

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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Mr. YOUNGER may be consulted by appointment at 20, NEW OXFORD STREET, LONDON, W.C. The strictest confidence may be relied upon.

PLATFORM GUIDE.

SUNDAY, APRIL 13, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Walsh.
Aslington.—New Hall, at 5 p.m.
B. and P.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Britten.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.
Batley.—Wellington St., at 2-30 and 6: Mr. Milner.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Parker.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. Gregg.
Bingley.—Wellington Street, 2-30 and 6: Mr. Moulson.
Birkenhead.—144, Price St., at 6-30. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., at 6-30: Mr. J.W. Mahoney. Wed., 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. and Mrs. Kempster.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Mr. J. Swindlehurst.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Horrocks.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Miss Patefield.
Obley Road, at 2-30 and 6: Mrs. Wade.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Crossley.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Beanland.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30, Miss Walton.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Riley. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Eapley. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Bennison. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30 and 6: Miss Bennison. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Mercer.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Green.
Trafalgar Street, 2-30, 6-30.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Jackson.
Byker.—Back Wilfred Street, at 6-30: Local.
Churwell.—Low Fold, at 2-30 and 6: Miss Myers.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Berry.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. B. Plant.
Cooms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. A. D. Wilson.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—Vulcan Rd., 2-30 and 6.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Clough.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. R. Grice.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halsfay.—Winding Rd., 2-30, 6: Mr. Hunt, and on Monday, at 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street at 10, 2-30, and 6.
Social Meeting, Thursdays, at 7-30.
Cemetery Rd., Lyceum, at 10; at 2-30 and 6: Mrs. Bentley.
Thursday, at 7-30, Public Circle.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. C. Taberner.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. E. W. Wallis.
Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mr. W. Rowling.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. Thresh.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Clare.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mr. Morse, and on Monday.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Hartley.
Institute, 23, Cookridge St., 2-30 and 6-30: Miss Harrison.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mr. J. Chaplin.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. Tetlow.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7: Mr. Hoperoft.
Tuesday, at 7-30, Séance.
Olapham Junction.—295, Lavender Hill, The Endyonic Society, at 7, Mrs. Spring. Lyceum, at 3. Wednesday, at 3.
Forest Hill.—23, Devonshire Road, at 7.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Debate, "Does the Bible Support Spiritualism?" Mr. A. M. Rodger affirms, Mr. Perriman denies; at 6-45.
King's Cross.—249, Pentonville Road, (entrance King's Cross Road, third door). Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Sat., at 8.
Marylebone.—24, Harcourt St., at 11, Spiritual Intercommunion; at 3, Lyceum; at 7. Monday, Music, songs, and dancing, at 8. Tuesday, 11 to 5, Busy Bees' Word and Work. Wednesday, at 8, Séance. Friday, 2-30 to 9, and Saturday, 11 to 6, for conversation and sale of literature.
Mill End.—Assembly Rooms, Beaumont St., at 7: Mr. Vango.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service, Discussion; 3, Lyceum; at 7, Mr. McKenzie, "Phrenology."
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. J. Dale, "An Uncertain Sound;" Lyceum at 3; at 6-30, Mrs. Stanley. Members' Circle, at 8-15.
Peckham.—Winchester Hall, 33, High St., at 11, Mr. J. Veitch, "Psychometry—Its Value;" 7, Professor Chainey, "Torches and Trumpets."
Shepherds' Bush.—14, Orchard Rd., Tues., at 8-30: Mrs. Wilkins.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. D. Summers; Lyceum at 3.
Longton.—44, Church St., at 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Groom.
Collyhurst Road, at 2-30 and 6-30: Miss Gartside.
Mezborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. Stevenson.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Boocock.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Wright.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Mr. J. S. Schutt, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-30.
41, Borough Rd., at 6-30.
Northampton.—Lodge Room, Temperance Hall, 2-30, 6-30: Mr. Goddard.
Nottingham.—Masonic Hall, Goldsmith Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Wallis.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. Campion.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6, Mr. A. Kitson.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 2-30 and 6: Mr. S. Featherstone.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Wheeler.
Plymouth.—Notts Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Song Service, "Rest at Last."
Rochdale.—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.
Michael St., 3 and 6-30, Mr. Mayoh. Tuesday, 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30 and 6: Mrs. Wainwright.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6.
Stelmanthorpe.—Board School, 2-30 and 6.
Slaithewaite.—Laith Lane, 2-30, 6: Mr. Macdonald; 14th, Mr. Wallis.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. McKellar. Wed., at 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30. Monday, at 7-30.
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.
Monkwearmouth.—3, Ravensworth Terrace, at 6: Mr. Burneth.
Thornhill.—Edge Top (late Church Mission Room), 2-30 and 6.
Trunhall.—13, Kathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11; at 2-30, Lyceum; at 6, Mr. Clare.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Stausfield.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Jarvis.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis and Mrs. Horrocks.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 11 and 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yendon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

COMMONWEALTH AS A VICTORY TO BE WON.

THE elements of a vast fight are in existence between the sons of labour and those who live without labour. All the symptoms of a contest, at once prolonged and vigorous, are in the air. As set down in the archives of modern struggles, there is nothing comparable to the magnitude of this mighty strife, the signs of which extend not alone to the British Empire, but all over the civilized world. Essentially worthy of a great endeavour, the cause of commonwealth is at once a goal to be won, and an aspiration of profound significance to the future of the race.

There is nothing predicable of moral unfoldment, intellectual grandeur, or scientific wisdom, that may not be involved in it. Man is a complex and compound being, whose several wealth holding sections are worked out for him under the ægis of his specific conditions. Scientifically he is a monument of the long and patient endeavour of his great progenitor, the only God; but he is no more finished to-day, than is the acorn when just appearing above ground. Every-one of his several working attributes is capable of the most commanding expansion. There is no limit to the unfoldment of powers which express the image of God, and are manifestations of God, infinite in possibility of growth. The transcendent greatness of the mind of man to-day, in some of its exceptional expressions, is more than a hint of what is possible to the race under proper conditions of culture. Sent on into the sphere of physics to receive an education at once mystical and simple, the great gent, man, may be said to be akin to the god Pan, who when let out of his box, filled the universe. So the mind of man, when no longer cribbed by the chrysalis of mortal flesh, may rove through the universe in an eternal pilgrimage of progress.

The angelic spirits, who from the higher world of thought guide and inspire the thoughts of pure women in the physical sphere, are aware of the vastness of the mission of women as the mothers of future generations. They know that it can only be under an absolute freedom from care and anxiety about feeding children already born, that the mission of the human mother can be properly fulfilled. Sanctified by the sacred sweetness of a mother's love, unvitiated by anxiety about next week or next year, the unborn immortal might receive instincts of the noblest kind—instincts which, being "bred in the bone, would never go out of the flesh," but last through this physical life, and start the spirit in the next life with a capital which would cumulate into vast moral wealth. It is clear, therefore, that the resurrection of the many out of their present bondage to poverty and crime through the selfishness of the few, can only be brought about by cutting the ground from under the feet of selfishness; or, in other words, blending the whole interests of society into one interest. Whatever points in the direction of this great aim, is of the nature of salvation for man; every form of cross purpose with this ideal, ministering to human selfishness.

This sermon, which we now write, is on the lines of pure moral science. It is utterly vain for the preacher in any

pulpit, or in any sacred book, to say to me, "Thou shalt love thy neighbour as thyself," so long as my interest is in deadly opposition to his. There is a waste of energy in combating an idea so puerile; you may as well ask a man to be a foot or a yard taller than he is. But if his interest was mine also, then we two could work together with a good-will, which might ripen into affection for each other.

Let the world be quite sure of this, the Lord and Master of Life will never alter His law of human nature in deference to our nostrum called "political economy." To "buy in the cheapest market and sell in the dearest" may be worldly wisdom, but is often vilely immoral. Shall my labour, which is my only means of living, be bought from me on the same principle as if I were a machine of iron? All my instincts of equity answer no! All that makes life poetry and beauty echoes no! By the deathless spirit which is me, I swear no!

Similarly, the monstrous doctrine of supply and demand, as regulating the values of things, is in the last degree pernicious. All values consist of the quantity and quality of labour embodied in commodities. Hence all that part of the price of anything which is above and beyond the amount of the labour involved is fraudulent. If nothing were paid for but labour, the man or woman of labour would be four times as rich as they are at present. Their remuneration would be doubled, while the cost of living would be reduced one half.

Common-soul principles of equity in the relations of man with man, would constitute man a perfect epitome of Nature. The soul of all things is one soul with one bent, one principle, one method, and one eventually perfect success. Let all men see and feel this, then all men would be happy to the full extent of their individual capacity.

Essentially robust, and full of the pathos of deep commiseration for the woes of humanity, the higher spirit world mourn over the sluggish movements of human progress. They note how, in their state, an idea of any kind that is new and true, travels with electric speed through company after company, grade after grade, until it reaches this outer rim of conscious progression, and some day produces a revolution here. Coincident with the tones of the soul-world, voices sounding through the environments of flesh and blood, are to-day proclaiming and pouring out scathing denunciations on the wrongs of society. Chiefest of all these, the awful disparities of wealth on one hand, and poverty on the other (*and the latter the inevitable consequence of the former*), is seen to be in directest antagonism to the great natural law, that all men shall stand alike before the natural law. Look at the mystic stream of life, which flows from the heart of God through your constitution and mine. The Master of life has ordered it, so that none of us can hoard up any more of that life stream than we can use ourselves. Look, on the other hand, at the vast possessions of one of our great dukes, whose estate is some "two square miles" of the very best of the West End, London. The law of the land has allowed this one nobleman to monopolize as much wealth as would maintain a city of 70,000 inhabitants, giving to 14,000 families of five, £2 per week each the year round.

Young, the author of "Night Thoughts," thus apostrophises the awful conditions of disparity between rich and poor. He says, "Common womanly sentiment is shocked by it, robbery of the masses to enrich the classes. All the best elements of human nature prevented from natural expression; sordid misery of too much wealth to be either legitimately expended or taken care of; penury and misery of millions, who are in the aggregate more worthy than the wickedly rich."

Many more such graphic sentences might be added to the foregoing. The time is filling up the measure of its

iniquity, and an end must come. Commerce is rotten to the core. Competition multiplies credit in dangerous quarters. Bad debts are multiplied, and no man can prevent it. Sixteen shops are devoted to selling boots and shoes in one street of Glasgow, under 350 yards long. They fight each other as vigorously as though their weapons were swords and pistols. The principle is, "I must swim whoever sinks." They cannot all swim; and the frequent changes prove loss to some and ruin to others. Thus the struggle to live among shopkeepers is probably greater than among any other class of society whatever.

The simple and easy cure is—(1) The employment of all the people, all the time, by national or municipal costless money. (2) The distribution of all commodities without profit. (3) The amalgamation of all the conflicting interests into one interest, by the nationalization of the whole wealth and the whole industry of the people.

Let us preach these doctrines while we have breath, and hand them down to our children as the most sacred of all beliefs, and their realization as the highest expression of religion.

PERHAPS.

PERHAPS 'twill be, our present thorns
Will yield sweet roses by-and-hye
To bud and bloom and shed perfume
Beneath some more congenial sky

Perhaps our disappointments sore
Have all for us appointed been,
To shape our course, which else were worse,
By loving friends of ours unseen.

Perhaps the friends we've mourned as dead
Are living, loving, guiding us;
And looking to whate'er we do,
Assenting now, then chiding us.

Oh! were this, whether true or no,
Impressed as truth on every mind,
Much sweeter flowers would soon be ours
Than many grown by human kind.

Perhaps—there's no perhaps at all—
I know that spirits come to earth,
And eloquently to us call,—
They know us, know us at our worth.

Thus fathers, mothers, husbands, wives,
Our sisters, brothers, all our kin,
Are watching once more o'er our lives,
And read our secret thoughts within.

Then be indifferent no more;
These spirits work, let's work with them,
That when we reach the spirit shore
Our works shall bless us, not condemn.

—Brian O'Brian.

THE ASCENT OF MAN.

THERE's some people say,
In the orthodox way,
That the nature of man is to grieve;
As he's cankered within,
By original sin,
Through the theft of the apple by Eve.

Hosts of parsons have raved
About natures depraved,
Through this falsified picture of sin;
And as soon as man's born,
How the gulfs of fires yawn
To draw God's creation within.

Thus some preachers can tell
Tarradiddles of hell,
And then coolly say, "It's God's word;"
Till their pockets are full,
By being able to pull
A long face, and say, "Thus saith the Lord."

The True God of love,
They'll find hard to prove,
When they stand face to face with their teachings;
And find that the plan,
By which they've cursed man,
Is nothing but sly pulpit preachings.

Total depravity
Mocks at the gravity
Of true religion and love;
Man is the child of God,
Sorrow the teaching rod,
Fitting man for Heaven above.

—Brian O'Brian.

[NOTE.—Both the above poems are written by an humble working man—a poor miner—now an invalid, but still a faithful medium for the spirits.—ED. T. W.]

PERSONAL EXPERIENCES.

BY JAMES B. TETLOW.

No. IV.

My introduction to public work as a medium came in a singular manner. It was eleven years ago on the last Sunday in January of the present year. Mr. Johnson, of Hyde, an honest-hearted, earnest veteran in the public advocacy of spiritualism, was appointed to speak at one of our occasional public meetings at the Conservative Club Room, in York Street, Heywood, but he did not make his appearance, and so we were thrown upon our own resources. What must we do? Why, we would ask the spirits to direct us, and so, four of us gathered around a table, and asked the spirits to rap through the agency of the table what course was best in our emergency. Again and again they said I must fill the gap. This I was very loth to do, as I was well known in the town for my heterodox views; but few people had any idea that I had joined myself to the uncanny spiritualists. And so, when I came forward at the meeting, to fill, in my humble way, the unfortunate gap made, I was the object of much comment and surprised attention. It was a most unruly meeting. Unfortunately my control was a well-known eccentric character, and he divulged his name, which led to some disagreeable comments. I shall not readily forget that day's experience. I may say here that I am the founder of the present meetings held in Heywood, though I daresay some of the Heywood spiritualists may not think so. I will relate how they originated. Some nine years ago we had no meetings of either a public or semi-public character in the town. I arranged with my good wife and my parents to have meetings at each of our houses and I would either speak myself or find somebody else who would do so, and when the speaker came from a distance he or she would take such moneys as we collected. For a time this went on fairly well, a Miss Hall, of Manchester, and myself doing all the talking. At one of our meetings Mrs. Yarwood and a friend came, when the following incidents occurred: After I had done speaking on the subject of the evening, I was asked if there was any fresh influence present. My control said "Yes," and led me straight to Mrs. Yarwood. I then described to her a lady beside her in spirit whom she readily recognized as her mother. I then described a gentleman standing along with her. Mrs. Yarwood said, "Yes, that is my brother, but that is not what I have come for." I said, "No," and instantly dropped on the floor, my hand at my heart, with the word Frank on my lips. Mrs. Yarwood said, "Yes, that is what I came for." An explanation is needed. Frank was Mrs. Yarwood's boy, who died suddenly in the manner I depicted, and of heart disease. Until after I came from under control I had never even seen Mrs. Yarwood, as she came late to the meeting, and therefore, what was given through me was independent of myself. This was Mrs. Yarwood's introduction to spiritualism. In the course of a week or two Mrs. Yarwood got her husband to come to the meeting. Miss Hall was the speaker. After the meeting Mrs. Yarwood requested me to see if I could get a test for her husband. A few of us sat quiet, and then I passed under control of my true-hearted spirit friend "Rosa." She spoke to Mr. Yarwood somewhat as follows: "You are a station master at such a place?" "Yes." "Well, on Wednesday evening next at 6-45 p.m., two trains will arrive at your station at the same time. You will be on the Bury side, and be careful that you do not get knocked down by the door of the last car in the train, as the guard of that train is very careless, and will leave the door open as the train moves past the platform." Mrs. Yarwood told me and several others that if he had never received that warning he and others would certainly have been knocked down in the manner prophesied. "Forewarned is forearmed." And so the danger was avoided, though everything in relation to the trains and the particular open carriage door occurred as stated they would. I am perfectly correct in adding that I personally did not know what Mr. Yarwood's employment was. I did not know anything of the trains arriving together at the time stated. I did not know anything of the habit of the guard of the train. If I did not know, who did? Yes—who?

Thus our meetings went on and prospered. A number of us met together, and talked over the question of making the meetings movable to various districts in the town. Arrangements were made so to do, but they never were carried out, because when they got to a certain place there they stayed until permanent organizations were formed, and

so spiritualism found a resting place in Heywood. May it ever go forward to prosper and be the means of doing a work for the enlightenment of many minds.

For some years after my introduction to spiritualism I had private circles, which I regularly conducted under the influence of my spirit friends. At these meetings my own gifts were much developed. I have always been of a devotional turn of mind, and when I first began to attend public meetings for the propagation of spiritualism, I was somewhat shocked at their want of devotion. But if I could not get what I wanted publicly, I would try to do so privately. And so I formed a circle to be conducted on strictly religious and devotional lines. When this circle was formed it was composed of four persons: Good Mr. James Wild, who has joined the great majority, his wife, myself, and Mrs. Tetlow. We always knelt in silent prayer for a few minutes before we opened the meeting by singing. After singing, Mr. Wild would deliver an audible invocation, then read some suitable verses from the Bible, then sing, and I would pass under control, and the rest of the meeting would be left to the controls. These meetings were times of soul satisfaction. Heaven was with us. It was good to be there. Often have I looked back to those times with feelings of intense satisfaction, and wished that they might come again. They will do so when we four re-unite on the broader side of life with the others who afterwards joined us, most of whom have gone forward. At these meetings we sometimes had very singular phenomena. Undeveloped spirits would control and tell their tale of sorrow and misery, and beg to be helped. Spiritualists, did you ever learn the value and use of prayer? If you have not, you have never seen its influence upon the after life and conduct of these unfortunate ones in spirit. Again and again I have realized its power to uplift. When you are inclined to scoff and sneer at prayer, and think God's universal reign of law is sufficient for all wrongs, be quite sure that there is not a place for prayer in that universal reign of law. Until you are sure, do not sneer. Prayer has a law for its governance and a place and time for its exercise, and never more so than when your mediums are controlled by the darkened ones of spirit life, seeking for guidance and direction.

THE MAGIC AND MARVELS OF SCIENCE.

THE following narrative, taken from one of the most respectable and reliable of the New York journals, relates to a worthy, simple-hearted, and much-beloved old gentleman, well-known and honoured by all who knew him. The circumstances it details are not new or strange now, for more than one person besides the present writer and Editor of this paper, have been startled almost to horror by hearing their own words in their own tones of voice re-echoed by a box grinding out those tones from a piece of inanimate zinc plate or foil. In New Zealand, during the Editor's residence there, it was confidently asserted that the manager of the Dunedin opera house engaged his prima donna solely on the strength of a piece of foil she sent him in a letter from America. He placed the foil in a telephonic receptacle, and ground out a magnificent bravura which she had sung into a receiver in New York, and which the box repeated in New Zealand. After this the following strange but THOROUGHLY AUTHENTIC NARRATIVE will become no longer questionable.—Ed. T. W.

A MINISTER PREACHES OVER THE CORPSE OF HIMSELF.

HYMNS BY THE DECEASED WIFE.

Who ever before heard of a dead man preaching his funeral sermon over his own remains?

That occurred yesterday.

Furthermore, the dead wife of the corpse sang hymns over the coffin.

For the past four years the Rev. Thomas Allen Horne had resided at Larchmont, and spending the declining years of his life at attending to a little farm. In summer he watched with pleasure the yachts sailing and steaming about Long Island sound.

Eight months ago his wife, the partner of thirty-seven years of his life, was carried to the grave.

But to him she was still alive, and often at evening the sweet sounds of her beautiful voice pealed forth, singing the hymn:

"We shall meet once more
On that beautiful shore."

Lately Mr. Horne has been laid up with pneumonia, and a month ago he expired at the age of seventy-seven.

He had left explicit instructions as to his burial and the services to be held over his remains, when his dining-room and parlour were filled with mourners who had come to pay respect to his memory.

Shortly after one o'clock the ceremony commenced, and from the phonograph table was heard the sound of a voice singing that beautiful hymn:

"A few more years shall roll,
A few more seasons come,
And we shall be with those we love
In the land beyond the sun."

For some time a feeling of superstitious awe pervaded the apartment, as many distinctly recognized the voice of Mrs. Horne, but when they perceived that it came through a phonograph they grew more composed, though many wept as they recalled the owner of that sweet voice.

As soon as the hymn was over Charles Horne, a nephew of the deceased, made some alterations in the machine and inserted a roll that contained the funeral sermon of his uncle, uttered by himself.

Seldom had a more impressive one been listened to. It sounded so weird that two ladies fainted and had to be carried out.

The well-remembered voice of the deceased clergyman told of how at the time that his audience would hear him he would be in that land—

"Where the wicked cease from troubling,
And the weary are at rest."

He went on to say that he would have passed the portals of ignorance and would have entered that existence where there would be no further mystery, but where all things would have been made plain.

It is usual at funerals to eulogize the dead, and the pastor who preaches the sermon seldom touches on the deceased man's fault, but faithfully carries out the old precept, "De mortuis nil nisi bonum."

On this occasion the virtues of the dead man were left alone, and instead there was a long list of faults enumerated, for which the mourners were asked to pray for God's pardon.

The voice took up the address where it had left off.

It enumerated the virtues of the deceased wife, and prayed God that the speaker might be considered worthy to become a member of that portion of God's kingdom where she might be enthroned.

At this point of the address the voice of the deceased had evidently broken down, and from the instrument the terrible sounds of a strong man weeping and unable to restrain himself, broke out with awfully realistic force, and caused a shudder of horror among those who were present at this extraordinary service.

The next few sentences were uttered in a broken voice, and prayed God that if it pleased him to remove the speaker by a sudden death, or to take him away in some unusual manner, he would consider prayers after death as efficacious as those before.

At the close of the address he called upon his hearers to join him in singing the hymn "There is a better land."

The nephew arranged to two instruments on the table, and all at once the soprano of the wife and the baritone of the husband joined together in singing. Several of the audience tried to join in the hymn, but their voices were choked with emotion, and they were unable to proceed.

The interment took place in Woodlawn Cemetery, Boston. After the coffin had been lowered into the grave the impressive burial service of the Episcopal church was read over it, still in the voice of the deceased.

The end came without a hitch, the final words being: "God grant that in the sweet by and by we may all meet in that beautiful land."

The Rev. Thomas Horne was a familiar figure to the yachtsmen of Larchmont, and on any summer day he might be seen with his green spectacles, broad straw hat, and sun umbrella, sitting on the east cliff in the vicinity of the old club house, reading his book.—*The Morning Journal, N. Y.*

SPIRITUAL CHIPS AND FRAGMENTS.

A MYSTERIOUS DREAM.

(By Captain John C. Stowell.)

I AWOKE with a feeling of oppression and sat erect in bed. The room was dark and its contents undiscernable, save

where the moon's light streamed through the unshaded window and cast its radiance upon the floor.

I looked out and saw that it was not yet near dawn; and, while I gazed, a shadow stole across the vision as if a passing cloud obscured the sky. Then the light grew brighter, and the blood ceased to move in my veins.

I could not breathe, move or speak. Only power of sight and consciousness remained to me.

It was my father's familiar figure, unusual only because of the strange white garments which he wore. They were like some soft mantle, too delicate for human beings to wear. His face was turned towards me, and the expression on it was sadder than I had ever seen him wear.

I tried to speak, but the effort failed, and motionless, I watched his transparent form recede, pass through the open window and dissolve in the night like a cloud of mist.

Was I dreaming? No! A country-bred boy of eleven, I was not given to fright, and when this paroxysm of inanimation left me, the grief that flooded my eyes with tears was a reality.

My father was dead! I was certain of it as if I were then standing by his coffin, and at last more from sorrow than fear, I awoke the household, and told them all.

"You were dreaming," they all tried to assure me, but I failed to be comforted.

Did I not know that I was the silent observer of his coming, which was as real as my presence in the kitchen?

Dawn came, and I found refuge in work.

At breakfast a messenger came with the tidings, "Your father died just before daybreak this morning."

I was cool and collected. To me the knowledge of this end had been long known.

This was my first experience with the "something"—I will leave others to name it. I was then a boy of eleven. During the sixty years that have since passed I have travelled in all parts of the world. For nearly forty years I followed the sea, and gained all the experience that such a life teaches from the fore-castle to the captain's berth.

While I am no believer in spiritualism as I have seen it interpreted, and although I do not lay claim to supernatural causes and effects in the daily work of life, still I do think there is something in nature relative to mind-transference that scientists have not learnt about. My own experience teaches me that there is a principle of higher intellectual perception than has been yet generally cultivated. I think I must possess it naturally to an unusual degree, for my life has been protected many times by the intervention of some power I do not know about.

One night recently I dreamed that an accident took place on the railroad at Linden. I awoke my wife and told her what I saw. She persuaded me to think no more about it, and I went to sleep. When we received *The Globe* next day, there was the announcement of the accident, described just as I had seen it.

The story of my father's death was literally made known to me as described above. I do not try to explain the circumstance, but I do attest the truth of it.—*From Memoirs of Capt. John C. Stowell.*

SPIRIT CHARLES H. FOSTER.
(By Millie Renouf, Brooklyn, N.Y.)

ONE year ago last July a spirit came to me, asking to be allowed to come as a control, and gave the name of Charles H. Foster. Naturally, I desired those whom I had known and loved in the form to come to me as controls, and never having heard of the spirit giving that name, I said to him: "I do not know you, never heard of you;" and I don't think I gave him a very hearty greeting.

About a month after that I visited Lake Pleasant Camp-meeting, and after I had been there a few days happened to mention the fact of the spirit of Mr. Foster coming to me to one of our prominent lecturers. He said, "Do not allow him to come," etc. I was but a novice in spiritualism, and his words impressed me deeply. I went back to my tent, and had been in but a few moments when Mr. Foster controlled my hand, and wrote a touching appeal to me. I knew nothing of him, where he was born, where he passed out; what his phase or phases of mediumship were, what faults or virtues he possessed; but with that communication in my hand, I went to the auditorium the next morning, and on the rostrum in defence of the spirit, and, in the presence of all who were there, accepted his control with perfect confidence, and full implicit trust. From that time to the present he has been a tender, loving, faithful friend and guide.

Whilst at Lake Pleasant, he said: "I will materialize for you as soon as I can find an opportunity;" but the time passed until April of this year. I did not believe in the phenomenon of materialization, simply because I had never seen it, and with the arrogance of ignorance, I thought it was an impossibility. In April last I attended a séance at Mrs. Caldwell's. I was a perfect stranger to all; no one knew even my name, and for some time I was very sceptical, believing it all to be a fraud; but after a while a tall, finely-formed man stood at the door of the cabinet, and gave the name of Charles H. Foster. I said, "Well, if you are Charles H. Foster, you ought to have something to say to me." "I have," he replied, holding out his hand. I went up, and he told me how much he thanked me for my defence of his name at Lake Pleasant, even though I knew nothing of him, and pledged his word then and there to be true and faithful to me while I remained in the form.

Still I was not certain that it was the spirit it purported to be, as I had never seen a picture of him, and I so expressed myself one day, when he said, "Look on your arm." I drew up my sleeve, and there was his name written. I was considerably astonished, as I did not at that time know that was one of his phases.

In June he controlled my hand one day, and wrote: "Be ready, my dear; your earth companion will soon be with us in the spirit-world." I did not believe it possible, as my husband was in perfect health. This was Thursday. On Sunday he again wrote, "The time is at hand; be ready." On Tuesday my husband went out on a yacht, was swept overboard and drowned. I was dazed with grief, and was mourning and begging to have his body brought from the dark waters to me. On Saturday morning I was again controlled by this faithful friend, and he said: "They have just found the body; you will hear in a few hours." I looked at the clock; it was just nine o'clock. At 12-30 an officer came from the morgue with the message: "Body found at nine o'clock this morning!"

Do you wonder that I trust fully and implicitly this kind friend, who, coming to me a stranger, has endeared himself to me by his truthfulness and honesty of heart?

About twenty years ago Charles H. Foster, a medium of Salem, Mass., was the guest of E. P. Baldwin, of Bangor, who sent written invitations to all the professors of the Bangor Seminary and all the clergymen of this city to attend a reception to Mr. Foster at his house. Rev. Dr. Field, Prof. Talcott, and others attended. While introductions were going on Mr. Baldwin stepped out to answer a call at the door; some person had called to see Mr. Foster, and Mr. Baldwin called Mr. Foster out. Dr. Field says—

"While Mr. Foster and Mr. Baldwin were out Professor Talcott said—'My friends, I don't like this; it seems it is intended to hold a spiritual circle or séance, and, while I believe in spirits, I believe in bad spirits as well as good ones. I propose that we ask for communications from spirits who were never known to exist in earth-life.'

"Mr. Foster and Mr. Baldwin soon returned, and I was called upon first, and when Mr. Foster said:

'Mr. Field, with whom would you like to communicate?' I said, 'With the spirit of my sister.'

"In due time Foster said: 'Mr. Field, the spirit of your sister is here and ready to communicate.'

"I said, 'But I never had a sister.'

"Mr. Foster, after a little time, having taken another look, said: 'Mr. Field, there stands beside me the spirit of a little girl, who passed out many years ago, and she says *she is your sister.*'"

Mr. Field says: 'Up to that time I had forgotten that I ever had a sister; she died before I was born, and we had always been accustomed to speak of our family as 'of seven brothers.' Wasn't that strange?'

Now I understand that from that time up to this Mr. Field has made no further efforts to investigate in that fashion.—*Banner of Light.*

PROPOSED PRELIMINARY CONFERENCE OF SPIRITUALISTS.

At an adjourned meeting held last week of a *pro tem.* advisory Council of friends on the above subject, a committee was appointed to draft a circular which—holiday arrangements at the printing works permitting—will be immediately formulated and placed in the hands of the friends of spiritual progress at the earliest possible moment. For the *pro tem.* Council, Ed. T. W.

THE CHRISTIAN'S VICARIOUS ATONEMENT DOCTRINE IN PRACTICE.

READ! READ! READ!

For the last twenty-seven years the Editor of this paper has learned, through the most undeniable testimony of hosts of spirits of all countries, and through many languages, that every soul that had passed through the gates of death to the life hereafter was in judgment for the deeds done in the body; that Heaven and Hell were states of inevitable happiness or suffering, according as those deeds were good or evil; and that though the soul could progress eternally, such progress was only possible when the wrong-doer had made PERSONAL ATONEMENT for every evil deed done, and earned forgiveness by that atonement and the continued practice of good. Ever since learning these solemn truths—and that by convictions forced upon herself and millions of others—the Editor has sworn before Heaven, and kept her vow before men, never to give a single public address without some effort to protest against the infamous, immoral, man-made, and fearfully untrue doctrine of the Christian churches—namely, that the vicarious sacrifice of the death of Jesus of Nazareth could atone for all the sins and guilt of humanity, past, present, and to come.

Whilst a few persons listening to or reading her protests on this tremendous question have endorsed the Editor's views, there are a still greater number who have screamed "Infidel," and striven to stamp out her utterances by abuse and persecution. Nay, so strong is the force of inherited belief, to say nothing of the deference rendered to public opinion, that there are not wanting those who, whilst believing in spiritual phenomena and revelations, still strive to reconcile the irreconcilable doctrines of Christianity and spiritualism. For all and each of these views we have no other answer to make than to call attention to the following letter, written by a miserable creature, first debased and degraded into a brutal nature by the sins of his father, and next acting out that inherited nature in the awful crime of PARRICIDE. Here is the letter, the italics being ours.

The prisoner Richard Davies has addressed the following letter to a friend at the Hough:—

"Dear friend George,—Just a few lines—they may be the last—to thank you for your kind and loving letter. It cheers me up to know that I am not forgotten by my dear old friends. I am very sorry to part with you all, but I pray the Lord may keep us all faithful on earth, and then the parting will not be for ever; but *we shall meet again in that country so bright and so fair*, where there is no trouble or pain or death, but *peace and comfort* to all who enter therein. Dear friend, it does cheer me to think that *He will pardon all my sins* if I will only trust Him, and I believe and have faith and confidence in Him, which I have, for I have wholly *given myself up to my Saviour*, to do with me as He wills, for He knows what is best for me. My trust is in Him, and *I shall never be confounded*. 'Though my sins be as scarlet, He will make them like snow.' Dear George, I feel prepared now to meet and bear my punishment, whatever it may be on earth, for they can only punish the body; my soul they cannot hurt, *for it is safe in the arms of Jesus, and He will take it home with Him*. I feel sure my sins are forgiven, for I have peace and comfort now, which I never had before. But it has been *God's will*, and I begin to think that it is good for me, *for through it I have found the Lord and been saved*. Give my love to all my old friends. With best love to you, hoping to meet you all in Heaven. From your old friend, Dick."

—Manchester Evening News, Friday, March 23, 1890.

Here, indeed, is the glorious Christian doctrine in full practice! Here is a wretched creature—still a mere boy, when the natural graces of youth, such as kindness, filial love, tenderness, and compassion might be expected to prevail—coolly planning with his brother the murder of their father—executing the horrible crime in deliberate cold blood, and then contemplating his own immediate death as a transition to Heaven!—his murderous parricidal soul as going straight to the *arms of Jesus*;—his awful crime as being, by some magical hocus pocus of priestly art, the *very means* by which the God of eternal law and justice will bring him into heaven, and his sin, *red as scarlet*, become now *white as snow*—and all because a good man was murdered 2,000 years ago! Heaven and earth! what sort of religion is this? What an universal incentive—nay, goad—to crime is this? Here is the doctrine that God himself may stimulate our young people to go and murder their parents, in order to bring them to Jesus, and give them passports to Heaven through parricide!!

If the archbishops, bishops, deans, chapters, and other officials of this unhappy, priest-ridden country do not intervene to stop this awful delusion, we call upon the citizens and lawmakers of the land to do so, and that without delay. What! are the legislators of Great Britain going to allow mothers and fathers to be slaughtered by their children in order that the parricides and matricides may go "to the

arms of Jesus," and receive from wicked priestly deluders passports to peace and rest and comfort in heaven?

The murderer "*has found the Lord, and is saved*," and this is "GOD'S WILL!" To say nothing of the dreadful blasphemy which such teachings involve on the name of God and the good and just Jesus; to say still less of the frightful examples such doctrines set to the youth of this land, who that has ever known or looked into the revelations of those travellers who have reached the far country—those spirits who are in the *actual experience* of their good or evil deeds—can listen unmoved to the lies of priestly hypocrites, or tolerate the awful delusion put into the heads of the unhappy condemned parricide and so clearly illustrated in his revolting canting letter? In the name of the God of justice we call upon every teacher of the doctrine of love and good works, and in the cause of truth, religion, morality, safety to life here and the hope of heaven hereafter, we call upon the laws of the land to put a stop to the infamous life destroying and soul corrupting doctrines that parricide is "the will of God" to bring murderers to the arms of Jesus, and give them passports to the Heaven of the pure and just. Here, indeed, is the doctrine of the vicarious atonement in full practical illustration; here is the result of some twenty millions of the people's money, paid out annually, in the midst of as many millions of starving and overworked poor, clearly brought to the proof. Cathedrals, Churches, Episcopal Palaces, Deans, Chapters, Foreign missions, and twenty millions sterling per annum, all kept up by the State, to prove that parricide is the path by which young lads can go straight "to the arms of Jesus," and that such crimes are "God's will," in order that murderers may find the Lord and enjoy peace and rest in Heaven!!!

Men of right and reason, and women of purity and justice, arise in the name of God, heaven, and good, and say, THESE HORRIBLE TEACHINGS SHALL NEVER MORE BE PERMITTED TO POLLUTE THE EARS OF A CIVILIZED PEOPLE! Suffer them to be repeated, and look to see the handwriting on the wall of every Christian nation—"MENE, MENE, TEKEL, UPHARSIN."—[Ed. T. W.]

A CARNIVOROUS PLANT.

A REMARKABLE plant has been under discussion at the London rooms of the British Association for the Advancement of Science. It was exhibited by Dr. Hooker, who gave the inaugural address as president of the section of biology. The address was upon the subject of flesh eating plants, in the course of which Dr. Hooker explained and demonstrated by experiment some of the remarkable discoveries of the late Mr. Darwin. Among other botanical rarities he showed a plant called "Dionial," the leaves at that moment being wide open. A fly was captured and put upon one of the leaves. Instantly the plant closed like a thing possessing animal life. After a few moments the plant slowly opened and disclosed the fact that the fly had been completely dissolved—eaten, as it were. A bit of beef was afterwards consumed in the same way. Pieces of chalk and cheese were instantly rejected by the plant. Professor Huxley, who was present, said that these phenomena formed a wonderful problem, and that the plant certainly had a stomach and a nervous system of its own.—St. Louis Republic.

A correspondent of *Nature* gives some curious information about subjective images distinctly seen by a musical lady of his acquaintance, who is in perfect health, when certain musical instruments are played or about to be played. Thus, the sound of an oboe brings before her mind's eye a white obelisk, which is more pointed as the note is more acute. All the notes of the violoncello, the high notes of the bassoon, trumpet, and trombone, and the low notes of the clarinet and viola, cause her to see a flat undulating ribbon of strong white fibres. The blast of a horn brings before her a succession of white circles of graduated sizes, and overlapping each other. Another effect is a shower of crisp, white dust seen when the violins of an orchestra strike up, and after the wind instruments have been prominent for a time.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show,
Strengthens and supports the rest.

—Lomfellow.

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"NEW AMAZONIA."

BY MRS. GEORGE CORBETT.

THIS is one of the most remarkable and noteworthy literary productions of the day. Though only a paper-covered book of 146 pages, it contains more interesting reading, bright suggestions, and curious ideality, than all the host of publications now flooding the book market on the subjects of socialism, co-operation, and the elements of social organization upon which the future of the race is predicted. Unlike the generality of treatises that are strung together on these subjects, there is not a dry paragraph or abstract proposition in Mrs. Corbett's delightful little *brochure*.

The work commences with a sparkling prologue, in which the question of woman's right to vote is dealt with in terms brave, daring, and unanswerable. Then by a dream, vision, or some of those expedients that enable the fertile writer to bridge over any number of centuries, the brilliant authoress spans by a touch of the pen the next six hundred years, and introduces her readers to that fair land of "New Amazonia"; then "Erinea," now the woe-begone, desolate, ruined Emerald Isle of Ireland. The scene she depicts *in futuro* for this most oppressed and unhappy country is a veritable fairy idyll; yet the possibilities of existence, growth, and improvement are so thoroughly real and practical, that they commend the suggestions offered as much to the political economist as to the reader who merely opens the volume for the sake of beguiling an idle hour.

The *dramatis personæ* of this delightful sketch are the narrator, a young damsel of the present era, and a graphically depicted *dude* or *masher* of the same period, both of whom have mysteriously wiled away six centuries in sleep, to wake up in "New Amazonia" in the midst of all its "modern improvements and progressive changes." The first scene of the drama is laid in the gardens of one of the colleges of the future, where the modern "Rip Van Winkles" find themselves surrounded by a group of splendid girl giantesses, the least of them seven feet high, beautiful, rosy, and healthful as the Hebe and Flora of Latin classics.

To describe what poor, hapless, starving, ragged and hungry Ireland *will be* 600 years hence; depict the changes in Europe, its customs, governments, peoples, and institutions under a form of true, practical, but still natural and eminently just co-operation, is the burden of the book. The fair dames who form the republic of "New Amazonia," whether in height, health, beauty, mental power, or scientific attainments, are taken as the representation of the world's highest status of civilization in the centuries that

shall be. Like Bellamy's "Looking Backward," the era of to-day is not treated with too much of either respect or admiration. When the strange little relic of the present dark ages who tells the tale, is permitted to read ancient history—that is, the age from which she herself has come—the most recent events now fresh in our memories are detailed in whimsical phraseology, as follows:—

"... It was in the reign of Victoria that the incidents which ultimately resulted in the disruption of the British Empire took place, though the final decisive steps did not eventuate until towards the close of the reign of her successor, who used his utmost endeavours to secure justice for all his subjects. But factious discontent had been growing for so many years, that it was impossible for him, when he did at last come into power, to retrieve the errors, and undo the mischief, which had been done during the reign of his predecessor.

"Ireland especially was troublesome, for it had always been made to feel that it was a subjugated State. The Sovereign sedulously petted and spoiled the northern portion of her dominions, and was so inordinately fond of everything Scotch, that even the English grew jealous, when year after year the Sovereign's chief desire seemed to be to prove that she possessed no English sympathies whatever, and that she positively declined to show the light of her countenance to any but Scotch subjects or German relatives, if she could help it.

"The principal emoluments of the State fell to the share of alien Germans, and British taxpayers were ground to the dust, while scores of thousands of pounds of their money crossed the Channel for the support of Germans, some of whom were not too illustriously born, but all of whom found favour in the eyes of the monarch.

"A great deal of encouragement being thus given to the Germans and Scots, who were always willing to accept conditions to which the English found it impossible to bow, England became overrun with them, so much so, indeed, that the natives of the soil found it necessary to emigrate to other countries, in order to earn their livelihood, and England itself gradually became the principal abiding-place of a hybrid race, who were known as Teuto-Scots.

"All this time Ireland languished in a state of neglect and discontent, which was eventually fanned into a fierce flame in consequence of the treatment bestowed by the English Government upon certain patriots whom they revered. There were several facsimile copies of allegorical documents which so evidently referred to events which occurred in my own time in England, and which were so prominently instanced as the predisposing causes of the Irish revolution, that I subsequently took the trouble of copying one of them, and give it in full as follows:—

"CAROLUS PATRIOTUS: A POLITICAL ALLEGORY.

"And lo! there dwelt in this country a man whose name was Carolus. And this Carolus, who was surnamed Patriotus, looked with bitterness upon the wickedness of the oppressor, and said unto his friends and disciples, "Verily, I can no longer look upon the tribulations of my people, but will gird up my loins, and will set forth on a pilgrimage to the land of the oppressor."

"And, behold, after many days he came to Londinensis, the chief city of the Albionites, and saw that which was not good in his sight. But he met many people who sate him at their board, and who looked upon him as the deliverer of his people. Unto them he said—

"Verily, I will lift up my voice, so that it shall be heard of all the nations. And I will open the eyes of the people, so that they shall no longer look with favour upon the evil doings of their chief rulers. And I will say unto them, "Cast your eyes upon Erinea, the country of my forefathers, and behold how my brethren gnash their teeth, and struggle in vain under the yoke of the spoiler and misruler." And I will call upon them to give me their help in the deliverance of my people. And my nation shall bless those who lift up their voices for Erinea."

"And behold all these things came to pass.

"And the friends of Carolus, surnamed Patriotus, said unto him, "It is well that thou shouldest do this great thing. And, verily, we will aid thee. Our houses shall be thy houses, and our purses shall be thy purses, until the great things which thou prophesiest shall come to pass."

"And Carolus, surnamed Patriotus, lifted up his voice against the oppressor, yea, even in the assembly of the rulers of the Albionites did he lift up his voice, and many disciples followed him.

"But there was a great prince in Londinensis, the chief city of the Albionites, who waxed wroth at the preachings of Carolus, and who looked upon his teachings as evil. The name of this prince was Tempus Londinus, and he said unto his servants, "Yea, verily, this Carolus is a seditious man, and we must banish him from the great house of the people, else will he conquer us, and the power of the Albionites will be as naught in the eyes of the nations."

"And there came unto the steward of Tempus, surnamed Londinus, a man named Dupus Journalius. This man longed for riches, and knew much that was pleasing to the steward of Tempus. Unto him he saith, "Lo, thy servant hath travelled far to satisfy thy desires, and to please my lord the prince. He has been to the chief city of the Erinians, and has spoken to a man who dwells there. This man has a sword, made by Carolus, and nothing but the poison which is worked into this sword can destroy Carolus, surnamed Patriotus. Carolus made this sword in order to destroy his enemies, but lo! he is now himself in their toils, and shall feel the hand of the smiter."

"And the steward of the mighty Tempus said unto Dupus, he that was surnamed Journalius, "Fetch this man hither, that we may behold this weapon."

"But Dupus answered and said, "Not so, my lord, for this thing is wonderful, and Judas Dublinus will not sell it but for a great price. Yea, verily, the price is great."

"Then said the chief steward unto Dupus, "Go thy way, and return unto me to-morrow, when thou shalt see the mighty prince Tempus and his high priests, and they shall give thee an answer."

"And when Dupus returned on the morrow, he prostrated himself before Tempus Londinus and his high priests, and they looked with favour upon him, and gave him great wealth, saying, "Go thou to Judas, surnamed Dublinus, and give him of thy wealth, and say unto him, 'Verily I have spoken of thee to the rulers of the Albionites, and thou and thy doings have found favour in their sight. Moreover, thou shalt not be punished for their sins, but if thou wilt render unto me the poisoned sword wherewith to destroy Carolus, surnamed Patriotus, thou shalt dwell in the tent of of the righteous.'"

"And Dupus journeyed to the chief city of the Erinians, and told all these things unto Judas, surnamed Dublinus, who answered and said, "Yea, verily, my lord hath done well by his servant. Here is the sword which shall destroy Carolus, surnamed Patriotus."

"Therefore Dupus was filled with joy, and hastened to carry the sword to the mighty prince of the Albionites. And the prince was well pleased with him, and many of the chief rulers of the people also rejoiced with him, saying unto each other, "Now we shall be delivered from the teachings of this vile impostor, and our country shall prosper, for the false prophet of Erinia is vanquished, and his disciples shall be scattered over the whole earth."

"But lo! and behold! a wonder came to pass. For when the high priests of Tempus Londinus hurled the poisoned sword, which Carolus was said to have wrought with his own hands, yea, when it was hurled at Carolus, he valiantly seized the sword, and fought his enemies therewith, so that those who thought to see him fall dead were amazed at his vigour."

"But although Carolus did not die, he was sick for many days, and many people prophesied that his end was near, while his enemies said, "Rejoice, and be glad, for the foe is slain, and our enemies are crestfallen and hang their heads in shame!"

"But there were others who said, "Nay, he shall not die, but shall live to plant the foot of scorn upon the neck of his enemy. We will give freely of our treasure, and we will carry him to the great apothecary, Carolus Magnus, and lo! he will heal his wounds, and let bare the foul sores of the slanderers."

"And all the Erinians cried aloud unto Carolus Magnus, saying, "Save our apostle, and let him not perish under the heel of his enemy."

"Now Carolus, surnamed Magnus, was skilled in the art of healing, and it came to pass after many days that Carolus, surnamed Patriotus, recovered from his grievous sickness, and henceforth the great prince and his high priests looked with disfavour upon Dupus Journalius.

"And Tempus Londinus was exceeding wroth, and sent for Judas, surnamed Dublinus. But the heart of Judas was filled with fear, so that he repented him of what he had done, and wandered afar off, sending unto Tempus and his high

priests a message, saying, "Verily, I am a sinner, and have led a mighty prince into error. The sword which should have destroyed Carolus, surnamed Patriotus, was of a truth poisoned, but the poison lurks in the hilt, not in the point of the weapon. If my lord falls sick thereof, let him not blame his servant Judas, who was tempted by the promise of great riches. And where Judas goes, let no man follow."

"And the people clamoured for vengeance upon Judas, and the hunters were set upon the track of the betrayer, and he fell into their hands. But when they took their eyes from him, he sprang into the outermost darkness, and the inhabitants of the earth knew him no more.

"And Tempus Londinus was in his turn grievously sick. But as for Carolus Patriotus, he grew mightier than ever, and there was rejoicing in Erinia when he triumphed over his enemies."

Our space admits of no more quotations from this capital little "sign of the times" (both present and future). It is enough to say the LAW OF THE INEVITABLE, both throughout Europe and the focal scene of the story ("New Amazonia," alias "Erinea," alias "Ireland") is all given in clear, bright, fascinating modes of delineation, until the unwearied reader, on closing the 146th page, heaves a sigh of regret that the work is not spun out to double the length, and a mental aspiration that Heaven may speed the time of happy fulfillment. As this really suggestive and prophetic work only costs one shilling, and can be had of Messrs. Wallis or Morse (at his Liverpool Progressive Book Agency); Mr. Robinson, bookseller, Bigg Market, Newcastle-on-Tyne; or the Tower Publishing Co., London, we should rather mar than forward our earnest wish for its far and wide circulation by additional quotations. We can only conclude by saying that it is a star of hope for the future, and makes us wish we lived in the year 2472 rather than in 1890.

CORRESPONDENCE.

To the Editor of "The Two Worlds."

DEAR MADAM,—I cannot forbear dropping a few lines ament the excellent article of our valued friend and spiritual worker Mr. Kitson, which appeared in a late issue, not only because of the earnestness exhibited by the writer in the special work he is endeavouring to advance, but by reason of the intrinsic value attaching to his reference to historical events, as by this means a process of education of an invaluable kind is being given to your readers young and old, and will, no doubt, tend to hasten the time when spiritualists will consider their position as a body of religious thinkers, and follow the course pursued by other bodies, and educate the young so as to fit them to face the battle of life, thoroughly posted up in fact and argument on our great spiritual problems. Mr. Kitson's reference to events of historical interest evidences to the world the fact that religions have been built up and bolstered by the practice of cruelties and persecutions of the most diabolical kind, and can only be classed as "demoniacal." The spirit of him they have called "Master," and even God, was entirely discarded; and in its place was set up one of the most infamous systems of religious tyrannies that could well be invented. Mr. Kitson truthfully says that these things would still happen to-day were it not that our social life is moving onwards and upwards, and would not tolerate these excesses. Persecution is still rife, and only needs the opportunity to display its "autocratic" intolerance. Many cases of this kind are to be met with in perusing the pages of some of our religious weeklies. In some, land cannot be had for love or money to build a dissenting chapel or school upon; in another, a tenant is noticed if he still persists in holding a religious meeting in his own house; in another, men lose their work, the support of their families, because they do not hold the same religious tenets as their masters, and even families are forbidden to mix with each other when some member has departed from the "faith." It is surely time that we became alive to a knowledge of the fact realized in the old adage quoted by Mr. Kitson that "children's minds are as plaster to receive and as marble to retain," and that spiritualists began to set their house in order, and make up their minds that what they have found to be true in fact should be taught to their children in a systematic manner, so that the excesses and inhumanities of the past, the intolerance and uncharitableness of the present, may in a measure give place in the future to a truer and more faithful rendering of that golden rule, "As ye would that men should do unto you, do ye even so unto them."

May the work engaged in by Mr. Kitson and all lyceum workers receive a grand addition of motive power, and the numbers both of members and societies be greatly augmented in consequence of the wise counsel and spiritual earnestness displayed in this article, and may the writer be long spared to continue in the noble and praiseworthy effort of endeavouring to point both young and old to higher spheres of spiritual being, and thus help forward the time when men shall realize to the fullest extent that the "kingdom of heaven" is from within, and when "righteousness shall cover the earth as the waters cover the great deep."—I remain, yours fraternally,

Cleckheaton, late of Batley.

WM. STANSFIELD.

To the Editor of "The Two Worlds."

DEAR MADAM,—In reply to your correspondent, Mr. Tom Power, who was so kind in contributing to the readers of your valuable paper an abstract of your eloquent and (according to him as a mason) perfectly true account of the origin of ancient free masonry, I should like to say a few words with regard to the query which he puts forth as to why the so-called "Holy Bible" should occupy the place of honour on our platform? He says, "We know, or should do, better than its teachings; we do, or ought not to, recognize its holiness." Now, I think at the outset that your contributor labours under an erroneous idea, if he thinks that the Bible is placed upon our platform as our Christian friends accept it, namely, as the inspired word of God—that I am sure no spiritualist entertains for a moment. To say we know better than its teachings is saying a good deal. I think that if he possesses better teachings than those expressed by the good Nazarene, the sooner he makes the world acquainted with them the better. I would like to know if he has any better commandment than the one "That ye love one another," or is it because that command is in the Christians' Bible he will not accept it? Is there any of the moral teachings of that great reformer which we can afford to dispense with? Is it because your correspondent has thrown aside the orthodoxy of his youth that he would not keep all that was good and true in connection with it? Is it because the church claims their Bible as the Word of God, that we should reject it as the work of man? Is it not better that we should cull from it all that is good, true, and beautiful? And what does he mean by "holiness?" Is not that which is good and true holy? I think he makes a mistake when he says we should banish it to the library-shelf. Too many books are so banished. No, we have the right to have it on our platform, to hand as a book of reference, and in many cases a chapter from it, read in its true sense, would be much better than some of the platform entertainments of clairvoyance, &c., to which we are subjected. We do not recognize its holiness, but we do, or ought to, recognize that there are holy sayings in it which we would do well to copy. And then would our friend call out for another book of proverbs, and reject those which are in the Bible because they happened to be in a book claimed by a certain sect to be the inspired Word of God? No. Let us be free from all bigotry, and, in the words of our Lyceum Manual, "Take the first true step towards progress, by desiring to know and follow truth, without dictating how it should come."

Trusting, dear madam, I have not occupied too much of your space—I remain, yours truly, N. R. MAGINN.
16, Picton Rd., Wavertree, Liverpool, March 24th, 1890.

THOUGHTS.

BY "VERAX."

By thinking, comparing, and weighing things in the mind; by reflecting the light of the seen and known on that which is only dimly seen or conjectured, and focussing the light of thought on a given point, we obtain a clearer sphere of light to see by, and strengthen the mental vision.

Thinking is, poetically, looking for the perfect art of imitation—of pictorial representation and symbolism. It is, logically, setting out on a long journey in the dawn, without knowing much more about the place where one wishes to go to than the name only, and looking at every milestone, reading every guide-post, consulting every passenger, and questioning heaven and earth in all manner of ways for God's truth. It is well to note down, when it comes, any thought that may set the door ajar, and light the way, be it never so dimly, to other and greater thoughts. A thought may come to-day, and not again to-morrow, nor ever again on this side the dark river; and yet the inex-

tinguishable idea may be found safe and sound on the other side.

Let us, then, catch and cage those ethereal birds when they come, that we may learn whence they come, what news they bring us from afar, what music they have for us, and what kind of birds they are—whether skylarks, canaries, nightingales, birds of paradise, or homely sparrows, not distinguished either by any great beauty of plumage or sweetness of song.—*A gleam of thought from an invalid, whilom working man—now—ONLY A THINKER.*

LYCEUM JOTTINGS.

THE ART GALLERY.

BY SUNNY SOUTH.

A RUSTIC once to town did come
To see the city sights;
By chance he strolled where stood a booth
Illumined with many lights,
And asking what was here to show,
Was told that he could see
All it contained—a gallery of art—
But sixpence was the fee.

Josh paid his money readily,
Bright with a curious grin;
An usher, genteel in his ways,
Prayed Josh to walk straight in.
Josh looked around to see the arts,
And strained thereby his eyes—
Astonishment had settled there,
And mute with great surprise.

Within the centre of the booth
A wooden stand no more;
Some rubbish lay upon the same,
And some upon the floor.

"What's this?" cried Josh. "Where are your arts?"
"They're here," the usher said;
And pointing to the different things,
"Draw near—don't be afraid!"

"Our subject here, my friend, begins;
This is 'A Bridal Scene!'"

And, pointing to a harness set,
Made Josh feel rather green.

"Here is another subject," friend,
"A Milkmaid and an Urn!"

"Why, man," cried Josh, "in our parts
We call that thing a churn!"

Then spoke the man: "I'll show you here
Another one (in oil),
'Tis called 'The Captives'—'"Hold!" says Josh,
"They're sardines, or I'll boil."

"Here's one, 'tis called 'The Skipper's Home';
This will your fancy please."

"I'm sold!" cried Josh. "I'll hear no more,
My folks would call this cheese!"

Then spoke the usher: "Here's one called
'Youth's Bitterest Recollections.'"

Quoth Josh, "Why, 'tis the rod for which
I always had objections."

"Another, drawn by T. Allow,
Called 'Light of Other Days'—"

"Why, that's a tallow candle, man,
Or, sure, I'll mend my ways!"

"Here are some 'Drawings, all from Life.'"
"They're teeth, and nigh a peck."

"And here's a 'View of Cork,' well drawn—"
"Yes, from a bottle's neck!"

"I've a few more now to show, my friend,
A statuary gay,

'A Group of Marbles'—'"Aye," says Josh,
"To roll about and play."

"The 'Ruins of Ancient China' here,
And one called 'Second Sight.'"

Poor Josh groaned, "Oh, some broken cups,
And glass to let in light."

"Though Lost to Sight, to Mem'ry dear,
A beauteous, charming scene."

"Get out!" smiled Josh; "a sovereign gold—
The first for years I've seen."

"One more. I now will show you, friend,
'A View of the Black Sea.'"

"Why, man, 'tis naught but paper white
And a black letter C.

I leave you now. Farewell!" says Josh.

"One subject more, my friend:

'Departed Spirits'—'"Nay," says Josh,
"Mine, too, have reached their end."

"The last is sold; but see yourself,
'Tis called 'The Ladies' Pet.'"

"A mirror," cried out Josh; "that's so;
I see I am—you bet!"

So Josh retired in great disgust,

No more he would behold;

He'd seen enough of city sights,

And gloriously was sold.

—Better Way.

PLATFORM RECORD.

BATLEY.—Another good day. Mrs. Midgley's afternoon subject was taken from the lesson, Jesus told him "to take up his bed and walk," pointing out the possibilities of man if we could trust our Father God and have faith in one another, and appealing to spiritualists to set an example to the world. Night, "God is not mocked; as ye sow so shall ye also reap." The control gave apt illustrations such as, "If a man sows corn can he expect fruit to grow?" How surprised he would be if it did, and how could we hope to reap love and harmony if we sow hate and malice. She gave her reasons for being a spiritualist. A most attentive audience. Mrs. Midgley thanked them for their sympathy. It is twelve months since her last visit. We hope she will soon be here again.—J. P.

BLACKBURN.—March 30th: Mrs. Ashton absent through sickness. Mrs. J. M. Smith proved a most agreeable substitute. Afternoon: Subject, "The Spiritual World," a very instructive discourse. Evening: Questions from the audience were replied to in the usual quaint and occasionally somewhat sarcastic style, when comparing with the orthodox creeds and dogmas. Clairvoyance after each address. Monday, Mrs. Smith's guides gave an address on "Education." April 6th: Miss Jones, from Liverpool. Afternoon: Short address on the "Golden Ladder." Four psychometric delineations and three clairvoyant tests. Evening: A few pithy and comprehensive remarks on "Our duty to those around us less favoured than ourselves in trying to elevate and strengthen the weak ones." Ten psychometric delineations and four clairvoyant tests.—C. H.

BOLTON.—Afternoon: Mr. Macdonald's subject, "Why is it, since all bodies are made up of one chemical formula, there are so many different developments from a natural point of view?" Evening: Subject, "Where is Heaven—What is it like, and what are the conditions necessary for the happiness of its inhabitants, and the law of liberty?" The subjects were chosen by the audience. To men of reverential feeling and minds enlightened by heavenly wisdom, the world has ever an inner as well as an outer side. They feel they are inhabitants of two worlds, and heaven is what you make it by the impulses of your own nature and the conditions necessary for the inhabitants thereof. Are the rebounding of those happy influences accruing from the good done?—J. P.

BRADFORD. St. James's.—Our Good Friday tea and entertainment passed off very successfully. A splendid tea was heartily enjoyed, and the entertainment thoroughly pleased a large audience, the room being full. On Sunday our lyceum was begun under new management (at ten o'clock the election of officers took place), and is likely to be a great success. Old members who had left us are coming again, and a number of new members were enrolled. In the afternoon and evening Mr. Wyldes answered questions. The evening subject, on "The Relation of Buddhism to Spiritualism," was a splendid oration, forcibly illustrating, to a large audience, the superiority of spiritualism to Buddhism.—A. P.

BRIGHOUSE.—A pleasant day with Mrs. H. Taylor. The guides chose for their subject, in the afternoon, "Ministering Spirits," and in the evening, "What is Heaven?" Clairvoyance at each service very good. Monday, a very successful tea and entertainment, consisting of songs, recitations, readings, and dancing. A very pleasant evening.

BYKER. Back Wilfred Street.—Mr. Coxon's guides answered the query, "Have you ever lived before?" The address was well received. Clairvoyance mostly recognised.—Mr. Hogg, sec., 15, Spencer St., Heaton.

CLACKHEATON.—The guides of Mrs. Jarvis spoke on "Spiritualism: What is it, and What does it Teach?" Evening subject, "The Science and Religion of Spiritualism," which was very good.—W. H. N.

COLNE.—Mr. Johnson in the afternoon took subjects from the audience, four were given, and well handled. Evening, "Spiritualism the need of the age." Fair audiences.—J. W. C.

DARWEN.—A good day with Miss Patefield. Afternoon subject, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Evening, "The Saviour of the past and the Saviour of the present." Clairvoyance very good.—W. Almond, c. s., 16, Rose Hill St.

GLASGOW.—Morning, Mr. David Duguid read extracts from two speeches (through him) by the Persian and the Egyptian upon "Death." This produced a highly interesting discussion, many good points being brought out. In the evening Mr. R. Harper discoursed upon "What I know about consciousness," illustrating the inner expression of it from several sides, and showing how most of the vision is subjective and not objective. There was toward the close an exhibition of some of the vigour of past days.—R. H.

HALIFAX.—Monday, March 31st: Mr. A. D. Wilson's subject, "Shakespeare's Spiritualism," illustrated by dramatic recitals, taken from "Hamlet" and "Macbeth," was very instructive and interesting, and all who listened were delighted, and expressed a desire to hear him again on "The Tempest." Sunday, April 6th: Mr. Plant's subjects were "What of the Dead?" and "Spiritualism as a Religion and a Science." At each service he gave very good clairvoyant descriptions, mostly recognised. The bazaar and sale of work was opened on Good Friday, by Professor Blackburn, D.M., and on Saturday by Mr. Plant. It has been a success. Particulars next week.—B. D.

HECKMONDWIKE. Cemetery Road.—Afternoon, a service of song was given, which was nicely rendered. Mr. Hopwood gave a good discourse in the evening, and was well liked. On Saturday, a tea and entertainment was held, which was fairly patronized and very much enjoyed.—B. K.

HEYWOOD.—Mr. Rooke discoursed on "Woman, her Social Position Past and Present, and how she can Aid the Cause of Spiritualism," and on "The Science of Spiritual Life." At each service Mrs. Rooke sang poems on hymns sung at the services, which were very ably rendered, and the audiences were much pleased.—J. W.

LEEDS. Psychological Hall.—The service of song, "Rest at Last," was a success. Mrs. Atkinson read the service with her usual clearness. It was very affecting, and the musical portion was sung in its best form. Miss Nield, sen., and Miss Wakefield sang the duet "Sometime"; Miss Menmuir sang "The Loom of Life," "The Water-Mill," and "Lottie Waits for Me"; Miss Nield, jun., and Miss Williamson sang "On the Bright Shores of Gold"; Miss Hayes sang "Watching by the Golden

Gate"; Marshall Hazelden sang "When the Mists have Rolled Away." The choruses were sung very well, and all seemed to please the congregation. A lot of flowers were presented to the society, which were arranged on the table with very good taste by Mrs. Wakefield. The attendance was very fair.—H. A. A.

LIVERPOOL.—"Eastertide in the Light of Ancient and Modern Revelations" was the subject of a highly-instructive discourse by Mrs. Britten, in Daulby Hall last Sunday morning, the lecture receiving the close attention of a most appreciative audience. In the evening the hall was crowded, Mrs. Britten lecturing, by special request, on "Socialism, the Teachings of Tolstoi, the Teachings of Jesus." The lady lecturer passed in rapid review the political and social condition of Russia, pointing out the relations in which the nobility, the priesthood, the army, and the people stood to each other. A brief sketch of the life of Count Tolstoi followed, leading up to the causes which led this strange man to throw in his lot with the toiling masses, insisting on the doctrines of non-resistance in contradistinction to his former professions of a soldier. Then followed a graphic account of what the speaker considered the parallels and contrasts in the characters and teachings of Jesus and Tolstoi, and their bearing on the well-being of humanity. In alluding in touching terms to the grinding tyranny and dire poverty, to which so many men—and especially women and children—are subjected, the speaker insisted that not charity but justice was due to all who were workers, and that the creators of the wealth—in which idlers too often revelled—had a right to demand proper food, clothing, and shelter. The large audience was evidently in close sympathy with Mrs. Britten, and could not restrain their appreciation of her earnest and impassioned utterances, which so evidently came from the heart, by repeated rounds of applause, and, at the close, quite an ovation was paid to the gifted exponent of popular rights as well as of the philosophy of spiritualism.

LONDON. Canning Town, 2, Bradley Street, Becton Road.—Two subjects were sent from the audience—"The Work of the Spirits in the Spirit World" and "What was Man sent into this World for?"—and dealt with in a masterly way, finishing with pleading to the audience to work in unity of spirit and live in love and harmony. Questions of a deep nature were put, and readily and satisfactorily disposed of, at which some strangers marvelled greatly.—F. W.

LONDON. Clapham Junction, 295, Lavender Hill, Endyonic Society.—Mr. W. Yeates favoured us with some communications received from spirits of the higher spheres on "The Origin of Man, his Descent and Ascent," forming a most interesting and instructive address. The discussion which followed proved the attention that had been paid.

LONDON. Mile End Assembly Rooms, Beaumont Street, W.—Miss Marsh's controls gave general satisfaction. Owing to the number who desired to hear her, Mr. Cohen's address was postponed. Sunday next, at 7, Mr. Vango. On the 20th, Professor G. Chainey will lecture on "Revelation Revealed."—C.

LONDON. 253, Pentonville Road, King's Cross.—Last Sunday morning Mr. A. M. Rodger spoke on "Poetry and Spiritualism," and in the evening Mr. J. Veitch lectured upon the teachings of spiritualism, comparing and contrasting them with Christian theology. An adjourned committee meeting will be held next Sunday morning, when we hope all members will make it convenient to attend, as important business, in view of the approaching open-air season, will have to be considered.—S. T. R.

LONDON. Peckham: Chepstow Hall, 1, High Street.—Our Good Friday social was a great success, about 70 members and friends passed a very happy time. The only drawback was a decided scarcity of the sterner sex, the feminine gender mustering strongly. On Sunday morning Mr. S. T. Rodger spoke on psychometry. A profitable discussion followed. Evening, Mr. W. E. Long addressed the friends assembled. In reply to numerous inquiries the South London Spiritualists' Society, which was established in January, 1887, now hold their meetings in the above named hall, and are in no way connected with the spiritualists holding services in Winchester Hall, which is essentially a new departure.—W. E. Long, hon. sec.

LONDON. Peckham, Winchester Hall, High Street.—April 6th: Evening audience numbered 90. A very telling address, touching on the Resurrection, from a spiritual point of view. The text being "He is risen: why seek ye the living among the dead?" Mr. Johnson presided.—P. A.

LONGTON.—A capital address on "The Spirit's Mission," by a control of Mr. J. Blundell. We were advised to develop our own powers to further the grand work, and not wait, like a big drum, to be beaten. The spirits' mission was to impart life and energy to our spiritual nature, illustrated by the glorious sun, which gives life and development to all things on earth.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. Swindlehurst in the afternoon answered questions to the satisfaction of a fair audience. Evening subject, "The Dawn of a Brighter Day." A most excellent and practical discourse. If spiritualists would only act up to the advice given it would bring about a better state of things. Mr. Lawton, vice-president, presided.—W. H.

MANCHESTER. Geoffrey St. Hall, Shakespeare St., Stockport Road.—Sunday, March 30: Invocation, Mr. Mather, who also answered questions and gave clairvoyance. Mr. Jas. Lamb, clairvoyance. Benediction by Cato. Tuesday, Invocation, Miss McMeekin. Mr. Paddock gave a short address on "Hell." Mr. Mather, clairvoyance, and answered questions. Thursday, Invocation. Mr. W. Lamb, short address on "Prayer." Mr. Mather closed by benediction.—W. H.

MANCHESTER. Psychological Hall.—April 4th: A social of members and friends. Refreshments were provided during the intervals of the programme, which consisted of songs, negro sketches, recitations, and pianoforte solos, by various workers and friends, a happy evening. April 6th: Our local medium's afternoon lecture was "Theology; a libel on God," dealt with in a very logical manner. Evening, by request, his controls spoke at considerable length on the spirit homes of two of our friends who recently passed to the spiritual world. A grand day. April 7th: Tea-party. A good tea was heartily partaken of, followed by a genial evening, many friends taking parts in the programme, amongst them being Messrs. T. Taylor, J. Taylor, J. H. Horrocks, a friend from Barrow, Mr. McOloy, Mrs. Royden, Miss Bletcher, a selection on the piano by Miss Carter, solo on the piano by Miss Rotherham, and violin solo by Miss Ada Stanistreet.—J. H. H.

MIDDLESBOROUGH. Spiritual Hall.—10.45, Mr. J. G. Grey, "Pioneers of Progress, what fight ye against here and now?" Against artificiality, spiritual darkness, dead tradition, hereditary ignorance, misdirection. Be self-poised, as ye shall be self-judged. 6.30, Some interesting clairvoyance by Mrs. Peters preceded Mr. Grey's oration, "Did the God of the Bible make space? if so, where was he?" Biblical and Salvation Army portrayals of deity were handled without the gloves. All space, every breath, teemed with life. As above, so beneath, the kingdom of God is within and ever evolving. "All being is one tremendous whole, Whose body Nature is, and God the soul." Easter Monday, an attractive tea, entertainment, supper, and social, the proceedings being much enhanced by the assistance of Mr. Grey.

MONKWEARMOUTH.—Mr. Forrester gave a stirring address on "Spiritualism: Ancient and Modern," and earnestly pressed upon all to live pure moral lives, so that we may be beacon lights to all.

NELSON.—Mr. G. Smith lectured in a most able and pleasing manner. Afternoon, subject: "Go to the ant, thou sluggard; consider her ways and be wise." Evening, subjects from the audience. Psychometry at each service. Audience rather poor.—J. W.

NEWCASTLE.—Alderman Barkas delivered a fine scientific lecture on "The Infinite Variety in Nature." A good audience as usual. Mr. James Moss, the well-known Gateshead healer, will conduct a "healing class" in this Society's room, every Thursday evening, at 7.30 prompt, until further notice; a kind invitation to all members. The anniversary tea with music, addresses, concluding with a dance, was celebrated on Easter Monday. Mr. J. S. Schutt will lecture on Sunday, morning and evening, also Monday, at 7.30.

NORTHAMPTON. Temperance Hall, Newland. — Mr. Towns, of London, paid us a visit on April 6th. Afternoon: "Psychometry." Evening: "Spiritualism, and what use is it?" which was dealt with in good style; also giving a little of his experience, and how he became a spiritualist, which was very interesting. A fair audience was well satisfied.—W. F. W.

OLDHAM.—On Saturday the usual Easter party was held, when a very pleasant evening was spent. April 6th: Mrs. Green was with us, when we had large and appreciative audiences. The subjects were "Death—the gateway to a brighter and better life," and "The Evidences of Spiritualism," which were treated in a pleasing manner. 25 clairvoyant descriptions were given, 21 recognized.—J. S. G.

OLDHAM.—Lyceumists and friends had a trip to Bills O'Jacks, on Easter Monday, and spent a very pleasant afternoon. After games had been enjoyed, the weather being unfavourable, we took refuge in an old building and had a few manifestations, and were all very sorry we had not gone there sooner. All arrived home safely.—T. T.

OPENSRAW.—Miss Gartside delivered two lectures. Subject in the morning, "Duty"; in the evening, "Nature," to small audiences.

PENDLETON.—Afternoon: Mr. Hepworth's guides ably discoursed on "The Eleven Commandments," dealing first with the Bible, then afterwards with the new Commandment given by Jesus, that "Ye love one another." Evening: Subject, "Personal Responsibility," clearly showing that each one must bear their own burdens and not cast them on to the shoulders of another. Election of officers for the ensuing three months: Chairmen, Messrs. Cunliffe, Donnelly, senr., Grimes, and Moulding; auditors, Mrs. Boys and Mrs. Pearson; secretary, Mr. J. Gibson; treasurer, Mr. H. J. Donnelly. Will friends and speakers please note that all letters and parcels must be addressed to Mr. J. Gibson, 51, Strawberry Hill, Fredrick Street, Pendleton.—H. J. D.

RAWTENSTALL.—A very successful tea party on Good Friday, when about 100 persons sat down to tea. The provisions were generously given by friends. After tea we had a splendid entertainment of songs, recitations, reading, and dialogues. The choir were well to the front with selections of music, and the members of the lyceum rendered good service with recitations and dialogues. The room was crowded. The committee and friends tender their thanks to all who assisted in any way towards either tea party or entertainment. On Sunday, Mrs. Best conducted two services in her usually successful way, giving a very large number of clairvoyant descriptions, accompanied with many details. We had good audiences, and many strangers were present. No doubt some good will result.

SALFORD.—Afternoon: In Mr. Crutchley's absence, Mr. Rothwell lectured, giving a good, clear definition of "Who and what is God?" Evening subject, "Spiritualism, Past and Present," being a clear exposition of our status. Good psychometry by Mr. Jos. Moorey, all being acknowledged correct.—D. J. C.

SCHOLES. Silver Street Spiritual Tabernacle. Re-opening.—Mr. Metcalf's guides spoke well on "True Spiritualism," and gave clairvoyance to a nice audience. All recognized. Evening subjects: "What am I, Whence came I, and Whither am I Going?" and "If God made Man and pronounced him Good, whence came Evil?" Both were well treated. Good clairvoyance and psychometry. A large audience.—J. R.

SOUTH SHIELDS. 19, Cambridge Street.—April 2, the guides of Mr. J. Griffiths gave a short address, followed by very successful clairvoyance, given to each one present. Sunday evening, April 6, Mr. Pascoe gave a very interesting address on "The Origin of Man," in an admirable manner. Afterwards the guides of Mr. J. Griffiths gave a few very satisfactory psychometrical readings and clairvoyant descriptions.

SOWERBY BRIDGE.—March 30, Mrs. Crossley was absent through illness. Mr. Dixon officiated. At the half-yearly election of officers, the following were unanimously elected: President, Mr. Lees; vice-presidents, Mr. Jos. Sutcliffe, Mr. Z. Thorp, Mr. Dixon, and Mrs. Greenwood; financial secretary, Mr. A. E. Sutcliffe; treasurer, Mr. T. Thorp; corresponding secretary, Mrs. Greenwood; musical director, Mr. Greenwood; committee, the above officers, together with Mr. Wm. Robinson, Mr. Thomas, Mr. Holroyd, Mr. A. Sutcliffe, Mr. Gaukroger, Mrs. Sutcliffe, Miss Thorp, and Miss Hill. April 6, Mr. Wheeler, speaker. Mr. Lees presided. The teachings generally ascribed to Jesus were dealt with from a free-thought standpoint. The address was very pointed, and perhaps would not suit the tastes of all listeners, but the motto of every one should be "The truth as it is," and his earnest endeavour, too, should be to tear the masks away and behold things in their true light. The Bible is such an accommodative book, suiting itself to all shades of opinion, so that some might possibly suggest, May not your assertions be as false as those (you suggest) of the Christians are!—J. G.

TUNSTALL. 13, Rathbone Street.—We were pleased to have our old friend Mr. Wainwright, from Scholes, with us again, whose guides spoke well from the subject, "Spiritualism, true, moral, and the need of the age," which gave satisfaction to a good audience, concluding with good psychometrical delineations. We hope to have him again soon.

TYNE DOCK.—On Good Friday our society held their annual tea and entertainment, consisting of dancing, interspersed with songs from Miss Forrester and Messrs. Gallagar, Chisholm, and Corry, also a recitation from Mr. Vallack. A large number turned up and every one appeared to enjoy themselves thoroughly.—J. G.

WESTHOUGHTON. Wingates.—Friday, April 4th: A very enjoyable meeting was held, when over one hundred sat down to tea, after which a lengthy programme of songs, recitations, readings, dialogues, and duets was gone through. Mr. Knight, of Bolton, presided. Sunday, April 6th: Mr. W. H. Taylor's afternoon subject was "How is it that the creeds of the Church apply to the rich more than the poor?" After which, ten clairvoyant descriptions were given, nine recognized. Evening subject, "What and where is life beyond the grave?" He showed that we should find our home beyond the grave as we made it. In the evening the clairvoyance was more successful, nineteen being given, all recognized. We hope we shall soon have Mr. Taylor amongst us again.—T. H.

WIBSEY.—A very interesting day with the guides of Mr. Milner, afternoon subject, "Man know thyself," treated in good style: evening subject, "The past and present religion: what has it done for humanity?" The address gave good satisfaction to the orthodox congregation present, they went away highly satisfied. Twelve clear and plain clairvoyant descriptions given, nine recognized.

REKIVED LATE.—Longton, 44, Church Street. Mr. Blundel dealt ably with "The Spiritual Mission" to the advantage of our friends. Mrs. Bates's control, Mayflower, gave various tests of our departed friends' presence to an appreciative audience. H. S.—Nottingham. Addresses through Mrs. Barnes. Subject at night: "The Resurrection." The modern manifestations of spirit-power evidence make the biblical narrative possible of acceptance. The man Jesus was subject to conditions similar to modern mediums. Mr. Potter (secretary of Leicester Society) spoke on the principles of spiritualism, and urged a recognition of the responsibilities imposed by our knowledge. We were glad to meet him.—Felling. Mr. Hall spoke well on "God's Design in Making Man" to a good audience.—Jarrow. Mr. T. W. Henderson's subject was "Does Spiritualism meet the Requirements of the Times?" A good company listened. Discussion followed.—Bishop Auckland. Mr. Scott's guides spoke on "Body, Soul, and Spirit, what are they, and what is their relationship to each other?" Well and satisfactorily handled.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mar. 30: Conductor E. Campbell, present, 80 scholars 6 officers. Entertainment by children, songs by Misses Cameron and Lord; recitations by Masters Harrison, Hopper, and Stephenson; violin solo by Master Taylor; Mr. Bertwistle gave an interesting and instructive address to the children. April 6: Conductor, E. Campbell, present, 87 scholars, 7 officers. 1st group, discussion on "The God of the Bible, and the God of Nature"; 2nd group, Miss Hacking; 3rd group, Mr. Ward; 4th group, T. Howarth. Each had a lesson on "Spiritualism for the Young." Several friends from Burnley present.—C. H.

BRIGHTON.—Attendance 59, visitors 5: marching and calisthenics well done. Lesson on "Phrenology," by Mr. Widdop. We are now in good condition and have had good attendances of late. Two Oldham friends seemed pleased with our methods.

BURNLEY. Hammerton Street.—Attendance 71, officers 10, visitors 5. Usual programme, recitations by Misses J. Woodward, A. Green, and Mr. J. Nuttall. Good session. Collection was made for the benefit of the lyceum sec., Miss Ada Jane Woodward, 13, Hurtley Street, Burnley Lane, Burnley.

CLECKHEATON.—Invocation by Master Nuttall; marching and calisthenics gone through very well; we had a few good remarks from one of our past teachers, who, we are sorry had to leave us, but we are glad to see he is working hard in the cause; afterwards a short address from our medium (Mrs. Jarvis), which was very interesting, and the children paid strict attention, but I am sorry to say, officers are very faulty at not attending to duty. Scholars 26, officers 1, visitors 9.—W. H. N.

GLASGOW.—Last Sunday was devoted to what we call Excelsior night, when the young lyceumists as well as the adults devote the session entirely to songs, recitations, and short discourses. Dora and Ethel Robertson gave "The Swallow," Maggie Robertson "Mary Dow," Tommy Munro gave "The Graves of a Household," Miss Rothwell "Mother and Home," Mrs. Harper gave a few selections from the *Better Way*, and read the last short paper of Chryssie McFarlane, who to the question "Which flower you love best?" wrote, "The Snow-drop, because it is the emblem of strength, innocence and purity." Other teachers followed. At a vote of the scholars it was agreed to close the Lyceum till September. Much good must come to young and old with regular attendance, much loss in abstention. Do parents realize the inspiration of numbers?—F. Wilsun, conductor.

HECKMONDWIKE. Cemetery Road.—Attendance, 22 scholars, 3 officers, 3 visitors. Usual programme gone through. Recitations by T. Stirling, and the Brothers Fox; marching and calisthenics, conducted by Mr. Crowther and Miss Stirling.—B. K.

HECKMONDWIKE. Thomas Street.—Invocation by Mr. Ewart. Usual programme. Recitation by Mr. Gomersal. J. A. Stock recited on her fourth birthday, "My Naughty Doll." Marching and calisthenics gone through very well, led by Mr. G. H. Clegg. Attendance 28, 1 visitor. Classes.—H. H.

HUDDERSFIELD. John Street.—Attendance very fair, two visitors. Chain recitations, marching, calisthenics gone through very well. Groups were formed on various subjects. A pleasant session.—M. E. M.

LEICESTER.—March 30: An enjoyable time. Mrs. Yeeles presented the children with handsome prizes for the best recitations.

LONDON. Marylebone, 24, Harcourt Street, W.—April 4th was Good Friday to our Lyceum. About fifty persons sat down to a most enjoyable tea. The evening was devoted to amusing and light games, interspersed with recitations and songs. Mr. Coates, of Openshaw, added to the amusement by singing. Mr. F. Wilson ably recited. The children's marching and calisthenic exercises were much appreciated.

A message of remembrance was conveyed to them from Mrs. Bradley. Sorrow was expressed by all that Mrs. Peddle, our pianist, was unable to come till late, through indisposition. April 6th: Usual programme. 26 present, including visitors. Three groups, led by conductor, Miss Smythe, and Mr. Collings.—C. W.

OLDHAM.—Morning: good attendance; conducted by Mr. Wm. Meekin. Chain recitations, marching, and calisthenics successfully gone through. Afternoon: fair attendance, conducted by Mr. Wm. Meekin. Recitation by Mr. Frank Shaw. Responses as usual.—T. T.

PENDLETON.—Morning: present, 12 officers, 31 scholars. Opened by Mr. Ellison. Chain recitations, musical readings, and marching gone through, followed by classes. Closed by Mr. Evans. Afternoon: present, 9 officers, 34 scholars. Opened by Mr. T. Crompton. Marching and calisthenics gone through. Closed by Mr. Ellison.

SALFORD. Southport Street.—Morning: 30 members, one visitor. Marching led by Mr. Arlott. Calisthenics led by Mr. Livesey. Groups were formed, conducted by Mr. Clarke. Afternoon: 34 members, three visitors. Mr. Arlott's address on "Obedience" was much appreciated. Conducted by Mr. Joseph Moorey.—M. J. B., sec.

SOUTH SHIELDS.—Attendance very fair. Usual programme. Recitations by Misses Griffiths, Thompson, and Moody, also George Forster, Hugh O'Connor, and George Thompson. The conductor read from *The Two Worlds*, and explained the meaning of the piece showing that if we could not do some things still there were others we could do, and every one should do their very best even in small things, in a very interesting manner.—F. P.

SOWERBY BRIDGE.—Open Session. A happy and enjoyable day. Miss Sutcliffe, conductor, who performs her duties in a most pleasing manner. Leader for calisthenics in the morning, Mr. A. E. Sutcliffe; afternoon, Mr. Rawson. Recitations by Misses M. Greenwood, G. Dewhurst, and S. Bottomly, and Masters J. Holroyd, E. Howarth, and E. Bottomly, the little ones stepping boldly forward and leaving the elders in the background. Miss Sutcliffe and Mrs. Greenwood rendered a duet very effectively. Afternoon: A pleasing feature took place in the presentation of prizes for the last year. Mr. Lees performed the ceremony very nicely, giving a brief report of the attendances made, eight Lyceumists going above the 100, and all of these having a long distance to come, which shows a marked interest. Mr. Lees urged that the Lyceumists must not regard the awards as means to get their attendance solely, but as a token of recognition of good service done and encouragement for the future. The officers must have felt amply repaid in witnessing the happiness of the children. A good attendance at both sessions, also a large gathering of friends. Mrs. Holroyd in the afternoon closed with benediction.—M. T.

PROSPECTIVE ARRANGEMENTS.

ECCLESHILL. Old Baptist Chapel.—Friday, April 18th, a reply lecture to the Rev. E. A. Olive, B.A., by Mr. G. A. Wright. Subject: "Spiritualism, Biblical, Moral, and the Only Proof of Life Beyond the Grave." Written questions replied to at the close. Commence at 7-30 prompt. Chairman, Mr. A. Goldsbrough. Collections. Friends are cordially invited.

LEEDS. Spiritual Institute.—On Monday, April 14th, at 7-45 p.m., a Public Mission Meeting in connection with this Society will be held in the Temperance Hall, Armley. Speaker, Mr. Armitage. All are cordially invited. On Wednesday, April 16th, Mr. J. J. Morse will occupy our platform (at 23, Cookridge Street), at 7-45 p.m. Questions from the audience will be dealt with. We hope all friends will attend who can possibly do so, and make his visit a good success.

LONDON SPIRITUALIST FEDERATION.—The third annual meeting of the Federation will be held in Goswell Hall, Goswell Street, London, on Sunday, May 4. Particulars will be announced shortly. The next and last meeting of the Federation Council, as at present constituted, will be held at the King's Cross Society's Rooms, 253, Pentonville Road, on Thursday, April 17, at 8-30 prompt. It is hoped that all delegates will make an effort to be present, as the secretary's report and statement of accounts will be presented, as well as the new plan proposed to be laid before the annual meeting on May 4.—Utter W. Goddard, hon. sec., 295, Lavender Hill, Clapham Junction, S.W.

LONDON SPIRITUALIST FEDERATION.—Friends are reminded that Mrs. Annie Besant gives her lecture on "Spiritualism from a Theosophical Standpoint," at the Assembly Rooms, Beaumont Street, Mile End, on Friday evening, April 10th, at 8 p.m. Admission by ticket, 3d. and 6d., of any of the societies, or at the door. The tickets are selling well, and a large audience is expected to hear this talented lady. Mr. J. Veitch, on behalf of the Federation, has consented to give a counter lecture on "Spiritualism from the Spiritualists' View, as Proven by Facts." Mr. Veitch's lecture will be given in the same hall at an early date.—U. W. Goddard, Federation Secretary, 295, Lavender Hill, S.W.

LONDON. AN APPEAL TO MARYLEBONE SPIRITUALISTS.—For the past eighteen years or so spiritualism, as an ever present comforter, has had an abiding place in our district, much good has been done, and we are hopeful for the future if the residents will but rally round, and give their moral and kindly support. All who have received benefit in the past, and those who are anxious we should still have a *locus standi*, are requested to attend on Sunday, April 13th, at 7 p.m.—C. W.

MANCHESTER. Psychological Hall.—Sunday, 20: the Rev. C. Ware will lecture; at 2-30, "Daniel's Spiritual Mediumship"; at 6-30, "The Religion of Spiritualists"; 21, at 8, "Luther and the Devil." We hope friends will come in large numbers, and give an earnest worker a hearty welcome.—J. H. H.

NELSON.—April 13, Mr. G. A. Wright; 14, Mr. Wright will lecture on "Love, Courtship, and Marriage," and examine heads at the close. All friends invited. Admission 2d. each.

NEWCASTLE-ON-TYNE.—The Newcastle society intend to have a "Ladies' Sunday Evening," followed by a grand field day on the City Moor during Race Sunday. It is expected that a large force of good speakers will be present from various centres. Refreshments will be provided, and the lyceum children will sing a selection of good music. Parcels of literature will be distributed by careful distributors. Societies in the district are invited kindly to make arrangements to unite with us, it being intended to introduce spiritualism to the large crowds who will be present on the occasion.

NORTHAMPTON.—April 13, Mr. Goddard of London will be with us. We intend holding an open-air meeting at 11 a.m. In the hall, at 2-30 and 6-30. We hope to have good attendances.

NOTTINGHAM. Special Notice.—Mrs. Wallis, on the 13th of April, at the Ma-onic Lecture Hall, Goldsmith Street. 10-45 a.m., "Free Will, or Man's Destiny"; 6-30 p.m., subject chosen by the audience. Also on Monday, in the Central Hall (Christadelphian), Shakespeare Street, at 8 p.m. Silver collections. Hearty co-operation invited. No service at Morley Hall on Sunday.

OLDHAM.—April 13, Mr. Campion; 20, Mrs. Dickinson; 27, Mr. Schutt.

RAWTENSALL.—April 13: Service of song, "Rest at Last," afternoon and evening. Mr. Schofield, of Rochdale, will give the connective readings. All friends are invited. Give us good audiences, and thus encourage our singers. Silver thankfully received.—W. P.

WALSALL.—April 20 and 21, Mr. E. W. Wallis will lecture. Subjects next week.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

A young man would like to correspond with a spiritualist, or would be glad to co-operate with an earnest investigator.—A. P. S., Office, *The Two Worlds*.

TRACTS.—Now that the finer weather is drawing near, and missionary efforts are about to be recommended in the open-air, etc., we desire to draw attention to, and heartily recommend, the Religio-Liberal Tracts, published by our good friend Mr. R. Cooper, of Eastbourne. Send to him for a sample packet, and then you will want to get more, and distribute them everywhere. (See advt.)

BOOK BUYERS would do well to send to Mr. Morse for his new and exhaustive catalogue of spiritual, occult, theosophical, and reformatory publications, which is now ready and can be obtained free. (See advertisement on front page.)

ANNOUNCEMENTS of forthcoming events are inserted in *The Two Worlds* free, but societies sending their plans, &c., for publication in our columns would give those plans more effective advertisement if they sold *The Two Worlds* at the meetings and encouraged the sale, otherwise the announcements cannot be of much service to them, and our space might be otherwise utilised. *Let us help each other.*

Our good friend, Mr. Jas. Robertson, of 16, Carlton Place, Glasgow, the energetic and enthusiastic president of the Glasgow Association of Spiritualists, displays the same qualities in his business, and after years of struggle, by dint of persevering push and enterprise has assured himself a good position in the sewing machine and cycle trade. He has recently extended his business by opening a large depot at Crosshill for cycles on hire and repairs, and is meeting with much support. He has our best wishes.

MANCHESTER. Psychological Hall.—March 28: Mr. W. S. Smith, son of our late organist, passed into the realm of spirit, his physical structure being interred in Harpurhey Cemetery on Saturday, April 5th. A goodly number of spiritualist friends met at his late residence, where several hymns were sung; a procession was formed, which attracted considerable attention on the way to the cemetery. At the grave several hymns were sung, followed by most impressive addresses by Mrs. J. M. Smith and Mr. R. A. Brown, who officiated. We tender our utmost sympathy to the widow and relatives in this their loss. He had been present at many of our meetings and entertainments prior to his illness, and assisted to harmonize and render them successful by various songs which have been duly appreciated. An incident occurred which, we think, requires publicity. Before the funeral ceremony was completed, those in charge of the grave commenced to fill it, to the entire disgust of those present.—J. H. H.

A SPIRIT'S VIEWS ON THE LABOUR QUESTION.—Mr. Morse's guide dealt with the all-important question, "The Value of Man, or the Rights and Duties of Labour," at Newcastle recently, and the *Leader* reports the lecture as follows: "The value of man was just what he would fetch in the open market. This was due to the system of competition which at present prevailed, and as a consequence, the value of a man was merest trifle above what would keep him alive. He held that the development of a man's value was illimitable. The right of labour was to be able to live up to all that life involved, and all services should be rendered for the general, and not for the individual good. Until labour had of itself an equal share with the representatives of the capitalists in making the nation's laws, labour would stand disfranchised to that extent. (Hear, hear.) Every interest of a nation should be represented in the councils of a nation. The duty of a workman was to do his work, to the full extent of his ability, honestly and justly by his employer, but there should be an equitable return from the man whom he served so faithfully. (Applause.)"

We have been requested to publish the following circular:—

TO ALL PROGRESSIVE SPIRITUALISTS.—Kindly allow us to put our case before you, claiming your sympathy and assistance in the work on which we have entered, as follows:—The Felling Spiritualist Society, consisting of working men and women, resolved upon having a building of their own, in which to hold their meetings, have just secured a suitable place, consisting of a freehold, with large detached building, formerly used as a Methodist Chapel, but now occupied by the Salvation Army, together with seats for 300 persons and gasfittings. We have paid a deposit, and arranged amongst ourselves to raise the balance of purchase money, which has shortly to be paid, when we enter into possession. We want a considerable sum for alterations, repairs, and decorating before we open for public worship. As spiritualists we have no *locus standi* in the religious world. Utterly tabooed by all sects, we resolve to appeal to you, our fellow spiritualists, to help us to complete the whole, to our and your credit; our success is yours, and duty shows

us that we should lend a helping hand in promoting each other's interests, and give an impetus to spiritualism. The smallest assistance, either by donation, subscription, or collection at your public meetings, will confer a favour. We only suggest this mode of contributing as being easily effected, but the matter is with yourselves, all we ask is help, and it will afford us pleasure to assist you under similar circumstances. We have the generous wish and genial sympathy of a few leading spiritualists and gentlemen who are acquainted with the special work we have undertaken. We leave our appeal in your hands. All contributions will be acknowledged in the *Two Worlds*.—Yours in the bond of truth and love, Joseph Hall, president; George Law, treasurer. P.O.O. payable to Thomas Wright, hon. sec., 16, Wesley Terrace, Felling, near Gateshead, March, 1890.

Brother Spiritualists,—We hereby express our great pleasure at the action of the Felling Spiritual Society, and rejoice in the completion of their negotiations in securing a hall of their own, in which to disseminate the principles of Progressive Spiritualism. We trust their success will stimulate other societies to follow in their footsteps, and heartily recommend their effort to your support, and trust you will be able to favour them with your kind assistance.—H. A. Kersey, president of Newcastle Society; W. H. Robinson, hon. sec.; Bevan Harris, Vice-President; T. W. Henderson, fin. sec.; Victor Wyldes, psychometrist; J. J. Morse, trance orator.

EFFECTIVE METHODS OF PROPAGANDISM.—Mr. W. H. Robinson, of Newcastle, suggests a simple plan which every spiritualist could practically put in operation next week, viz.: "After reading *The Two Worlds*, get permission to place the same upon the table of the reading-room of the free library in your town or village. Notwithstanding the gift would be two or three days late, still it would be appreciated. To prevent disappointment it would be necessary to first obtain permission from the management, which I intend to secure at once here. A good harvest will succeed this judicious seed sowing, as the reading constituency might be multiplied by thousands. Pardon me also for suggesting another co-operative plan to Lyceum managers. Why not have a general penny collection amongst the children, and a twopenny collection from the leaders, towards meeting delegates' expenses to the annual conference? The power of the united pence is proverbial. As a strenuous advocate of this advanced system of juvenile culture might I ask managers to reduce this suggestion to prompt practice?"

FURTHER EVIDENCE OF ANOTHER CONDITION OF LIFE.—Receiving a kind invitation a few evenings ago to Mr. Hogg's, Spencer Street, Byker, I went, and was kindly received. The father, mother, and four little ones formed a circle round the table. The former was soon entranced, and offered a devotional prayer, after which, the African friend who inspired, intimated that manifestations would begin at once. The mother started a plaintive melody, in which we all united, the "spirits" keeping splendid time by rappings. Touches and strokes down head, back, and limbs were generously accorded to myself and friend who accompanied me (who, by the way, has been a life-long atheist), not having included "other world order" within his thinkings. Of course, he got rather nervous, which I allayed by re-assuring expressions. Musical-box was floated and played; an illuminated slate was also carried. We all beheld the fingers of the spirit-man who removed it from the table. Other phenomena occurred which I do not denominate, but we felt certain that we were in contact with beings on the other side of life. No money exchanged hands. The family have evoked these powers by attention to conditions, and any respectable stranger is welcome upon application to Mr. Hogg, who is a respected member of the Byker Society. Truly, atheism is strangled; there shall be no more death.—W. H. R., Newcastle-on-Tyne.

EASTER-TIDE!! WHAT DOES IT MEAN?—Resurrection—the risen life. The sun ascending from the death of winter to the grandeur of imparting or starting into life all creation. Cannot we spiritualists (in some feeble degree) imitate his glorious fulness of life-giving power? We can, and even do more than he, for his sovereignty extends to the material realm, but ours to the *Spiritual* and *Eternal*. Flowers, shrubs, and trees will die again, but we never; the touch of Winter's icy cold will again wither the herbs and grapes, but when the death angel touches us he brings enlarged and invigorated life—then while it "is called day" let us in this Spring season sow the seed of truth in the brown earth of living thought, now stirred to its greatest depth by the ploughshare of modern science at the close of this marvellous century. On Easter Sunday, the spiritualists of Newcastle commenced their open air services, and hope to hear of many others (in this way) sowing broadcast all over the land the truths of this glorious revelation. Multitudes can be thus addressed who will not come to our halls. Let every spiritualist who *knows* that the (so called) *dead do live*, join heart and hand in this work, and *with courage proclaim it*, in spite of church sneers, and the materialist's utter contempt.—B. H.

TOO LATE FOR THIS WEEK.—An account of the interment of Mrs. Butler's mortal remains. Report from Wisbech. Please write on one side of the paper only.—Huddersfield: Brook Street Lyceum anniversary a great success.—Reporters will oblige by condensing their reports as much as possible, as we expect we shall have a great many next week. Boil it down, please.

WHITEHAVEN.—Two spiritualists, residing at Whitehaven, would be pleased to meet with others (or inquirers) with a view to form a circle. Letters addressed to M. R. D. will be forwarded.

A GOOD INVESTMENT.—For the small sum of 7s. you can get the bound volume of this paper, either Volume I. or II. The cheapest book, the most complete record of the work of the movement, the most educational and instructive volumes ever issued from the spiritual press, *The Two Worlds* has become beyond all question *the people's paper*, the popular representative organ of reformatory and progressive spiritualism, and gives the *fullest* accounts of societary work, and is still rising in public favour. As only a few volumes remain, and when these are sold they cannot be replaced, intending purchasers should order at once.

LYCEUM REPORTS need not give such details as "hymn, invocation, musical readings, chain recitations, marching and calisthenics, and groups." These constitute the ordinary programme of all lyceums, and need not be mentioned. Only *special* features and incidents require to be reported.

IR-RELIGIOUS INTELLIGENCE.

CRAZED BY RELIGION.—North Brookfield, Mass., U.S.A., February 20th, 1890.—A particularly sad case of a mind unbalanced by religious enthusiasm has occurred here. Miss Maggie Gleason has been a devout Catholic from her girlhood, and her actions through life have been regulated by the Church. She lately became impressed with the idea that for her sins not only she but all her relatives must suffer. This constant fear so worked upon her that that she developed into lunacy a few weeks since, and several days ago her friends removed her to the hospital for the insane at Worcester. Sermons on eternal punishment seemed to particularly affect her, and one of her recent acts was performed directly after listening to an address upon that subject; she arose in the night, and, thinly clad, walked on bare feet from the place where she was employed to the priest's house, as a self-imposed penance. The night was bitterly cold, and the frozen clay of the road cut and bruised her feet; but she performed her task and returned home. The walk covered more than a mile. There are very slight hopes of her recovery.

A BAPTIST MINISTER HANGED.—He confessed to poisoning his wife with strychnine.—Ozark, Alabama, February 21st, 1890. The Rev. Henry Duncan, a Baptist minister, was hanged here at noon to-day for wife murder. The execution was public, in violation of the State law, and was witnessed by 5,000 people. The crime for which Duncan was executed was one of the most sensational committed in the State. Duncan, who was about forty-five years old, had been pastor of a Baptist Church in this country for several years, and was very popular. Last July his wife died suddenly, and was buried the next day. A few days later Duncan left the neighbourhood, accompanied by a dashing young woman named Georgie Baldree, the daughter of a well-to-do planter. This aroused suspicion, and the coroner had the body of Mrs. Duncan exhumed. An autopsy showed that she died of strychnine poisoning. A warrant for Duncan was sworn out, and he was finally found in Florida, where he and Miss Baldree were living as man and wife. He was brought back, tried, and convicted, and about two weeks ago confessed, implicating Miss Baldree. She was arrested, but was released a few days later. The execution was public to-day, because the gaol is not enclosed by a fence, and the sheriff had no place where he could conduct it in private.

A RELIGIOUS CRAZE OF GIGANTIC PROPORTIONS.—The vicinity of High Prairie, ten miles from Leavenworth, Kansas, has lately been the scene of a religious revival that has greatly excited the people of that community. In some instances persons have gone crazy with enthusiasm. Word was received on January 3rd of two cases of insanity, and insane persons came near losing their lives. During the revival, about two weeks ago, a brother and sister, Frank and Minnie Boland, became so enthusiastic over religion that they lost their reason. They were living alone, and no one noticed their condition. On Thursday evening a couple of persons passing Boland's house noticed smoke issuing from it. On gaining entrance they found a well-kindled fire on the floor of one of the rooms, with brother and sister in an almost nude condition, singing religious songs and dancing around it, seemingly getting ready for cremation. The fire was finally put out and the brother and sister overpowered. When questioned about the fire, Minnie replied that the Lord had made the fire, and they did not put it out. They were placed in the gaol, where they will remain until a method of treatment for their case has been decided upon.

SCENE IN A CAMBERWELL CHURCH.—During divine service on a recent Sunday, in St. George's Church, Wells Street, Camberwell, an extraordinary scene occurred. Shortly after the service commenced a young woman, about twenty-seven years of age entered the church. She had not been seated long, however, before she began talking loudly to herself. When the preacher had delivered a portion of his sermon the young woman arose from her seat, and exclaimed, "Judas Iscariot." The congregation at once turned their attention to her, the reverend gentleman still proceeding with his sermon. She then sat down again, but shortly afterwards called out in the most excited manner. Two of the churchwardens thereupon proceeded to the pew she occupied, in order to quiet her. To their surprise she flourished a knife, and screamed out "Judas Iscariot." With much difficulty she was taken into the vestry, where she was detained until the police arrived.—*The Agnostic*.

SCENE IN A LANCASHIRE CHURCH.—A bitter feeling, which has existed for some months past in the parish of St. John's, Pemberton, near Wigan, culminated on Easter Sunday morning, when a disgraceful scene took place in the church. At the beginning of the year the vicar (the Rev. E. F. Forest) convened a meeting of the parishioners, and stated that a gentleman had proffered to provide surplices for the choir, and that he was willing to accept the offer. Hitherto the choir had not been surpliced, and many of the congregation strongly denounced the proposed innovation. The matter was discussed at length in the local press, and at a meeting which was subsequently held the proceedings were of a stormy description. A few weeks ago it was announced that the change would take place on April 6, and one of the sidesmen, a gentleman who for years has taken a prominent part in church affairs in the district, informed the vicar that if the choir were surpliced he, along with many others, would leave the choir, while several members of the choir, including the principal tenor, resigned their positions. At the commencement of the service on Sunday morning the church was crowded, a large number having attended in the expectation of witnessing a "scene," and they were not disappointed. As the choir emerged from the vestry some persons in the congregation hissed and hooted, and conducted themselves in a most disgraceful manner. Another unseemly incident occurred when the members of the choir had taken their seats, about fifty persons rising and leaving the building.

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