the obstinate Jew has been converted. Babism has much of the Oriental form of worship, but it teaches charity, peace, and monogamy. It has a tendency to lay a foundation for family life, so little known in the East, and gives to woman a higher and nobler sphere of action.

"A sect which in a few years caused such a revolution in a country where neither railways, letter post, or newspapers existed, and that has taken such a great step in advance of other Orientals, must needs impress us with a hope of a better and greater future for Eastern countries."

## ANOTHER MOLLIE FANCHER CASE.

THE *Boston Herald* of March 18th, says: "The mystery surrounding the case of Josephine Marie Bedard—now in Boston, and one which has been most carefully watched and examined by many of our best Boston scientists, still baffles explanation. Many eminent scientists and medical men have made every attempt to ascertain what induced the condition in which she lives and how it is maintained. All sorts of theories have been advanced, but they have been abandoned as untenable in the absence of any known law of nature and medical knowledge. The influence of concentration of mind to purpose has been suggested as a possible explanation, but that, too, had to be given up in view of the perfectly healthy physical condition of the young girl, which could not possibly be maintained, no matter what the power of application of the mind might be. Josephine Marie Bedard, is undoubtedly the greatest of all human wonders, living as she has for seven years in contravention to the law governing life—that of eating. There exists evidence of the strongest character that leaves no room for doubt in the minds of the most sceptical that what is related of her is true.

"The public has seen so-called 'fasting-girls,' but never Josephine Marie Bedard, the only one concerning whose genuineness the best of proof has been secured. In presenting her to the public, Mr. Austin, in whose charge she now is, believes that she should not be looked upon as a 'freak,' but as the incarnation of spiritual life in its primary sense, the secret of which, were it revealed to the world would result, possibly, in perpetual existence. Seven years ago, when living at Tingwick, Canada, she stopped eating, but kept on living with no change in her physical condition aside from that. She grew, developed in body and mind, and is to-day, with that one exception, the same as other girls.

"Fully satisfied himself of the fact of her long fasting, Mr. Austin desires the public to reach that state of mind, and so suggests that a committee, composed of physicians, clergymen, and others, be formed to investigate the case, promising to afford them every opportunity to do so, and provide them every comfort. He only asks in return that they give the result of their finding to the public. 'There is not even a modicum of doubt in my mind as to the existence of the girl for seven years without eating,' said Mr. Austin, 'and so certain am I of it that I stand ready to pay \$1,000 for the first mouthful of food that she can be induced to eat, and furthermore, I will deposit \$6,000 with any bank or responsible person to be paid to any woman who will go into a room and live as she does for twelve weeks. If that is not a proof of my sincerity I would like to know what is.'"

## STILL ANOTHER ABNORMAL MARVEL.

EMMA ALTHOUSE, "THE SLEEPING BEAUTY."

At Attica, New York, Miss Emma Althouse puzzles the medical faculty by her sleeping performances. On the 5th of February last she awoke from a trance of thirty-four days. Her habit of passing into a sleep or trance originated after an attack of inflammation of the peritoneum. She would fall asleep for seven to ten days and would generally tell beforehand how long it would last. She lives almost without food, taking only liquids by a teaspoon amounting, perhaps, to less than a pint in six months. During these trances she has the knowledge which is common to those entranced, and seems to be clairvoyant. Electricity and all means known to the physicians have been tried to arouse her without effect. She is twenty-five years old and has been married but had separated from her husband. She was described as a rather pretty woman, plump, with a round face, blue eyes, and light hair. Visitors have shown the average stupidity by bruising her flesh and thrusting in pins to test the reality of her condition.—*Hall's Journal of Health.*

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*The People's Popular Penny Spiritual Paper.*

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, MAY 31, 1889.

### SUMMARY OF THE REPORT OF THE SPIRITUAL LYCEUM ANNUAL CONFERENCE. Held on Sunday, May 12, 1889, at the Assembly Room, Co-operative Hall, Downing Street, Manchester.

[Reported by Mr. WILLIAM PIMBLOTT, of Macclesfield.]

At 10-15, the time announced for the proceedings to commence, there was a fair number of delegates and friends present, amongst whom were: Mrs. Britten, Editor of *The Two Worlds*; Mr. Kersey, Mrs. Hammarbom, and Mr. Hunter, Newcastle; Mr. W. H. Wheeler, Mr. and Mrs. Meekin, and Mr. N. Spencer, Oldham; Mrs. Greenwood and Miss Thorpe, Sowerby Bridge; Mr. W. Pimblott, Macclesfield; Mr. Barnes, Rawtenstall; Mr. Chiswell, Liverpool; Mr. Pemberton, Warrington; Mr. Crutchley, Collyhurst; Mr. Kershaw, Widnes; Mr. Fitton, Manchester; Mr. Smedley, Belper; Messrs. Darnforth and Mason, Burnley; Messrs. Stewart, Dugdale, and others, Openshaw; Mr. Kitson, Batley Carr (secretary); and friends from other places; in all, between fifty and sixty. It was proposed that Mr. Kersey be the president of the day's Conference, which was promptly seconded and carried.

The first business was the reading of the minutes of last year's Conference, held at Halifax, which were read and approved.

Before proceeding to the next business (the secretary's report), Mr. Kitson read a pleasant letter from Mr. J. J. Morse (now in America), the purport of which was sympathizing with the Conference, and wishing it every success. He could not be with the Conference in body, but they might rest assured that he would be with it in spirit. The secretary then read his report.\*

Mr. Fitton moved, and Mr. Smedley seconded, "That the secretary's report be adopted."

Mrs. Britten, in supporting the resolution, said that this elaborate report, and the vast amount of correspondence that had taken place to produce it, and supply all the figures and information it contained, had been undertaken by a working man; a man whom she knew to be occupied from early dawn to late at night, and therefore she not only supported the proposition with all her heart, but promised that anything that she could do in connection with it, would gladly be offered as a token of honour and respect to the secretary and the cause he had so nobly laboured for.

The resolution was then carried with acclamation.

The President said that he hoped it would be a stimulus to the nineteen Lyceums which had not sent in their reports to do so another year, in order that there might be as complete a report as possible.

Several other reports had to be waived in consequence of the absence of Mr. Johnson, of Hyde, and others who could

\* For extracts from the Secretary's report (the entire being too long for insertion) see the concluding paragraphs of this article.

only attend in the afternoon. All these were considered at the 2 o'clock session.

A copy of the rules for the future guidance of conferences was then read by Mr. Kitson, which were very minute indeed.

Mr. Pemberton moved, Mr. Chritchley seconded, and Mrs. Britten and Mr. Wheeler supported the resolution, "That there be a committee formed to make a thorough examination of the rules, and report to next year's Conference."

The following gentlemen were then appointed as a committee: Mr. Chiswell, Liverpool; Mr. Pemberton, Warrington; Mr. Wheeler, Oldham; Mr. Crutchley, Collyhurst; Mr. Kitson, Batley Carr; Messrs. Jones and Wallis, Manchester.

Before adjourning for dinner it was proposed by Mr. Kersey, "That a hearty vote of thanks be given to Mrs. Britten for her kindness in giving up her lecturing engagements, and placing this Sunday at the service of the Conference," which vote was carried unanimously.

The Conference then adjourned until 2-15.

In the afternoon Dr. Britten, Mr. Johnson, and several others were present, making a larger attendance than in the morning.

The President, on taking the chair, called on Mr. Johnson to give his report with regard to the publication of the prize Lyceum tale, "Seymour," by Mr. A. D. Wilson.

Mr. Johnson said he was sorry to say the sale had not been as successful as they had anticipated. If they could sell the remaining portion which they had on hand at 2/- a dozen, it would enable them to pay off all they had borrowed in loans, and leave a balance in hand of £9 16s. 8d.

It was then moved by Mr. Kershaw, and seconded by Dr. Britten, "That the report as read be adopted."

Mr. Boardman, of Openshaw, said that he was a member of that committee, but through business and other engagements, he had been a very inactive worker, and it would be to the advantage of the Conference if they would elect one in his place who could give more time to the matter, but they must not for one moment think that he had lost any interest in the cause.

It was then decided to accept Mr. Boardman's resignation, and Mr. Fitton, of Manchester, was elected to fill the vacancy. At this point there were various suggestions thrown out for the better carrying on of the work. Mr. Pemberton suggested that smokers should forego their habit for a little time, and spend the money they saved by so doing in circulating the prize Lyceum tale. Messrs. Johnson and Boardman proffered to give their services free on week nights, the proceeds to go to this purpose. Dr. Britten promised on behalf of Mrs. Britten that she would do the same.

Mr. Kersey then read the report respecting the Lyceum Manual and the Musical Supplement. He hoped to complete it this summer, but the work should not slacken until it was accomplished. The report last year showed a balance of 11s. 1d., this year it showed a balance of £2 18s. 9d., making together a balance of £3 9s. 10d. in hand, which had been carried forward towards publishing the Musical Supplement. His aim was if possible to keep the children's edition separate from the officers', as he wished to put full instructions respecting marching, calisthenics, &c., in the officers' edition; consequently, they would be more expensive than the children's. He would publish the same in *The Two Worlds* when completed, so the Lyceums would be able to get them.

It was then suggested that Tonic Sol Fa should be put in the Musical Supplement, and Mr. Kersey promised that it should be attended to.

Mr. Chiswell, of Liverpool, then moved that the report be adopted, and spoke of the immense amount of labour that is required in getting together such a work, and said that we had had as much as we could reasonably expect.

Mr. Johnson seconded the motion, and Messrs. Boardman and Hunter supported.

After several items had been discussed in "open council," such as Lyceum pic-nic gatherings, &c.,

Mr. Smedley proposed that a hearty vote of thanks be given to Mr. Kitson.

Mr. Johnson, in seconding the same, said that it was with much pleasure that he rose to express the deep sympathy he had for him. He knew that there had been accusations hurled at him, which were totally uncalled for. When he read those, he felt it far worse than had it been to himself. He felt that some one ought to speak out against such actions. "We can trust our friend Mr. Kitson," he said, "because we have tried him; there are other people we cannot trust, because we also have tried them. I therefore have



much pleasure in seconding the vote of thanks, especially if the mover will add the vote of confidence and sympathy with our secretary. He has sat up night and day, and has suffered in health, to compile the best book ever produced on spiritualism."

The vote of thanks was then carried with applause.

Mr. Kitson thanked the Conference for the expression of sympathy and the confidence they had placed in him. If that statement which had been brought against him was correct, not only the book was ruined, but his name also. But he was thankful to say that there had been quite a number of letters flooding in from all parts of England, right on into Scotland, with words of consolation and cheer; to say nothing of the kind, encouraging, and brilliant critique on the book in *The Two Worlds*. He (Mr. Kitson) was sorry for what had taken place. He had always worked hard for that man's interest; whenever he had a few coppers or shillings to spare he had sent them for the benefit of his institution, in fact, everything he had done had been done with a hearty good will, and when he was turned upon as he had been, he did indeed feel that it was cruel. But they could rest assured that he would stick hard and fast to the Lyceum movement until death did part them.

The next business was the place of the next Conference, and it was moved that the same be held at Sowerby Bridge. An amendment was, however, moved that the same be held at Oldham, which was carried by a large majority.

Mr. Sutcliffe, of Sowerby Bridge, was re-elected treasurer, and Mr. Kitson secretary, for the ensuing year.

The evening session, as has been already announced, was devoted to Mrs. Hardinge Britten's address, of which a report was published in the Rostrum article last week, and which several of the audience earnestly begged to have published.

It only remains for us to quote a few figures from the secretary's (Mr. Kitson) report, a document which, though most excellent and painstaking, our space will not allow of giving in detail. We must add, however, that the amount of work it records, the immense number of letters written, and the ceaseless labour by which the devoted and untiring secretary prepared for this second Conference, is beyond all praise, and this was felt by all who listened to the modest and unvarnished account of all that had been accomplished. The following figures must suffice for the only extracts we can make from the report:—

"Coming to the work of the year, your secretary is pleased to be able to report a marked increase of Lyceums during the twelve months that have expired since last Conference. Then we had 38. This year we have 57; but had there been no falling off through lack of interest, energy, change of premises, &c., the number would have been 62—an increase of over 50 per cent. Your secretary thought it would be advisable to ascertain the full strength of the Lyceum cause, its officers and members, and the average attendance of the same. With this object, he wrote to all Lyceum secretaries requesting them to furnish him with the above. He is sorry to have to report that the request was not responded to as fully as its importance demands. Thirty-eight only have responded, yielding a total number of officers, 437, of members, 2,457; the average attendance being 316 officers, and 1,620 members. If we take the average strength of the above Lyceums as an indication of the average strength of the Lyceums in general, then of those who have not furnished statistics, there will be 209 officers, and 1,216 members, making a total of 646 officers, and 3,673 members.—Your humble servant,

"ALFRED KITSON, Sec.

"55, Taylor Street, Batley, Yorkshire."

We must here add that Mr. Kitson, in a letter addressed to the Editor after the Conference, explained that by an error in calculating the above figures, he had omitted to add 680 to the total above given. Thus the Lyceum report of May 12th, 1889, gives an army of 4,353 young persons indoctrinated at the early and impressible age of childhood into a faith that in forty years has sufficed to shake the rooted opinions of eighteen centuries! What may not such an army of workers effect in this little island alone, when their labours have borne fruit through *one* century? Will they not suffice to realize the burning words of old, "Behold, I make all things new!"

LEAVE the doors and windows of your soul wide open, and there is not a sphere of light which will not be open to bless you for ever.

## SPARKS FROM THE FOUNDRIES OF PROGRESS.

THE English-Japanese Buddhist organ, "The Bijou of Asia," published at Kioto, Japan, referring to the change of government in Japan from the imperial form to a constitutional monarchy, rejoices in the fact that the people will be free to choose from all the religious beliefs offered.

"The Bijou" says that Pundita Kamabai, who lectured here in Portland, and in most of the cities of the United States, to raise money for the child-widows of India, had reached Japan and delivered several lectures in the chief cities, before congenial Buddhist audiences. The most cheering sign of the times, because the one which involves not only liberated manhood, but uplifted womanhood, is the progress of the Co-operative Idea as a basis of a new industrial system. Social purity, the vital principle of healthful social life and of human organization, cannot be advanced in a state of society which makes woman financially helpless. An industrial system that shall remove every occasion for woman to sell herself, legally or illegally, will liberate to that extent the soul-force of woman, and remove a vast occasion for the aggressions of vicious propensities and carnal appetites. Co-operative communities in which shall be provided remunerative labour for all able-bodied persons, and an assurance of supply for necessities to the sick, aged, and feeble, will prove the most beneficial and effective reformatory institutions. In such a state of society, of harmoniously related membership, an impetus would be given to the higher aspirations of many who now are pressed down to the soul-numbing considerations of bodily needs as the chief demand of existence. In such an organization of industrial and social life the corroding anxiety and wearing hardships of poverty would not depress the soul-energies of the mother, and the mental sphere would be impregnated with the fraternal spirit instead of the narrow and cramping selfishness that attends our competitive system.—*The World's Advance Thought*.

THE Bishop of Rochester has drawn upon himself a storm of criticism through his remarks upon extravagance in dressing children who are candidates for confirmation. He objects to "the wearing of mock pearls by the poorer classes and white satin shoes by the richer." A writer in a drapers' trade organ points out that enough mock pearls for a three-ply dog-collar can be bought for sixpence, which cannot be thought very wasteful; whilst another wicked scribe demands to know whether the Bishop has a *penchant* in favour of black stockings as well as black shoes? We would fain add a couple of small conundrums to the controversy, and inquire—If white satin shoes are not fitted for walking in the ways of grace, how much saving virtue resides in a pair of episcopal lawn sleeves? If mock pearls are an extravagance, are silk aprons a necessity to salvation, and gaiters part of the whole armour of righteousness? Because most of the bishops we have seen would look just as pretty without these vanities; and thrift, like charity, should commence at home.—*Manchester Sunday Chronicle*.

CO-OPERATION.—The experiment in profit-sharing which Mr. John Wanamaker, of Philadelphia, is making, is one which will be watched with much interest. It marks a new and fraternal era in the labour question, when four thousand employes are called together to receive the report of their principal, and to learn the share which they are to enjoy in the profits of the establishment. As a result of the first year, over fifty-nine thousand dollars have been distributed in monthly dividends, in addition to the weekly salaries. Ten thousand dollars have been paid over to the trustees as a pension fund for the permanently disabled, whether by reason of old age or accident in the service. In addition to this, the balance divided in annual dividends amounted to forty thousand dollars.—*Journal of Man*.

## QUESTION DEPARTMENT.

W. H. SMITH (Barnsbury, London).—Would you kindly spare me a little space in your enquiry column, as I am anxious to get these doubts removed? (1) I have been informed by intelligence received through the table, that a sitter's will power can make the table stop at any letter he wishes. If so, are the communications received from the spirit world, or the will of the sitter? (2) Have spirits the power of foretelling future events? and if so, from whence do they get their information? (3) Do you believe in predestination?

Ans.—(1) If the sitter is a strong magnetizer, sufficiently strong to intercept, or neutralize the power of the spirit, no doubt he or she can

compel the manifestations to stop or take the form of the magnetizer's mind. This accounts for the occasional failure of spirits to produce manifestations in the presence of certain individuals who are antagonistic to the belief that spirits communicate. It is also the reason why spirits so often advise enquirers to maintain a perfectly *passive* or receptive state of mind. Communications between mortals and spirits are made through *vital electricity* or "the life principle." The union between the parties is formed of electrical principles, namely: by the action of positive and negative forces. The spirit must be *positive*, the medium *negative*, and if there is an operating force present more positive than that of the spirit, the result is necessarily for the positive mortal to neutralize the power of the spirit. Happily such tendencies as those of strong antagonism combined with magnetic power amongst sitters, is the exception rather than the rule of spirit circle associations, but where it does occur, the law of *force* and rude antagonism must prevail, however objectionable the results may be. (2) That some spirits *have* the power of foretelling future events, the spiritual history of the race, both ancient and modern, proves in tens of thousands of cases. As to the *modus operandi* we, on earth, can only take the spirits' statements for granted, namely, that all the procedures of matter and material things, are fixed and immutable, and move in paths of unfailing law, from cause to effect. This being so, spirits standing on the supreme heights of wisdom and knowledge, can behold strong points or marked prominences in the panorama of destiny, which the eyes of mortals cannot discern. (3) We believe every movement of and in matter is bound by law, and therefore all material operations are predestined. But on the other hand, we believe spirit is *free*, and only hindered by the bonds of association with a material body from expressing its boundless freedom, or, being ignorant of its vast powers, yields to the impulses of material life and surroundings, and deems itself bound and predestined. Thus we say, man is both bound and free—bound as far as being in a material body goes, and hedged in by material surroundings, but *free* inasmuch as he *knows*, and *can use* his spiritual powers, and thus transcend the bonds of matter.

J. C. M.—Can you, madam, from your great experience and spiritual insight, give to many anxious ones in this district (Lancaster) some short and explicit directions as to how we may best extend and promulgate the cause of spiritualism?

Ans.—There are two modes by which mortals may materially aid the spirits—the real founders and conductors of spiritualism, and writing in brief—these are what we consider them to be. (1) Individual life and example, remembering the constant assurance from the spirit world, that there is absolutely no remission or vicarious means of atoning for sin, but that every wrong doer *must* make atonement for himself and can never advance until he has done so. The first aim of earth life should be to do no wrong, nor miss a single opportunity to do good. A life thus spent must make its mark upon the community—and will be the first, best, and most practical evangelist for spiritualism, that can ever go forth to promulgate. The next is, to remember that though the sources of spiritual power are all located in the spirit world, the action by which that power is made known, and to be carried forward, takes place on earth amongst human beings, and hence it emphatically demands all the best and most approved human means that are found effective in any other form of propaganda. Private gatherings and earnest investigations into the phenomena, proofs of spirit presence, and public gatherings where the principles growing out of spiritualism can be effectively and judiciously taught, are both equally essential. These, together with a careful study of the literature of the movement, are the natural and rational means of human propaganda, and should be the aim of all conferences and deliberative assemblies of spiritualists to promote. With this end in view we cordially recommend a general annual Conference of Spiritualists where the important questions of ways and means can be considered, and the best thinkers in the movement be invited to contribute their best thoughts, and devise measures for putting them in practice.

In reply to a questioner concerning the nature and use of the "Boomerang," the instrument of war so universally and skilfully used by the aborigines of Australia, we extract the following brief but perfectly correct description of the same from the *Phrenological Magazine*: "The boomerang consists of a piece of hard wood, with the curve of a parabola; it is about two feet long, two-and-a-half inches broad, one-third of an inch thick, and is rounded at the extremities. One side is flat, the other rounded, and is brought to a blunt edge. It is discharged, or thrown with the hand, by one end, the convex edge being forward and the flat side upwards. After dancing some distance in the air with a quick rotatory motion, it begins to descend, and finally falls circling to the ground behind the thrower. It is a very pretty sight, this ascent and return of the weapon, but it must be a most unenviable thing to receive a clip from one on the head or shoulder. The boomerang used in war does not return—it is much heavier and more obtuse in the angle than the toy one. But this plaything is even very destructive when thrown amongst ducks, parrots, and such small animals, sometimes cutting off their heads as if with a knife. A weapon of similar form, but incapable of the return flight, has been found in use among savage tribes both in India and Africa."

## LYCEUM JOTTINGS.

### WHO WOULD HAVE THOUGHT IT?

I HAD a friend in years gone by,  
My class-mate and my chum at school;  
He worshipped me—I know not why—  
I liked him—he was such a fool!  
His was a humble, paltry lot—  
When I did wrong, he always "caught it;"  
Yet he got on, while I did not—  
Who would have thought it?

In ev'ry pastime I excelled—  
At fighting I was "quite the ticket,"  
The foremost place I always held  
In running, rowing, football, cricket.  
He took no part in sports or fights,  
E'en sparring, he could ne'er be taught it;  
Yet now he's champion of the "Lights"—  
Who would have thought it?

I grew up handsome, lithe, and tall,  
A type of manly strength and grace;  
Whilst he was always plain and small,  
Contemptible in form and face.  
And yet this awkward, ugly lout  
Secured success whene'er he sought it;  
With Blanche de Boots he cut me out—  
Who would have thought it?

At Oxford I took honours high  
In ev'ry branch of human knowledge;  
My eloquence was such that I  
Was styled "the Gladstone of my college."  
And yet in my own county town  
He won my seat, although I bought it—  
In fact, the fellow talked me down—  
Who would have thought it?

By facts like these, however loth,  
I feel that my conviction's shaken—  
That, in my estimate of both  
Myself and "friend," I've been mistaken,  
The truth will have its way, alas!  
In vain for years I've sternly fought it—  
'Tis I—not he—who am an ass?  
Who would have thought it?

### TEACHERS.

How many a thing each day I see  
Around my home that teaches me:  
Where all who humbly seek may find  
Thoughts that instruct the heart and mind:  
For nature in her bounty gives  
Lessons with everything that lives.

For instance, watch the home-bound bee  
With gathered fruits of industry:  
And little ants that work the more  
In summer time for winter store:  
And the slow snail that makes its shell  
Just large enough therein to dwell.

One tells what blessings labour brings,  
And one to care for future things.  
The other shows our wants are small,  
And teaches us to limit all:  
How many more than teachers three  
Are round my home instructing me!

S. C. Hall.

### A SONG FOR THE UNSUCCESSFUL.

THERE are songs enough for a hero  
Who dwells on the heights of fame:  
I sing for the disappointed—  
For those who missed their aim.

I sing with a tearful cadence  
For one who stands in the dark,  
And knows that his last, best arrow  
Has bounded back from the mark.

I sing for the breathless runner,  
The eager, anxious soul,  
Who falls with his strength exhausted.  
Almost in sight of the goal;

For the hearts that break in silence  
With a sorrow all unknown—  
For those who need companions,  
Yet walk their ways alone.

There are songs enough for the lovers  
Who share love's tender pain:  
I sing for the one whose passion  
Is given and in vain.

For those whose spirit-comrades  
Have missed them on the way  
I sing, with a heart o'erflowing,  
This minor strain to-day.

And I know the solar system  
Must somewhere keep in space  
A prize for that spent runner  
Who barely lost the race.

For the plan would be imperfect  
Unless it held some sphere  
That paid for the toil and talent  
And love that are wasted here.

Ella Wheeler Wilcox.

LET every man take care how he speaks or writes of honest people, and not set down at a venture the first thing that comes uppermost.—Cervantes.



## CHRONICLE OF SOCIETARY WORK.

**ABERDEEN.**—It is very gratifying to be able to report, as indicated in a recent number of *The Two Worlds*, that over a dozen earnest enquirers have banded themselves together in the "Granite City" to investigate spiritualism. A meeting was held on Tuesday night, when Mr. G. W. Walrond's guides addressed us for about an hour and a half. Mr. Walrond's visit had been notified, and was anxiously looked forward to by the small circle of friends, because from him we expected to receive valuable advice and assistance, and we were not disappointed. After prayer by the control, the very interesting and beautiful ceremony of naming the twin children of two members of our circle was gracefully performed, the guide taking advantage of this opportunity to present us with some very edifying remarks on "The origin of human life." In reply to questions he gave us very full and explicit directions regarding the constitution and the management of the circle, and pointed out those most likely to develop readily. Delineations of the characteristics of each were given with surprising exactness. One member having been told that his mind had at one time been strongly orthodox, the question why he was opposed to orthodox ideas, elicited from the guide a thrilling and impressive account of the effects of the false teachings of the Scriptures, regarding the birth of Christ, the doctrine of vicarious atonement, &c., upon himself; but for these he said he should have entered, at death, a better sphere than the one he went into. Sympathy for the "instrument" alone compelled us to terminate a sitting which had proved intensely interesting and instructive to everyone. May the good seed sown bear an abundant harvest in due season.—J. C.

**ACCRINGTON AND CHURCH.** 26, China Street. Mr. Baird's afternoon subject: "Spiritualism the need of the age." Evening: "Who is God, what is God, and where does He dwell." Both were listened to very attentively.—J. H.

**BACUP.** Meeting Rooms, Princess Street.—Miss Gartside gave trance addresses, closing with clairvoyance. Afternoon subject: "There is Light amidst the Darkness." Evening: "The Two Worlds." Good addresses, especially the evening one, which was very nicely delivered by so young a speaker. The clairvoyant delineations were extremely good, nearly all recognized, making deep impressions. Good and attentive audiences.—A. H. W.

**BOLTON.**—Good addresses by Mrs. Stansfield. Afternoon subject: "The better land." Evening subject: "Spiritualism the light of the age." Spiritualism is becoming more appreciated daily; its light beams forth, making its influence felt in almost every portion of our globe, giving satisfaction to hungry souls. Its foundations are justice, love, and liberty. Oh, may every bosom be filled with the principles of love, and every mind be touched with the rays emanating from God's heavenly sun. Good clairvoyance after each address.—J. P.

**BRADFORD.** Ripley Street.—Mrs. Beardshall's guides delivered good and instructive discourses, closing with successful clairvoyance.

**BRADFORD.** 21, Rooley Lane.—Afternoon: Good meeting. Mr. Dawson's guides gave an instructive address. Miss E. Bott gave 18 good clairvoyant descriptions, 16 recognized. Evening: An interesting address by Mr. Dawson's guides was listened to with great attention. Miss Parker gave good clairvoyance. Mr. W. Collingson, who is a good healer, did some good work, and may be seen every Sunday evening at 5 o'clock.—G. G.

**BRIGHOUSE.**—A very good day with Mr. W. Johnson. In the afternoon, questions from the audience were answered in his usual forcible style, and accepted as very satisfactory. Evening: Three subjects from the audience were dealt with, and again a few questions answered, which gave evident satisfaction.

**CLECKHEATON.**—A good day with Mr. Bush. Afternoon: Subjects from the audience were handled in an able manner. Evening: A splendid discourse on "Inspiration." We think we never had the subject treated in the same light before; it was good to be there. Many strangers seemed highly satisfied. After the services we rehearsed hymns for the anniversary next Sunday.

**COLNE.**—Afternoon: Mr. G. Smith took five subjects from the audience. Evening: Four questions were concisely and clearly answered, giving satisfaction to all. Psychometry after the discourse in the evening. Fair audiences.—J. W. G.

**CROMFORD AND HIGH PEAK.**—"The Battle of Life." The controls found ample scope for pointed lessons and helps for those struggling under the difficulties of the present status of moral and social law. It is a long step from the miserable being who finds himself so low and wretched that he cries "Would to God that I had never lived, or that I could become free from the lot fallen upon me!" to those whose only study is "How shall I spend the material wealth I have, that it may please my passions and desires?" With these ext omes, and a view at the result of the causes and the present outlook, the address was in season. Evening, "The Peace of Heaven." This appeared to follow the lines of the morning's lessons, as it was pointed out that peace was the result of obedience to law, which gave a conscious satisfaction; not that peace was a gift held over all, ready to descend on conforming to some creedal notions. That was an undeveloped view of God. The peace of heaven was within the reach of all in proportion to their educational and spiritual surroundings, and obtainable only by studying how to live in purity as a people and a nation, for the pure in heart see God, as from such only good can flow. A few weeks ago an elderly gentleman came to me at the close of our morning's service, and taking my hand in his, exclaimed, with joy beaming on his face, "The address has so much stirred me that I long to live my life over again, that I might be trained in such knowledge and act it out. Why was it kept from us?" Yesterday his earthly remains were interred after a very sudden death. It is good for us to consider that our friend will realize the peace of heaven, and that no longer can the knowledge of spiritual truth be kept from him. Pressure of matter has kept back our reports, but we go on rejoicing in the good work.—W. W.

**DARWEN.**—A good day with our old friend Mrs. Yarwood. Good audiences, successful clairvoyance. Hoping she may be spared to come among us many years to carry on the good work.

**DEWSBURY.** Monday, 13th.—Mr. Olliffe gave a good practical address on "What good is spiritualism?" 19th, Mrs. Dickinson's guides delivered earnest and interesting addresses from the subjects,

"The sower went forth to sow," and "Light, truth, strength," followed by a number of clairvoyant descriptions, nearly all being recognized. 20th, Mrs. Dickinson's address was from the text "Spirits bright are ever nigh." Nine descriptions of spirit friends, eight recognized. 26th, Mrs. Hellier, of Bradford, served us well, her guides giving two discourses of a practical character, followed by psychometry of an exceptionally testing kind, which proved to our friends, as well as to others, the demonstration of a power far beyond our merely human and finite knowledge.—W. S.

**HECKMONDWIKE.** Church Street.—Mr. Campion gave very good addresses. Afternoon: "What after death?" And argued very strongly on several points of Scripture. He had been a local preacher for over twenty years, and had always been told that to get to heaven we must ascend; if this be so Samuel must have gone to the wrong place when Saul commanded the woman of Endor to call him up to tell him what he should do. Evening: "War, Is God its Author?" Mr. Campion quoted several passages from Scripture. Was it God that caused the bears to come from the woods and devour the children for calling to the prophet, "go up, thou bald head?" Then again we have a record of the man being struck dead for touching the Ark. The speaker said that he, as a spiritualist, did not believe that God was the author of all this, but was an all-wise and ever-loving Father, ever ready and willing to forgive. We believe that much good will come from his sound and sensible argument. Fair attendance.—J. O.

**LEICESTER.**—We are progressing favourably. May 19th: Mrs. Barnes, of Nottingham, gave us another visit, which was much appreciated. The subjects were: Afternoon, "A new Earth and a new Heaven." Evening: "Spiritualism—Its Facts and its Failures," concluding, by request, with the Lord's Prayer. Excellent lectures. Sunday, May 26th, Mr. F. Sainsbury's guides gave a lecture on "The everlasting mercy of God," showing that it was man who changed, not God, whose mercy endures for ever.

**LONDON.** Canning Town, 41, Trinity Street.—May 21st: A delightful evening with Mr. Hopcroft and his guides. The room was crowded, and many strangers. The surroundings of nearly one half of the sitters were accurately described, and all recognized. May 23rd: A very harmonious meeting. Attendance fair; one stranger. Mr. H. Towns and his guides deserve great credit for their energy in promoting the cause in this locality. Meetings as usual every Thursday, at 7-80 p.m.

**LONDON.** Forest Hill, S.E.: 23, Devonshire Road.—Mr. Ivor McDonnell delighted his audience with an interesting lecture on "Faith healing." Questions were asked and answered.—M. G.

**LONDON.** Open-air Work. Harrow Road, opposite the Cemetery Wall.—Morning: A large gathering assembled, considering the unfavourable weather. Mr. Lees and Mr. Drake gave addresses dealing with the question "What is spiritualism?" Two opponents spoke, and were ably replied to by the speakers.

**LONDON SPIRITUALIST FEDERATION.** Hyde Park open-air meeting.—Notwithstanding the very wet weather, the meeting was a great success. Friends came from all parts, amongst whom were Mr. Rodgers, Mr. Goddard, Mr. Emma, Mr. Hagan, Mr. Bullock, and Dr. Bowles Daly. A space was obtained close to the Marble Arch, and a company of six hundred to seven hundred listened very attentively to the addresses delivered. Several interesting questions were put and answered. A large number of leaflets were distributed. Our experience on Sunday proves that, with good weather and the attendance of friends, these combined open-air meetings will be a great success. The next to take place in Victoria Park.—J. V.

**LONDON.** King's Cross, Copenhagen Hall.—Morning: Dr. Daly opened a very interesting subject entitled "Animal Magnetism," after which, experiments were performed on several subjects. Our object is to try and help out some of our spiritual gifts. Evening: Mr. Butcher's guides gave a very interesting address on subjects chosen by the audience: "Geography of the Spirit World," and also "What think ye of Christ?" after which, questions were answered in an excellent manner.

**LONDON.** Marylebone, Harcourt Street.—In the unavoidable absence of Mr. Long—although friends were disappointed—Mr. W. Goddard gave some excellent tests in clairvoyance, and Mr. White also assisted in the service. A good meeting.

**LONDON.** Peckham: Winchester Hall.—Morning: Mr. Hopcroft's guides replied to queries from the audience, and gave spirit descriptions and advice as to mediumship. Evening: Subject, to a good audience, "Faith and Fact," showing the different positions of orthodoxy and spiritualism to-day. Questions replied to. After the service, a members' meeting for spiritual development was held, with gratifying results. A very harmonious feeling prevailed, many present experiencing the abiding presence of angel friends, and "spoke as the spirit gave them utterance." After an hour's delightful communion, the friends separated, having received a spiritual blessing. Similar gatherings will be held each Sunday evening for members only, who are cordially invited.

**LONDON.** Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Evening: Mr. R. J. Lees gave a splendid address, subject, "Shall these dry bones live?" The audience expressed their approval at the close by hearty applause. Several questions and short speeches by inquirers closed a pleasant and instructive meeting.—W. O. D.

**MANCHESTER.** Psychological Hall.—A very good day with our friend Mr. Kelly. Afternoon subject, "Death." Evening: Three subjects were selected by the audience, "Is spiritualism calculated to benefit the whole human race?" "Materialism, Christianity, and Spiritualism compared;" "What, and where is Heaven?" The whole being handled in a thoroughly efficient manner; were well appreciated by all. A solo was ably given by Mr. A. Smith.—H. H.

**MANCHESTER.** Tipping St.—Afternoon: Mrs. Britten's inspirers gave a grand lecture on "The Commandments of Man and the Commandments of God." Evening: Six subjects chosen by the audience were dealt with. Various Gods were spoken of—Gods of the sun, moon, and fire. "Godliness and Manliness" being the last subject, which was clearly worked out, showing different opinions as to what each meant from a theological and spiritual point of view, leaving the argument for each to choose which is best for themselves. The audience seemed highly pleased.—W. H.

**MIDDLESBROUGH.**—Mr. Hunt's guides gave good addresses. Morning subject: "The Aims and Objects of Spiritualism." Evening

"Governments, Rewards and Punishments in Spirit Life," after which Mr. Hunt gave poems on subjects from the audience, which seemed to give satisfaction judging by the applause.—J. H. B.

NELSON.—Mrs. Russell gave two discourses to attentive audiences. Clairvoyance at the close of each service. Mrs. Russell also held a meeting on Monday night, which proved a success.—F. H. [Sunday, June 2nd, we enter our new rooms, Leeds Road, Nelson.]

NEWCASTLE.—Four delightful services were conducted by Mr. E. W. Wallis, each of which were attended by select audiences. The subjects included an exhaustive treatment of the various departments of the spiritual philosophy; a vast improvement was also recognized in Mr. Wallis' style.—W. H. K.

NORTHAMPTON.—We had Mrs. Barnes, of Nottingham, whose guides gave two excellent discourses. 2-30, "What man sows he shall reap." 6-80, "Spiritualism contrasted with the extravagance, inconsistencies, and glaring failures of Christianity." The audience frequently demonstrated their approval.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. J. Clare gave an eloquent and thrilling discourse on "Spiritualism: is it of modern origin?" to a large audience. The deeply interesting manner in which he handled the subject riveted our attention from beginning to end. Mr. Clare has a great love and admiration for the classics, and gave some beautiful quotations from them, emphasising the leading points, which gave the greatest pleasure and satisfaction. A hearty vote of thanks was given him at the close.

NORTH SHIELDS. Camden Street.—Mr. W. Westgarth's subject, chosen from the audience, "The Philosophy of the Spheres," it is needless to say, was well handled, as all who know Mr. Westgarth and his guides speak well of them.

NOTTINGHAM. Morley Hall, Shakespeare Street.—Mrs. Groom's presence, as usual, brought together two good audiences. Morning subject, "The Signs of the Times;" evening, "The Visible and Invisible." There were many good points in the latter, and an agreeable continuity in the line of thought. Clairvoyant descriptions by Mrs. Groom always excite a good deal of interest. Several were recognized, and names and incidents given afforded good proofs to outsiders.—J. W. B.

OLDHAM.—A good day with Mrs. Green, whose guides discoursed on "What is the Word of God?" in the afternoon, and in the evening on "The Teachings of Spiritualism." The subjects were well handled, and thoroughly enjoyed by large audiences. The clairvoyant descriptions were very successful, especially in the afternoon.—J. S. G.

RAMSBOTTOM.—Pleasant meetings with the guides of Mr. G. Wright. Afternoon subject: "Spiritualism Defended." The evening was devoted to questions, which were well answered.—J. L.

RAWTENSTALL.—In the absence of Mrs. Venables, through sickness, we held a public circle in the afternoon, when the following took part: Mr. Hodgson (of Haslingden), Mr. Greenwood (Rawtenstall), and Miss A. Warburton (Rawtenstall). Evening: Mr. Hodgson gave a trance address on the work we had accomplished in the afternoon. Mr. Palmer spoke upon "Wherein is modern spiritualism superior to our common Christianity?" Both subjects were well handled. We hope the above-named gentlemen will accept the best thanks of the committee.—J. O.

ROCHDALE. Blackwater St.—The *Rochdale Observer* of May 22nd gives a good digest of Mr. Postlethwaite's able reply to the absurd statements of the Rev. Clayton. Last Sunday, in the absence of Mr. Walsh, through illness, Mr. Postlethwaite's guide lectured again on "Christian Evidences," afternoon and evening. He denied that spiritualists worshipped spirits, pretended to believe in immortality, or were bound to accept what mediums told them, and claimed that spiritualists worshipped God, while they accepted the ministrations of angels; used their own judgment, and were critical in all matters, and knew immortality to be a fact, not merely a faith. Spiritualists tried the spirits, and demonstrated their worship of God by good, moral, and noble lives.

SOUTH SHIELDS. 19, Cambridge St.—May 22nd: Mr. Gilbertson's guides went the round of the sitters, taking medical cognizance of each, giving valuable advice to the ailing ones; the medium closing with personal experiences, first as an opponent, lastly as an adherent, to the cause. Friday, 24th: Developing circle; one of our young mediums making a great advance. 26th, morning: Mr. Lashbrooke's controls spoke about "God." The high spiritual feeling of the meeting added grace to a grand subject well delivered. 6 p.m.: Subject, "The Coming Messiah;" reminding us of the expected Saviour of the Hindoo, the Mohammedan, and Jesus the Nazarene, proving that there has been an expected Messiah in all ages, and showing that all spiritual workers of all ages have been adding to the grandeur of a great work in etheralizing the globe and her belongings.—Cor.

SOUTH SHIELDS. 14, Stanhope Road.—Evening: Mr. Murray, of Gateshead, gave an address on "The progress of spiritualism during the last 40 years." He mentioned the great advancement it had made, and he saw the possibility of future greatness. The address was enjoyed by all. Clairvoyance highly satisfactory, ten descriptions out of twelve recognized.—J. G.

STRATFORD. Report of the General Meeting of Spiritualists.—A meeting of members was held last Sunday, after the usual service, to elect officers and working committee. A most harmonious feeling prevailed, and the result of our seven months' work was highly satisfactory. We regret that our late chairman, Mr. F. Davies, owing to a contemplated change of residence, declined to stand for re-election, but he will continue to assist the society and the cause in general. The following were elected for the ensuing year: chairman, Mr. J. Lumbard; vice-presidents, Mr. Downing and Mrs. Johnson; secretary, Miss Bewley; treasurer, Miss F. Bewley. These, with Mrs. Harrison, Messrs. Davies, Harrison, Johnson, Gower, Brookes, and Corner, constitute our working committee. We have it under consideration to start a Lyceum at the beginning of the autumn. The balance sheet speaks for itself. From November 4th, 1888 to May 26th, 1889. Receipts: members' subscription, £4 1s. 6d.; collections, £9 13s. 9d.; donation, 7s.; sale of books, 16s.; tea meeting, £2 13s. 5d.; total, £17 11s. 8d. Expenditure: rent to August 4th, £6; speaker's expenses, 16s. 6d.; printing, stationery, and stamps, £1 1s. 8d.; rubber stamp, 6s.; literature, £2 6s. 8d.; donations to various societies and brothers in need, £2 3s. 5d.; tea meeting, £2 11s. 5d.; sundries, 2s. 9d.; cash in hand, £2 3s. 2d.; total, £17 11s. 8d. Mary A. Bewley, secretary.

WESTBOUGHTON. Spiritual Hall.—Mr. Mayoh gave two good

addresses to good audiences. Sunday, June 2nd: Our hall will be closed. The sermons in connection with the Rivington Unitarian Chapel are being held, and many of our friends intend to go.—J. F.

WIDSEY.—Mrs. Clough, of Cleckheaton, spoke in a manner we shall not soon forget. Afternoon: "Trust in God and do good." Evening: "Sow in the morn thy seed," ably dealt with. Mrs. Ellis gave clairvoyance.—J. E.

WISBECH.—The guides of Mrs. Yeeles gave a very instructive discourse on "Where are the dead? and how to prove it." Dealing with the theological thought, the guides showed various ways to prove that we do not die. After which, Mrs. Yeeles showed that there was no death by clairvoyant delineations—all recognized.

RECEIVED LATE.—Huddersfield: Brook Street. Mr. Tetlow has spoken well upon "Leaders and Mis-leaders," and "Aims of Life," giving great satisfaction to fairly numerous audiences. Psychometry very good. Openshaw.—We were favoured with a visit from Miss Walker, and spent a very pleasant day. We trust the seeds sown have fallen on good ground, and will bear fruit in the future. A number of clairvoyant descriptions followed each lecture, mostly recognized. Sowerby Bridge.—An evening well spent with the guides of Mr. Holmes. Subject: "Spiritualistic life the happiest and most useful," which was practically dealt with, showing the necessity of living good lives in order to become true spiritualists; teaching our religion by deeds rather than words, turning aside the ridicule of ignorance by the control of our own tempers, and having conquered ourselves we need not fear others. Attendance good. Sunderland. Silksworth Row.—Mr. Moorhouse gave a short address. Mrs. Peters spoke a few words concerning investigation. Afterwards giving delineations, mostly recognized.

TOO LATE FOR THIS WEEK.—Leigh and Batley (Wellington Street).

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BRIGHOUSE.—Invocation by Mr. Shillitoe; attendance moderate. Spent the morning practising hymns for the floral service on June 2nd, when we hope to have a good day.—J. H.

CLECKHEATON.—Our scholars went to Heckmondwike on Sunday morning, where we had a good rehearsal together. Mr. Ogram offered prayer.

COLNE.—Present: 17 officers, 72 scholars, 10 visitors. Recitations by the following nicely rendered:—Masters Bean and Christian; Misses Coles and Christian. Morning principally spent in practising our Whitsuntide hymns, when we hope to have a grand day.

GLASGOW.—May 17: A splendid attendance of scholars and parents being "Excelsior Night," and close of the school during the summer season. The scholars entertained their elders with songs, recitations, &c. Misses Dunn and Jones, and Mr. and Mrs. Anderson, gave suitable songs, while Misses Harkness, Stewart, and Master Hastings, and teacher, Mr. Corstorphine, appropriate readings. Messrs. Robertson, Anderson, and Harper, gave the closing addresses. The work of the lyceum, on the whole, judged externally has been fairly done. We have missed the much needed services of the feminine influence, but have the promise of the excellent services of Mesdames Harper, Gray, and others, and look forward to an excellent autumn session.—T. W.

LANCASTER.—Present: 68 members and 10 officers. Our conductor (Mr. Jones), gave a nice address, which was much appreciated. Recitations were given by Arthur Cartwright, Florrie Dixon, Edith Hughes, and Wm. Anderton; and a song by Elizabeth Bleasdale. Miss Nelly Taylor gave a splendid recitation, "Angelic Occupations," very effectively; and Miss A. Taylor (Guardian), gave "Angel Mother," which was capitally rendered. We hope to see these young ladies on the platform again shortly, as they have great influence. We intend having an Open Session on Whit-Sunday, in aid of an outing for the members, and shall be glad of any help from our friends towards this object. We thank Mr. A. for a donation of 2s.—A. B.

LONDON. 33, High Street, Peckham.—Small attendance owing to rain. A happy time with reading a short story and practising some new hymns. We start a singing-class for juniors, at 130, Crafton Road, Camberwell, on Sunday, June 2nd, at 10-30, and ask all members to send their children.

MACCLESFIELD.—Morning: Present, 35. Conductor, Mr. Hayes. Invocation by Miss Dickens. G. & s.-c. recitations, &c., as usual. Marked improvement noticed in the marching and calisthenics. Groups, 1st "History of Religion in England." These are a very interesting course of lessons, and should be valued more by the lyceumists. At the close, Mr. Rogers made a few remarks respecting the importance of the recitations. Afternoon at 2-30: Conductor, Mr. Rogers. Present, 36. Recitation by Miss Nellie Hayes. Groups as usual.—W. P.

MANCHESTER. Psychological Hall.—An agreeable morning was spent. The first portion being our usual exercises and lessons, all well done. The latter being very interesting, especially so to the children, which consisted of a little talk about our Whit-week arrangements.

MANCHESTER. Tipping Street.—Ten a.m. Invocation by Mr. Jones. Number of scholars, 28; 10 officers, and 4 visitors. Musical readings, g. & s.-c. recitations. Miss Maslin sang a hymn. Recitation by Miss Daniels. Readings by Mrs. Hall and Mr. Jones. Marching and calisthenics. Benediction by Mr. Jones. 2 p.m. Invocation by Mr. Jones. Number of scholars 22, and 9 officers. Musical reading.—J. S.

MIDDLESBROUGH. Spiritual Hall.—Usual programme. Marching and calisthenics well done. S.-c. recitation. Fountain group, led by Miss Carr. River group, led by Miss Thompson. Ocean group, led by Master W. Wright. Liberty group, led by Mr. Roeder. Excelsior group, led by Mr. Poskit. 60 children, 20 adults, 3 visitors. The largest gathering we have had for some time, and we hope to see more in the future. Eight new scholars. We are progressing very favourably. Invocation by Miss A. Brown.

NOTTINGHAM.—About 40 attendants. Recitations, readings, &c., were well given. Mr. Campkin continued his remarks on botany. We hope soon to announce a service in aid of Lyceum funds; especially to provide for a summer treat.—J. W. B.

OLDHAM.—A large number present, including several visitors. The lyceumists wore their badges and looked extremely well marching in the various groups of different colours. In the gentlemen's discussion-class, before some fourteen thinking spiritualists, Mr. W. H. Wheeler



gave a paper on "The Influence of Diet on Character, an argument in favour of vegetarianism." Much good feeling was aroused, but the subject is worthy of a further serious examination. Oh, this generation of flesh-eaters! We invite all gentlemen friends to join in these discussions, as their tendency is distinctly progressive. The recitations are on the wane, so all should buckle on their armour and take part in this important part of our programme. Be not backward in well-doing. On June 9th, Open Session, Miss Jones, speaker. Lyceum meets at 9-45, not 10.

**SALFORD.** 48, Albion Street. Morning.—Present: Officers 15, scholars 29, visitors 3. Musical Readings led by the conductor, Mr. Thos. Ellison. Recitations by J. Jackson, Kate Cowburn, Ada Cockina. Usual marching and calisthenics. Afternoon: Officers 12, scholars 41. Recitation, J. Jackson; Readings, Mr. Bacon, James Heggie, and Miss E. L. Tipton. Mr. Clegg spoke ably upon the abuse of mesmerism. Prayer by Mr. Parry.—R. J.

**SOUTH SHIELDS.** 19, Cambridge Street.—Present: 50 children, 11 officers, and 4 visitors. Usual programme. The guardian, Miss C. Skinner, has presented us with a beautiful bell, for which we desire to thank her. Mr. Lashbrooke illustrated God's greatness; the whole world forms His tree and the people are the buds, and God's will is revealed in nature. Mr. Lashbrooke was listened to with every attention, and we hope to hear him again soon.—T. P.

**SOUTH SHIELDS.** 14, Stanhope Road.—Prayer by Mr. Wilkinson. S.-c. recite, gone through in a pleasing manner. Seven new members enrolled. Good attendance. Mary Berkshire, reading, "Waiting by the River"; Mr. Wilkinson, solo, "Ivy Bells"; Mrs. Benjamin, solo, "What shall the harvest be?" Two visitors. Closed with hymn. Prayer by Mr. Graham.

### PROSPECTIVE ARRANGEMENTS.

Mr. W. WALLACE, the pioneer missionary medium, will leave London on a tour through the provinces on June 3rd. Societies desiring his services should write at once to 24, Archway Road, Highgate, London. Terms moderate.

Mrs. Bealand has removed to 2, Back East Street, Ellerby Lane, Leeds. (See advt. card.)

Mr. J. Potter, of 25, Argyle Street, Leicester, has been appointed secretary, and all communications should be addressed as above.

Mr. T. POSTLETHWAITE is booked to speak at Nottingham on Sunday June 9th, and would like to stay a few days in the district. Any Society within easy distance desiring his services should communicate with him at 45, Albert Street, Rochdale.

**BATLEY.**—Mr. T. Greenhalgh, Cross Street, is secretary to the Batley society.

**BATLEY CARR.** Town Street.—The seventh Anniversary of the Lyceum will be celebrated in the Albert Hall, Dewsbury, June 23rd. Mr. E. Bush will lecture at 10-30 and 6-30. Mr. A. Kitson at 2-30. Special hymns and musical readings. Collection for the Lyceum.

**BEESTON.**—The members and friends, officers and children of the Lyceum will hold their second annual demonstration on Whit Monday, starting at one o'clock from the Conservative Clubroom, Town Street, in procession to the homes of several friends, where hymns will be sung. Tea will be provided at 6d. each. After tea recreations in the field close by the room. A hearty welcome to all friends in the district.—Mr. J. Robinson, Labro Fold, Beeston, near Leeds.

**BRADFORD.** Ripley Street.—Open-air Work. June 2nd, a great camp meeting will be held on Ripley Fields, Surrey Street. Mr. E. Bush, Mr. G. Wright, and others will speak at 10-30, 2-30, and 6-30. All are welcome.

**BRADFORD.** Walton Street.—At 2-30 and 6, Mrs. E. H. Britten will lecture. All welcome.

**BRIGHTON.**—First annual floral service, June 2nd, in the Town Hall, at 2-30 and 6. Mr. E. W. Wallis will deliver trance addresses. A selection of hymns will be sung by the Lyceum children. Friends are earnestly invited. Tea will be provided in our room in Commercial Street for friends coming from a distance, at 4d. each.—D. R.

**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.

**CLECKHEATON.** Co-operative Hall.—First Lyceum Anniversary, June 2nd. Mrs. Connell, Mr. Rowling and other mediums will take part. Tea will be provided for visitors. Heckmondwike friends have joined with us to make the day a big success. A brass and string band will accompany the singing, under the conductorship of Wm. Hodgson, jun.

**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 18, 4d. Friends from other societies will be cordially welcomed.

**COWMA.** Lepton.—We have a few open dates for 1889, which we shall be glad to fill. Apply to Mr. G. Mellor, sec., Spring Grove, Ferry Bridge, Lepton, Huddersfield. The dates are—June 30, July 14, August 11, October 20, November 10 and 24, December 22 and 29.

**DARWEN.**—Second anniversary sermons, June 2nd. Mrs. Craven, speaker at 2-30 and 6-30. We trust we shall have a most successful time. All friends welcome. Come and help us.

**DEWSBURY.**—On Whit-Sunday, June 9th, at 2-30 and 6, Miss Keeves.

**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.

**GLASGOW.**—A Lyceum pic-nic will take place at Howood, on Saturday, 1st June. Train leaves Bridge Street Station at 2-15 p.m. Parents and adult friends invited. A social gathering at 7-30 p.m., on Thursday, the 6th June, to bid farewell to Brother G. Walrond and family, who leave Glasgow for the United States. Chairman, Mr. Jas. Robertson.

**HUDDERSFIELD.** Institute, John Street.—Whit-Monday, June 10th, the Lyceum scholars, officers, members, and friends of the Society will go to Bradley Gardens, at 2 p.m. (weather permitting), and will be glad to meet other Lyceumists there.

**LEEDS.**—A public debate has been arranged between Mr. Grimstead, Christian evangelist, and Mr. E. W. Wallis, for June 5th and 6th, in the People's Hall, Albion Street, at 8 p.m. Admission, 3d; Front seats, 6d. June 5th: Mr. Grimstead will affirm Spiritualism worthless and wicked. June 6th: Mr. Wallis will affirm Spiritualism true, moral, and the need of the age.

**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. Chiawell 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. Chiawell, Treasurer.

**LONDON.** 9, Bedford Gardens, Notting Hill Gate.—Monday, June 3: Social gathering at 8—singing, recitations, dancing, &c.

**LONDON.** Islington, 309, Essex Road.—June 2nd: Mr. Hopcroft 6-30. We cordially invite all spiritualists to rally round us, and make spiritualism a success in this locality.—G. C.

**LONDON.** King's Cross.—Wanted a few sitters for séance in ante-room, Copenhagen Hall, Friday night at 8-30. Females especially wanted.

**LONDON.** Marylebone, 24, Harcourt Street.—June 16th, a flower service will be held in memory of the ascended Mr. Cowper.

**LONDON.** Peckham, 99, Hill Street.—Sunday evenings. After the usual Sunday evening service, a meeting for spiritual development (members only) will be held. Wednesday, June 6th, Mrs. Bridgea, medical clairvoyant, will hold a meeting for ladies only, at 8 p.m.

**NEWCASTLE-ON-TYNE.**—June 2nd, Alderman Barkas will reply to written questions on "Spiritualism and Psychology," at 6-30.

**MIDDLESBROUGH.**—Whit-Monday Entertainment. Mr. J. G. Grey, president. Coffee supper to follow. Tickets, 9d. The Lyceum leaders and officers will have a pic-nic on Whit-Tuesday, by brakes to a charming little spot called Kildale. It is noted for its splendid scenery. Any friends wishing to go with us are requested to give their names to Mr. Gibson by next Sunday.—W. Shirley.

**NORTH EASTERN FEDERATION OF SPIRITUALISTS.**—The monthly meeting of the Executive will be held in Newcastle, on Sunday, June 2nd, at 10-30 a.m.

**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.** Camden Street.—Mr. T. Patterson, of 14, Linkill Street, is cor. sec.

**OLDHAM.**—The Lyceum will walk on Whit-Friday, as is the custom with other Sunday schools. We give a cordial invitation to friends from other towns to assist in making the day a grand success. Assemble at the Spiritual Temple at 9 a.m. At 9-45 they will march to the Infirmary, where they will sing, then march through the principal streets of the town. On returning to the Temple the Lyceumists will go through their calisthenics in the open air. In the afternoon they will go in a field to amuse themselves as they please.—J. S.

**RAWTENSTALL.**—June 2nd, second anniversary services. Mr. Swindlehurst, speaker, at 2-30 and 6. All friends invited.

**ROCHDALE.** Regent Hall.—Mr. E. Gray, 13, Blossom Place, Penn Street, is now secretary.

**SLAITHWAITE SPIRITUAL LYCEUM.**—Second anniversary, in the Mechanics' Hall, Slaithwaite, Sunday, June 2nd; afternoon at 2-30, evening at 6. Miss Keeves will occupy the platform. Special hymns will be sung. All friends in the district are cordially invited to help us with their presence.—J. S.

**SOUTH SHIELDS.** Stanhope Street.—June 2nd, at 6 p.m.: Mr. Grice on "Suspension of natural laws, and its influence on the happiness of individual lives."

**SUNDERLAND.** Silksworth Row.—Whit-Monday we intend having a social tea gathering, 1/- each, after which one of our amateur phrenologists will give delineations. Price, 3d. each. Proceeds towards organ fund. June 2nd, Mr. Kempster will speak. All being well, Mr. and Mrs. Warren's child will be named. Messrs. Armstrong and Ashton, of Newcastle, Capt. Ranton, of North Shields, and other friends are expected.—G. W.

## PASSING EVENTS.

(Compiled by E. W. WALLIS.)

[Editorial matter only should be sent to the Editor, MRS. HARDINGE BRITTEN, The Lindens, Humphrey Street, Cheetham Hill. All reports, notices, and items for *Passing Events* columns, should be sent to the Sub-Editor, Mr. E. W. WALLIS, 10, PETWORTH STREET, CHEETHAM. The Editors do not hold themselves responsible for the views expressed by correspondents, but cheerfully give room for all temperately-worded reports, which must be delivered at this office on Tuesday morning. Correspondents desiring a reply should enclose a stamped envelope.]

**SPECIAL NOTICE. THE WHIT-WEEK HOLIDAYS.** Reporters please note. Manchester people make holiday the latter end of Whit-week, therefore we shall be compelled to GO TO PRESS A DAY EARLIER. Reports of Sunday Services of June 9th should reach this office on Monday evening, June 10th. All reports arriving on Tuesday morning will have to be very brief to secure insertion, any arriving later in the day will be held over till the following week.

**INGLETON TRIP.** June 15th, Whit-Saturday.—Friends intending to join should intimate their intention not later than June 6th. See last week's *Passing Events*. Programme next week.

Mr. J. J. Morse delivered an eloquent oration at Cleveland, Ohio, on the celebration of the 41st anniversary of Modern Spiritualism. *Light* of April 26th contained an interesting letter from his pen. He returns to this country in September next, and is already booked for lectures in a number of places. His many friends will be pleased to see him home once more.

Mr. G. W. Walrond writes: "The cause is gaining ground rapidly. All over Scotland and Ireland I have come across many very anxious inquirers. I gave a successful sance in Edinburgh, last Thursday, where there are many earnest spiritualists."

A Manchester correspondent suggests that Collyhurst Street and Downing Street friends should exchange, and give their entertaining dramatic sketches for the Lyceums, or visit Salford, Openshaw or Oldham. He would like to open a mission room in Hulme, and asks the best means of starting one. We should say, call a meeting of spiritualists in the district and ask their co-operation.

**THE LIGHT IN THE TOWER.**—In answer to numerous enquiries, we wish to announce that we can supply all the back numbers 73 to 80 (inclusive) containing the previous chapters of this interesting story.

A correspondent writes: "I consider the *Two Worlds* a most excellent paper, full of very readable matter, and marvellous at the price. It seems to me to be well conducted, ever maintaining a dignity which is very becoming."

The Cremation question has become a "burning" one at Middlesbro'. The Town Council has passed a resolution that in their opinion a crematorium should be built and used, instead of outlaying a large sum of money upon a new cemetery. At a large meeting, however, of townsmen this resolution was denounced. As usual, "Rev." gentlemen were to the fore to oppose it, and while professedly doing so on "economic" grounds, the real objection was manifestly because it is a Pagan institution.

**THE RESURRECTION.**—An eloquent Methodist preacher, the Rev. T. Newton, in Newcastle, recently preached on the above subject, and said "that common sense and logic repudiated the acceptance of the belief of the physical resurrection of Jesus. But as the statement is made in the New Testament they were conscientiously bound to accept it." Surely this young man was in a quandary, and recognized the impossibility of squaring his theology with his common sense. According to his view we are to believe Biblical statements, because they are Biblical statements, not because of their truth or reasonableness. Had the Bible said that Jonah swallowed the whale, he would have conscientiously advised his hearers to accept it. What a pitiful exhibition of a bright mind manacled by old superstition. The dead hand of the past holding in its withered clutch the living present.

**SOME ONE HAS BLUNDERED.**—Mrs. Wade is booked for both Halifax and Middlesbro for Sunday.

**REPORTS.**—We trust we shall some time (in the sweet by-and-bye!) be able to edit the reports which reach us to the satisfaction of every one. At present, however, we are between two fires. If we condense the reports by removing superfluous words and striking out unnecessary adjectives, we hear of it. Some one is displeased, and in their opinion the reports should be printed as sent, to do which, by the way, would require an additional page or two. But if we, in our generosity, permit the reports which are short and tolerably well written to pass without pruning, we hear of it, oh yes. We learn that the report was exaggerated, misleading, and occasioned comment and sneer. Extreme adjectives are considered inappropriate. Well, well, good friends, who's to blame? We cannot be expected to know if the reports are carefully and accurately written. We have protested against exaggeration and requested our reporters to be moderate, but if they will send us overdrawn and too highly-coloured reports, and fall foul of us if we tone them down, it is surely "tidings of comfort and joy" to our weary head to know that in avoiding one rock of difficulty we have grounded upon another complaint. Give your reporter the wiggling he deserves. We will still do our best to please you all, although the sad fate of the man in the fable is ever before our mind's eye. Seriously, friends, the fault is not ours. We do our best for all, and all share our hospitality. Be careful, be accurate.

Anniversary and floral services are coming thick and fast. It is well to mark the milestones and celebrate the event. We bespeak for

all the societies cordial support. The work is mainly left to the few. We hope the many will take this opportunity of strengthening their hands. Cleckheaton friends especially need assistance; they are few but earnest, and have struggled bravely against many difficulties. [See Prospective Arrangements.]

A medium of good qualities desires to join a circle of intelligent persons, to develop his mediumship, near Notting Hill. Address—J. B., 25, Silchester Road, London, W.

### THEOLOGICAL NUTS TO CRACK.

96. Can he be a Christian who worships the Lord through fear of the devil?

97. Can he be a Christian who affirms that if he believes in the salvation of all men he would not worship God?

98. Can he be a Christian who inquires, "If all men are to be saved, what use is there in being virtuous?"

99. If the goodness of God leadeth to repentance, why should His never-ending wrath be preached to sinners?

100. If the goodness of God leadeth to repentance, why should it be supposed that repentance leadeth to the goodness of God?

Rev. A. C. Thomas.

An advertiser writes: "I have had replies from all parts of the kingdom, showing how public *The Two Worlds* has become. It is the paper of the future, beyond doubt. In my travels, I find it everywhere spoken of very highly and appreciated, even by non-spiritualists." Advertisers will find "our paper" a first-rate medium, and our readers would do well to peruse the advertisements.

Mr. T. Kemey, of 23, Martindale Road, Canning Town, writes: "I am desired by Mr. H. Corner to express his most sincere thanks to the friendly societies, as detailed below, for their very valuable assistance and general goodwill in helping him out of his late difficulties: Walworth Society, 5s.; Peckham Society, 13s. 3d.; Notting Hill (1st), 6s. 1½d.; Notting Hill (2nd), 5s. 3d.; Trinity Street, Canning Town, 7s. 9d.; A friend from Plaistow, 5s. Total, £2 2s. 4½d.—T. Kemey, hon. sec."

The cause in Newcastle is in a healthy and flourishing condition. A spirit of harmony and brotherhood prevails which is very encouraging. Long may it continue! The Lyceum is actively promoted. Mr. B. Harris and Mr. Henderson do valiant services in the open air, and the meetings at the hall sustain the interest and form a rallying point for all. This is true organization—a co-operative fraternity of truth-seekers and workers for humanity, wherein each one vies with his brother in usefulness and sympathy. Unity and love, and willingness to serve, always bring good conditions and a blessing.

**THE WHIT SATURDAY TRIP TO INGLETON.**—The L. & Y. R.'s train will start from Oldham, calling at Manchester (Victoria), and Pendleton. If friends who intend going will intimate to Mr. Gibson (Oldham), Mr. Hyde (Manchester), Mr. Crutchley (Collyhurst, Manchester), Mr. Carr (Pendleton), Mr. Rowbotham (Salford), eight or nine days beforehand, the Company will reserve and label sufficient carriages for all. Don't forget. On or before June 7th, tell the above-named that you will go. Ingleton is a most beautiful spot—the scenery, hill, streams, falls, dells, fells, glens, glades, caves, cataracts, cascades, &c., render it a most delightful place to visit. Programme next week.

The Religio Liberal tracts are simply invaluable, and should be scattered broadcast by every progressive thinker and used by spiritualists at open air meetings. They should be used by the hundreds of thousands this summer. Send for samples, and you will then require hundreds. [See advertisement, front page.]

"Mr. Joseph Blackburn, of Keighley, has taken a course of study in anatomy, physiology, the general principles of pathology, the science of fine forces, including the nature of electricity, magnetism (of various kinds), light, colour, mind, cure, magnetic massage, and other natural forces. Therefore, we, acting under the sanction of a charter granted by the State of New York, do hereby award this diploma, conferring upon the above-named person the honourable title of Doctor of Magnetism, abbreviated by D.M., whereby it is signified that he is duly qualified to administer sun baths, water baths, massage, mental, and psychological forces, electricity, suncharges, substances, and other refined natural agencies for upbuilding the system.—Signed, E. D. Babbit, M.D.; F. G. Welch, M.D."—(Adv.)

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**Miss Webb, Magnetic Healer,**  
By appointment only, 80, Mountgrove Road, Highbury, London, N.

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**J. J. Morse, Trance Speaker.** Will return September next. Present address, 541, Pacific Street, Brooklyn, N.Y., U.S.A.

**Mr. B. Plant, 52, John St., Pendleton.** Trance Speaker, Natural Clairvoyant, Test and Business Medium. Terms Moderate.

**Mr. Lomax, Trance, Clairvoyant, & Healer, 2, Green St. E., Darwen.**

**Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.**

**Mrs. Herne, Séances by appointment, 83, Buxton Rd., Stratford, E.**

**Southport.**—Apartments to Let at MRS. BAILEY'S, late of Halifax, Trance & Clairvoyant Medium, 47, Landon St., nr. Central Station.

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**Mr. J. Griffin, 29, Great Western Road, Glasgow, Magnetic Healer and Psychometrist, attends Séances by appointment.**

**Mrs. Beanland, Psychometrist, Business Medium, Magnetic Healer.** At home daily, except Mondays. 2, Back East St., Ellerby Lane, Leeds.

**Mr. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.**

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To them we extend a kind invitation—  
Try Goldsbrough's famed Premier Embrocation!  
The first time you try it, away flies the pain;  
This marvel occurs again and again;  
So all who now use it, North, South, East, and West,  
Boldly proclaim Goldsbrough's Premier is best;  
And great shouts of joy from those suffering for years,  
Speaks plainly to all—"Cast away doubts and fears,"  
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## HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE ALOFAS COMPANY

HAS not been formed as a financial speculation, but as a means of benefiting the afflicted by introducing the wonderful virtues of the ALOFAS COMPOUND TINCTURE and PILLS. This Company is solely composed of persons who have derived benefit from this great discovery, and are anxious to place this otherwise expensive remedy within the reach of both rich and poor. One bottle, at 1s. 1½d., is sufficient to cure the worst attack of Bronchitis, Pleurisy, Cough, Common Cold or Influenza; and to give great relief in Consumption, Chronic Asthma, and all Chest Diseases.

This Compound Tincture is composed of purely innocent non-poisonous herbs, possessing the most wonderful medicinal properties. No other medicine is so universally admissible in the treatment of diseases; and, being entirely free from all injurious properties, it may be given with safety to the youngest child or the most sensitive invalid: nor is there any pathological condition that would be aggravated by its use.

ALOFAS relaxes spasms, expels wind, relieves pain, equalizes the circulation, induces gentle but not profuse perspiration, clears the skin and beautifies the complexion. The continued use of this medicine strengthens the heart, harmonizes the nervous system, strengthens the sight, corrects the secretory functions, excites the glandular system, resolves vitiated deposits: the venous absorbent and lymphatic vessels become stimulated, and all tendency to constipation is removed.

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