

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, JUNE 28, 1889.

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A L O F A S

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SERVICES FOR SUNDAY, JUNE 30, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Best.
Ashington.—Mechanics Hall, at 6 p.m.
Bacup.—Public Hall, at 2-30 and 6-30.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. J. Smith.
Batley.—Wellington Street, at 2-30 and 6.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Dickenson.
Beiper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mr. Wylde.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Hopwood.
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, 9-30, Lyceum; 2-30 and 6-30: Mrs. Green.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Peter Lee.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Wade. Otley Road, at 2-30 and 6: Mr. Armitage.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Wilson.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Rowling.
St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. Newton. Mondays, at 7-30.
Ripley St., Manchester Rd., at 2-30 and 6: Messrs. G. Wright and A. D. Wilson.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Benison. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 12-30 and 6.
21, Rooley Lane, Bankfoot, at 6-30. Open-air (see report).
6, Darton Street, at 10-30.
Brighouse.—Town Hall, at 2-30 and 6: Mrs. Gregg.
Burnley.—Hamerton St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Craven.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Green.
Cleckheaton.—Oddfellows' Hall, at 2-30 and 6: Mrs. Russell.
Colems.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mr. T. Postlethwaite.
Cooms.—Lepton Board School, at 2-30 and 6.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Illingworth.
Denbury.—Vulcan Road, 2-30 and 6: Mrs. Summersgill (tea provided at 3d. each). Monday, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Lewis.
Easter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Local.
Foleshill.—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., at 11-30, Mr. Griffin; at 6-30, Mr. Corstorphine. Thursday, at 8.
Halifax.—1, Winding Rd., 2-30 and 6: Mrs. Britten.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6.
Hatton.—At Mr. J. Livingstone's: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Miss Sutcliffe.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. Wheeler. Institute, John St., off Buxton Rd., at 2-30 and 6: Mr. Bush.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Dinsdale.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Ingham. Assembly Room, Brunswick St., at 2-30 and 6: Mrs. J. M. Smith, and on Monday.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Baird.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30. Institute, 28, Cookridge St., at 2-30 and 6-30: Mr. Champion.
Leicester.—Silver St., at 10-30, Lyceum; at 8 and 6-30: Professor Timson.
Leigh.—Railway Road, at 10-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mrs. Groom.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Cavendish Square.—18A, 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.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Captain Pfounden.
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: No meeting. Monday, Developing Circle, at 8. Wednesday, Séance, Mr. Vango. A few vacancies.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245, Séance, at 7. Dawn of Day, Inner Circle, Tuesdays, at 7-30. Thursdays, at 7-30, Investigators, medium—Mrs. Spring.
King's Cross.—184, Copenhagen St., at 10-45, Spiritual Science; at 12, Open-air, outside hall. Fridays, at 8, Séance, Mr. Eagle.
Marylebone.—24, Harcourt St., 29th, at 8, Séance; 30th, at 3, Lyceum, at 7, Mr. Matthews; July 1st, at 8, Social Meeting; 3rd, at 8, Séance, Mr. Goddard.
Mid End Road.—Hayfield Coffee Palace, opposite St. Peter's Road, at 7.
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., at 7, Mrs. Treadwell; Open-air at 8, at Hyde Park, opposite the Marble

Arch, Mr. Drake and others. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate.
Peckham.—Winchester Hall, 88, High Street, at 11, "Spiritual Testimonies;" at 6-30, Children's Service, several speakers; Lyceum at 2-30. 99, Hill St., Sunday, Spiritual Development, members only, at 8-30. Wednesday, Annual Excursion. Saturday, at 8, Members' Séance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. H. Darby.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30, 2-30; 6-30: Mr. R. A. Brown.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mr. W. Wallace.
Collyhurst Road, at 2-30 and 6-30: Mrs. Stansfield.
Mossborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Mercer.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Beardshall.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. Clare.
Granville Rooms, Newport Road, at 10-30 and 6-30.
St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15. 41, Borough Rd., 6-30: Mr. T. W. Henderson.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mr. Hopcroft.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Hepworth.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Miss Gartside.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 6-30: Mr. B. Plant.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Wallis.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Ramsbottom.—10, Moore St., at 8 and 6-30. Thursday, Circle, at 7-30.
Ramsbottom.—At 10-30, Lyceum; at 2-30 and 6: Mr. Tetlow.
Rochdale.—Regent Hall, 2-30 and 6: Mr. G. Smith. Thursday, at 7-45, Public Circles.
Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30: Mrs. Yarwood, and on Monday, at 7-30. Tuesday, at 7-45, Circle.
28, Blackwater St., 2-30 and 6: Mr. Walsh. Wednesday, 7-30.
Salford.—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.
Salts.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 88, New Brighton Street, at 2-30 and 6.
Sheffield.—Oocoe 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.
Slaithwaite.—Laith Lane, at 2-30 and 6: Miss Patefield.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Westgarth. Wednesdays, 7-30. Developing on Fridays, 7-30.
14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Johnson.
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: Mrs. Peters. Wednesday, at 7-30.
Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6-30.
Walwall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 6-30: Rev. W. Reynolds.
West Pilton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Butler.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles. Organ Opening.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

FRAGMENTS OF "A TRUE STORY,"—COLLATED BY SIRIUS.

PREFATORY NOTE.

ASSUMING that I have in my possession a large amount of literature bearing upon the origin of ancient religious systems, my friend, the Editor of this paper, has asked me to contribute some articles on that subject, especially with reference to the first foundations of Christianity.

When a similar request was made to me some months ago in regard to Theosophy and Occultism, I felt assured the expression of my own views, however well supported by evidence, would prejudice rather than benefit the paper. I therefore, determined, in complying with that request, to confine myself chiefly to extracts from the writings of Sinnett, *The Perfect Way*, and *The Theosophist*, all ACKNOWLEDGED AUTHORITIES on the subject treated of.

Notwithstanding this modest abnegation of my own special opinions, I have been given to understand that the Editor of *The Two Worlds* has been soundly berated by not a few "F.T.S.'s" on the ground that she had allowed "Theosophy to be abused, and Occultism misrepresented" in her paper. It mattered not, that these good people read the condemnation of their views out of the pages of their own greatest authorities. Like a good many other faithful believers they seem to have been quite ready to subscribe to doctrines that would not bear the analysis of logic, or the shafts of criticism. Fearing a similar condemnation for anything I might personally have to say on the subject of the true origin of Christianity, I shall again take the privilege of presenting to English readers an authority of far more weight than I could be under my own, or any other nomenclature. In short, my first quotations will be taken from an article prepared for a magazine now out of print (*Fraser's*), by Froude, the historian. Some of the passages which follow I furnished to Mrs. Hardinge Britten, for a Sunday reading, many months ago. This reading I learned was received by a large audience with very different and widely antagonistic opinions. I then ventured to suggest to my friend, Mrs. Britten, the subdivision of the spiritualistic ranks into three classes, twenty-five per cent of whom neither care to read of, or listen to, aught which does not minister to their personal amusement, or endorse their personal opinions, especially in the matter of religion. Five per cent, if not more, will always be found in every group of spiritualists, whose selfishness and arrogance cannot endure any other individual's success but their own, and whose motto is—"I rule or ruin"—whilst there are yet seventy per cent who can be credited with clear heads, warm hearts, disinterested love for spiritual truth, light, and progress, wheresoever it may be found, and to these, and to *these only*, do I commend an earnest consideration of the following noteworthy fragments from a strange but TRUE STORY.

ORIGEN AND CELSUS.

[EXTRACTS FROM A RARE PAPER BY J. A. FROUDE.]

PART I.

Containing the only existing historical accounts taken from the antagonists of early Christianity, concerning its rise, progress, and the central character of the mighty drama, entitled "Jesus of Nazareth."

THE following article contains quotations of inestimable historical value from the famous TRUE STORY, written by Celsus, the celebrated "Epicurean" philosopher, and writer in opposition to Christianity. The rarity of this true story, and the fact that the writings of Celsus, like those of all other opponents to Christianity in the first century, were systematically destroyed by the early Christians, renders the fragments thus preserved—as will be shown in the extracts—of peculiar interest. The paper in its entirety is considerably too long for these crowded columns. Omitting then, chiefly, Mr. Froude's reflections and comments, interesting though they may and would be, had I more space at my disposal, I shall now proceed to give the first part of the article in question. Of course, I deem it right to follow out Froude's method, and give his general, but appalling, account of the conditions of society in Greece and Rome, at or about the time when Christianity first appeared on the page of history. This brief summary will not only be found of deep interest to those who are enamoured of the "classics" and classical ages, but they will show significantly enough why primitive Christianity was the most urgent necessity of the times, and why the bell which tolled forth the hour of inevitable doom to the infamies of Greek and Roman luxury, with an equally providential impulse sounded out the chime which heralded in the dawn of a religion of pure, practical, and simple morality. Mr. Froude commences by giving a vivid picture of the luxury, deepening into infamy, reckless vice, and utter lack of good faith, whether in religion, morals, or political action, which prevailed about the first year of the Christian era throughout Greece and Rome. Without entering into the question of how far the sect calling themselves Christians sprang from such a founder or in such modes as are depicted in the four Gospels, Mr. Froude draws a powerful contrast between the stern morality and rigid asceticism of the new sect and the wild profligacy and licence which prevailed amongst the disciples of sages and philosophers in Greece, and the corrupt patricianism of Rome. He evidently designs to imply that the acceptance of Christianity by the more moral and law-abiding portions of both nations was a revulsionary sentiment, induced by the desire to inaugurate a more pure and truly religious life, amongst a people who seemed to have utterly given themselves up to the achievement of sensual enjoyments. Whilst the inevitable swing of the mental pendulum threw a few of the best class of the Greeks and Romans into the stern ascetic ranks of the Christians, the prevailing sentiment regarding their doctrines throughout other classes, especially amongst the rich and learned, was one of the utmost contempt and scorn. The fact, too, that even in the earliest days of Christianity, ruinous divisions split up their ranks, and that they were often seen contending against each other, with scarcely less bitterness than they displayed towards their common foe—"the heathen"—militated against their acceptance by a people who had not one thought or custom in common with them. I will now commence my excerpts from Froude's paper, only regretting my inability to present it in its entirety. He writes thus, concerning the supposed origin of the Christian sect.

"Some farther insight may be gained, however, from the fragments of a once celebrated work called 'A True Story,' which have been preserved by Origen in his answer to it.

The author of this work was a distinguished Roman, named Celsus, Marcus Aurelius's contemporary. The book itself is lost. Nothing remains of it, save the passages which Origen extracted, that he might refute them, and thus we have no complete account of what Celsus said. The remains of this lost production exhibit most curiously the relations of the Christianity of the second century to the intellectual culture of the time, and the causes, neither few nor insignificant, which prevented men of high character and attainments from embracing or approving it.

"Celsus was an 'Epicurean' in opinion and belief. The 'Epicurean' under Marcus Aurelius was the man of science, and of Celsus we gather generally that he was a clear-sighted, honest, proud, and powerful-minded man, unlikely to concern himself with vice and folly. . . . Sorcerers, charlatans, and enthusiasts were rising thick on all sides, pretending a mission from the invisible world. Of such men and such messages Celsus and his friends were stern and inexorable foes. The efforts of their lives were directed to saving mankind from becoming the victims of a new cycle of folly. In this spirit Celsus composed his 'True Story' against the Christians in connection—apparently from the political character of its concluding passages—with the efforts of Marcus Aurelius to suppress them. The book was powerful and popular, and proved a real obstacle to the spread of Christianity among the educated classes. Eighty years at least after its publication the Church found it necessary to reply, and Origen, the most gifted and accomplished of the Christian fathers, was selected for the task. . . . The arguments of Celsus lay under every disadvantage, as they are merely quoted by Origen in such form as to suit his purpose; the order is disarranged, the objections are presented in the words of Origen, and are brought forward in the attitude in which they could be most easily overthrown. . . . Notwithstanding these inevitable drawbacks, a fair conception can still be formed of the once celebrated 'True Story.'

"Celsus commences by saying that he does not condemn the Christians for the secrecy of their rites, or their barbarous origin. . . . Their fault was that they had erected a new superstition of their own, which they maintained by the arts of the *common Charlatans*. And Celsus complained that the Christians would neither reason nor listen to reason. 'Inquire nothing,' they said. 'Believe, and your faith will save you; the world's wisdom is evil, and the world's foolishness is insight.' . . . Their origin, he says, was well known. There were certain traditions common to all nations, respecting the creation of the world. These traditions Moses became acquainted with in Egypt. Moses, who was probably a *magician*, introduced into them variations of his own. From Egypt he borrowed various religious rites. A number of shepherds took him for their leader, and, under his guidance, they professed a belief in one God, whom they called 'Most High, Adonai, or God of Heaven.' By those names they meant the Universe, or what the Greeks called the 'God over all.' Hence came the Jewish nation, and from among them now, in these late years, there had risen a second prophet who was called 'The Son of God.' The majority of the Jews themselves had not admitted the pretensions of the new claimant, and to explain the reason of their refusal, Celsus introduces an orthodox Jew, whom he represents as thus addressing Christ:—

"'You were born in a small Jewish village. Your mother was a poor woman who earned her bread by spinning. Her husband divorced her for adultery. She went off to Egypt where you were born, and were bred up among the Egyptian conjurers. The arts that you there learned you practised when you returned to your own people, and you thus persuaded them that you were God. It was given out that you were born of a virgin. Your real father was a soldier named Panther.* The story of your divine parentage is like the story of Danae.† You say that when you were baptized in Jordan a dove descended upon you, and that a voice was heard from heaven declaring that you were the Son of God? Who saw the dove? Who heard the voice except you and another who suffered as you suffered? The prophets have foretold that a Son of God is to come—granted, but how are

* Epiphanius says that Joseph's father was called Panther. John of Damascus makes Panther Mary's grandfather. The Talmud says Panther was Mary's husband. Gerald Massey agrees with Celsus, but makes the father of Jesus, Pandira, and speaks of him as Jesus Pandira.—See Massey's Lectures.

† Danae, a Greek virgin mother of a God of the Greek Pantheon.—See "Ovid's Metamorphoses."

we to know that they referred to you? They spoke of a glorious king that was to reign over the world. You, we know, only as wandering about with publicans and boatmen of abandoned character. You tell us that the Wise Men of the East came at your birth to adore you; and that they gave notice to Herod, and that Herod killed all the children in Bethlehem to prevent you from becoming king. You yourself escaped by going to Egypt. *Is this story true?* and if it were, could not the angels, so busy about your birth, have protected you at home? When you grew up what did you accomplish remarkable? We challenged you in the Temple to give us a sign as your credential. You had none to give.* You cured diseases, it is said; you restored dead bodies to life; you fed multitudes with a few loaves. *These are the common tricks of the Egyptian wizards, which you may see any day performed in our market places for a few half-pence. They, too, drive out devils, heal sicknesses, call up the souls of the dead, provide suppers and tables covered with dishes, and make things seem what they are not. We do not call these wizards sons of God; we call them rogues and vagabonds.'*

"The Jew then turns to his converted countrymen, and says:—

"'What madness can have possessed you to leave the law of your fathers? Can you conceive that we, who were looking for the coming of the Messiah, should not have recognized him had this been he? His own followers even were not convinced, or they would not have betrayed and deserted him. If he could not persuade those who daily saw and spoke with him, shall he convince you now that he is gone? He suffered, you say, to destroy the power of evil—has he done so? He worked miracles, you say; he healed the lame and blind, and brought the dead to life; but oh, light and truth! did he not himself tell you that miracles could be worked by impostors? He calls Satan a master of such arts. Are you to argue from the same works that one man is God, and another a servant of Satan? Why is one a servant of Satan more than the other? To what can you appeal? You say he prophesied that he would himself rise from the dead, and he did rise. The same is said of many besides him. Zamolxis told the Scythians that he had come back from the dead. So Pythagoras told the Italians. Orpheus, Protesilaus, Hercules, Theseus, all are said to have died and risen again. But did anyone ever really rise in the body in which he had lived? Or shall we say that all these stories are fables, but that yours is true? Who saw your prophet after he rose? An hysterical woman, or some of his own companions. All the world were witnesses of his death. Why were none but his friends witnesses of his resurrection? Had he desired to prove that he was God, he should have appeared to his accusers and his judge, or he should have vanished from the cross. You hope that you shall rise again in your bodies, and have eternal life, that he will be a guide and example in the resurrection, and will prove that with God nothing is impossible. Where is he now, that we may see and believe? Did he come among us that we might reject him? He was a man—such a man as truth shows him to have been, and common sense declares.'"

(To be continued.)

THE SPECTRE'S WARNING. OLD LEGEND OF KING CHARLES I.

In the dark day of England's stress
And England's sorrow,
When no man well could guess
What might come with the morrow;
When brother fought 'gainst brother,
Son against sire,
In that sad fateful day,
While yet 'twas doubtful which way would incline
The strife and struggle,
A strange thing happ'd, they say:
Some call't a juggle,
And some a presagement divine.
'Twas thus: King Charles with his battalions lay
At Daintry, undecided
Whether to move to north or south, or stay
The coming of Lord Fairfax. Guided
Now by his fears, now by his hopes, and now
By sign or omen,
He let the foemen
Creep stealthily upon him, as I trow,
With hope to crush him in his sad distress.
All unawares.

* Origen replies that Jesus could do no mighty works in certain places, because of the hardness of men's hearts.

Still wavering, Charles betook him to his bed
 And slept :
 But in the middle watches of the night—
 What was it that awaked him in affright ?
 The King's heart leapt
 As in the dim light he beheld the dread
 And awful front of Strafford : "What !" he cried
 "I thought that thou hadst died !"
 "Ay, my liege King, I did ;
 Men die indeed who trust to princes' favour.
 But came I not to chide you, but to bid.
 If so I may, that you no longer waver,
 But hie you northward ; for there's close at hand
 One you shall ne'er o'ercome with an armed band."

The vision vanished, and the startled King
 Groaned heavily ;
 But when the watchers came, and asked what unknown thing
 Moved him so restlessly,
 He told how he had dreamed a fearsome dream
 Of Strafford and the morrow, and did deem
 'Twere better not to tempt a battle there,
 But northward to repair.
 Yet, when the day came, and bold Rupert rallied
 The King's nocturnal fright,
 He once more lingered, hesitated, dallied,
 And then resolved to fight.

With such set purpose Charles retired to rest ;
 But ere soft sleep his eyelids downward pressed,
 The ghostly form of yesternight appeared,
 And with majestic mien,
 Though angry brow,
 Forewarned the monarch how
 The day would come, and that right soon he knew,
 When he in unavailing grief would rue
 His ghostly counsels slighted ;
 "Notice, oh King," he said, "your cause is blighted,
 Beyond all power to save,
 If still another day you tarry here."
 Then, with "farewell" austere,
 The ghost took leave.

Next morning, ere the crowing of the cock,
 King Charles was up, determined to be gone,
 Let who would jibe and mock ;
 But with the clang of arms and Rupert's scoff
 At night-born fancies, wavering came again :
 Now he would stay,
 Now he would go and fight another day ;
 And so till evening, when resolve he made
 Not to abide the battle. Alas ! too late,
 Already was the foe upon their rear
 By Naseby, and the one that Charles most feared
 Was there to seal his fate.

Full often in his days of hapless doom,
 When fortune's tide seemed turned from that sad day,
 The King remembered from the very tomb,
 How the dread spectre warned him not to stay.
 Had he but heeded well that ghostly voice.
 The legends of the time repeat the story—
 His life and tragic death hung on his choice,
 The King had lived and died in peace and glory.

(Slightly altered from *Phrenological Magazine*.)

THE GHOST'S WAY.

A WELL-KNOWN AMERICAN MUSICIAN'S STORY.

[NOTE.—The following narrative, first published in the *New York Herald* of March 31st, relates to a person known alike to the Editor of the *Religio Philosophical Journal*—by whom the history has been republished, and the Editor of this paper. The former vouches for the entire truth of the story—the latter *knows* that such an individual as the writer led just such a life and performed just as described in the narrative, and was always believed to be under the influence of spirits. No other explanation can be rendered of his abnormal powers. These are not the only persons who vouch for the truth of a story we all know could be duplicated in hundreds of artistic careers.—ED. T. W.]

PART I.

I AM a leader of the orchestra in the Bijou Theatre at Pittsburg. I am nothing but a plain musician, yet I was once considered a very great one. That was when I lived on Third Street, in a suite of rooms so small that my piano and bird cages left hardly room for me to turn around. They called my rooms "The Aviary" then. Now I am well-to-do—rich, in fact, for a bachelor—and I owe my riches to the strangest circumstances that ever befel a man of my prosaic nature.

I am a diffident, shy man—have very few friends. Ivans, the drummer in the orchestra (Tommy, as he is usually called), and Skab, the manager of the theatre, are my only intimate friends. How they came to be so this little story will tell you.

I had been leading the orchestra for two years, and it was on the night of October 21, 188—, that I experienced a sensation which gives existence to this narrative. I did not often use the open piano before me, but this particular night we were one or two men short and needed noise. The piano and I supplied the lack in that particular. We were playing a waltz in the interval between the fourth and fifth acts of a lurid melodrama, and I was banging away in *tempo di valse* steadily as you please, playing almost mechanically, as one is apt to play fashionable waltz music.

All of a sudden something—it was something, and yet I cannot say what—took hold of my hands and dashed them violently down on the keys. It was just as if some one had reached long arms around me, seized my hands and banged them on the keyboard. My hands felt numb and chill, and I verily believe I should have thought myself paralyzed but for the actual sense of strong hands grasping my own, overpowering them and casting them down with a great crash of sound upon the piano.

I felt a cold chill start at my feet, run up my body, and go out of the tips of my hair, which bristled as if electrified. I was terribly frightened, I can tell you, and my fright grew no less as I felt cold fingers—or what seemed so—place themselves over my fingers, a cold thumb place itself over each of my thumbs, and then my hands begin to move without any volition of my own. The entire orchestra, of course, stopped and stared at me. The hum of the audience hushed, and then, without will or wish of mine, guided by these cold finger tips resting on my own, my hands began to play a waltz of Gluck's—an exquisite bit of music I never could execute, but which I loved even as you love the perfume of the first violet you find in the early spring.

Amid the profoundest silence, my hands, guided by unseen agency, played this waltz with a perfection of time, a thorough appreciation of its beauty, and brought out in the most subtle way meanings I never dreamed lay hidden in the score. It was as beautiful as it was awful, and even in my terror—which was something to feel, not to describe—I knew that the music was rendered by something which had once been a master's soul.

The bell tinkled for the customary slow music for the curtain, but the curtain was up and the villain of the piece on the stage ere my hands ceased playing. The last two bars were indeed soft, sweet, and low, dying away like a ghost of music, and as the last note ceased I fell from the stool bathed in a cold clammy perspiration, too insensible to heed the tumultuous applause that came from pit, boxes and gallery, the shouts of encore and the sharp clapping of the hands of my own musicians.

The villain tried in vain to speak ; the distressed heroine peeped from the side scene ; the manager shook his fist at me from the prompter's window ; but the audience roared for me, and at last I was compelled to arouse myself, and in some way form the words "beg to be excused," before order was restored and the play allowed to go on.

Tommy Ivans took me down under the stage, made me swallow a draught of stuff from the bottle he always carried, and restored me to some sense. Every nerve was quivering. I laughed and cried all at one and the same time. I verily believe I should have lost my senses had not Skab—our manager—hurried down to where I was and aroused me by his ornate and lurid profanity.

"What possessed you, Eistermann?" said he. "You don't drink, and yet you played well enough to have been possessed by the devil. Hang me if I knew you could do it. Only, for the future, pick a better time for your solos."

And thus he went on, now blaming me, and then swearing that there was not a pianist in America who could have played as I did.

When I became somewhat composed I tried to excuse myself, though I found I could not possibly tell him what was the matter. Something seemed to hold my tongue as I tried to speak, and finally I put a bold face on the matter, told him I saw the audience was tired of the worn waltz we were playing and I thought I would give them a surprise.

"Confound the surprise," he murmured as he went grumbling away ; "Don't try it again, that's all."

Ivans got me back to my place, and the audience again interrupted the play to roar at me. Extreme heat succeeded my chill. I sat in my place fingering my baton, my pulse leaping, and my head throbbing. I managed to get through the rest of my work without any other disturbance—only I did not touch the piano again. All the gold in Christendom could not have induced me to touch a key.

After the play was over, the audience having dispersed, my orchestra gathered round me, and while loud in praise seemed solicitous about my apparent fit. I passed the whole affair off as a joke, told them I played only to tease them, and pretended a fit merely to get a drink from Tommy.

They laughingly took it all in good part, but I saw the second violin and cornetist put their heads together as the clarionet looked at them, and winking, tapped his pate with a very dirty finger in a very knowing way.

"Tommy Ivans," said I, as he and I left the stage door, "where do you sleep to-night?"

"In my usual quarters at the Bell," said he. "Why?"

"You must come and stay with me," I replied.

"What, in the Aviary? Not I; your mocking birds and canaries will wake me too early."

"Never mind that," I answered. "I beg you to stay. I ask it as a friend."

"All right, Johann Meister," was his answer. "I've no doubt you and I sha'n't quarrel." I thanked him, for I was wild with fright, and I believe I would have lost my mind had I been alone that night.

My grand piano stood in the room I called my parlour. I had to close the door between that room and my bedroom. The piano looked to me in the shadow like a great rosewood coffin, and the air seemed to have that indescribable odour there is ever about a room in which a corpse lies. A basket of cut flowers in my window-sill I hurled into the street. Their scent but added to the terror I felt.

I never closed my eyes during the entire night. Tossing from side to side I woke up poor Tommy half-a-dozen times with the insane query, "Are you asleep?" until finally he sat up in bed and stared at me in a sleepy, angry way.

"Look here, Johann, is your noddle in exactly correct time? It strikes me you are getting bass and treble jumbled in your music box, and if you don't go to sleep you'll soon be jangled out of tune. I believe there's something wrong about you anyhow. What is the matter?"

"Tommy," said I in deep earnestness, "I didn't play that waltz to-night, but the devil did." And then in a few words as possible I told him exactly what had happened to me. As I went on with my story Tommy's eyes actually bulged from his head, and his sleep-swollen face, his startled expression, partook of so much of the ludicrous, that I broke out into a hearty laugh—which was a wonderful panacea to my nerves.

Presently, however, he leaped from the bed, turned on a full head of gas, threw open my parlour door, lit the burners—every one of them—and came back to my bedside.

"Get up," said he, and there was a note of command in his voice. "Here's your dressing gown. You've got to play that waltz right now for me, or—or I'll go home and lock the door behind me."

I begged in the most abject way to be let off, but he was inexorable, and I followed him into the parlour and sat down at the piano.

As I did so I glanced at the clock; it was half-past three. Nerving myself by a violent effort, and calling up all the manhood I possessed, I struck a chord boldly. The sound echoed throughout the room. I put out my right hand to commence the waltz, when again—though this time without any force, but with a grip like steel—I felt both hands seized, and again the cold fingers lay on mine, and the cold chill passed over me. I felt my hair bristling, and looking at Ivans, I saw he, too, was partaking of my terror.

He stood motionless before me, and I sat like a block of marble, only my hands, guided by the touch of those awful fingers, glided over the key-board. This time it was not the waltz my hands played, but a selection from Gluck's "Orfeo ed Eurydice"—that portion of the act where Eurydice has vanished and Orpheus wails for her in music that might indeed have stirred the Heart of Hell.

I never hear the music played now without a shudder, although I never have heard it really played but once since that night. Weird and heart-thrilling, sobbing with an utter hopelessness, entreating, calling, pleading, stretching out the hands of music to the vanishing soul; begging it by the memory of bygone hours to turn and look upon him once again ere eternity swallowed it up. All this and a thousand things more I heard as the relentless possessing fingers swept my hands over the keys.

Nor was this the end. When the last note had died away the fingers again forced my hands to play—this time another selection from the same musician, but from a

different opera, "La Buona Figliuola," a sparkling little *morceau*, that danced and chirruped and sparkled until my birds woke up, and in a moment the room was alive with their notes, and, glancing at the window, I saw the grey dawn begin to steal above the horizon.

But the spirit which possessed my hands seemed not to fear the dawn. When the finale of the last air was reached it dashed my hands rapidly down, and in a moment the room was full of the sounds of some exquisite melodies than which nothing can be more unghostlike. It was broad day ere the music ceased, and then, as I felt a slight shiver creep over me, my hands dropped almost lifeless in my lap, but I myself was calm and composed. Not so my friend. I never saw a face in which awe, admiration, and ludicrous terror were so mingled. He shuddered as I stopped, then ran hurriedly to the chair on which his clothes lay, drew from some hidden source a bottle, and took a long pull at it.

Returning to the piano he stared at me a minute, and broke out:—

"It is a ghost, and nothing less than a ghost, for you couldn't do it yourself. Keep him, Johann. It's a haunt that's worth at least a hundred thousand dollars."

(To be continued.)

WONDERFUL SECOND SIGHT.

REMARKABLE GIFT OF A BOY WHO LIVED IN PENNSYLVANIA FIFTY YEARS AGO.

LOOKING over Watson's "Annals of Philadelphia," published in 1830, says a writer in the *Pittsburg Dispatch*, I came across a remarkable story, which cannot fail to be of interest both locally and generally, even at this late day. The author says:—

"The good people of Caledonia have so long and exclusively engrossed the faculty of second sight that it may justly surprise many to learn that we also have been favoured with at least one case as well attested as their own. I refer to the instance of Eli Yarnell, of Frankfort. Whatever were his peculiarities he in time lost them. He fell into intemperate habits, became a wanderer, and died in Virginia a young man."

This remarkably gifted person was born in Bucks County, Pa., and came with his parents to the vicinity of Pittsburg. The account of him contained in the narrative before mentioned is in substance as follows:—

When Yarnell was living near this city, being then a child only seven years of age, as he was sitting in the house one day, he suddenly burst into a fit of almost uncontrollable laughter. His mother asked him what pleased him so much. The boy replied that he saw his father (who was not at home) running rapidly down the mountain side trying to overtake a jug of whisky which he had let fall. The jug rolled part of the way down the declivity, but was caught by the old man before it got to the bottom. When the father reached home he confirmed the whole story, to the great surprise of all. After this the boy excited much talk and wonderment in the neighbourhood.

About two years later the Yarnells were visited by a friend named Robert Verree, with other Quaker relatives or acquaintances from Bucks County. Verree, to test the lad's miraculous power, asked him various questions, and, among other things, inquired what was then going on at his own home in Bucks County. The boy described the house, which he had never seen; stated that it was built partly of logs and partly of stone; that there was a mill pond in front of the house, which had recently been drained, and concluded with a description of the people in the house, and of two persons, a man and a woman, who were sitting on the front porch.

When Verree reached home he inquired who had been at the house at the day and hour he had held his conversation with young Yarnell. He learned that there had been a shower at the time, and several of the field hands had gone into the house to escape the rain; the persons on the porch had been faithfully described, even to the colour of their hair. As to the millpond, the men had drained it in order to catch musk-rats. In short, every detail given by the boy was proved to be accurate.

The habit of the young seer, when asked to exercise his singular faculty, was to hold his head downward, often closing his eyes. After waiting for some time, apparently deep in thought, he would declare what he saw in his visions. He was sometimes found alone in the fields, sitting on a stump

and crying. On being asked the cause of his grief, he said he saw great numbers of men engaged in killing each other. Although he had never seen a battle, a ship, or a cannon, he described military and naval battles as if he had been an actual looker-on.

Some of the Quakers who saw him became much interested in the boy, believing him possessed of a noble gift, and desired to have charge of his bringing-up. He was accordingly apprenticed to a Frankfort tanner, but he attracted so much attention, and so many called at the shop to hold conversation with him, that his master became annoyed and tried to discourage such curiosity. The boy began to shun questions, as much as possible, and seemed by degrees to lose his singular gift. He drifted into bad company and eventually became a wreck.

His mother never allowed him to take any money for answering questions, believing his visions were God-given, and that it would be wrong to turn them to account pecuniarily. Wives whose husbands had long been missing and were supposed to have been lost at sea or perished in accidents, and others whose relatives had disappeared, would come to him for information. Of those still alive he would tell how they looked and what they were doing. On one occasion a man asked him in jest who had stolen his pocket-book, and was much taken aback when the lad replied:

"No one; but you stole a pocketbook from another man when in a crowd."

And the historian of the boy's wonderful deeds states that such was the fact. This is about all there is of the strange narrative, which, like Sam Weller's love-letter, ends so abruptly that the reader wishes it were longer.

A SPIRITUALISTIC CONFESSION.

[NOTE.—To the many English spiritualists who have read or heard of Mr. E. Foster, of Preston, and all who have done so must admire the noble manly stand he has ever made for the truth as he perceives it, to say nothing of the unbounded liberality with which he and his good wife have been foremost in aiding the spread of that truth, the following letter—although written in answer to remarks from a writer in a daily journal—cannot fail to be of equal interest and suggestiveness.—ED. T. W.]

To the Editor of the "Northern Daily Telegraph."

Sir,—Without eulogising and congratulating you on the unparalleled success of the "New Radical paper for Preston" *alias* the *Northern Daily Telegraph*, to which I have been a subscriber from the very commencement, perhaps you will allow me a brief portion of your space for a word or two respecting the masses of the people who systematically neglect the ordinances of "Divine worship." I may state that I have read the voluminous correspondence which has appeared in your columns, and have often felt "impressed" to have "a pitch in;" but feeling apprehensive that my advanced opinions would be too iconoclastic for the readers even of a Radical paper, I have hitherto declined. For, as the late President of France (M. Thiers) said, "I am a Spiritualist and an impassioned one," and I could not expect that the advocates of popular Christianity would have any sympathy with my advanced opinions.

If you will pardon the personal allusion, I may state that I was a student of theology for many years, with the intention eventually of being a clergyman of the Church of England. But the request to report phonographically a series of discourses on popular Christianity given here by the late Rev. E. D. Rendell, and my perusal of the same, completely destroyed the theological edifice I had been for years engaged in building, and I became a New Churchman, or, what is vulgarly called a "Swedenborgian." My reception and advocacy, both literary and *vis à voce*, of the New Church doctrines were instrumental in occasioning the late William Howitt, the champion of modern spiritualism in England, to hurl a literary "Howit-zer" at me, through the medium of a local paper, which led to a controversy on spiritualism through the same paper that continued for some time, and during which I was the last to leave the field. At that time, however, I was, as the late Professor Faraday said, "ignorant of my ignorance" respecting modern spiritualism, and wrote what I confess, from the New Church standpoint, was little short of foolishness. I now perceive that Swedenborg himself was the greatest of modern spiritualists, inasmuch as he

combined in his own individuality phases of mediumistic endowments that have rarely, if ever, been equalled by any modern medium—such a clairvoyant, and a clairaudient medium I was, at the time this literary encounter was proceeding, one of those of whom the late Professor Robert Hare, the Faraday of America, and one of the most uncompromising enemies of popular Christianity, the Bible, &c., once said, "He who writes upon a subject of which he is ignorant" (as the professor did before he became a spiritualist), "writes foolishness to him who perceives his ignorance."

Much, then—very much indeed—of what has recently appeared in your correspondence columns has seemed foolishness to me, and, I doubt not, to every other unprejudiced and unbiased thinker of so-called Christianity, much of what is called so (as you generously admit in one of your ably-written leaders, all of which I consider a literary treat, and before which I fear I should have to quail were I to impugn the veracity of their erudite authors), "much of what is called Christianity is a failure" because "much that is spurious has been palmed off on the world as the genuine article." The "abuses of Christianity," as you also candidly admit, "have proved terrible obstacles to the success to the true religion" which Christ and his Apostles preached, and far too much attention having hitherto been given to "formalities and liturgies, creeds and ceremonies, instead of entering the home and marts of commerce, and applying Christianity to daily life." Brave words these; God bless and spare their author! inasmuch as they are an echo of those of Swedenborg himself—viz., "All religion has relation to life, and the life of religion is to do good." If, then, our religion were more practical, and were exemplified in our everyday life—in a word, if we were living epistles to be seen and read of all men—the world, after eighteen hundred years' preaching, would not have afforded the present Bishop of Liverpool occasion to say that, "notwithstanding all the evangelizing agencies now in operation, including churches, chapels, Sunday schools, &c., vice and immorality are rapidly on the increase." Again, to prove that popular Christianity is a failure, we need only reflect upon the small number of Christians compared with that of the heathens, &c., which may be numbered as follows: Heathens, 874 millions; Mohammedans, 173 millions; Jews, 8 millions; Roman Catholics, 195 millions; Greeks, &c., 8 millions; Protestants, 135 millions; total, 1,470 millions—which numbers may be regarded as approximately correct.

If, then, an answer to the question, "If a man die shall he live again?" be desired, modern spiritualism alone can answer it affirmatively, inasmuch as that is a system which is based upon knowledge and not faith, the former altogether excluding the latter. For, when I and many others have been privileged to "handle," to see with the mortal eye, and to converse with materialized spirit forms, what more conclusive answer to the question proposed can possibly be afforded? Why, none whatever. Then, as a spirit friend said some time ago, "Bow down your heads, O ye inhabitants of the earth; be silent, and receive with meekness instruction from on high."

That is in harmony with what was said 1,800 years ago: "If any man lack wisdom, let him ask of God," &c., who, through the instrumentality of spirits and angels, is the only infallible Instructor. The rare occasions upon which I have troubled you must be my apology for the undue length of this communication.—Yours, &c., E. FOSTER.

Preston, May 8th, 1889.

[We decided to insert the above letter on account of its interesting personal confession, but are not desirous that it should lead to any discussion in our columns of the points touched upon.—ED. N. D. T.]

Northern Daily Telegraph, May 14th, 1889

Is it not immoral to teach that man can sin, that he can harden his heart and pollute his soul, and that by repenting and believing something that he does not comprehend he can avoid the consequences of his crime? Has the promise and hope of forgiveness ever prevented the commission of a sin?—*Ingersoll*.

Thou glorious spirit-land! Oh, that I could behold thee as thou art—the region of life and light and love, and the dwelling-place of those beloved ones whose being has flowed onward, like a silver-clear stream, into the solemn-sounding main, into the ocean of Eternity.—*Longfellow*.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

FRIDAY, JUNE 28, 1889.

TRANSITION TO THE HIGHER LIFE OF MISS LAURA BRIDGMAN.

The most wonderful phenomenal case ever recorded in medical history.

LAURA BRIDGMAN, the blind, deaf mute, of Dr. Howe's famous Boston Institute, the hapless being who for upwards of fifty long years lived, laboured, worked, and suffered, deprived of every sense but that of *touch*, has passed to her reward, and in the heaven of the martyrs, has been reborn into the perfect enjoyment of those glorious privileges of knowledge, through the avenues of the unclouded senses, which on earth she has never known. So celebrated has been her pitiful case, so wonderful the abnormal powers and accomplishments that unceasing care and patience on the part of her earthly instructor and life-long benefactor, has evolved, that we can scarcely imagine any intelligent civilian of this century has remained ignorant of Laura Bridgman's name and condition. Still, it may not be uninteresting to recall the leading points of her remarkable history, and for this purpose we make a few excerpts from the *Boston Commonwealth*, of May last, in which a brief biography of Laura Bridgman is given by one who writes from personal knowledge. This biographer says:—

"The death of Laura Bridgman, the noted blind and deaf mute, that occurred at the Perkins Institute for the Blind in South Boston, last week, called out many interesting statements concerning her remarkable life. She was, says the *Boston Journal*, a cultivated woman, fairly well acquainted with the world and its life, as far as it was in the power of language, without physical demonstration, to convey ideas.

"She was born in Hanover, N.H., Dec. 21, 1829, and when but two years of age was attacked severely with scarlet fever that deprived her of sight, hearing, speech, power of smell, and at the same time impaired her taste. In this sad condition she was carried, at the age of eight, to the Perkins Institution. Dr. Samuel G. Howe at once took her under his personal charge. He began his seemingly almost hopeless task of instruction by placing before Laura the word 'knife,' which was printed in raised letters on a slip of paper, and moving her fingers over it as the blind do in reading. Then she was given the knife, so that she could feel the label on it, and the sign indicating likeness, which was made by placing side by side the forefingers of each hand, was conveyed to her. By repeating this process with other articles she was led to understand that the words represented the objects to which they were affixed, and she showed great pleasure at mastering her first lesson. Then the operation was reversed, and the labels having been given to her, she would search for the article and designate it by this means. To form words from letters she was supplied with sets of metal types, and in less than three days

she learned the order of all the letters of the alphabet. In about two months she began to use alphabetical signs as made by the fingers, examining an object and learning its name by placing her right hand over that of her teacher, who spelled it with her fingers. Then she learned to spell words herself, and was delighted with the finger alphabet as being much easier and more rapid in application than the old method with types. After she had learned about a hundred common nouns, she was taught the use of verbs, then of adjectives, and the names of individuals.

"The extraordinary feat of starting the education was thus begun. The difficulty can be better appreciated when one remembers that she could never have the faintest recollection of the use of two chief senses which she had lost, sight and sound, and that the rudiments of the educational work needed to be entirely mechanical, since the intellect had slumbered with the senses. But the development came slowly, yet assuredly.

"At the age of nine, lessons in writing were given to her, but even in acquiring that art she was slower than are most blind children. Her condition at the end of 16 months was thus described by Dr. Howe in his report: "It has been ascertained, beyond the possibility of doubt, that she cannot see a ray of light, cannot hear the least sound, and never exercises her sense of smell, if she has any. Thus her mind dwells in darkness and stillness, as profound as that of a closed tomb at midnight. Of beautiful sights, of sweet sounds and pleasant odours she has no conception. Nevertheless, she seems as happy and playful as a bird or a lamb; and the employment of her intellectual faculties, or acquirement of a new idea, gives her a vivid pleasure, which is plainly marked in her expressive features. She never seems to repine, but has all the buoyancy and gaiety of childhood. She is fond of fun and frolic, and when playing with the rest of the children her shrill laugh sounds loudest of the group. When left alone she seems very happy if she has her knitting or sewing, and will busy herself for hours. If she has no occupation, she evidently amuses herself with imaginary dialogues or by recalling past impressions. She counts with her fingers or spells out names of things which she has recently learned in the manual of the deaf mutes. In this lonely self-communion she seems to reason, reflect, and argue. If she spells a word wrong with the fingers of the right hand, she instantly strikes it with her left, as her teacher does, in sign of disapprobation; if right, then she pats herself upon the head, and looks pleased. She sometimes purposely spells a word wrong with the left hand, looks roguish for a moment and laughs, and then with the right hand strikes the left as if to correct it."

"Steadily increasing her powers, Laura finally became a great example of acquired ability under the most disadvantageous circumstances. The senses of smell and taste returned to a degree, so that she could detect pungent odours, and tell the difference by taste between articles of food which were dissimilar, though neither sense was a source of much pleasure or much profit to her.

"The single sense of touch reached a much higher degree of cultivation and perceptive power than was ever attained in another human being. By this sense alone she used to interpret the waves of air upon her face, she could tell in walking on the street whether buildings abutted closely upon the sidewalk or if there was an open space intervening. More wonderful still, she could perceive in the same way—and other inmates of the Perkins' Institution have the same power—whether a fence lining the walk was made of pickets or of solid boards. Laura was able to perceive accurately, by means of reflected heat or air waves, whether a building she was passing was of brick or wood. Some time ago several scientists made an interesting test of Miss Bridgman's delicacy of touch. They undertook to measure the distance at which she was able to detect the separation of two points. If one takes, for instance, two pins, and holds them together with points side by side, and touches the points with the finger tips, he will be able to feel but one point. The experimenter can distinguish two points instead of one when they are from an eighth to a sixteenth of an inch apart. Two very fine needles were used in the experiments with Miss Bridgman, and the distance at which she could distinguish the separated points was infinitesimal. With most people the tip of the tongue is even more sensitive in touch than the fingers. In Miss Bridgman's case this rule did not hold good. A rare treat for Miss Bridgman at one time was a visit to the Waltham watch factory. There she found delicacy of workmanship which her exquisite sense of touch could

appreciate and take delight in. She became wonderfully enthusiastic over what was shown her, and when a watch movement was presented to her she was quite overjoyed. Much of her spare time after that was spent in carefully putting together and separating the delicate mechanism of wheels and springs.

"Laura acquired a knowledge of algebra, geometry, philosophy, geography, history, and other studies that at the beginning would have seemed impossible for her ever to comprehend. Her ability to read character was wonderful, and her thoughtfulness for friends was noted. When the great famine in Ireland occurred she bought with money which her own work had earned, a barrel of flour to send to the sufferers, and at other times gave evidences of a charitable nature.

"In 1852, when she was 23 years of age, she returned to her father's house in Hanover, but soon became so homesick for the Institution that she was actually made seriously sick. Dr. Howe at once brought her back, and at the Blind Asylum she ever after remained, though she frequently made trips to other places. In 1863, while on a brief visit to her native place, she was baptized and admitted to membership in the Baptist Church, with which her parents were connected. In 1876 Dr. Howe died, and the sad parting from her teacher so affected her health that she again fell critically ill. But as a rule her health was reasonably good, one reason of this being her freedom from care and anxiety, and her regular system of living."

To those who have followed throughout the amazing powers of soul and mental perception evidenced in this sketch, it may be of equal interest to read a notice of "the last scene of all," the farewell to the *closed* tenement, in which the spirit of the martyred Laura Bridgeman was imprisoned for fifty-eight years! From the *Boston Journal's* report of May 26th, we give the following excerpts:—

"In the little chapel of the Institution for the Blind, there was presented yesterday afternoon a scene for which no humanitarian home may ever find a counterpart—the farewell rites over one whose name had been a synonym for marvellous attainments, and whose one cord of connection with the tangible world had been sundered for ever—Laura Bridgeman. Surrounded by the sightless choir that had been her colleagues in shadowed life, and whose alternate singing and sobbing was now her most fitting requiem, that wasted form lay there in its white casket that was not more blanched than the marble-like face within—than those wan fingers that had spent their last tremulous vitality in striving to spell love's ultimate title, 'Mother.' The venerable and feeble mother could not be at hand to form part of this last pathetic scene, for she was compelled to wait in her distant home until the form of her stricken daughter could be borne to the natal spot. As if in compensation, there were to be seen, near the side of the casket, countenances of sisters and brothers that in some way suggested her own, while at the head was the bust in marble of her earthly friend and protector, Dr. Howe. Just between this and the casket, as if forming a link of mutual sympathy, was a lily-pillow from his widow, Mrs. Julia Ward Howe, who sat near by, while surmounting the life-like portrait of the dead was that beautifully chosen excerpt from the Psalms, 'The Lord is my sun and shield.' The attendance was limited only by the compass of the chapel, and the parting services were fully in keeping with the company and scene. After an organ voluntary they were opened with the singing of the hymn, 'God is love,' rendered by the blind children.

"The services were conducted by the Rev. Dr. Jutten, of the Baptist Church, South Boston, who, in touching and eloquent words, called attention to her life of suffering and privation, the deep gratitude she ever manifested towards her earthly friend and protector—her more than father—Dr. Howe, her affectionate solicitude to oblige and please all her associates, her wonderful intelligence, almost superhuman acquirements, and the pious trust in Divine providence and patience with which she awaited and passed through the final change.

"Throughout the address the blind children gave evidence of their deep emotion, and there was something peculiarly sad in the spectacle of sightless eyes surcharged with tears.

"The Rev. Dr. E. E. Hale added brief words, in which he said that he felt that no one ever parted from her without feeling that he was in the presence of a higher and better life. In her life, and the work of him who trained her, there had been an advance step taken in the work of education.

"Closing words were offered by Professor Fay, of the Hartford Institute for Deaf Mutes, who said that the loss of Laura Bridgeman was to-day recognized by 8,000 deaf mutes throughout the land. The children sang with deep expression, 'Nearer, my God, to Thee,' and the benediction was imparted by Dr. Hale."

STUDIES IN PSYCHIC SCIENCE.

BY HUDSON TUTTLE, BERLIN HEIGHTS, OHIO, U.S.A.

ANY book written by Hudson Tuttle must be worth reading, for from early boyhood to ripe manhood he has been the instrument and mouthpiece of noble and exalted spirits. When a mere child, his hand, hardened by the exercises of the plough, was guided to draw and colour geological charts of the earth's crust that excited the astonishment and commendation of the wisest scientists who visited him. In fact, geology and the other sciences were all opened up to the farmer's boy, and that with an amount of skill and exactitude, *by spiritual influence alone*, which could only have been acquired in a life-long course of study in the ordinary or normal way. At this time, when Hudson Tuttle has reached the meridian of life, instructed as he has been, and now is, in art, science, and wisdom, by spiritual influence and wide experience, his books are treasures of knowledge, and combine profound metaphysical revelations with a store of classified facts and experiences no less striking for their multitude than in the care with which the narrator has proved their truth, analyzed their nature, and grouped them under appropriate headings.

In his last new work, entitled "Studies in Psychic Science" (the subjects dealt with being enumerated in the advertisement on the cover of this journal), Mr. Tuttle has treated the whole range of occult themes exhaustively. Commencing with the occult nature of the planet we inhabit, proceeding step by step through the realms of matter, life, and spirit, he at last treats of the sensitive state, and from the outer sense or gates of the mind carries the reader through the various conditions of thought transference, mesmerism, sleep (natural and induced), somnambulism, clairvoyance, &c., &c. The varied states described are for the most part illustrated by well-attested cases, some of which form brief but interesting narratives. Take the following two cases of somnambulism, prefaced by a description of the state, as specimens of the writer's style and methods:—

SOMNAMBULISM.—Sleep waking, or sleep walking, whatever may be its cause, mental derangement by disease or intense exertion of mind or body, or a constitutional inclination thereto, is of deep interest to the psychologist as proving the spirit's independence of the physical senses. The somnambulist has lost the use of those senses. He feels, hears, and sees nothing by touch, ear or eye, and yet the objects to which his attention is drawn are plainly perceptible.

The Archbishop of Bordeaux is authority for the following narrative: A young clergyman was in the habit of rising from his bed and writing his sermons while asleep. When he had written a page he would read it aloud and correct it. Once in altering the expression "*ce divin enfant*," he substituted the word "*adorable*" for "*divin*," which, commencing with a vowel, required that "*ce*" before it should be changed to "*cel*;" he accordingly added the "*t*." While he was writing the Archbishop held a piece of pasteboard under his chin to prevent him seeing what he was writing, but he went on without being in the least incommoded. The paper on which he was writing was removed and another piece substituted, but he at once perceived the change. He also wrote pieces of music with his eyes closed. He once wrote the words under the notes too large, but discovering his mistake, he erased and rewrote them. He certainly did not see with his physical eyes, and yet the vision was perfect.

The case of Jane C. Rider, known as the Springfield somnambulist, created in its time much wonder and speculation among intelligent persons acquainted with the facts. A full account of it was published in the *Boston Medical and Surgical Journal*. Miss Rider would walk in her sleep, attend to domestic duties in the dark or with her eyes bandaged, and read in a dark room with her eyes covered with cotton batting, over which was tied a black silk handkerchief. She learned without difficulty to play at backgammon while in this state, and would generally beat her antagonist, though in her normal state she knew nothing about the game.

A young lady, while at school, succeeded in her Latin exercises without devoting much time or attention to them, apparently. At length the secret of her easy progress was discovered. She was observed to leave her room at night, take her class-book, and go to a certain place on the banks of a small stream, where she remained but a short time and then returned to the house. In the morning she was invariably unconscious of what had occurred during the night, but a glance at the lesson resulted in the discovery that it was quite familiar to her.

Our space does not admit of further quotations in this number, but we shall have frequent occasion to draw from these lucid pages in future. Meantime, we may commend the careful study of this excellent work, to every reader—

whether spiritualist or not—who desires to inform himself upon the mysteries of his being, and the worlds of occult power and grand possibilities that surround him.

SPIRITUAL FRAGMENTS.

"Gather them up!"

THE SEVEN MEN SOCIETY.

THIS was an informal organisation, formed about half a century ago by seven gentlemen of St. Louis, who agreed to have a social dinner once a year while any of the members lived; each man's chair was to be at the table, empty, after his departure from earth; all the survivors were to attend the obsequies of each dead member, and the last survivor was to drink a bottle of wine, duly preserved, after the death of all the rest. The idea is not new, and the narrative of a similar agreement, some years older than this, has been more impressively told. A large number of hale young Bostonians, a dozen or so, were dining together, when suddenly some one bethought him of the incongruous wonder what they would all be doing one hundred years from then; and another broached a proposal that they all form a club on the spot for an annual dinner, which should take place on the anniversary of that day as long as any member survived. Somewhat warmed as they were with wine, the proposal was adopted with instant acclamation, and the final bottle of wine, to be uncorked and drank on a distant occasion, which seemed to them all hardly a thing to be realised, was put away immediately. The dinner was followed by a pleasure party on the Charles River, and presently the subject of their agreement, an hour earlier, drifted again before their minds; one of the liveliest joked his nearest comrade about the infirmities of age, and playfully gave him a thump on the back. Both were standing in the boat. The sudden stroke caused the person addressed to lose his balance; he went overboard and was beyond recall before the stricken party could recover their senses. One by one the first gap in their number widened until more chairs were empty than occupied, and the dinner grew more and more sombre as the heads became fewer and whiter. The last survivor, faithful to the compact, sat wearily down to the last anniversary dinner, surveying eleven empty chairs, and brought out the memorial bottle of wine from its dusty hiding. He broke the seal, drew the cork, decanted the contents, and paused in an overpowering rush of emotion. The eleven chairs seemed occupied by shadowy forms; the past years rolled back before him; he lived his life anew; his eyes brimmed over and mingled tears with the wine which he tremblingly held up. Then a faithful attendant, who had grown old in his service, and now stood behind Mr. A——'s chair, heard to his amazement his master pledging by name every one of the vanished friends who used to fill those chairs. He bowed his head in token of recognition to each name, and concluding with the words, "We'll soon meet again, friends," drained his glass to the dregs, and then sank back motionless in his attendant's arms. The last man had joined his comrades. This incident of real life has formed the subject of many a narrative, and became especially popularized by the affecting little drama entitled "The Last Man."

THE PRIEST AND THE SURGEON.

DUPUYTREN, the famous Swiss surgeon, was brusque and unpolished *à outrance*. One day after attending his many patients, tired and cross, he re-entered his house, found installed in the ante-room an old priest, who had long been awaiting his return.

"What do you want with me!" growled Dupuytren.

"I wish you to look at this," meekly replied the priest, taking off an old woollen cravat, which revealed upon the nape of his neck a hideous tumor.

Dupuytren looked at it. "You'll have to die of that," he coolly remarked.

"Thanks, doctor," simply replied the priest, replacing his cravat; "I am much indebted to you for warning me, as I can prepare myself as well as my poor parishioners, who love me very much."

The surgeon, who was never astonished at great things, looked upon this priest, who received his death sentence unmoved, with amazement, and added, "Come to-morrow at eight o'clock to the Hôtel Dieu and ask for me."

The priest was prompt. The surgeon procured for him a special room in the hospital, and in a month's time the man came out cured. When leaving he took out of a sack thirty francs in small change. "It is all I can offer you, doctor," he said; "I came here on foot from R—— in order to save this."

The doctor looked at the money, smiled, and drawing a handful of gold from his pocket, put it in the bag along with the thirty francs, saying, "It is for your poor," and the priest went away.

Some years later the celebrated doctor, feeling death to be near, bethought himself of the good curé, and wrote to him. He came only just in time, and, Dupuytren, receiving from him the last consolations, died in his arms, happy and peaceful at the presence of so good a man.

THE DOG AND THE PARROT.—The proprietor of a house in the Alexanderstrasse, in Berlin, when about to start on his annual holiday trip, left his little dog, Box, in charge of one of his tenants, a Mr. H., who became very fond of the pet, and spent his leisure time in teaching it a variety of tricks, as, for instance, to fetch anything when told. At the close of each performance, at the words, "Well done, good dog," it would walk on its hind legs to receive as a reward a piece of sugar from its master *pro tem*. Mr. H.'s parrot was always present on these occasions, and appeared to take a lively interest in the proceedings. One day, after the return of the real owner, Mr. H. was reclining on his sofa, when he saw the dog creep in at the door to pay a visit to his friend. No sooner had it, however, taken up its old quarters under the sofa, than from the cage of the parrot there came the word of command, "Box—fetch!"

Box at once sprang up and ran like mad round the room in search of the desired object. To the great amusement of Mr. H., who pretended to be asleep, Poll now broke out into a loud laugh, and then uttered the second word of command, "Well done, Box!" The dog now ran up to the cage and stood on its hind legs, when the parrot gravely pushed out the piece of sugar from between the wires and dropped it into the expectant jaws of its canine friend.—*Karlsruher Nachrichten*.

LYCEUM JOTTINGS.

HOW TO COMMAND THE WORLD.

To win the prize in the world's great race,
A man should have a brazen face;
An iron arm to give a stroke,
And heart as sturdy as the oak;
Eyes like a cat, good in the dark,
And teeth as piercing as the shark;
Ears to hear the gentlest sound,
Like moles that burrow in the ground;
A mouth as close as patent locks,
And stomach stronger than an ox;
His tongue should be a razor-blade,
His conscience india-rubber made;
His blood as cold as polar ice;
His hand as grasping as a vice;
His shoulders should be adequate
To bear a couple of thousand weight;
His legs like pillars, firm and strong,
To move this great machine along;
With supple knees to cringe and crawl
And cloven feet placed under all.

A SOLDIER'S ADDRESS TO HIS BELOVED.

BY THOMAS HOOD.

(From the German.)

O GRETTEL, my dove, my heart's trumpet,
My cannon, my big drum, and also my musket,
O hear me, my mild little dove,
In your still little room.

Your portrait, my Gretel, is always on guard,
Is always attentive to Love's true watchword;
Your picture is always going the rounds,
My Gretel, I call at every hour!

My heart's knapsack is always full of you;
My looks, they are quartered with you;
And when I bite off the top end of a cartridge,
Then I think that I give you a kiss.

You alone are my word of command and orders,
Yea, my right-face, left-face, brown Tommy, and wine,
And at the word of command "Shoulder arms!"
Then I think you say, "Take me in arms."

Your eyes sparkle like a battery,
Yea, they wound like bombs and hand grenades;
As black as gunpowder is your hair,
Your step as light as dress parades.

To win thy love is my forlorn hope,
To storm thy heart, my constant duty;
For thee—with the battle of life I'd cope,
For I'm shot with thy "all fired" beauty.

LITTLE ELSIE.

BY DINAH MULOCK CRAIK.

AH, don't come a-wooing with your long, long face.
And your longer purse behind;
I'm a bright young girl, and I know my place,
And I think I know my mind.
I like to laugh, and to dance and sing,
And to tease my parents dear.
My brothers call me a "tiresome thing;"
But they wouldn't miss me here.

Oh, 'tis I am my mother's heart's delight,
And my father's right-hand brave.
Would I leave my home so free and bright
To be a rich man's slave?
Would I buy myself a gown of silk
In a grand dull house to pine,
When I've boys to play with and cows to milk
And the whole fair world is mine?

Ah, don't come talking the cares of life;
My head is gold, not gray;
And its my desire to be no man's wife—
At least, not just to-day.
But I've a heart, and it's warm and true,
And I'll keep it safe, at ease;
And if one I love should come to woo,
I'll give it when I please!

Harper's Magazine.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON AND CHURCH. 26, China Street.—Mr. Swindlehurst gave eloquent discourses. Afternoon: "Practical Spiritualism" was dealt with in a masterly manner. The control claimed that practical spiritualism was to visit the outcast and destitute, and to lift up the fallen from the gutter of degradation, and strive to make the children of this earth as happy as those in the fourth or fifth sphere of spiritual life. Evening subject: "The Great Universal Sacrifice." He contended that the great sacrifice was in the Garden of Eden, when Eve put forth her hand and partook of the Tree of Knowledge, for that was the dawning of the morning of civilisation to the world, and mankind ought to thank her for it.

BACUP. Princess Street.—Mr. Tetlow gave trance addresses. Afternoon subjects submitted by the audience, viz: "Can ethical culture be a substitute for religion?" "What constitutes individuality?" "The control's life on earth and in spirit." Evening: "Leaders and misleaders." All subjects were ably dealt with. Each service closing with psychometrical delineations, which were especially good, and received with great satisfaction.—A. H. W.

BLACKBURN. Exchange Hall.—The controls of Mrs. Ashton, of Heywood, devoted the time, both afternoon and evening, to clairvoyance. The descriptions given were clear and distinct, and proved very satisfactory. Many striking and convincing facts were given which no doubt will produce fruit for the future of the society. Mrs. Ashton, although new to platform work, is proving a success. On Wednesday, June 26th, Mr. E. W. Wallis conducted funeral services at the Cemetery, interring the mortal remains of two members. There was a large attendance of spiritualists and others, and much interest was displayed.

BOLTON. Bridgeman Street Baths.—Afternoon, Mr. Palmer answered some objections to spiritualism. Many people think spiritualism a farce, and that there is no truth in it. But spiritualism is based upon fact, and has stood the test and investigation of some of the most cultured and scientific minds. It is a science governed by spiritual laws, capable of revealing the many strange things in Nature, which Nature alone cannot make known. It is that force which directs and guides all minds, unravelling the many difficulties which beset the paths of those very men who object to spiritualism. It removes from our perplexed minds the uncertainties of the great hereafter, and is a most blessed gift of God to man. Evening subject, "Is the Bible a plenary inspired book?"—J. P.

BRADFORD. Ripley Street.—Miss Harrison's guides gave good addresses to large audiences, closing with successful clairvoyance after each service.—T. T.

BRADFORD. Rooley Lane.—A pleasant day in the open air. In the afternoon Mrs. Ruston opened the meeting, followed by a gentleman friend, who addressed the meeting, giving his experiences of spiritualism. Miss Capstick gave good clairvoyance. Evening: A delightful meeting. Mrs. Marshall opened the meeting, followed by Mr. Marshall, who gave an instructive address, which was listened to by a large concourse of people. Miss Capstick and Mr. Morley gave good clairvoyance. Two other gentlemen friends also addressed the meeting. Mr. W. Collingson did some good healing work. Open-air meeting next Sunday at the back of Mr. Brayshaw's livery stables, Manchester Road, at 2-30 and 6-30. Speakers, Miss Capstick and friends.—G. G.

BRADFORD. St. James's.—Mrs. Smith's control (who gave her name as Emily) gave a homely discourse, for the first time publicly; and in the evening ably dealt with two subjects from the audience: "What effects have the planets on the mind of man?" "Was God ashamed when he made man in His own image?" followed with clairvoyance each time.—A. B.

BRIGHTON. Mrs. Hellier's controls discoursed in the afternoon on "The Occupation of the Spirits, and how are they Reformed?" In the evening the guides spoke from "If God be a God of Love, how can he be a God of Vengeance?" The treatment of these subjects was very satisfactory, and the clairvoyance after each address was very good. 12 descriptions given, 10 recognized. Our congregation has fallen off lately, and next Sunday will be our last day in the Town Hall this season. The first Sunday in July we shall hold our services in the Oddfellows' Hall, where we continue for three months. I hope we can rally our forces together in strong numbers before the cold season comes on.—S. B.

BURNLEY. Hammerton Street.—Mr. Wallis has been our speaker, and has done some really good work. His method of dealing with the various matters sent up by about twenty enquirers was very pointed and effective. The audiences were very good, especially in the evening, and contained a fair sprinkling of intelligent looking strangers.—R. V.

BYKER. Back Wilfred Street.—Mr. William Davidson's guides spoke ably on "Duty," and gave a poem on the same subject; also sang a solo. Clairvoyance good.

CLECKHEATON. Oddfellows' Hall.—Afternoon: Mr. Thresh's guides gave a very good discourse on "When we die shall we live again?" after which a very eccentric guide controlled, which the audience seemed to enjoy. Evening: Subjects from the audience, viz., "If the Genesis account of the creation be not correct, what was the origin of man?" "Are spiritualism and orthodoxy both as one?" "God's Bible and man's Bible." The subjects were handled in a manner that will not be soon forgotten. It was a pity the hall was not full. We should like to have him again before long.—W. H. N.

COLNE.—Afternoon: Mr. Johnson took four questions from the audience, which were well handled. Evening: Eight questions were handed up, which gave great satisfaction. Mr. Johnson held an open-air service in the evening, from a quarter past five to a quarter past six, which was well attended. Some of *The Two Worlds* were distributed to the people, and were gladly received. Altogether we had a good day, and good audiences.—J. W. C.

DARWEN.—Miss Gartside, of Rochdale, delivered very interesting discourses to good audiences. Afternoon: Subject, "The triune nature of man." Evening: "Spiritualism a divine revelation."

DENHOLME.—The guides of Miss Hurtle spoke in the afternoon about "Nature." Evening subject, "What is heaven, and where is it?" She also described spirit surroundings successfully. Both subjects were ably treated.

DEWSBURY.—Monday, 17th: Mrs. W. Stanfield's guides gave a number of psychometric readings. Sunday, 23rd: Mrs. Connell's guides treated us to two powerful lessons full of practical worth; subjects, "The life here and the life hereafter," and "Has spiritualism any relationship with the Bible?" The speaker enumerated several convincing evidences of spirit return and clairvoyant visions that are found within the pages of that book. A goodly number of spirit friends were described as being in our midst, some to warn of danger, others bringing consolation and hope. Several important pieces of medical advice were also given. Tea is served at our room every Sunday, at the small charge of 3d.—W. S.

FELLING.—In the absence of Mr. Campbell, Mr. Willson very ably filled the vacancy, giving a good address upon the scientific and religious aspects of spiritualism, which was well received by a small audience, many being at Newcastle to hear Mrs. E. H. Britten.—G. L.

GLASGOW.—June 13th: Meeting for development of mediums, Mr. J. Robertson, president. The guides of Mr. J. Griffin gave an inspirational address on "The spiritual possibilities of man," affirming that in the development of man spiritually, his spirit would be able to hold communion with spirits in their various spheres, and retain a knowledge of what transpired. Messrs. J. Robertson, R. Harper, and J. Russell took part in the interesting subject. Mrs. Wadington gave clairvoyant descriptions of spirits present. Sunday Morning, June 16th: Mr. J. Griffin, chairman. Mr. Wm. Corstorphine gave a reading from Swedenborg on "God," stating that the natural world received its influx from the spiritual world, and the spiritual world from God, giving various physical illustrations. An interesting discussion was entered into by the members. Evening: Mr. J. Robertson read an address delivered by the controls of Mr. J. J. Morse, on "The need of phenomena." Mr. J. Robertson commented on its value as being essential to obtain conviction of spiritualism. Mr. Tom Wilson addressed an open-air meeting on the fallacy of the Church's teaching, "Believe, only believe, and you shall be saved." He quoted many passages from the scriptures proving that Christ always taught that works were the all important means for salvation.—J. G. [Received too late last week.]

HALIFAX.—Mrs. Wallis's guides took questions from the audience. Afternoon: "What is Inspiration?" and "The first verse of the 21st chap. of Revelations." Evening: "What were the mistakes of Moses?" "Is conscience a safe and reliable guide?" "Do the controls agree with socialism?" Very intelligently dealt with to the satisfaction of the audience.—J. L.

HECKMONDWICK. Thomas Street.—Mr. Hepworth gave a good discourse on subject from the audience, afternoon and evening, "Spiritualism, is it of use to humanity?" which was handled in a masterly manner. Moderate attendance.

HECKMONDWICK.—A meeting was held at the house of Mr. G. H. Clegg, on Saturday last, when Mrs. Hoyle, of Primrose-farm, named his child, also a young woman afterwards giving the parents some good advice on the training of their children.—G. H. C.

HEYWOOD.—Mrs. Yarwood drew large audiences as usual. Her power of clairvoyance is remarkable, and many were the warnings of danger to those who worked in the mills and also in the coalpits, which should be of great benefit to them.—S. H.

HUDDERSFIELD. Brook Street.—Mr. Wheeler, of Oldham, visited us, and has made so favourable an impression that he is assured a hearty welcome when he returns. He spoke eloquently and well upon "Spiritualism v. Superstition," and "Miracles and Common Sense," showing much culture and judgment. After evening service he gave a semi-private séance to members and friends, when psychometry and clairvoyance were successfully given. Our lyceum has been established about two months, but yesterday was a red letter day. Our respected leader, Mr. Leonard, had been called away, owing to the passing away of a relative, so the advent of Mr. Wheeler and other friends was most opportune. The usual programme was gone through, and a chapter of Mr. Kitson's valuable new work, "Spiritualism for the young," was read. Then Mr. Wheeler led the calisthenics, and closed a very enjoyable session.—J. B.

JARROW. Mechanics' Hall.—Evening: The guides of Mr. Schutt gave to an appreciative audience an instructive discourse on "Philosophy of Mediumship and Control," showing the different modes of development that come progressively to us in our mediumship, which was very much appreciated. Questions were answered in an able manner. June 23rd, evening: Mr. John Barker gave, to a fair audience, his experiences as a spiritualist, which were very interesting. His guides gave a few psychometrical delineations, which were well liked.—J. W.

LEICESTER.—June 16th: Mrs. Groom's guides gave excellent discourses. Very successful meetings; crowded hall. Mrs. Groom gave 27 clairvoyant descriptions, 23 recognized. It is truly wonderful. She also gave 10 psychometrical delineations of character. It is about 18 months since Mrs. Groom's last visit, but a vote of thanks was given and a hope expressed that she would come among us once a quarter, which she promised to do. 23rd: Arrangements having been made for special services on behalf of the Lyceum children's day's outing on Bank Holiday in August, a special address was given by the conductor in the morning, on "Flowers." In the afternoon Mr. Lamb (once a local evangelist) gave an excellent lecture, on the words "God is Love," through a young woman, one of our local mediums. Evening: A service of song was very creditably given by the Lyceum children. Audiences small, morning and afternoon; evening fair. There was a beautiful display of plants, principally lent by our friend, Mrs. Sainsbury; also a large number of bouquets, &c., which were given by the children and their friends. The cut flowers are to be given to the Children's Hospital, which has been recently built in Leicester.

LEIGH.—Morning: Mr. T. Hunt opened with prayer. Mr. Bradshaw gave a short but able discourse, in his normal state, on "Is there a personal God?" I have no hesitation in saying that he can deliver a much better lecture in his normal condition than when under the influence of his controls. The guides of Mr. Hunt closed with a poem on a subject given from the audience. Evening: The controls of Mr. Bradshaw answered questions. Our audience was rather small owing to many friends going to Westhoughton.—J. W.

LONDON. 309, Essex Road, Garden Hall.—Mr. Savage's guides were very successful in giving clairvoyant descriptions, which were recognized. A very happy evening.—G. C.

LONDON. Finsbury Park (near the band stand).—The above park has only lately been open for public meetings. Last Sunday, a number of North London friends met, and commenced singing. A crowd soon gathered, and was addressed by Messrs. Rodger, Derby, Eagle, and Harris. Deep interest was manifested, questions asked and answered, and announcement made that the meetings would be continued during the summer at same hour and place. Friends' support requested.

LONDON. Forest Hill, S.E., 23, Devonshire Road.—Mr. Denvers Summers lectured upon "Intellect not of Divine Origin." This paper had been carefully and thoughtfully prepared, and gave us much pleasure.—M. G.

LONDON. Mile End Road.—The Conference at the Hayfield Hall was well attended last Sunday. There were several of the old faces from the well-known place in Peter's Road. We had the pleasure of enrolling nearly twenty members, although the notice was so short. Meetings will be carried on every Sunday evening at 7 prompt, at Hayfield Coffee Palace, Mile End Road, opposite Charrington's brewery.

LONDON. Peckham, Winchester Hall, 33, High Street.—A well-written paper on "Religious Toleration" was read by Mr. A. Major at the morning meeting. Evening: With Mr. Parker and friends we had a deeply impressive and truly spiritual service. Many beautiful instances of the reality and benefit of spirit communion were given. The abiding presence of spirit friends was apparent to many present, and the spirit affinity engendered thereby contributed greatly to the success of the after meeting held for spiritual development. The influence was glorious. May it continue and increase. Such meetings are indeed blessings.

LONDON. Marylebone, Harcourt Street.—Mr. C. White spoke on the necessity of lyceums here, believing many spiritualists would prefer the instructions given in a lyceum to those of the old orthodox creed, which had had such a harmful influence on the minds of children in the past. As the result, a Lyceum will be commenced next Sunday at 3 o'clock. It is hoped friends will rally round Mr. White, and by individual effort, make this important work a success. Mr. Goddard gave several proofs of the presence of spirit friends, by their being recognized.—C. J. H.

LONDON. King's Cross, 148, Copenhagen Street.—Morning, discussion on the Christian and Spiritualistic methods of instruction, in which Messrs. Yates, S. Rodger, Smith, Winter, and Eagle took part. Some trenchant remarks from Mr. Vaught on the contradictory character of the gospels roused Mr. Rodger (chairman) to one of his best efforts. Mr. I. Macdonnell in the evening gave an address on "Cant." It was a general indictment against humanity, condemning pretensive hypocrisy and false appearances. The treatment was sweeping and ill-judged. Denunciation since the days of the prophet Jeremiah has proved a risky business. It is this class of speaker who brings spiritualism into contempt. The evening addresses are discontinued for two months. Friday séance under Mr. Eagles continues prosperously. Wholesome literature for distribution will be thankfully received by Hon. Sec., J. Bowles Daly.

LONDON. Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate: June 16th.—Evening: Miss Blenman lectured (by desire) on "The Millennium." The address was well given, and some interesting expressions of opinion were given at the close. Open-air: A very large audience assembled in Hyde Park, including many spiritualists, at 3 o'clock. Speeches were delivered by Mr. Robert J. Lees, Mr. J. Hopcroft, and Mr. Drake. Discussion followed. 200 back numbers of *Light* and *The Two Worlds* were distributed. We are now in want of a fresh supply of weekly papers and spiritualists' literature: if kind friends will supply us we shall be pleased.—[Received too late last week.] June 23rd, evening: Captain Pfoundes, chairman, solicited questions from the audience bearing upon spiritualism, to be dealt with by Mr. J. Hopcroft, the speaker. After the answering of questions, some clairvoyant descriptions were given. Open-air work: In the afternoon Mr. J. Veitch addressed a large gathering. Discussion followed. No meeting next Sunday.—W. O. D.

MACCLESFIELD.—Mr. Walsh, of Blackburn. Afternoon subject: "The Ministry of Love," followed by clairvoyant delineations. Evening: "The ripening purposes of God." Some people (he said) blamed God for all kinds of accidents that happened on earth, but when the matter was properly looked into it was found to be man's fault—not God's. God had given man certain duties to perform which he failed to do, and must therefore bear the consequence. Clairvoyance again followed.—W. P.

MANCHESTER. Psychological Hall.—The controls of Miss Hollows took for afternoon subject, "Blessed are the pure in heart, for they shall see God," showing that if man would live a pure moral life, how grand and noble it would be for all. Evening: "After death, what?" in which they compared the future state, as taught by Christianity against that of Spiritualism, showing the vast advantages of the latter. In the afternoon a duet was also well sang by Misses Bletcher and Mosley. Evening: Solo, with chorus, by Mr. A. Smith and choir, was effectively given.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—A grand day with Mr. Armitage, of Batley Carr. In the afternoon he took six subjects from the audience, and dealt them in his usual straightforward manner. In the evening four subjects were taken from the audience, and a grand lecture was the result. The audience was so well pleased that there was continuous applause. Fair attendances at both meetings. Mr. Simkin and Mr. Mastin presided. On Sunday next, the old pioneer, Mr. W. Wallace, of London, will speak; and on Monday evening will lecture in Geoffrey Street Hall, off Shakespere Street, Stockport Road; subject, "Why I became a Spiritualist."—W. H.

MONKWEARMOUTH.—Mr. Sims spoke on "Are the writings of Thos. Paine, or the Bible, considered to be of most benefit to man?" very satisfactorily. Good audience.

NELSON. Leeds Road.—A good day with Mr. Grimshaw, of Burnley. Subjects: "Mediumship and its development," and five questions from the audience. Miss Hargreaves gave clairvoyance successfully.—F. H. [Reports should reach this office on Tuesday morning.—E. W. W.]

NEWCASTLE.—Open air meetings were well attended yesterday. An additional number of workers encouraged the ordinary toilers. Why? Perhaps the splendid weather may account, or perhaps a sense of

responsibility in view of the passing summer, or a remembrance that he who "sows sparingly shall reap also sparingly," or beyond all, perhaps an impulsion from the spirit world disturbed the quiet resting places of those who do not frequently (even with their sympathetic presence only) sanction this movement; any way the gain is matter of rejoicing. At least 500 persons heard the testimony of Broa. Grey, Henderson, Robinson, Edgell, and Easthope, through whose musical powers we were able to sing a few verses.—B. H.

NEWCASTLE.—"The Eclipse of Truth" (morning), and "Millennial Dawn" (evening), a continuation, formed subjects for powerful discourses on Sunday, by Mrs. Hardinge Britten; Monday night being devoted to "Replies to questions." Splendid attendance on each occasion, notwithstanding a small silver fee in the evening. The committee are reluctantly under the necessity of affixing this impost, but they have discovered that there are a number of persons who, in their desire to support the financial side of the movement in this city, are willing to make a small sacrifice, especially when they can listen to an able lecture; and the general opinion is that never did the genius of the fair lecturer shine with grander capacity and power than on this occasion. Exalted ideas, solemn emotions, and profound spirituality seemed to pervade each listener. Whether the Editor of *The Two Worlds* is fast ripening for the eternal shores, I know not, but those who closely follow her teachings cannot but perceive an increased earnestness, an almost superhuman intensity of spiritual fervour in driving these awful messages home to the awakened conscience.—W. H. R.

NORTHAMPTON.—A grand day with Mr. Lees—11-80, on our Market Square, duly advertised; discussion invited. The gathering was great. Mr. Barber, a bitter opponent to spiritualism, opposed. At 2-30, Odd-fellows' Hall, subject: "Evidences of Spiritualism as afforded by Dreams," was beautifully handled. At 6-30, "The Valley of Dry Bones," in which the guides were severe on creeds and dogmas. 8 p.m.: We again went on the Market Square. Mr. Barber again opposed. The debate lasted two hours. Mr. Lees handled his man well; whilst it may be said that Mr. Barber is not a chicken at debate. It was grand to be there! We are expecting to arrange a three nights' discussion. Mr. Lees has made many begin to think on our question.—T. H.

NORTH SHIELDS. 41, Borough Road.—A large audience listened to the guides of Mrs. H. Davison, who devoted the evening to clairvoyant descriptions. Many proofs were given of spirit existence. Some affecting cases were dealt with, which made a deep impression on all, and much good was done.—C. T.

NORTH SHIELDS. Camden Street.—June 18th: Under the auspices of the North Eastern Federation of Spiritualists, Mr. J. S. Schutt gave an excellent lecture on "Where are the Dead?" The answers to this important question, said the controls, were of great variety. The materialist, considering man as but the fortuitous concretion of atoms, defines death as an eternal sleep, and the grave as a state in which the body returns to its primordial elements; man gaining but a brief immortality in the memory of his fellows. The various forms of faith answer the question according to the peculiar tenets of their creed. They agree as to the fact of immortality, but differ as to its nature. The great religious systems are agreed, however, that heaven or hell awaits the departed. Heaven as a reward for faithful adherence to their belief—hell as a punishment for all who are without the pale of their church; hell, with all its lurid horrors and undying suffering awaiting the unregenerate dead. But what of those who are born with tendencies that *impel*, if not almost *compel* them into paths of evil—born without rudder or compass—helpless on life's billows—spiritually dwarfed through the tenement of flesh they inhabit—imprisoned in mental and spiritual darkness by life's circumstances and conditions? No opportunity for development here; no chance of progress yonder! The intuitions of our being recoil from such a conception of infinite injustice; human nature, when untrammelled, shows the falseness of such conclusions. The nature of man cannot transcend the nature of God. The scales of the Infinite One are just, and the departed spirit finds its true position in accordance with its opportunity and perception. Where are the dead? The true answer will be found between the extremes of materialism and churchianity. What is man? Matter only? If so, what is that motor power which prompts all actions; what that subtle force which generates and expresses thought; what that inner consciousness which enables man to rise above the merely animal and proudly say, "I am?" Every effect must certainly have a cause; every desire a realisation; every want of the soul an adequate supply. God has not made man to lose him, he cannot afford for one atom of his divinity to pass into nothingness. Man is an immortal soul, his body the temple of the living God. The individual spirit with all his vices and virtues, his failures and successes—with his nature unchanged, enters into the heaven he has formed from life's actions. To the average Christian death is a thing to be dreaded, a subject of horror, but could they see the gradual evolution of the spiritual body and watch the silver cord which unites the spiritual to the material, as it becomes more and more attenuated and eventually severed, they would realise that death is but a birth—the beginning of a spiritual existence. Then does the enfranchised spirit see himself as he is. No judge is required, no special judgment day needed; the divinity within, reading clearly, judges justly. The life beyond is found to be but the reflex of earth, the record of every action, good or bad. The harp players of heaven are discerned as those who have produced the harmony of love from the heart-strings of their fellows; the good deeds done in the body making the music of heaven. The future is but what the present tends to make it; the home not made with hands is formed from actions, and every stone in that spirit-home becomes as a crystal, in which appears clearly limned the biography of our life. Where are the dead? They are remedying the errors of their past, enhancing their spiritual natures, praising God in their lives, blessing their fellows through loving actions, ministering to the flesh-clad spirits of earth, and thus offering to their heavenly Father that noblest of all gifts—a life of service.—W. W.

NOTTINGHAM.—Morning: thin attendance. Evening: average audience. "The origin and destiny of man" was, by request, the subject the controls of Mrs. Barnes dealt with. The address abounded with beautiful comparisons of man with other creatures below him, and these showed a distinct feature of a special impress in his nature. Man is divine both in origin and destiny. The principle of evolution

is true of the spirit, but not in the sense it is sometimes thought of. Man always was man. There were allusions to many mighty matters in the address, which was a great treat.—J. W. B.

OLDHAM.—Mrs. Gregg's visit was much enjoyed by large audiences, especially in the evening. Afternoon subject: "Life—its use and abuse." Evening: "The spirit world and its instruments on the earth plane." Medical clairvoyance was dwelt upon at some length, and it was contended that it would enable us to get at the exact disease of a patient, and yet this science was almost entirely ignored. During the day 18 clairvoyant descriptions were given, sixteen recognized.—J. S. G.

OPENSRAW. Mechanics' Institute.—Morning: Mr. Taberner took four subjects from the audience. Two of these, viz., "How best to promulgate spiritualism" and "Every man his own star," were coupled together, and it was contended that each one should pick up every ray of light and truth that came in his way, and these, lighting up the inner, would shine through the outer man; thus would he become not only a star unto himself, but the shining light displayed in the purity of his life would promulgate far more effectually than words the truth of that spiritualism which had been instrumental in producing such a result. Evening: from the word "Reason" was given a good sound practical address.—H. B. B.

PENDLETON. Co-operative Hall.—Mrs. Groom spoke in the afternoon on "Spiritual power and scientific power." The hall was about three parts full. After the address twenty-two clairvoyant descriptions were given, seventeen recognized. Evening subject, "Death, the builder." The large hall was full. The address was very good and clairvoyance excellent; twenty-seven descriptions were given and acknowledged correct. Great harmony prevailed all through. To mediums: Please note the time we commence is 2-30, and not 2-45 as some suppose. Evening, 6-30 prompt.—T. C.

RAWTENSTALL.—The guides of Mr. Postlethwaite gave us another phase of mediumship in automatic writing on papers from the audience. Evening: The guides chose to speak about "Spirit life, and their occupations there." The sum and substance was, we are in the field, and don the armour and work, fearing neither the right or left, &c.

ROCHDALE. Blackwater Street.—Medium, Mrs. Stansfield. Afternoon subject: "Ever progressing onward." Evening: "Who are the true followers of Christ?" Clairvoyant descriptions were also given. Mrs. Stansfield is progressing very well with her mediumship; she handled the subjects ably. Her descriptions are clear and good. She must have developed her clairvoyant powers with a passionate ardour and earnest desire to unfold the truths of spiritualism, and to give unto the world the glorious truths of the future life.—J. H.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, June 19th: Mr. Henderson, of Newcastle, spoke on a subject of his own, and answered questions from the audience in a pleasing way. 21st: Developing circle. 23rd: Morning, Mr. James spoke on "Obsession—Its cause and cure." Evening: Mr. Kempster gave an address on "Spiritualism, its true benefits to mankind," in an eloquent manner. Afterwards, the guides of Mrs. Kempster gave clairvoyant descriptions, recognized.

SOUTH SHIELDS. 14, Stanhope Road.—Wednesday, June 19th: Very successful coffee supper and a grand entertainment, consisting of songs, music, games, &c. Sunday morning, 23rd: Mr. Curry spoke on "The Division of Time," and gave a psychometric reading very successfully. Evening: Mr. Wilkinson spoke on "True Religion," urging the great necessity of a pure and blameless life, to enable us to enjoy this life and fit ourselves for the grand realities of another state beyond.—J. G.

SUNDERLAND. Silksworth Row.—Mr. Forrester (chairman) gave a short address, which every one enjoyed. Mr. McKeller gave a very interesting address, subject: "What after death?" which seemed to satisfy all present. Organ Fund: Members' subscriptions towards the above fund, at 2d. per week, £1 18s. 8d.; subscription cards and social, £3 10s. 3½d.; proceeds of tea, £2 5s. 5½d.; palmistry, by a lady, 7s. 3d.; phrenology, by a gentleman, 5s. 3d.; total amount in hand, £8 6s. 11d. Thanking all friends for their support and help during the tea and social, likewise for subscriptions from ladies and gentlemen. We hope to be able to purchase an organ in a few weeks.—G. W.

WESTHOUGHTON.—Afternoon, Mr. T. H. Hunt's controls spoke on "The origin, nature, and destiny of man," and in the evening on "What shall I do to be saved?" After each address they improvised two poems: afternoon, on "Shelley and John Bright;" evening, on "Freedom and Mrs. Besant." Crowded meetings.

WISBEY.—Mrs. Ellis gave two interesting discourses to favourable audiences. Afternoon subject: "What think ye of Christ?" She spoke of Christ as a light to the world; as an example, not as a sin bearer. Night subject: "All men are equal in their birth," which her guides spoke on with wonderful energy. She also gave a few psychometrical readings, which were very correct, and gave great satisfaction. Several strangers present had something given them to think about.

WISBECH.—Mr. Weaver gave an instructive address on "The Woman of Endor," in a very interesting manner, which astonished the audience. This was his first public appearance, we hope it will not be the last. Mr. Oswin followed with a few words, after which Mrs. Yeeles gave clairvoyant delineations, all being recognized. On Sunday next (Mrs. Yeeles, speaker) we open a new organ, followed by a tea and concert on Monday. Tickets 6d. each.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Attendance 44, officers 10, visitors 6. S.- and g.-c. recitations, musical reading. Readings by Master L. Harrison, Mr. J. Ridi-halgh, and Mr. R. Matthews. Quartet, Miss S. M. Ridi-halgh, Master J. T. Ridi-halgh, and J. Ridi-halgh, which was sung in an excellent manner. Marching and calisthenics were then gone through. Instead of going into classes we practised hymns for the field-day next Saturday, June 30. The committee gives a cordial invitation to all who have a desire to come.—J. V.

BLACKBURN. Exchange Hall.—9-30 a.m., Mr. Tyrrell, conductor. The adults adjourned to the class-room for discussion on the creation of the world; teacher, Mr. T. Tyrrell. Whilst the adults were having their lesson, the juniors went through the marching and arm movements very satisfactorily, being led by Messrs. W. Ward and C. Hastings. At 10-15 lessons and calisthenics closed. All scholars practised several hymn for the flower service, which (friends, please notice) has been postponed till the first Sunday in August.—Onward.

BRIGHOUSE.—Prayer by Mr. Shillitoe. Attendance very good. Marching and calisthenics gone through moderately, conducted by Mr. Jackson and Mr. Booth. ; afterwards formed into classes for about half-an-hour. We are getting on very well, and would do better if the officers would attend more regularly.—J. H.

CLECKHEATON.—Invocation by Mr. Blackburn. Marching and calisthenics very good; John T. Nuttall conducted. Master Hodgson and Miss Lilian Hargreaves conducted the calisthenics in a good manner; we gave each scholar a try to go through them. S.-c. recits. and a verse committed to memory. Recitation by Master Fred Hodgson. Mr. Blackburn gave a reading, and explained it very creditably. Mr. Hodgson gave a good address.—C. H. C.

HECKMONDWIKE.—Present: 7 officers, 27 members, and 2 visitors. Musical readings, s.- and g.-c. recits. Marching and calisthenics gone through as usual, conducted by Mr. T. Crowther.—W. C.

LEIGH.—Though no report has been sent for several weeks, we have not been idle. The work of training the young in the glorious truths of spiritualism has been steadily carried on, and though our numbers remain somewhat stationary, good work is being done with those under our charge. The frequent reading of original essays by the children has been a marked development of our work. Lessons on music, physiology, ambulance work, and moral lessons, have been supplemented by instructions from that invaluable text book, "Spiritualism for the Young." A month ago a very successful concert was given by Mr. Walker and friends, in aid of the expenses of the children's summer outing. With the same object special flower services were held on Sunday, 23rd inst. (See report.)

LONDON. Peckham, 33, High Street.—The session was attended by over 30 children and leaders; time spent in perfecting the arrangement for the children's service on Sunday, June 30, at 6-30. A cordial welcome to all friends is given. Come and see "our" children.

MANCHESTER. Psychological Hall.—Attendance good. Exercises gone through in a most excellent manner; afterwards, groups were formed for lessons in various subjects. The senior group had an agreeable discussion on "Gravitation," being a short lecture by one of our members, Mr. Taylor, proving instructive to all.—J. H. H.

MIDDLESBROUGH. Spiritual Hall.—Usual programme. G.-o. rec's. Marching and calisthenics well done; musical reading. Lessons: Fountain group, The four happy days, led by Mr. G. Davis; Ocean group, Bible reading, led by Mr. David King; River group, Try again, led by Mr. Roeder; Excelsior group lesson, 9th chap. of Kings. A good attendance, considering the fine weather. We added five new names to the books; a profitable session. Benediction, Miss A. Brown. Attendance: 32 children and 12 adults.—W. S.

OLDHAM.—9-45, Conductor, Wm. Meekin, assisted by many of the lyceumists. Good attendance. S.- and g.-c. r's gone through very well, reading by Mr. T. Barker, recitations by Misses A. Entwistle, M. A. Gold, remarks by Messrs. Fitton, W. Meekin, marching and calisthenics well done, calisthenics led by Miss Saxon, groups as usual. 2 o'clock, good attendance, conductor, Mr. McEntevy, assisted by Mr. J. T. Standish and others. Temperance reading given by Mr. J. T. Standish. Next Sunday, June 30th, election of officers, when all adults should be present to do their duty well.—W. M.

SOUTH SHIELDS. 19, Cambridge Street.—32 children and five visitors present. The chain recitations were gone through. Marching and calisthenics were gracefully performed. Recitations by F. and L. Pinkney. Essays were written by two of our lyceumists, namely, Annie Bowen and F. Pinkney, on "How to promote good blood," which were considered very good. We had our M. R. also.—F. P.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Open-air Work.—A public spiritualistic demonstration will be held on Ripley Fields, near Spring Mill Street, on Sunday, June 30th, when Mr. G. A. Wright, Mr. A. D. Wilson, and others will take part. All who are interested are cordially asked to come and join us. Services: 10-30, 2-30, and 6-30. Also on Monday, at 7 p.m.—F. T.

HECKMONDWIKE. Thomas Street.—Sunday, July 14th, the Lyceum will hold its second annual anniversary in the above place. Morning: Mr. Kitson will give an address to parents and children. Mr. Bush and Mrs. Ingham, of Bradford, will also give addresses. Special anniversary hymns will be sung by the lyceum children. We give all a hearty invitation. A tea will be provided for friends from a distance at 6d. each.

LANCASTER.—Lyceum Trip to Heysham Strawberry Gardens, Morecambe Bay, on Saturday, June 29th. Leave the hall, in St. Leonardgate, at 1-30. Tea will be provided in the gardens at 4 o'clock. Lyceum members free. Parents and friends wishing to join the trip are requested to give in their names, at once, to Mr. Jones (the conductor), or Mr. Bleasdale (the secretary). Contributions of money, eatables, or sweats will be gladly accepted.

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. Corson, 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. Chiwell 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. Chiwell, Treasurer.

LONDON SPIRITUALIST FEDERATION.—Sunday, June 30th: The following meetings will be held at Goswell Hall, 290, Goswell Road, E.C., in connection with the above. Afternoon, at 3 p.m., secretaries' and treasurer's reports to be presented. Motion to make the council more representative of the societies. Tea at 5 p.m. Tickets 1/- each. Evening meeting at 7 p.m., to be addressed by Miss Young, Messrs. Everitt, Lees, Goddard, Drake, Rodgers, Veitch, and others. Several solos will be given. We would specially ask London spiritualists to make these meetings successful by being present to hear the reports of the past six

months' work, and to give encouragement for the ensuing year.—J. Veitch, 44, Coleman Road, Camberwell.

LONDON SPIRITUALIST FEDERATION.—In connection with the Federation, the following combined open-air meetings will be held: July 7th, at 3 p.m., in Victoria Park (near the Fountain), Mr. Wortley, chairman; Messrs. Rodgers, Emms, and Lees will speak. Battersea Park, near Band Stand, 3 p.m., Messrs. Goddard, Lees, Long, and Veitch.—J. V.

THE SOUTH LONDON SPIRITUALISTS hold their annual summer excursion on Wednesday, July 3rd, when the Lyceum children and adult friends will journey by train from Peckham Rye, L. B. & S. C., at 9-15 a.m., to Ashted Woods, to spend a "happy day." Tickets, 2/6; children, 1/3 (including railway fare and tea), from Sec. at Winchester Hall, not later than June 30th. London spiritualists are cordially invited, and it is hoped there will be a good gathering, as in former years. A spiritual service will be held, and the children provided with sports and games. It is proposed to "photo" the friends attending, as a memento of the occasion.

MANCHESTER. Psychological Hall.—We intend having a picnic to Buxton on Saturday afternoon, July 13th. The route will be by train to Buxton, thence a very beautiful walk by the river side to Miller's Dale. Should friends from other societies be desirous of joining, we shall be happy for them to do so. This, we expect, will be the first of a series.—J. H. H.

MANCHESTER. Psychological Hall.—Two dramatic sketches will be given in the above hall on Saturday and Monday evenings, July 6th and 8th, entitled "The Lottery Ticket," and "All for Love," the latter being published by A. Heywood & Son. Doors open at 7, to commence at 7-30. Admission, 3d. each.—J. H. H.

MIDDLESBROUGH-ON-TEES.—June 30th: Mr. E. W. Wallis will lecture at 10-45, "The Dethronement of the Devil and all his Works." At 6-30, Six subjects from the audience. Monday, July 1st, at 8 p.m., "Death and the Resurrection explained."

Mr. W. WALLACE, the pioneer medium, is open for engagements for Sundays, and also for assisting inquirers, forming circles, developing mediums, and giving advice on health, etc., for week evenings. He is booked for June 30th at Manchester, and July 14th, at Brook Street, Huddersfield. His address until then, will be care of Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

NEWCASTLE.—June 30, at 6-30, Mr. James Clare, who describes himself as a "religious Bohemian," who has ended at the right terminus (spiritualism), will lecture on "Is Spiritualism in Harmony with Religious Thought?" Old and young, grave and gay, are kindly invited to hear what our new adherent intends to say.

NOTTINGHAM.—June 30th, Mr. Hopcroft. Social evening, Saturday, 29th. Anniversary, July 7th. Lyceum treat, July 11th.

PENDLETON.—June 30th: Mrs. Wallis's subjects, 2-30, "Concerning Angels"; 6-30, "The New Gospel."

RAMSBOTTOM.—Sunday, June 30, Dr. Gallagher will lecture in the Co-operative Hall, Bolton Street. Subject: "Scenes and descriptions of the after life. Doors open at 6 p.m., to commence at 6-30. Admission, Twopence.

RAWTENSALL.—An open-air gathering of the members of the Lyceum will take place on Saturday, June 29th, in Mr. D. Ridehalgh's field at Huttock End, Stackstead, where we shall join the Bacup friends in a field treat. Leave Rawtensall station at 2-30, and Cloughfold at 2-39. If wet we shall go to a room near. We trust friends, young and old, will join us.

ROCHDALE. Michael Street.—Mr. J. W. Abram, 62, Oldham Road, is Cor. Sec.

SHEFFIELD. Spiritual Alliance.—First Annual Trip, Monday, Aug. 5th, 1889 (Bank Holiday). The place, &c., will be decided by the members, Wednesday, July 3rd. Members and friends kindly invited to assist to make it a success. Parkgate, Mexbro', and Woodhouse friends kindly invited to take part in the trip.—W. S. Brittain, sec.

PASSING EVENTS.

AN IMPORTANT SUGGESTION!

THIS CONCERNS YOU! DON'T MISS THIS PARAGRAPH! HELP US TO LET THE LIGHT SHINE.

The Directors of *The Two Worlds* have decided to appeal to the generous supporters of the cause, to assist them in an endeavour to reach a larger constituency than is afforded through the ordinary channels open to a spiritual journal. A very large number of readers could be secured if a copy of our paper were found in the reading rooms of every Free Library in the land, and also on the tables of the political clubs and co-operative societies. To do this, and *continue it*, would involve us in a much larger outlay than we can afford, and yet it *should* be, nay, *ought* to be done at once. We propose therefore to raise a fund for this purpose, and invite our friends to contribute according to their sympathies and means, to enable us to carry out this plan.

The Burnley Society has secured a hall, which is a vast improvement upon the old one, and by harmony, enthusiasm, and mutual work and appreciation of the workers, the cause is gaining ground rapidly. May good attend your efforts, friends!

LONDON. Open air work.—During July and August, Mr. Yeats will hold meetings, on Sundays, at 6 p.m., in Regent's Park, near the Zoo. He desires the presence and support of friends. It is probable that meetings will be commenced in Finsbury and Battersea Parks. Mr. Drake in Hyde Park. Messrs. Emms and Marsh in Victoria Park. Messrs. Veitch, Rodgers, Lees, Goddard, Weedemayer, Cannon, and others also participating in the work. May the angels prosper their labours.

LUMINOUS CARDS FOR USE IN DARK CIRCLES.—We have received a communication from a Mr. Robson, of 4, Earlsfield Villas, Earlsfield Road, Wandsworth, S.W., intimating that he has devoted himself to the manufacture of Luminous Cards, and will forward list of prices for the same on application. "The sizes of the illuminating surfaces are 6 by 8 inches, 8 by 10 inches, and 10 by 12 inches; larger sizes to order. With each are supplied directions for 'charging' before using."

HYMN PAPERS FOR OUT-DOOR WORK.—The Directors of *The Two Worlds* have determined to issue some leaflets containing six or eight popular hymns, at as low a price as possible. Full particulars next week. The Religio Liberal Tracts should be freely distributed (see advt.). Mr. Wallis's four-page tract, "What is Spiritualism?" at 1s. per 100, post free, has been much praised for this work.

Spiritualism has received a splendid advertisement in Leeds and district by the recent debate, as both the *Mercury* and the *Times* of Leeds publish reports of the speeches, which occupy over a column. The reports do justice to the speakers and should set many persons enquiring.

TO THE FRIENDS OF SPIRITUALISM IN BIRKENHEAD AND NEIGHBOURHOOD.—A meeting will be held at Mr. Hughes', herbalist, 144, Price Street, Birkenhead, on Tuesday evening, July 2nd, at 7 o'clock, to take into consideration the best means of forming a society, and securing a room for public meetings.—James Heaney, 318, Beckwith Street.

WISBECH.—We are pleased to learn that good progress is being made. The congregations are large and increasing, and generous support is afforded the workers. A new organ has been purchased, and special meetings were held on Sunday, and a tea party on Monday. All workers have our sympathy and good wishes.

We deeply regret to hear that our good friend Mr. Page, of Openshaw, has been ill, and unable to work since the New Year until last week, and that Mrs. Page has been down with rheumatic fever, and four children dreadfully ill. Our suffering friends have our heartfelt sympathy. "It never rains but it pours" is an old saying applicable in this case. We hope they will now enjoy good health for years.

Mrs. E. Hough, of Burnley, writes to Mrs. Brown: "I am thankful to say that your 'digestive pills' have done me a great deal of good. I suffered severely from indigestion, and tried almost everything, but received no benefit; but your pills gave me immediate relief, and I never care to be without them. I have recommended them to many friends and always with good results. One especially, who suffered a martyrdom, was completely cured, and has never had any return since taking them." (See advt.)

GONE TO THE HIGHER LIFE.—On Whit Sunday, June 9th, 1889, our friend, Thomas Broadbent, one of the earliest spiritualists in Morley, passed away suddenly, though he had been in an ailing state for several years. He had a remarkable commencement in the work. He had been a member of the Primitive Methodist body for some time, but about seventeen years ago spiritualism was much talked about here, and he determined to try it for himself on his own hearth. Himself, a daughter aged about eleven years, and a neighbour's girl, sat down to a table. Having first knelt down, asking God to give him proof whether it was a truth, and proper that spirits could and should come back, in a short time they had evidence of an unmistakable character. His daughter was entranced and spoken through by a spirit at their first sitting. He has continued firm in the cause ever since. Mr. J. Armitage officiated at the funeral, and outsiders appeared to appreciate the service very much.—J. L.

WHAT SHALL WE DO WITH OUR SPIRITUALISM?—Mr. F. Sargent, secretary to the North-Eastern Federation, of 42, Grainger Street, Newcastle, writes: "I have noticed the comments under this heading in the last two issues of *The Two Worlds* with reference to the North-Eastern Federation. Mr. Walker's letter fully explains the position of affairs as to the subscriptions, and I think those who read our report might have seen that these are paid by each society in the Federation and not by individual members. The demands on all societies are heavy, and, so far, we see we should not have been justified in increasing the amount of the subscriptions, which, with the combined efforts of individual members, have proved ample for the demands. But there is something more needful than money, and that is earnest and united action on the part of all spiritualists, instead of the work which was so heartily commenced being now left to a few to strugglingly carry on. Help of this sort would be of real value, and when it is forthcoming we may hope to see the results which are so much required, and a satisfactory response to the much-needed query, 'What shall we do with our spiritualism?'"

Mrs. Goldabrough continues her good work and successfully treats the sick and suffering. Hundreds of patients throng her reception rooms every week.

HOW THE CHURCH TREATS HER POOR PARISHIONERS.—A spiritualist, of long standing, sends us the following and vouches for its accuracy: "An Ulverstone woman, who is making an heroic attempt to feed, clothe, and educate a large family upon less than it costs many working men for drink and tobacco, was somewhat startled the other morning upon being confronted by a policeman, who entered the premises by scaling the high wall. Upon inquiring the reason for such intrusion, she was grieved to learn the object of his visit was to obtain sufficient information to charge her two boys with stealing roses from the graveyard of the Parish Church. The boys having been taken to the police station and released, the mother, in her distress, appealed to the vicar, hoping he might induce the wardens not to prosecute. Such hopes, however, were dispelled a few days after, upon the receipt of summonses to appear before the magistrates on Thursday last, which inquiry has ended in the boys being fined each 2/6 with 10/- costs, and 2/- each damage for the roses, making 29/- for the poor parents to pay, being about the amount they have for a month's existence. The above facts will, I think, prove the effect produced upon the wardens by the frequent repetition of that part of the Lord's prayer, 'Lead us not into temptation, and forgive us our trespasses as we forgive those who trespass against us.'" [Had it been the vicar's son who pulled the roses, we wonder if the matter would have gone into court? Surely a night in the lock-up would have been sufficient punishment, or a few strokes with the birch instead of taxing these already poor over-burdened parents.]

CARDS.

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Mr. and Mrs. Hagan, Magnetic Healers, and Business Clairvoyants. Office hours, 10 a.m. to 4 p.m., by appointment. 18A, Margaret Street, Cavendish Square, London, W.C.

Mrs. Gregg, Business and Test Medium, at home daily, except Mondays.—5, Oatland Avenue, Camp Road, Leeds.

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.

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