

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, APRIL 20, 1890.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Miss Gartside.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Craven.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mrs. W. Stansfield.  
**Batley.**—Wellington St., at 2-30 and 6: Mr. Wright.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mr. H. Crossley.  
**Belper.**—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. C. W. Young.  
**Bingley.**—Wellington Street, 2-30 and 6: Mr. Newton.  
**Birkenhead.**—144, Price St., at 6-30: Mr. J. Bridges, jun. Thurs., 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—43, Hume St., at 6-30: Mrs. Barr. Wed., 8.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. Davison.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Mr. J. C. Macdonald.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Stansfield.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Wade.  
**Otley Road,** at 2-30 and 6: Mr. Moulson.  
**Little Horton Lane,** 1, Spicer St., at 2-30 and 6: Miss Harrison.  
**Milton Rooms,** Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Wallis, and on Monday.  
**St. James's Church,** Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30.  
**Ripley Street,** Manchester Road, at 11, 2-30, and 6-30: Mr. Hopwood. Tuesday, at 8.  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Miss Harrison. Saturday, Healing, at 7.  
**Birk Street,** Leeds Road, at 2-30 and 6.  
**Bowling.**—Harker St., 10-30, 2-30, and 6: Mr. Thresh and Mr. Kipling. Wednesday, 7-30.  
**Norton Gate,** Manchester Rd., 2-30 and 6. Tuesday, at 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Walton.  
**Burnley.**—Hamerton St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Britten.  
**Trafalgar Street,** 2-30, 6-30: Mr. Hoole. Monday, Mr. Hayes.  
**102, Padham Rd.,** Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30: Mrs. Houghton.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Kempster.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Dewhurst.  
**Cleckheaton.**—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Midgley.  
**Colne.**—Uloth Hall, Lyceum, at 10; 2-30 and 6-30.  
**Cooms.**—Asquith Buildings, at 2-30 and 6.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. G. Smith.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—Vulcan Rd., 2-30 and 6.  
**Ecclehill.**—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Bennison.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—18, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. C. A. Holmes. Monday, at 7-30, Mrs. Berry.  
**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: Mr. Bowen. Thursday, at 7-30, Public Circle, Mr. Crowther.  
**Hetton.**—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. Allanson.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mrs. Smith.  
**Institute,** 3, John St., off Buxton Rd., 2-30 and 6: Mrs. Berry.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mr. Parker.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. R. Grice.  
**Keighley.**—Lyceum, East Parade, 2-30 & 6: Messrs. Lewis and Capstick.  
**Assembly Room,** Brunswick St., at 2-30 and 6: Mr. W. V. Wyldes, and on Monday.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Rowling.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Illingworth.  
**Institute,** 23, Cookridge St., 2-30 and 6-30: Mr. Armitage.  
**Leicester.**—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mrs. Groom.  
**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. J. J. Morse, and on Monday.  
**London—Oamberwell Rd.,** 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Road, at 7: Mr. Burns. Tuesday, at 7-30, Séance.  
**Olapham Junction.**—295, Lavender Hill, The Endyonic Society, at 7, Messrs. A. M. Rodger and Percy Smyth; Lyceum, 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); 10-45, Mr. Emms (probably), "Mediums;" at 6-45, Mr. Drake.  
**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., Messrs. Willie and Harry Towns, at 11, doors closed at 11-30; at 8, Lyceum; at 7, Mr. F. D. Summers, "Spiritualism." Monday, Music, songs, and dancing, 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.

**Mile End.**—Assembly Rooms, Beaumont Street, at 7: Professor Chainey, "Revelation Revealed."  
**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. T. Everitt.  
**Peckham.**—Chepstow Hall, 1, High St., at 11-15, Mr. H. Darby; Lyceum, at 3; at 6-30, Dr. Maurice Davies, "Theology, Theosophy, and Theurgy." Members' Circle, at 8-15.  
**Peckham.**—Winchester Hall, 33, High St., at 11, Mr. Goddard; at 7, Mrs. Stanley.  
**Shepherds' Bush.**—14, Orchard Rd., Tues., at 8: Mrs. Wilkins.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Mr. W. Walker; Lyceum at 3.  
**Longton.**—44, Church St., at 6-30: Mr. Blundell.  
**Macclesfield.**—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. W. Johnson.  
**Collyhurst Road,** at 2-30 and 6-30: Rev. C. Ware.  
**Meorborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. J. Eales.  
**Granville Rooms,** Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. Clayton.  
**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. A. D. Wilson.  
**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 6-30: Service of Song, "The Coming Religion."  
**North Shields.**—6, Camden St., Lyceum, 2-30; at 6-30: Mr. W. Walker.  
**41, Borough Rd.,** at 6-30: Mrs. White, Clairvoyant.  
**Northampton.**—Lodge Room, Temperance Hall, 2-30, 6-30.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Dickenson.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6.  
**Parkgate.**—Bear Tree Rd., at 10-30, Lyceum; at 2-30 and 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Tetlow.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder. Clairvoyant.  
**Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Miss Patefield.  
**Rochdale.**—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.  
**Michael St.,** 3 and 6-30. 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: Mr. T. Schofield.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 7.  
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**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithevaie.**—Laith Lane, 2-30, 6: Mr. Hepworth.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. Murray. Wed., at 7-30. Developing on Fridays, 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Swindlehurst.  
**Station Town.**—14, Acelom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Taylor. 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, Mr. J. Foster.  
**Monkwearmouth.**—8, Ravensworth Terrace, at 6: Mr. Huskisson.  
**Thornhill.**—Edge Top (late Church Mission Room), 2-30 and 6.  
**Tunstall.**—18, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6.  
**Tyne Dock.**—Exchange Buildings, at 11, Mr. R. Grice, "Phrenology;" at 2-30, Lyceum; at 6, Mr. McKellar.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30: Mr. E. W. Wallis, and on Monday.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Horrocks.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6: Mrs. Crossley.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6: Mr. B. Plant.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mrs. Bennison.  
**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.  
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## THE ROSTRUM.

### THE BANISHED DEAD.

*Written inspirationally by A. D. WILSON, of Halifax, Yorkshire.\**

SPIRIT: We, the spirits from the spheres of truth and love, look upon *all* the children of humanity on earth as our brothers and sisters—children of one common father. Even the lowest and most degraded of beings are not regarded by spirits with contempt, but rather with pity and hopefulness. We despair of the growth, progress, and salvation of none, whether they be still on earth or in the darkest spheres of the spirit world; for the good Father's love is over all, and His ministering spirits are unceasingly active in missions of redemption.

Thus, dear friends, though the dwellers of earth in vast numbers know nothing of our ministrations, nor encourage even the bare idea of angel ministry except as a biblical theory, we labour on, actuated only by a sense of duty. Heavenly work and heavenly joys go hand in hand. Good spirits have learned the grand truth that there is no heavenly work which conduces so much to felicity as helping weak ones to rise and progress.

May we ask how much you, our brothers and sisters still in the mortal form, contribute to aid us in this work? Alas! how many of earth's children banish their dead even from remembrance, and dream of them as if they were annihilated.

Be assured then it gives us great joy to realize that some of you know and value the truth of our continued existence, and interest in your welfare.

You have in spirit extended your hearts and hands towards us, realizing the precious truth that the process of physical dissolution has not robbed us of intellect, love, memory, or any portion of our identity, and by blessed communion with us your doubts have been removed, and your bereaved hearts have been cheered. Still we are pained to think of the vast numbers of mortals who either live in total ignorance of the grand fact of immortality, or even when believing in its truth, banish the memory of its denizens into oblivion, and make no preparation for it by good and useful lives. And when such as these *do* think of the other life it is with superstitious dread of death and spirits, although they know that they themselves must become spirits. But what is it that has engendered such superstitions, and prevented the reception of rational and truthful ideas concerning the life hereafter? We answer, *priestcraft!* Priests it is who, in the past as in the present, have assumed the prerogative of determining for their subservient votaries just what they should believe concerning the all important questions of immortal life.

When, in various periods of history, spirits have endeavoured to impart instruction through seers, prophets, and mediums, priestcraft has ever stamped out the revelation and branded the revelators with their anathema. These "blind leaders of the blind" have ever branded new truths as the device of Satan, and the world's discoveries as the work of his emissaries.

\* Extract from a deeply interesting unpublished spiritual novel by A. D. Wilson, the eminent speaker and writer, shortly to be published.

Besides these priest-ridden ones there are others who, from lack of rational conceptions concerning the life hereafter, think of spirits only as "ghosts" or "spectres" to be dreaded, and deem intercourse with them sinful and shocking. These ideas have originated partly from the misrepresentations of priestcraft, and partly from lack of true knowledge. Besides this, many shipwrecked souls thrust into the world of spirit by violence, or in conditions of crime and ignorance, have found themselves by inexorable law earth-bound and fettered to the scenes of their earthly crimes, until by penitence and suffering they can make full atonement and pass on to higher spheres. To many of these earth-bound and unresting spirits it has been a source of vengeful delight to gather up the magnetic emanations of their former state of existence, and make their presence known in sights and sounds called "hauntings."

So gross has been the ignorance and superstition of humanity on the true nature of spirit life that instead of interrogating and endeavouring to reform and exalt these unhappy disturbers they have either been regarded with horror and priestly attempts at exorcism, or the reports of their hauntings have been contemptuously relegated by scientists to the nursery tales of hobgoblins and spectral fable. Again; when the facts of communion between the spiritual and natural worlds have been established beyond question, the cry has been raised by the priest, and echoed by his devotees—Why commit the sin of *calling up or disturbing the dead*? Who and what then are the dead? The real dead, the bodies, can only be disturbed when the grave is molested, and the operations of Mother Nature in disintegrating and transforming the atoms of the matter back into their original elements is interfered with.

As to the spirit, be assured the chief disturbing elements come from our side, and are prompted by our desire to instruct you in the true nature of spirit life and the facts and philosophy of spiritual existence. . . . Let the impotent and stupid cry of "Don't disturb the dead," good friends, for ever be hushed. We are alive, and having resigned our physical bodies into the hands of the death angel, after they had subserved our purpose, we shall want them no more and never try to gather up their transformed atoms, though ten thousand archangels should blow their resurrecting trumpets. The hour of death is the hour of a real spiritual resurrection. We have spiritual organisms adapted to our new life as real to us as your bodies are to you, only infinitely more perfect and free from all the disabilities of mortal life. We have beautiful scenery, magnificent cities, harmonial homes, sources of enjoyment and scope for the intellect far surpassing man's facility for happiness or progress.

The artist, touched by the fire of some higher inspiration, paints more beautiful forms than on earth he ever dreamed of. The poet feels the thrill of an inspiration which enhances his own powers and gives to the world nobler strains than his unaided mind could have devised; and the musician catches the echoes of divine harmonies and thrills the world by his inspirations of beauty and genius. . . . Now, friends, to come to the present spiritual outpouring.

In the midst of scepticism on the one hand, and creedal error and superstition on the other, the spirit messengers have succeeded in unfolding their revelation. They have demonstrated immortality, put to rout many theological misconceptions, and given you a philosophy of spiritual involution and evolution which has vastly widened your conceptions of the universe and solved many hitherto perplexed problems. They have unfolded many latent and unknown spiritual powers in man, disclosed the chain of

unbroken law which stretches from the lowest of forms through all creation up to Deity, and fully explained the miracles of supernaturalism of past ages in the present light and revelation of an unceasing spiritual science. . . . The masses believe that we the spirits are of the dead or are asleep, and many a one questions—What is the use of spiritualism? Help us, friends, to demonstrate to the world that we are neither asleep nor useless. . . . Our work is great, constant, and all-important. We would infuse an exalting reformatory and purifying influence amongst mortals. We bring the assurance that earth is not a God-cursed world, and that good alone is heaven hereafter. We would impress upon you that your world is as much God's world as any other. We affirm the use and sacredness of the physical body, and the fact that the spirit can never shine with all its innate power and lustre whilst tabernacled in an impure or unsound organism.

Again, what scope there is for moral reform, even in this your boasted age of enlightenment? Selfishness, greed, and ambition have defiled human society.

Higher powers, acting with us the spirits, are striving to inspire mankind with the love of truth, justice, and humanity. It is under our guidance and inspiration that reforms are being proclaimed, until tyrants shall tremble, selfishness and injustice cease, legislators become so just that none shall starve or suffer in a land of plenty: in a word, humanity in the aggregate is now receiving from the spirit-world the strongest possible impetus to true, just, and righteous thoughts and lives.

Then, when humanity becomes thoroughly purified—morally, spiritually, and physically free from the bondage of wrong and error—the fragrant incense that you shall send up to the spirit-world will gladden our hearts and strengthen our forces, enabling us to draw nearer to you with richer inspirations and higher messages of spiritual light and knowledge.

Then help us, dear friends, to bring about this grand unity of mortal and immortal powers by your fidelity, your truth, and investigations into spiritual science and philosophy, until God's will shall be done on earth as it is in heaven.

### THE BELL-RINGER AND THE ANGELS.

BY ERNEST W. SHURTLEFF, IN "THE JOURNAL OF EDUCATION."

THE aged bellman climbed his lonely tower,  
Where cooed the doves, each to its gentle mate;  
Day's rosy footprints faded with the hour,  
And shadows gathered at the chapel gate.

The years had crowned with white the old man's brow,  
And from his life his dearest joys had flown;  
The friends his hearth had cheered were dead, and now  
Of all his kindred he was left alone.

His mellow bell the death of evening tolled,  
O'er listening wood and glen the music rung;  
Then night's blue gates were sealed with stars of gold,  
And Beauty watched in Heaven with silent tongue.

Soon, like a spirit of the quiet hour,  
From eastern dreams the smiling moon arose;  
And through the lonely chapel's fretted tower  
The slanting beams streamed in like silver snows.

The bellman tarried, gazing on the night.  
He thought of all his kindred gone to rest;  
He longed to view them in their glory bright,  
And clasp again his children to his breast.

He thought of Easter's risen Lord. He thought  
Of Mary weeping at her Master's feet;  
And from his lips the prayer his mother taught  
Fell, like an echo of his childhood, sweet.

When lo! two angels, clad in beauty rare,  
Beside him stood, more bright than song can tell;  
Pure thoughts of God had made their features fair,  
And blessings from their lips like music fell.

The wondering bellman raised his trembling hand  
To shield his eyes, with glory dimmed and dazed.  
"Oh, speak!" he cried; "from what celestial land  
Have ye descended?" Spelled with joy he gazed

Upon their shining brows, their gentle eyes.  
And as their quiet answer charmed his ear,  
He felt his joyous soul within him rise,  
Glad as a bird that feels its freedom near.

"We are the angels Life and Death," they sung;  
"Choose thou between us, which shall be thy guide."  
Dumb for a moment was the bellman's tongue,  
Then, with a sudden thrill of joy he cried—

"What! Life and Death! I thought that Death was drear!  
I thought he came with sorrow in his breath,—  
But lo! ye both so mild, so bright appear,  
I know not which is Life or which is Death!"

Then forth he stretched his trembling arm, and took  
The nearer angel's shining garment-hem;  
For in his eyes he saw a gentle look  
That seemed to him like Christ of Bethlehem.

The Angel smiled, and he the smile returned;  
"Art thou not Life?" he asked with eager breath;  
"Not so," the angel spake; "yet thou hast earned  
Through me immortal joys; lo! I am Death!"

Night hurried on. The stars of morning gray  
Grew dim; and in the east pale colours played,  
The bellman's spirit then had passed away  
To wear the crown his life on earth had made.

And this is dying!—that which man calls Death,  
Not as a dark and fearful shadow comes,  
It is an angel mild with loving breath,  
That does God's gentle bidding in our homes.

### POLLY AND ROBERT.

A true account of the celebrated Walworth romance of that name, by an eye-witness and personal acquaintance of the parties, EMMA HARDINGE BRITTEN.

"Who on earth are Polly and Robert, Mrs. Smith?"

"The real, veritable, flesh-and-blood hero and heroine of Walworth, Mrs. Jones; and if you will wait half an hour longer you may see Polly with your own eyes, *in propria persona*—for she it is who serves me with milk."

"Oh, Mrs. Smith!" broke in a third member of the company, a tender-looking, meek-eyed, little lady, who, like Mrs. Jones, had just "happened in," to make a call on Mrs. Neighbour Smith; "Oh, Mrs. S.! Is it possible that you can range your powerful mind and towering intellect on the side of that fiend in human shape, Polly?"

"Mrs. Perkins, ma'am;" responded the lady of the house, darting a look at the last speaker which caused that *petite* party to collapse nearly eight inches to the square, "Mrs. Sophronia Jane Perkins, I always defend my own sex, ma'am, hence I milk with Polly."

"But if your sex happens to be in the wrong, Mrs. S.?" murmured the shrinking Perkins.

"My sex never *is* in the wrong, ma'am." Then turning to the first querist, without deigning to explain herself further, she said, in a stately tone of impartation, "Polly and Robert, Mrs. Jones, are the phenomena of Walworth; the institution of Walworth, as one may say; and Walworth, in a measure and to the limited extent of its class, is proud of Polly and Robert."

"Polly and Robert are a pair of donkeys," broke in a fourth lady, Brown by name, whose firm enunciation established her at once as an authority from whom there could be but few appeals.

"Doubtless! Mrs. B.," rejoined the hostess, in a condescending tone of concession; "nevertheless, one must take sides, you know. Walworth demands it; Walworth compels it. May I ask with whom do you milk?"

"Oh, I take a penn'orth apiece, morning and evening, you see, and that affords me a chance to give each of the fools a piece of my mind." Mrs. Perkins grew pale; the rest of the party shuddered visibly. Just then Mrs. Smith, glancing through the half-opened window, created a diversion by exclaiming:

"Hush: here's Polly herself."

As she spoke, a feeble-looking old woman, whose *personnel* was actually lost in the strange agglomeration of rags that enveloped her, tottered up the garden-walk with a small pail in her hand, and, pausing before the window in an attitude of abstracted quiescence, seemed to be rooted there without design or desire to dispose of her merchandise. She had evidently come to that place as a habit, and not until Mrs. Smith had bustled about, and thrust under her old, battered, black bonnet a milk-pitcher to attract her attention, did the silent, bent figure change her attitude of deep abstraction; when, lifting up the cover of her pail, she slowly and with singularly mechanical motion, filled the pitcher, and extended a trembling, withered hand to receive the accustomed penny.

"And how do you find yourself to-day, eh, Polly?" said Mrs. Smith, in a conciliatory tone of patronage.

The little heap of rags she addressed raised its head, and fixing on the speaker a large pair of what must once have been splendid dark eyes—eyes from whose lack-lustre depths all fire or speculation had fled—the little being heaved a deep sigh, so obviously wrung from the chords of a broken heart, that the loquacious company of gossips were temporarily quelled, and—marvel of marvels!—the whole assemblage of



five women became speechless, until the ragged bundle had twisted itself round, feebly readjusted her little milk-pail, tottered down the garden-walk, and vanished out of sight.

"There! there! Look, Mrs. Jones," cried Mrs. Brown, suddenly, "there goes Robert."

"The villain!" hissed Mrs. Smith, "I wish I was after him with a sharp stick—I'd—well, no matter! He'll catch it some day."

"For mercy's sake, then, ladies," broke in the first speaker, "do tell me—who on earth are this Polly and Robert?"

For the next five minutes the chorus of four voices, each attempting to gain the ear of the interlocutor, formed a Babel which nothing but the first and last acts of a feminine tea-party could equal.

At length, however, the shrill chirp of the Smith, the plaintive murmur of the Perkins, and an up-and-down quick patter poured out from the lips of a Tomkins, all became overpowered and swept into indignant silence beneath the firm, stentorian thunders of a Jones; who covering the whole alike with her hawk eye, holding on resolutely to a large, clasped bag, and squaring her feet into the fixed attitude of a gladiatorial talker, poured forth the following tale:

"Some twenty years ago, ladies all (a general ahem of acquiescence), Polly was the belle of Walworth. She was an actual beauty, my dears; a lovely, rosy-cheeked creature, with divine eyes, and a form—ahem! which promised in maturity to be—as tall as my own. Being a farmer's daughter—father and mother dead; consequently an orphan, which you know qualified her to be a milkmaid; a highly respectable trade, for I have known many such. Well, as I was saying, that six hundred pounds which her father left her, and her own savings; for you know, my dears, it's my opinion after all, that she just carried the milk-pail to attract attention; she didn't need it. Why, law bless me! Mr. and Mrs. Partington there, No. 9, Jennings Road, Bermondsey, only had five hundred pounds to begin life with, and, I remember——"

"And this poor girl had nigh seven hundred pounds," screamed Mrs. Smith, whose aggravation at the Brown wanderings could no longer be subdued into silence. "And you will remember, Mrs. Brown, as I know you were going to say, how many young fellows, and some even of the best families, were after Polly, the pretty milkmaid; its unbeknown, my dears, the lots and lots of offers that girl had, and all, and every one of them, she threw over for that fellow, Robert."

"And a remarkably nice young man he was, I'm sure," put in Mrs. Tomkins, with a resolute patter, against which Smith treble and Brown bass wilted.

"I remember him well, and he used to serve Polly's father, and they were engaged to each other from babies, so that no wonder, when he thought to settle, that her eight hundred pounds didn't stand in the way."

"Seven!" squeezed in the Smith.

"Six hundred and seventy-nine, and tenpence!" thundered the Brown.

"But just when the time for the wedding was fixed——" pattered on the Tomkins.

"Polly caught him, at least so they say, making love to Patty Wetherbee, the——"

"Making love!" shrieked Mrs. Smith, "Pshaw! he was married to her, all unbeknown."

"Not before he'd got all her money out of her first, though," roared Mrs. Brown. Then squaring herself still more resolutely on her black bag, she continued, "Excuse me, dearest Mrs. Tomkins, you milk with Robert, and *you*, my darling Mrs. Smith, do ditto with Polly. Of course, you both have a right to choose your own party, but permit me to add with these unmistakeable predilections in favour of parties, it is impossible that either of you should be impartial witnesses. Now I, on the contrary, bestowing my patronage to the amount of one penny per day on each of these dividing milk lines, feel competent—by your leave, my sweet friends—to bear testimony to the facts in my own way. Now, it would seem that Robert had got Polly to give him a part (not the whole, mark) of her little fortune, under pretext of putting it into a savings' bank, while the rest was to go for the wedding outfit, furnishing the house, &c., &c. Well! one thing is certain—at the time when the fellow got the fool's money he was married already. Yes, ladies, fancy! The fellow, it seems, had fixed his affections upon one Patty something, Miss Polly's dairy-maid, and what did Master Robert do but

go and marry her secretly, until he had got hold of Polly's money, and then he just puts her off, until the silly thing found it all out, and then, oh my! wasn't there a row?"

The pause necessary to give emphasis to this climax was fatal to the last speaker; before she could re-open her mouth, even to gasp, Mrs. Smith's high treble was heard, winding up the story thus:—

"Seizing him by the hair of his head, and her by the nape of her neck, she threw the bank-notes she had yet reserved in her pocket into Robert's open milk-pail."

"The pocket?" asked a voice.

"No, the notes."

"Was there milk in it?"

"Chock full."

"Were they spoiled?"

"Supposed to be melted up, and drank by the next round. Well, that's nothing; but says she—'Perjured wretch! take what thou hast sought, and may it cling to thy soul until all the milk in eternity fails to wash it off. May'st thou eat, drink, live, die, and go to eternal perdition in an atmosphere of bank-notes, and nothing else! But, mark me, traitor and slave! from this hour I never leave thee more. Living or dead, I will follow thee through eternity! Living, I will be thy shadow; dead, I will be thy spectre; and when thy perjured soul shall find itself writhing at the gates of a bank-note hell—lo! I will be there, to welcome thee, and conduct thee through flames and torments to—to—for ever!'"

The speaker sunk back against the wall, knocking down two half-hung pictures, and upsetting a stand of stuffed birds in her tragic peroration. Still she felt rewarded for her gigantic effort by the chorus of "Good graciousses!" "Oh my's!" and "Well I never's!" that ensued.

"But," said the still puzzled Jones, "how has she kept her word?"

"Wife died—man sunk into a miserable, prematurely old milk-walk. He goes his rounds—she follows. He shivers—shrinks; used to curse and swear, she never answers back, but goes on, and on, and on! When he stops, she stops; where he serves, she waits at the gate—then on, and on, and on! He goes to a magistrate to complain. Magistrate can do nothing—she doesn't break the peace—grin and bear it. He can't; he will emigrate—can't—something stops him—ever stops him. I've asked him, 'Why don't you go to Australia, to Hong Kong, or the Isle of Man, ye fool?' 'Can't do it, marm,' he says, 'a spell's on me, and I must on, and on, and on, for ever!' She has been warned, and coaxed, and offered all sorts of things, but no, she won't go; she must stop. She crouches down in her rags and misery at his door all night, and, though driven off a dozen times, is found there in the early dawn. She's ever there; and he, with his head always turned a little way over his shoulder, looking and looking, half-looking and half-shivering, goes on with the silent bundle of rags at his heels, never free, ever haunted, ever—oh my! isn't it awful?"

"I milk with Polly—it's my duty, in virtue of my sex as a female," said Mrs. Smith at this pause.

"And I do Robert, in virtue of my heart as a human," pattered in Mrs. Tomkins.

"And I penn'orth with them both," rejoined the orator of the day. "Of course, though Walworth divides itself into Pollyites and Robertites, and one or the other is always adopted by the *élite* of the district, still nobody really drinks the milk they sell; but for the honour of Walworth, we feel obliged to be Pollyites or Robertites, as the case may be."

"Until one other of them dies," suggested little Mrs. Perkins, mournfully.

As this remark brought the whole party to a dead halt, we take advantage of the pause to leave them to their own reflections, and roll back the curtains of time some score of years before the period of the aforesaid colloquy.

It is evening, and the moon, shedding its full lustre on a cottage-room in the quietest and most obscure outskirts of London, reveals a good-looking young man, and a fair girl, with arms fondly clasped round his neck, and rosy young face pressed lovingly against his.

"It's all of no use, my darling," he says, "I cannot cheer up. This night, more than ever, I feel the burden of the great wrong I have done."

"Was it so very wrong then, Robert, to marry me? We have long known—long loved—each other. You have often told me you didn't really love Polly, and were obliged to promise her marriage just to keep your place with her father."

"That's all true, Bessie," replied the man; "but that's not all. Polly was a proud, determined girl. I made love to her, and she to me, before ever I saw your gentle face, or knew what real love was, and when you came on to the farm, and I found out how much dearer you were to me than any one else in the wide world, I didn't dare to tell Polly. She would have raged like a fiend, and both of us would have been turned out of house and home, Bessie, and that you know, dear."

"Of course I do. I know it all, and know, too, that we married in secret for fear of her, but now that you've got a milk-walk of your own, and a dear little home, and all the world shines so pleasantly on us, Rob—why do you hang your head, and still feel frightened of poor Polly? Come, come, dear! Be a man; go and tell Polly the whole truth, and if she storms a little, and even hates me a little, I can forgive her; for have I not taken you from her? and I can truly acknowledge that is a great loss."

"Dearest Bessie—that is not the all of it. Listen, my wife; sooner or later you must know the truth, why not now? Some three months ago, Polly herself asked me to name the day for our marriage, and gave me three hundred pounds, which she wished I should put in the bank against we wanted it, saying at the same time she had another three hundred, with which she meant to furnish the house, and buy me a milk-walk. Well, Bessie, there I was, taken all aback. I took the money, intending, as God is my judge, to do as she bade me, but just as I left her I met you, darling. The hard hearted hussy had just turned you off, and that out of pure envy—you, so good a girl—an orphan too, homeless and friendless—you know the rest—know how I made you run off with me to the minister's and get married that very day—but you don't know that the milk-walk that I bought, and all the furniture, and every mortal thing in this cottage, I bought with her money. There, there, don't start, and shrink back so, my wife! I had hopes that my old uncle would make good his promise, and buy me the milk-walk, and give me, as he has said again and again he would, a hundred pounds to begin life with. He hasn't done it yet, and he won't, until he is in the humour; but he'll do it by and by, Bessie—I know he will, and on that I depend to make her money all right. I believe it was the evil one at the moment that tempted me to appropriate it, but somehow, when I saw thee, my darling, so cruelly treated—when I was pushed on to marry in such haste, and to make provision for a business and a home, I did think I'd borrow that money, even though I should not be able to return it to her until—"

"Until the day of judgment—thou false-hearted, perjured villain!" broke in the voice of a young and beautiful, though fiercely enraged woman, who suddenly appeared at the cottage door, behind which she had been a close though unobserved listener to the dialogue between husband and wife.

Long, wild, and stormy was the scene that ensued, and when she had finally turned to leave the cottage, Polly, for it was she, recklessly threw a pile of bank-notes, which she drew from her pocket, into an open milk-pail that stood on the floor, with the exclamation:

"Take it all, vile thief!—take the last of thy plundered victim's savings, and with it her curse, and the wish that thy ill-gotten gains may hang, like a millstone, around thy neck through eternity. As for me, *living or dead, I will never leave you more!*"

She kept her word, much as the Walworth gossips had described. The poor young wife died of a broken heart. The wretched husband vainly strove to make atonement to the injured milkmaid. She sunk into a miserable, imbecile, muttering hag. Youth, beauty, hope, all were gone; ragged, prematurely old, miserably poor, and hopeless, she lived only for the fulfilment of her savage vow—and, for thirty years long, she pursued her weird pilgrimage, crawling after her false lover day and night, hovering ever upon his footsteps like an avenging fate, from which he could not escape. His own particular class of sympathisers often offered him a new life in some distant land, but, in the words of his gossiping biographers, he could not go. He often essayed to do so, but ever failed, and still continued to drag his weary, fated round, tracked by the avenger—praying for that death that did not come.

One bright, glorious, moonlit evening many a face was stretched eagerly out to watch him as he went. There was more than usual interest in his weird walk that evening, for the day before, the bundle of rags had been consigned to the flames, and the *bundle of mortal rags* which they had en-

shrouded had been consigned to a pauper's grave. All who watched him saw him turn his head over his shoulder just as fearfully, listen for the shuffling feet to follow just as tremblingly, and start at every breath of wind with the same haggard look of suffering as ever. Yet there was now nothing more to be seen—the man walked on alone—no bundle of rags crawled after him—no lack-lustre, accusing eyes glared on his path—no loitering feet stirred the dust in his weary path again—at least, *not to mortal perception*—yet it was said, that for the many long years during which he pursued his toilsome way, down to a protracted old age, he looked over his shoulder and shivered with even more horror than formerly. To those who ventured to question him he invariably replied—*she was still there*—following him as she had said she would—dead or living, *she never left him*.

For fear lest the narrative which we have given in two forms, now through the lips of a set of Walworth gossips, and now as it was actually communicated to the writer and Editor of this paper by Robert Watson, the hero of the famed story itself, we beg to add, that being from a child intimate with a family of dear friends residing at Walworth, and well-informed of all the circumstances of the case, the Editor, as a child, has sat evening after evening at her friend's house in the Walworth Road waiting to see the renowned couple, whose weird history is sketched out in this paper.

It was after an absence of many years abroad, that the Editor, paying a flying visit to England, went out to Walworth, one evening, to make a call on the old-time friends living there. It was just five o'clock on a misty Autumn evening when, reaching the familiar green garden gate, the Editor saw the accustomed bundle of rags crouching, as usual, outside, and by this she knew that Robert had gone up the walk to serve the milk. "Poor old Polly!" said the writer. "There as usual! And how do you get along now. Why don't you give up the wild chase of vengeance after poor Robert, eh, Polly?"

"For heaven's sake, ma'am, who are ye talking to? croaked the poor broken voice of Robert, whom we had not observed till now coming down the garden walk, and suddenly facing the speaker.

"Why, to Polly, man! She was here a minute ago. Where can she be gone?"

"I knowed it, I knowed it, ma'am," groaned the man, wringing his hands. "Living or dead, she never leaves me; and the neighbours won't believe it, ma'am, though I'll swear to it on my soul's salvation. She's just as much after me now as she ever was. I know that she'll never leave me—she never, never does, ma'am."

"How then is it the neighbours won't believe you? Do they not see her as I did a minute ago? Where can she be hiding, I wonder?"

"Oh Lord, have mercy on me, ma'am, nobody but you have ever seen her, but my miserable self since *she died*."

"Dead! Then who and what have I seen?"

"The same Polly, ma'am. Living or dead, she'll follow me for ever—and well has she kept her word! Ever in the rear of me—ever waiting for me! At home or abroad it's just the same, though she's now been dead, ma'am, and laid in her grave by these very hands, nigh five years ago!"

The man turned and went on his lonely way, not lonely, either—for I watched till he was out of sight, ever turning his head over his shoulder as he went—for there were two of them.

He is gone now himself, and to the blessed hopes and tender mercies of the better land we can afford to trust the eternal future of Polly and Robert.

#### A REVELATION FROM DREAMLAND.

"A STRANGE story comes from Northamptonshire. A woman having disappeared, a neighbour dreamed that her body was at the bottom of a certain well, and there, in truth, it was found when search was made. This extraordinary incident is not explicable by any knowledge we possess respecting mental phenomena and occultism. Recent scientific observations in Paris and elsewhere have established beyond the possibility of doubt that hypnotism is a reality, and that the mind of one person can so influence that of another as to convince it of the actuality of suggested impressions. Whether thought-reading be a mental operation or, as materialists contend, merely attributable to unconscious muscular indication, certain it is that very remarkable feats have been accomplished by its means. But how account for a dream



such as that under consideration? Nobody except a spiritualist would entertain the possibility of any rapport existing between a living person and a dead one. This particular dream seems to be associated with a certain class of phenomena to which the name of clairvoyance has been given. People nowadays, however, are sceptical about the reality of clairvoyance, and their scepticism has been strengthened by the exhibitions of impudent impostors. The Northamptonshire rustic's dream will, therefore, be regarded rather as a curious coincidence than as a psychological phenomenon."—

*Daily News*. [Our contemporary is behind the times in his views of coincidences and curious psychological phenomena. The spiritualists could furnish him with ten thousand of such cases.—Ed. T. W.]

## SPIRITUALISM IN MANY LANDS.

LETTER OF GREETING FROM "AN OLD CHURCHMAN" AT ALDERNEY, CHANNEL ISLANDS  
(MARCH, 1890).

DEAR MADAM,—As I have been a subscriber to your valuable *Two Worlds* from the first day of its appearance, and an attentive listener to your very interesting discourses when possible in different parts of London, during many years previously, and also a subscriber for the "Nineteenth Century Miracles," you may possibly allow me a small space in your columns to relate my personal experience, side by side or turn by turn with those of your correspondent, Mr. Tetlow. I do not presume that mine will be of any value beyond that of showing that some of our affectionate relatives and friends now in the spiritual spheres above, do positively speak with us, and sometimes impress our minds very strongly with ideas to warn us against some prospective dangers or to encourage us in the doing of something for our own personal good, or that of others.

The whole series will constitute but a specimen of the truth which the very remarkable seer and prophet Baron Emanuel Swedenborg, Prime Minister in Sweden, wrote 140 years ago, "The angels of the heavenly spheres take very great interest in all matters concerning the welfare of this world's inhabitants, and are intimately acquainted with everything we do, and with all the projects our minds may contemplate." I have read the personal experiences of Mr. Tetlow with much interest, and could but reflect on the various means of which the angelic spirits avail themselves to communicate their celestial knowledge and instruction to millions and millions of willing recipients still here below in their earthly soul-envelope. Mr. Tetlow seems desirous of comparing the experiences of others with his own, which are peculiar, so also are mine; yet the two are quite different, and they extend over a period of many years.

I will relate one which has occurred somewhat recently. Previously, however, I must state that during 35 years I have been in constant correspondence with a family, one of whose ladies has always been perfectly clairvoyant through magnetic passes. She is otherwise a decided seeress, and receives most valuable instructions from her guardian angel-spirit, when her state of health and spirits presents the necessary conditions for communication.

Being on the most friendly and intimate terms with this family, we communicate reciprocally all our ideas, and as a consequence, the angelic spirit sends me through the above lady and her husband the most valuable remarks relating to my corporeal health, spiritual progress and right conceptions of the inconceivably wonderful All-Supreme. His advice goes even into all details of diet, with the object of eliminating from the system everything which does not tend to promote its complete normal state.

With this introduction I may mention that the valuable ideas expressed in page 541 of *The Two Worlds* (number 97) for September 20th last, so completely confirmed me in my own previous conceptions that I read and re-read them with delight, as coming from a sphere of knowledge of wide scope, vastly superior to my own. I sent this article (of September 20th, 1889) to be read to the spirit above referred to, expressing my admiration of it, when he at once returned me his reply, saying that he knew Mrs. E. H. Britten, and that she was doing very great and important good by the excellence and soundness of her teaching.

From this fact, it is evident that the Editor of *The Two Worlds* and her writings are much better appreciated, not only in this lower sphere, but also by the angel spirits of the spheres above, than the mockers at their spiritual instructions

have hitherto conceived. The above message was sent to me by the angel spirit through my medium friend. The said article of September 20th last, if printed again might be an advantage, and remind some of the readers of what our spiritual-minded poet Pope wrote in his "Essay on Man," where, speaking of the wonders of creation, he expressed himself somewhat thus:—

"This" wondrous spirit "universe,  
This grand most marv'rous whole,  
Whose body NATURE is, and GOD THE SOUL."

If all the members throughout our sacerdotal hierarchy, including the young aspirants who make profession of having had A CALL (which the bishop accepts) would read, mark, learn and inwardly digest the ideas of the above page of September 20th last, and of the citation above from Pope, many of them would probably profit thereby. It might expand the understanding of some few and enlighten their capacity of perception—more particularly after perusing how "The World Moves," (No. 122) page 209 in *The Two Worlds* of Friday, March 14th, 1890. I am, Madam, very respectfully yours, an old Churchman,  
D. I. G.

IN FRANCE.

Mr. Rohner, writing recently in the Melbourne *Harbinger of Light*, says of the great Zouave Healer Jacob, now conducting a paper entitled *Le Revue Théurgique*: "In the article, 'Answers to various Questions,' considerable sharpshooting is going on, and justly so, for lately what is not positive fraud in connection with Spiritism in Paris, is mere fiction and fashion. Jacob praises Dr. Charcot for the distinguished merit of having changed Mesmer's magnetism into his own fad of hypnotism; the ex-writing medium and celebrated French astronomer, Camille Flammarion, also comes in for some very severe and apparently well-merited raps in connection with the illegitimate use he made of the spirit of Galileo a few years since. Thus spiritistic society in Paris seems to be composed of a lot of shepherds without flocks: the Roustinistes fighting the Kardecists—the Flammarionists hiding themselves under the wing of Mademoiselle Huet—the Grangists directing the standard of Christ and joining the theosophical sect of Pomar.

"Now let us hear what the editor of *Les Sciences Mystérieuses* has to say about our good Zouave Jacob. Some time ago friend Jacob organised a *fête* of the Theurgists, in honour of Christna, the patron saint or chief of the army of this new salvation, of a salvation to be brought about by the happy fortuitous concourse of the spirits with white fluids. At this *fête* the Neophytes were duly cautioned to have nothing to do with the fellows of the magnetic, somnambulic, hypnotic, or spiritistic society. Thus it would appear that the whole truth lies now on the side of the Theurgists and their white fluids, and their trinity is made up of God the Father, Christna the Son, and Zouave Jacob the Holy Ghost."

[It would appear from this sketch that the French spiritists and spiritualists are no more united in opinions and beliefs than those of English speaking countries, perhaps not as much so.—Ed. T. W.]

## PROPOSED NATIONAL CONFERENCE OF SPIRITUALISTS OF GREAT BRITAIN AND IRELAND.

A MEETING of earnest friends and influential spiritualists took place in Manchester a week ago, but the urgent necessity of going to press several days in advance of the usual time, in consequence of the Easter holidays and the closing of the printing works, prevents our giving a duly prepared report of the meeting in question or the resolutions then passed.

We can only acknowledge in brief the large number of approving letters received from all quarters in sympathy with the movement, meantime assuring our friends that the letters their Editor was unable to respond to personally, have been welcomed most warmly by the promoters of the movement; moreover, at the earliest possible moment, notices will be sent out detailing the particulars of the plan under consideration, and the friends of spiritual progress may rest assured no time will be lost in pushing forward both the preliminary work and giving due information of the same as far and as soon as circumstances permit. Signed on behalf of the promoters of the movement,

EDITOR, *Two Worlds*.

It is useless to ask forgiveness of God. He would send you back to ask forgiveness of the one you offended.

We are the workers, thoughts are the shuttles weaving the web of life.

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

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

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## THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, APRIL 18, 1890.

#### SIGNS OF THE TIMES.

A KIND correspondent, in whom we have the best of reasons for placing implicit confidence, sends us the following:

"Dear madam,—On a Sunday evening, in March, I attended a special service at St. Mary's Church, Beswick, the preacher being the Rev. Canon Bonary, B.D., LL.D., Professor of Geology of London. Subject, 'CREATION ACCORDING TO GENESIS AND ACCORDING TO SCIENCE.' The text was from Genesis, chapter ii., 1. His *reverence*, in the course of his remarks, said that an upheaval of popular thought had lately come to the world, and true scientists and thinkers could no longer accept the Bible record of creation. Science, which is the PRACTICAL BIBLE OF GOD THE CREATOR, proves that the first forms of life developed were fishes, then reptiles, mammals, birds, &c., &c., all manifested during immense cycles of time. The preacher then, after saying the Bible was written by inspired men, added that the Church *said so*, it did not define how inspiration came. The Bible did not require people to ignore reason or knowledge. Even the prophets knew no more of science than their semi-barbarous age taught them; and Genesis was but a mass of ancient traditions, edited, as it were, by Moses, at a time when the earth was thought to be flat as a cake, four square, the centre of the Universe, and surrounded by water. Genesis was an ancient Oriental allegory, not even original in Egypt, brought by Abraham from Chaldea, and handed down from generation to generation—hence Genesis, or *the Word of God!*

"A LOVER OF TRUTH."

#### STILL ANOTHER SIGN OF THE TIMES.

"Last month also Sir George Stokes, president of the Royal Society, addressed a gathering of the young men in Finsbury on the immortality of the soul and the resurrection of the body. His utterances on these matters were startling, though, strange to say, they are endorsed by ecclesiastical authorities. 'Sir George,' it is reported, 'holds that belief in a future life is entirely independent of belief in the soul's immortality—that the soul is the energizer of life and not life itself, that an intermediate state of unconsciousness or of oblivion ensues upon physical dissolution, and that the resurrection body is a new and very different body allied to the revived life with restored consciousness of identity.' These ideas certainly do not accord with what has heretofore been regarded as orthodoxy, and doubtless the expression of them will cause much dismay. Indeed, there are some good people who regard cremation with horror for the reason that if the body be consumed after death its ultimate resurrection

may be doubtful. This, of course, savours of slavish superstition, but professors of religion are chary of propounding such opinions as those of Sir George Stokes. The subjects upon which he discoursed recently are, however, being very deeply pondered over in the light of modern knowledge by thoughtful men and women. With many, the strange hypothesis of the Theosophists is received with favour. As expounded by one of that body at Sheffield last week, 'man is immortal as matter is indestructible. After death he retains his individuality as distinguished from his personality, and in that individuality becomes from time to time re-incarnated so that it lives again upon the earth.' The theory of re-incarnation is very different from the bestial idea of the transmigration of souls, but the confidence of the Theosophists in asserting it, is based upon nothing more than fantastic conjecture. They certainly are not the repositories of any divine revelation on the subject, and are merely groping in the dark."—*Manchester Evening News*, March 31.

We would like to know why Sir George Stokes, a man of mark—a wide traveller, and one whose eminent position, both as a soldier and statesman, has given him abundant opportunities for the acquisition of knowledge—has not availed himself of the experiences of the millions of spiritualists, persons of character no less honourable than his own, *who know* from the reports of arisen souls themselves the actuality and nature of the life which immediately succeeds the death of the body? What should we think of any judge and jury who, when trying a murder case, would admit as witnesses all sorts of collateral testimony from parties who could only report what they *thought*, and yet refuse to take the evidence of eye-witnesses to the deed? and yet this is precisely the way in which the parsons of the present day preach; in which Sir George Stokes is fencing round the question of what immortality and the *resurrection* may or may not be, and in which the press in their reports follow suit. Here are millions of resurrected souls actually waiting to testify of the life hereafter, and Sir George Stokes and the parsons occupy the attention of those they affect to teach by dreary and utterly unwarrantable speculations of their own, all of which must wind up with the humiliating confession—*after all we absolutely know nothing at all of that we are talking about!* Still worse appears the Theosophical trash to which the Manchester Editor refers. He acknowledges that those to whom he refers have nothing to offer but *fantastic conjectures—Are groping in the dark, &c., &c.* And yet personic theories, scientific fantasies, and utterly unproved Theosophical conjectures may be all cited and speculated upon, whilst the revelations brought by no mortal source; planted by the hand of resistless power all over the civilized world; based upon indisputable FACTS; and clearly solving the whole problem of the soul's *immediate*—if not its final—destiny hereafter, are utterly ignored; and spiritualists in their overwhelming numbers, and spirits in their conclusive testing, are never mentioned by the darkened gropers, or if they are, it is only to refer to some case of fraud due to the wickedness so prevalent in this priest-ridden age. Whatever this ominous silence may proceed from makes no difference to the spiritualists, or the progress of their movement. Nevertheless, one cause, at least, is obvious—the only witness that could testify beyond a doubt or peradventure is not called into court, evidently from the fear that it should PROVE TOO MUCH, contradict vested interests, disturb pet theories, in a word, break up the trade in mental image making. Truly is this yet another sign of the times, which, put into words, reads—"Great is Diana of the Ephesians!"

#### THOUGHT TRANSFERENCE.

BY HUDSON TUTTLE.

The name of Hudson Tuttle has been re-echoed so far and wide throughout the world, and his researches into the realm of the spiritual are drawn from such cosmopolitan as well as reliable sources, that we feel sure one of his excellent papers will be read with interest and respect by all. We would only remark that the subject of "Thought Transference" is now an acknowledged fact, even by the most sceptical disbelievers in spiritualism, and yet these good folks have only to realize that thought is an attribute of the soul and not of the body, and add to this, that the soul CANNOT DIE, and then Thought Transference from the soul-land—the life beyond the grave—is just as natural from thence as between soul and soul here, and that is the rationale of spiritualism. —(ED. T. W.)

THE English Society for Psychical Research has given greater attention to thought-transference than any other subject which has engaged its attention, claiming that if it be proved it becomes the foundation for a working theory, coördinating a vast number of related facts and phenomena.



It was the conclusion of the committee, after numerous experiments, that thought-reading was an established fact. The adage, "The devil is near when you talk about him," is proven daily; for when an individual is going to a certain place, expecting to meet certain ones, his thoughts go before him, and impress themselves. When those connected by intimate relations think of each other, their thoughts vibrate in responsive brains. Distance has inappreciable influence on the transference of thought. It may take place in the same room, or when the two persons are thousands of miles apart. As a personal experience, I will relate one of many similar incidents which have awakened my attention to this wonderful phenomenon.

Sitting by my desk one evening, suddenly, as a flash of light, the thought came to write an article for the *Harbinger of Light*, published at Melbourne, Australia. I had, by correspondence, become acquainted with the editor (W. H. Terry), but there had been no letters passed for nearly a year. I had not thought of him or his journal for I do not know how long a time, and I was amused at first with the idea of writing on the subject suggested. But the impression was so strong that I prepared and forwarded an article. Nearly two months passed before I received a letter from Mr. Terry requesting me to write an article; and, making due allowance for time, the dates of our letters were the same. In our experience, this crossing of letters answering each other has twice occurred, the second to Mr. Terry answering a request of mine.

Dr. Nicolas, Count de Gonémys of Corfu, gives his personal experience in the March number, 1885, of the *Journal of the Society for Psychical Research*.

"In the year 1889 I was officer of health in the Hellenic army. By command of the War Office I was attached to the garrison of the Island of Zante. As I was approaching the Island in a steamboat, to take up my new position, and about two hours distance from the shore, I heard a sudden inward voice say to me over and over in Italian, 'Go to Voterra.' I had no association with the name of M. Voterra, a gentleman of Zante, with whom I was not even acquainted, although I had once seen him, ten years before. I tried the effect of stopping my ears, and of trying to distract myself by conversation with the bystanders, but all was useless, and I continued to hear the voice in the same way. At last we reached the land; I proceeded to my hotel and busied myself with my trunks, but the voice continued to harass me. After a time a servant came and announced to me that a gentleman was at the door who wished to speak to me at once. 'Who is the gentleman?' I asked. 'M. Voterra,' was the reply. M. Voterra entered, weeping violently, in uncontrollable distress, imploring me to follow him at once, and see his son who was in a dangerous condition. I found a young man in maniacal frenzy, naked in an empty room, and despaired of by all the doctors of Zante for the past five years."

By magnetism Dr. Nicolas effected a perfect cure, the maniac becoming in the mesmeric state clairvoyant.

The London *Spectator* for Christmas, 1881, contains an interesting story by A. J. Duffield, of thought transference. The gist of this story is that a Mr. Strong went to Lake Superior and became captain of the Franklin copper mine. He fell sick and would have died but for the care of a lady whose husband was a director of the mining company. She had him carried to her own house, and nursed him with kindest care until he recovered. Seven years after this event, when he had drifted away from the mines, he was sitting by himself one evening, when he suddenly saw this kind lady in a room with nothing in it, no fire, no food. She was calm and quiet, with the same face she had when she nursed him in the fever. He thereby was made deeply conscious that she was in distress, and sent her a most liberal amount of money by mail. The day after, he received a letter from this lady saying that her husband was sick, and that they were in great suffering, and asking for aid.

In this instance, the mind of Captain Strong was bound to his preserver with strong bonds—love, gratefulness, and expectation of some time repaying his obligation. It was in proper condition for the reception of such thoughts; while on the other hand, under the pressure of suffering, the lady's mind was in condition to give force to the emanating thoughts.

Henry Watson, of Mill Village, Pa., was suddenly impressed that his services were needed at a certain point on French Creek. There was no assignable cause for his going, and he resisted it as a vagary. The impression, however,

grew so strong that he yielded as to a charm. When within a short distance of the spot cries for help reached his ears. In the creek he found George Dowler and wife struggling for their lives. They had attempted to ford the creek, and missing their way were submerged. He was holding on to the horse while the swift current was carrying his wife to her death. Taking a boat Watson rescued her from certain death. Had he not arrived at that very moment, she would have been inevitably drowned.

L. M. Hastings, of Osceola (Iowa), had a son murdered near Grand Island, Neb. The night after the crime was committed he awoke about midnight with his attention fixed on an apparition at the foot of the bed. He saw the representation of two men with great distinctness and something told him that they were the pictures of the murderers of his son. He studied them carefully until they faded out of sight, and then arose and wrote a description which was forwarded to the prosecuting attorney. It was found to be a thoroughly accurate description of the men who were then under arrest and who were without doubt the guilty parties. Mr. Hastings had never seen these men or received any description of them.

Rev. J. M. Wilson, head master of Clifton College, Bristol, England, March, 1884, presents a fact which, while admitting of telepathic explanation, may be referred to a higher source: "I was at Cambridge at the end of my second term in full health, boating, football playing, and the like, and by no means subject to hallucinations or morbid fancies. One evening I felt very ill, trembling with no apparent cause; nor did it seem to me at the time to be a physical illness, or chill of any kind. I was frightened; I was totally unable to overcome it. I remember a struggle with myself, resolving that I would go on with my mathematics, but it was in vain. I became convinced that I was dying. I went down to the room of a friend, who was on the same staircase. He exclaimed at me before I spoke. He pulled out a whisky bottle and backgammon board, but I could not face it. We sat over the fire, and he brought some one else to look at me. Towards eleven, after some three hours, I got better, got to bed and after a time to sleep, and next morning was quite well. In the afternoon came a letter, stating that my twin brother had died the evening before in Lincolnshire."

Rev. Canon Warburton, Winchester, Eng., relates the following, which is of interest as an example of transference of thought and of sensation: "I went from Oxford to stay a day or two with my brother, then a barrister at 10, Fish Street, Lincoln's Inn. When I reached his chambers I found a note on the table apologising for his absence, and saying he had gone to a dance, and intended to be at home soon after one o'clock. Instead of going to bed, I dozed in an arm chair, but started up wide awake exactly at one, ejaculating, 'By Jove, he's down!' and seeing him coming out of the drawing-room into the brightly illuminated landing, catching his foot in the edge of the top stair and falling headlong, just saving himself by his elbows and hands. (The house was one I had never seen, and I did not know where he was.) I again fell asleep for half an hour, and was awakened by my brother suddenly coming in and saying: 'Ah! there you are! I have just had as narrow an escape of breaking my neck as I ever had in my life. Coming out of the ballroom, I caught my foot and tumbled full length down the stairs.'"

The following is vouched for by Miss Millicent Ann Page, sister of Rev. A. Shaw Page, vicar of Lesly, England, to whom it was related by Mrs. Elizabeth Broughton, Edinburgh: "Mrs. Broughton aroused her husband, telling him something dreadful had happened in France. He begged her to go to sleep again. She assured him she was not asleep when she saw what she insisted in then telling him. First, a carriage accident, which she did not see, but she saw the result: a broken carriage, collected crowd, a figure gently raised and carried into the nearest house, and then a figure lying on the bed which she recognized as the Duke of Orleans. Gradually friends collected around the bed, among them several members of the Royal Family—the Queen, then the King, all tearfully, silently watching the dying duke. One man, she could see his back, but did not know who he was, was a doctor. He stood bending over the duke, feeling his pulse with his watch in his other hand. Then all passed away. In the morning she wrote down in the journal all she had seen. It was before the days of the telegraph, and two or more days passed before the *Times* announced the death of the Duke of Orleans. A short time after she visited Paris, recognized the place of the accident,

and received an explanation of her impression. The doctor who attended the duke was an old friend of hers, and as he watched by the bed he said his mind was constantly occupied with her and her family. The reason, therefore, was the remarkable likeness between the members of her family and those of the Royal family then present. 'I spoke of you and yours when I reached home, and thought of you many times that evening,' said the doctor. 'The likeness between yourself and the Royal family was never so strong. Here was a link between us, you see.'—*Religio Philosophical Journal*.

### HUDDERSFIELD ANNIVERSARY SERVICES.

THE Brook Street Children's Lyceum, of Huddersfield, celebrated their anniversary, with appropriate observances, on Easter Sunday and Monday (the 6th and 7th inst.), as per announcement in *The Two Worlds* and handsome posters liberally displayed throughout the borough.

The exercises on Sunday comprised two services, held in the afternoon and evening respectively. These were eminently successful gatherings, large in number, highly satisfied with the provision made for their entertainment, and deeply sympathetic with the objects of the day.

A commodious and handsomely carpeted platform had been erected, and upon this the Lyceum scholars were judiciously disposed; the musical director (Joseph Briggs) occupying the centre with the harmonium, with the conductor (J. Ibeson) on his left. The services included the congregational singing of suitable selections from neatly-printed eight-page hymn tracts, invocation by the controls of Mr. J. J. Morse, and in the evening an admirable lecture upon "Children in Spirit-Life" from the same source; golden and silver chain readings by the scholars, also dialogues and recitations, all being done with distinguished ability, showing quite a high degree of intelligence and training. The participants in the programme of Sunday included the Misses Alice Haslam, Nelly Wadsworth, Eliza Entwisle, Annis Walker, F. Brydon, E. Tipton, A. Littlewood, H. Walker, and Master Willie Leonard. The officers and leaders of the Lyceum appeared in very pretty new badges, generously presented to the Lyceum by Mrs. J. J. Morse, for which, at the evening service, a hearty vote of thanks was accorded that lady. Very gratifying collections were taken up, and the day was pronounced a complete success.

The celebration was further continued on the following day by the "Lyceum Tea Party and Dramatic and Musical Entertainment," as the programme described it. There was a very fine tea provided, at which upwards of two hundred visitors were present. Then followed a dramatic sketch—"The Chimney Corner"—in two acts, the whole closing with a concert of some fourteen members. The characters in the drama were ably sustained by Messrs. F. Hepworth, J. Briggs, F. Hirst, C. Walker, and A. Ibeson, assisted by Mrs. Briggs and Miss Wainwright; while the Misses Plumb (vocalist) and Brearley (violinist), with Messrs. Hepworth (humorist), Hirst (reciter), and Morse (reader) contributed to the concert. The great favour with which Mr. F. Hepworth was received—both in his capital presentation of "Solomon Probity (aged 91)" in the drama, and in his various humorous songs in the concert—was fully justified by the ability he presented. He is a host in himself, and societies should see to it that he is secured for their entertainments. But the average of talent was certainly good all through. The hall was crowded, and the proceedings did not terminate until nearly 11 p.m. The event was in all ways a gratifying success, and the fraternal unity with which all concerned worked together was most admirable—indeed, it was a case of success well deserved, due to patience and persistence upon the part of all concerned. J. J. MORSE.

### CORRESPONDENCE.

To the Editor of "The Two Worlds."

MADAM,—As secretary of an important society, I will be excused from indicating a sad grievance, which I am informed is experienced by many other societies, namely, the practice of substituting "private circles" just at the very hour when our public Sunday services are being celebrated. Often when I have invited strangers to listen to our principles the usual rejoinder has been, "Where are all your spiritualists? We expected to see more there." By this serious omission of public duty the speaker, choir, feeling, and everything else

suffers. What is more important, we lose the "reciprocal magnetism of each other's presence," which is as necessary in its place as the intellectual instruction. I do not suggest anything of a coercive nature, but I would respectfully invite spiritualists everywhere to give us a revelation of their love to the cause by an open and conscientious adherence to their public duty.—I am, yours, &c.,

Newcastle.

W. H. ROBINSON.

NOTE.—Our friend's complaint is all too just, and too often reaches us from other quarters. On the other hand it is alleged by a great many persons, who used to attend the Sunday meetings, that they can only do so when there are speakers on the rostrum from whom they can learn something of value and interest. Again, there reaches us long and loud complaints against the practice of turning what should be religious meetings, into a mere exhibition of what are too often found to be indifferent phenomena. Even when tests are given and satisfactory proof afforded that there is no collusion between the medium and the recipients of those tests, each one present wishes for something personal, so that whilst half-a-dozen persons may be gratified, a hundred may go away far from satisfied. Let the rostrum be devoted to religious services, and in the absence of good speakers, fine readings and instructive conference are far better than tenth-rate tests given to a few curiosity seekers. Then, and in such cases only, have the societies the right to murmur against the selfishness of striving to draw off the attendance from the public meetings to private circles, any of which can just as well be held at leisure hours during the week evenings.—Ed. T. W.

### LYCEUM JOTTINGS.

"Inasmuch as ye do it unto the least of these, ye do it unto me."

#### A PARROT THAT PRAYS.

A FAMILY living near a church owns a very bright parrot. Every evening the bells of the church ring the "Angelus," and recently one of the little girls of the family was taught to recite the appropriate prayer at the sound of the bells. The parrot watched her carefully, and the other evening, at the first sound of the chimes, dropped to the bottom of the cage, put down his head and said the first few words of the prayer. He has kept this up ever since, and is adding other words of the prayer as the little girl teaches them to him.—*Chicago News*.

#### OUR FEATHERED FRIENDS.

Oh! boys, for one short moment stay, and think of what you do;  
The same God made those tiny birds who made both me and you.  
He taught them all their joyous notes, He guides their distant flight,  
And not a sparrow falls and dies unnoticed in his sight.

Our friends they are, though slandered oft, and often unconfessed;  
They clear the air, the earth, the trees of many an insect pest,  
And sorely should we miss their help, as some too late have found,  
By blighted trees and crops devoured by dark slugs underground.

Then spare the birds their pretty homes in tree or ivied wall;  
'Tis but a coward's cruel boast to rob the weak and small;  
And when you hear their happy songs among the bowers of May,  
The melody of grateful love your kindness shall repay.

#### THROWING STONES.

How easy 'tis for us to give  
A sermon to our friends,  
Whose sharp and burning eloquence  
Our neighbours' faults condemns!  
How clear and deep our logic is,  
Our argument how strong!  
And our conclusions—Oh, what force  
And power to them belong!

Meanwhile, we do not touch upon  
Our own peculiar "cranks;"  
We'd rather teach our neighbours,  
And condemn their freaks and pranks!  
Our peccadilloes—Oh, but they  
Are very, very few;  
Correcting them is not the task  
We've set ourselves to do.

No, we prefer to teach the world,  
And set it all to rights;  
We'd have our neighbours shape their course  
By our peculiar lights:  
Because we're sure that we can give  
The very best advice,  
And all our neighbour's home affairs  
Can settle in a trice.

We have the whole thing upside down;  
We've caught the wrong end first,  
'Tis by this very meddling  
The whole world is accurst.  
Let each one mind his own affairs,  
And leave his friends alone;  
And while we're in a house of glass,  
Don't let us throw a stone



## PLATFORM RECORD.

**BIRKENHEAD.**—Mr. Lamont gave an interesting lecture upon "Man, and his relation to Nature." Physical reaction was a fine thing to strengthen nerve and muscle for the battle of life, but would not feed the mind. Therefore it was imperative we understood what was necessary for mental growth. Man was essentially a spirit, receiving vitality from the realm of thought. Ignorance has cradled superstition, and evil is its product. When we understand all the laws of nature, and the mysterious things in nature have all been revealed by our continual research, we will know no fear of death. With the natural decay of our bodies, mentally we become stronger and more active, the spirit never ceasing its activity in the change called death, but gaining more knowledge and greater power in its new sphere of action.—W. B.

**BIRMINGHAM.** Oozells Street.—April 6th: Mrs. Groom's subject, "From the Spiritual Plane of Existence to the Realms of Spirit Life Hereafter," was handled admirably. Much benefit must accrue to the hearers. The word "Love," given by the audience, was the theme for a beautiful poem. Some good spirit descriptions followed. 13th: Disappointed by the expected medium, Mr. Groom was alive to the emergency, and with one of his ever-ready and intelligent discourses made good reparation, and soon relieved all from the difficulty. We have some promising young mediums preparing for the platform, and then we shall be able to relieve Mrs. Groom, and allow her that rest she so much needs. Mr. Groom gave some very striking facts, showing good reasons for the abolition of capital punishment. Our usual monthly tea and entertainment took place on Monday, 14th April. Some good talent was displayed with singing, readings, &c., &c. An enjoyable evening.—J. T. C.

**BISHOP AUCKLAND.** Temperance Hall, Gurney Villa.—We had Mr. and Mrs. Kempster, from North Shields. Afternoon: "Where are the So-called Dead? and What is their Occupation?" was well and satisfactorily explained by Mr. Kempster. Mrs. Kempster gave six clairvoyant descriptions, five being recognized. Evening: A very good discourse on "When Shall the Mist Roll Away?"

**BLACKBURN.**—Afternoon: Questions from the audience were ably and satisfactorily dealt with by Mr. J. Swindlehurst. Evening: Lecture on "Will it Pay?" listened to by appreciative audience, and the comparison drawn between the teaching of moral responsibility and trust in a vicarious atonement was really grand. If in a printed form, and widely circulated, it would, we think, help to solve the problem, "What is Needed in the Churches?"

**BOLTON.** Bridgeman Street Baths.—We had Mrs. Horrocks here. Subjects well treated, after which clairvoyance, very good.

**BRADFORD.** 1, Spicer Street, Little Horton.—April 6th: We gave a service of song, "Ministering Spirits," by the Lyceum scholars, which proved a success, about 50 scholars taking part. This speaks well for a young Lyceum. The Easter Monday Annual Tea and Entertainment was a grand success, far beyond the expectations of all connected with the above place. It has been said that if spiritualism was the work of our Father, God, it would prosper, if not, it would be a failure. If this was a proof wanted by Christians, let them be satisfied, and begin to search for the truth themselves. We thank Miss Dot Inman and Mr. David Inman (from the London and Provincial Concerts) for their valuable aid, and all others who worked to make it a success, especially the ladies who provided the tea. It shows what can be done when all work in harmony.—W. Galley.

**BRADFORD.** Norton Gate.—Afternoon: Mr. Parrott's subject was, "God is Wisdom, God is Love." Evening subject, "Spiritualists and the Bible;" also a discussion between one of the audience and Mr. Parrott, on "What was Divine Power, and was Man Possessed with Divine Power?"—W. C.

**BRADFORD.** Ripley Street.—In the absence of Mrs. Riley, Mr. Lund officiated. Afternoon subject: "Creedal Christianity and Spiritualism." Evening: "The Future Religion." Both were clearly and fairly treated. Mr. Lund named a baby in a very affectionate manner, using no water, only pure white flowers as an appropriate emblem.

**BRIGHTON.**—We had another disappointment with our speaker not turning up, and had to fall back on our local, who served us pretty well in the evening, and the afternoon was occupied in reading.

**BURNLEY.** Hammerton Street.—A good day with Mrs. Green, her guides discoursing in the afternoon on "Shall we know each other there?" In the evening the room was completely packed, many having to stand, while Mrs. Green's guides spoke on "The Brotherhood of Man." She also sang "When the Mists have Rolled Away," and gave satisfactory clairvoyance after each lecture. Spiritualism is spreading in Burnley, and there is no doubt if spiritualists will unite, they will bear favourable comparison with any section of the Christian Church.

**BURNLEY.** Trafalgar Street.—April 6th: Mr. Bailey's guides gave stirring addresses to good audiences, which seemed to give general satisfaction. April 13th: We were disappointed by our speaker, who did not even write to say he could not come, thereby giving us no time to get another; but our tried and true friend, Mrs. Hayes, came to the rescue, and delivered splendid and impressive addresses on "The Philosophy of Spiritualism," and "The Dawn of a Brighter Day." The audience seemed well pleased. Satisfactory psychometry.

**BYKER.**—Mr. Ashton very kindly gave an interesting address, on "If a man die shall he live again?" which was well received.

**CLACKHEATON.** Oddfellows' Hall.—A good day with the guides of Mrs. Berry. Afternoon: The article in *The Two Worlds* with regard to Richard Davies was dealt with. No murderer got straight to Heaven through the blood of Christ, but every man would have to atone for himself. Evening subject was "The Continuation of Life." The guides also gave a little of their experience whilst on earth. Excellent clairvoyance followed each service.—W. H. N.

**COLNE.**—Mr. Plant gave two good lectures. Afternoon: "A Creed of the Spirits." Evening: "Consider your days—Seek, and ye shall find." Clairvoyance: 19 given, 13 recognized. Fair audiences.—J. W. C.

**DARWEN.** Church Bank Street.—Mr. A. D. Wilson's subjects were: Afternoon, "Regeneration—the False and the True." Evening: "The Salvationists' boast of their being saved." Both well treated.

**DENHOLME.**—The guides of Mr. Hargreaves took for the afternoon subject, "While in life we are in death;" evening, "Spiritual Gifts," which were very good.—C. P.

**FELLING.**—Our Easter Monday entertainment passed off successfully. A splendid tea was provided, and the entertainment was thoroughly enjoyed by a large audience. A most harmonious meeting. Sunday, April 13th, Mr. R. Grice, of South Shields, was with us. Subject, "Why I left Christianity and Secularism to become a Spiritualist," which gave great satisfaction to a good audience.—J. D.

**GLASGOW.**—Morning: Read extracts from Mr. Cook's pamphlet upon "The Relation of Spiritualism to Socialism." It was a first-rate subject, and produced a most animated discussion, most of the older members joining, and with marked unanimity endorsing Cook. Evening: Mrs. Harper read an exhaustive paper upon "The Parallelism of the Phenomena of Modern Spiritualism with those of the Bible." The subject was made very clear, and elicited the marked approbation of a fair audience.—R. H.

**HALIFAX.** Good Friday.—The bazaar and sale of work was opened by Dr. Blackburn, D.M., who made kind and appropriate remarks, and also sang for us. On both Friday and Saturday the attendance was thin compared with our Sunday evening services, which goes to show that many of our numerous visitors come only to receive, but not to give anything towards helping on this glorious cause. Our efforts were eventually crowned with success, for those who did come, came with a will to enjoy themselves and endeavour to make it successful. The following ladies kindly officiated at the stalls: Mesdames Sutcliffe, Rowley, Foulds, Cordingley, Ambler, Bailey, Marshall, Hall, Newton, Whitworth, and Mrs. Joseph Newton. Entertainments were given at intervals very successfully by the choir and friends. On Easter Monday 144 sat down to a splendid tea. An entertainment, consisting of songs, duets, recitations, &c., by the choir, arranged by Mrs. Drake. Mr. Kendrew and Miss Greenwood and Mr. Hepworth were frequently encored, and Miss L. Greenwood, Mrs. Bott, and Mrs. Hall were also very successful. Mr. A. D. Wilson presided, and gave a recitation. The Lyceum girls gave some good recitations, the boys all failing. The sale of work and tea and entertainment together has realised £14 for the building fund, which, with £315 in hand, makes a total balance of £359 now in the trustees' hands. The committee are deeply grateful to all those who have assisted with goods or money, or taken any part whatever in the above. Sunday, April 13th, Mr. Hunt had a very successful day, every available space being occupied, both seats and standing. His impromptu poems are really remarkable.—B. D.

**HECKMONDWICK.** Cemetery Road.—April 13: Mrs. Bentley's guides gave good discourses on "The Experience of her Controls while in earth life," and "When will sin have an end?" Thirteen or fourteen clairvoyant and psychometrical descriptions were clearly given, all but one recognized. Good satisfaction to the audience. Thursday: Mr. Wright had a splendid evening, giving phrenological examinations and a lecture on "Faces we see and how to read them," all being highly pleased.—B. K.

**HEYWOOD.**—A good day with the guides of Mr. C. Taberner, who discoursed on "Religion and Social Progress," "What advantage has Spiritualism over Christianity?" and "Love ye one another," all the subjects taken from the audience. He gave good clairvoyance at the evening service. It is about two years since Mr. Taberner was on our platform, and he was heartily welcome.—J. W.

**JARROW-ON-TYNE.**—Mr. Forrester, of East Jarrow, delivered an earnest address on "Spiritualism: Ancient and Modern." His data, relative to ancient spiritualism, being culled from the Bible. Some discussion followed.

**LEICESTER.** Silver Street.—Mr. J. Chaplin gave his experience in spiritualism. He has been investigating for over two years, and now came before the public for the first time. He would do all he could to help our society, as a platform speaker. He gave a very instructive address, which was appreciated by a large audience.—T. G.

**LONDON.** Canning Town, 2, Bradley Street, Beckton Road.—A grand night with Mr. Hoperoff, whose guides gave an address on "Is Spiritualism a Religion?" He demonstrated the various blessings of the grand cause of truth, and at suitable points reflected upon the popular theological absurdities. Several questions from the audience were promptly answered to satisfaction.—F. W.

**LONDON.** Clapham Junction, 295, Lavender Hill. Endyonic Society.—Mrs. Spring attended and, as usual, gave good and convincing proofs of the presence of spirit friends. Next Sunday the Federation will be represented by Messrs. A. M. Rodger, Percy Smyth, and U. W. Goddard.

**LONDON.** King's Cross.—Morning: Mr. Rodger gave an address, showing where the Bible supported spiritualism. A debate was expected, but the gentlemen who were to have taken the opposite view did not appear. Several friends made remarks, and a profitable hour was spent. The evening meeting was open to "whosoever would." The secretary led off with a brief resumé of Mrs. Besant's lecture upon spiritualism. Mr. Battell gave an event within his own experience, which he submitted could not be explained by the action of sub-consciousness, astral body, or any other theosophical theory. An investigator read "My First Séance," a narrative which was very interesting, and at parts decidedly humorous. Mr. Rodger related some of his early experiences. A ten minutes conversation closed the evening.

**LONDON.** Marylebone, 24, Harcourt Street, W.—An excellent address by Mr. Towns, after which Mr. Davis was appointed to the chair. It was carried unanimously to continue the association; Mr. Davis as president, Mr. Hawkins as treasurer, Mr. C. White as secretary, Messrs. Maynard, Lewis, and Claxton, and Miss Smythe and Miss Peddle as committee. Thirty members enrolled. A hearty vote of thanks was recorded to a donor of fifty new hymn books for the association. Persons desirous of becoming members should apply to C. White, hon. sec.

**LONDON.** Mile End Assembly Rooms, Beaumont Street.—Mr. Vango occupied the evening with psychometry. The descriptions were given with great accuracy, and gave general satisfaction to a large and very attentive audience. On Friday evening, April 11th, Mrs. Besant lectured on "Spiritualism from a Theosophist's point of view." Mr. Rodger presided. The hall was full, and the large audience listened attentively for over an hour to a very eloquent address frequently applauded. The lady said that a life beyond was proved. She paid a

high tribute to Prof. Wallace, Crookes, and other eminent spiritualists who had investigated, and suffered great loss thereby. So far, she agreed with spiritualists. She differed in not attributing to spirits the revelations of the séance room. The information obtained was in the mind of the sitter, or was otherwise obtained, certainly it did not come from spirits. Clairvoyance, she held, was not spiritualism, but was a gift or power held by many who did not at all believe in spiritualism. At the close several questions were asked and replied to. Messrs. Veitch, Emms, Drake, and others attempted to controvert the lady's position. Miss Drake presented Mrs. Besant with a beautiful bouquet of flowers, which was suitably acknowledged. Mrs. Besant referred to the kindly feeling expressed to herself, and that which existed between theosophists and spiritualists, which she trusted would long continue.

LONDON. Peckham. Chepstow Hall, 1, High Street.—Mr. J. Dale's address at the morning meeting showed what a deep spiritual significance was to be found in many of the homely sayings of everyday life. Various "uncertain sounds" were instanced, and the address was concluded with an earnest appeal to make our presence as spiritualists more known and felt by those around us. Evening: A delightful address by the inspirers of Mrs. Stanley. About 70 friends listened with rapt attention; many strangers present.—W. E. L.

LONDON. Peckham. Winchester Hall, 33, High Street.—Mr. J. Veitch, at 11 a.m., explained "Psychometry," followed by experiments. In the evening, Mr. G. Chainey spoke upon "Torches and Trumpets," giving a spiritual rendering of the story of Gideon and the Midianites. He could not believe it to be historically true, but there must be some higher esoteric meaning, and then he gave us the interpretation as spiritually revealed to him. Our hall was packed, many having to stand.—J. Veitch, 19, Crescent, Southampton Street, Camberwell.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street.—We are sorry to inform our members, visitors, and sympathisers that, owing to unfortunate disagreements with the proprietor of the above hall, and the secretary not being able to arrange matters amicably, we are obliged to discontinue our meetings in Zephyr Hall, on and after Sunday next, the 20th instant. Those who have taken an interest in our work will have the satisfaction of knowing that we have striven hard to lay before the public the grand truth and sublime knowledge of a future existence, for which we can educate ourselves while on this mortal plane. We feel certain our endeavours have not been in vain, and hope ere long we may again be in working order. As open-air work will be taken up with renewed vigour this season, we ask all who have spare literature to forward it to our secretary for free distribution, and so help us in the cause. On Sunday morning last Mr. Towns, in the absence of Mr. Portman, through indisposition, gave an exceedingly interesting address on "Are we creatures of circumstances altogether?" His remarks elicited numerous questions, and created an intellectual discussion. Evening: Mr. McKenzie gave a good lecture on Phrenology, succeeded by readings from those in the audience who were willing. Thursday evening, the 10th instant, a thoroughly enjoyable concert and dance was held, in aid of the funds. A good programme of vocal and instrumental music was rendered in grand style, and all the artists who kindly assisted have the warm thanks of this association's committee. Every one went home thoroughly satisfied.

LONDON. Shepherd's Bush. 14, Orchard Road.—April 8th: Mrs. Wilkins' control replied to a question by Mr. Mason on "Mortals' aid to Spirits," and afterwards spoke on "The Duty of Spiritualists to their Fellows." Clairvoyant descriptions, recognized. Mr. Mason gave the invocations.—J. H. B.

MANCHESTER. Psychological Hall.—Miss Gartside's controls took for afternoon subject, "Though dead yet speaketh," showing clearly the continued existence of the spirit after leaving the body. Evening: "The Temple of the Soul," very ably handled. Both lectures were exceedingly good; followed by a number of clairvoyant descriptions.

MANCHESTER. Temperance Hall, Tipping St.—Saturday, April 12: Mrs. Groom entertained a fair audience by giving character readings and surroundings. On Sunday, her subjects were "Man, and his Needs," and "The Angel's Mission," and two grand discourses we had. In the afternoon she dwelt at great length upon "Capital Punishment" and the "Vicarious Atonement." At the two meetings she gave 34 clairvoyant descriptions, and 28 were fully recognized.—W. H., cor. sec.

MIDDLESBROUGH.—Mr. Stevenson. 10-45: Thirteen good personal delineations. Some helped, others as much hindered, a speaker. "Antipathetics" were better friends apart. 6-30: Capital lecture. Spiritualism was more aggressive, though less spiritual, than Unitarianism. Ordinary believers were in the same relation to the true esotericism of Scripture [The letter killeth, the spirit giveth life] as a literalist reading "Pilgrim's Progress." A work advocating "work" between 21 and 45 only, and abolition of "masters and money" was referred to.

NEWCASTLE-ON-TYNE.—Mr. J. S. Schutt delivered three admirable lectures, which were listened to with attention and interest. The Monday's discourse was entitled "State Murders—their post-mortem effects in the world of spirits," with special reference to the Crewe case. Resolutions were carried, the same being sent to the Right Hon. Mr. John Morley.

NEWCASTLE-ON-TYNE.—Out door meeting. A large number assembled at 11 a.m. at the Quay side, "Harvest plenteous (again), labourers few." Only friends Egdel and Simpson supported the writers. A new banner with the inscription, "Foregleams of immortality, and there shall be no more death," was very attractive. The subjects of capital punishment and vicarious atonement were to the fore, and the article in *The Two Worlds*, page 253, by the Editor, was read. The audience was most attentive and unanimously, with one exception, raised their hands against the death penalty. A few copies of the *T. W.* were sold.—B. H.

NORTHAMPTON.—We had the pleasure of hearing Mr. U. W. Goddard, of London. In the morning he went on the market-square, and addressed an audience of three or four hundred people who listened earnestly for about an hour. Mr. Goddard, I believe, is the right sort of man to win the people. I wish we had more such men who dare go into the highways and preach the truth of spiritualism. Afternoon, in the Lodge Room, Temperance Hall, Mr. Goddard gave a most interesting address; subject, "Internal harmony, or the secret of spiritualism." Evening, "What is spiritualism?" was dealt with in good style. This was Mr. Goddard's first visit. We hope to hear him many times.—W. F. W.

NORTH SHIELDS. 41, Borough Road.—A kind and hearty welcome was given to our esteemed friend, Mr. Wm. Davidson, who has recovered from a long illness. His guides gave an excellent discourse on the beautiful words, "There is no Death." Clairvoyance followed, and some good advice was given to a few who were not enjoying the best of health.

NORTH SHIELDS. Camden Street.—Owing to the absence of Mr. W. Westgath, Mr. W. Walker lectured in an able manner. At the close our annual meeting was held. The balance-sheet was read, showing us to be in a very good condition financially, £17 2s. 6½d. being in the hands of the treasurer. The officers for the ensuing year were elected, viz.: President, Mr. T. C. Eliot; vice-presidents, Mr. W. Walker and Mr. J. McKellar; cor. sec., Mr. Chas. Taylor, jun.; financial sec., Mr. Thos. Patterson; treasurer, Mr. Jas. Eskdale; librarian, Mr. R. Shelton; committee, Messrs. J. N. Gay, W. Brown, T. A. Kempster, and Mesdames T. C. Eliot, J. Eskdale, and J. Murray. The eighth anniversary was celebrated with a tea and concert. On April 4th, the presiding ladies at the tea were Mesdames Murray, Seader, J. Eskdale, Wm. Eskdale, Miss Eskdale, Miss Butcher, Miss Howie, and Mr. McPherson. At the concert Mr. Henry Appleby presided, and a choice programme was rendered by Misses McKeen, Butcher, F. Murray, Isabella Taylor, Charlton, Storks, Mr. N. Patterson, Mr. W. H. Thompson, Mr. Wood, Mr. Brown, Mr. W. Wallace, Mr. Hood, Mr. Buchannon, Mr. W. Tugge, and Master Kempster. Mr. Shelton and Miss F. Murray presided at the piano. The concert was very successful, each performer giving a commendable rendering of his or her respective pieces. Mr. Wallace's experiments in thought-reading were very successful, and heartily enjoyed. On Easter Monday the annual social was held.

NOTTINGHAM.—Mrs. Wallis was with us on Sunday. The Masonic Hall was specially engaged, being more accessible than Morley Hall. The morning subject was "Free-will; or, Man's Destiny." In a very interesting discourse, the various influences which act upon man—prenatal, climatic, social, and domestic—were considered, showing clearly that in an absolute sense he was not free; but with all the limitations, each individual could bring to bear his own influence and will in the journey of life, responsibility being measured in accordance with Divine justice, which judged a man according to his opportunities. Four subjects were taken at night, and were dealt with in a manner concise and complete. Mrs. Wallis's visits are always welcome.—J. W. B.

OLDHAM.—On Easter Monday, a number of friends went by wagonette to Worsley. On the way it was discovered that the tire of the wheel was broken; so we had to stop for repairs. Having got two "clips" on by the help of the mechanics of our party, we proceeded on our journey in safety. Various places of interest were visited; and others would have been if it had not been for the signs "Private Road," which were to be met on every hand. Mr. James Mills photographed the group, and obtained a good picture. After partaking of tea, we enjoyed another ramble. We got another "clip" on the wheel, and proceeded on our homeward journey; but had not got far before we had to alight and procure another conveyance, which we did with little delay, and arrived home in good time. April 13th: Mr. Campion lectured on "Jesus and the Resurrection" and "Conceptions of God Considered." Each subject was ably treated and well received. The God of the Bible was shown to be unworthy of a place in our thoughts, when viewed in the light of reason.—J. S. G.

OPENSHAW.—Mr. A. Kitson's morning subject was "Biblical Spiritualism." A small audience. Evening subject, "Heaven: where is it, what is it, and how attained?" He gave the different ideas of heaven existing among sectarians, showing that in all cases heaven was that which constituted happiness, while hell was that which was misery and suffering. He explained the absurdity of the heaven and hell depicted to us from the Bible, and then explained the spiritualist's heaven and hell, which gave great satisfaction to a large and appreciative audience.

PENDLETON.—Afternoon: a good lecture from Mr. Wheeler; subject, "Are there any laughable aspects in Spiritualism?" A few questions were satisfactorily answered. Mr. Britland, of Oldham, gave a little of his experience, which was very interesting. Evening: chairman, Mr. Saville, of Oldham; a splendid lecture on "Popes and Parsons" was much appreciated by a very large audience. Many questions were dealt with in a masterly manner. A few remarks from our chairman and another Oldham friend followed. A vote of thanks was given to Mr. Wheeler and his friends, all being highly satisfied.—J. Gibson, 51, Strawberry Hill, Pendleton.

RAWTENSTALL.—On Sunday last, our singers gave us the service of song, "Rest at Last," in a very creditable and satisfactory manner. Every one seemed greatly pleased to know that we at Rawtenstall have such an efficient choir; they rendered the services afternoon and evening. Our audiences were not so large as we expected, many going to hear Mrs. Britten. The connective readings are well written, and the story and incidents thereto well worked out; I would recommend every society who have singers to give it. Mr. Schofield was a good reader, and his style of reading moved many to tears. We were favoured with the presence of the authoress, Miss Ashworth, who very much enjoyed the service. Spiritualists assisted her by purchasing copies of her book; it is a splendid story, well worth the cost.—W. P.

SALFORD.—Mr. Ormerod's afternoon lecture on "Thou shalt serve the Lord thy God" was worthy a better audience, being argued out in a good manner by the guides. Evening subject, "Sympathy," taken up from a remark dropped by our Vice-President, Mr. D. Arlott, in asking for the sympathy of the audience. The controls treated it in various ways, proving what true sympathy was, and exhorting all to practise what was said, and mankind would be the better for it.—D. J. C.

SALFORD.—The Spiritualists' Band of Hope Society had their second tea party and concert on April 12th. A very good tea was followed by a very successful entertainment. Mr. James H. Blake made some very encouraging remarks on "Temperance and Spiritualism," showing that those noble causes were making great headway, and hoped all would persevere with them. Perhaps the best received song was Mr. Jos. Moorey's "Poor Old Joe" (in character). A duet by Mrs. Cockins and Mrs. Charnley, "The Gipsy's Warning," (also in character), was well given. The recitations were very creditably rendered. A reading by Mr. Jos. Moorey was delivered with wonderful art. The dialogues, "The Wishing Cap," and "My Lord Tomkins," showing us what men will do for drink and pleasure, and advising us to



steer clear of barrel, bottle and glass, were ably given. Much credit is due to Mr. Jos. Moorey for his earnest endeavours. Every Monday night we hold a meeting at 7-30, and would be glad to see more present. There is always something that will interest and instruct.

**SHIPLEY.** Assembly Rooms, Liberal Club.—We were pleased to again have Mr. Dawson with us; a spiritual feast, long to be remembered. Subjects: afternoon, "Evidences of a life beyond the grave;" evening, "What think ye of Christ?" Both treated in a masterly manner. Many expressed their approbation of the progress made since his last visit. We are only too sorry that this talented orator still declines to book any more dates. Let us hope that the spirit-world may bring more influence to bear upon him than the secretaries of societies seem to have with him.

**SOUTH SHIELDS.** 19, Cambridge Street.—The guides of Mr. Griffiths gave a short address on "The various forms of religion," after which he gave clairvoyance to all present, some very striking tests. 10th: usual developing circle. 13th: the guides of Mr. McKellar gave a stirring address on "The dead: where are they, do they live, and what are they like?" to an attentive audience.—D. P.

**SOWERBY BRIDGE.**—Mr. Lees presided. Mr. Smith, of Colne, was heartily welcomed by the friends. Subjects were—from the audience—"Earth-bound Spirits," and "What think ye of Christ?" the latter suggested, no doubt, by the previous Sunday's lecture. A great deal of information was given about the Christs of all ages, before touching on this—to many—vital question. The views of the control coincided with those of Mr. Wheeler, but the truth was graced in different language, and did not hit quite so hard. He afterwards gave a circle to several friends for discerning gifts. According to the control bright talents are rusting, as it were. Very likely they will be stirred to duty by the advice given, and the pictures of future usefulness so nicely drawn.—J. G.

**STOCKPORT.**—Miss Walker's controls' afternoon subject was "Capital Punishment, shall it be abolished?" No crime was so revolting as that sanctioned by the law of any nation. To add to its horrors, it yet remained in the hands of a single individual to grant or withhold that mercy so earnestly craved for the poor boy Davies, who was cruelly given up to the gallows. Truly it is time we raised our voices in strong protest, and demand that such a law be erased from our statute book. Evening subject, "Catch the Sunshine," exhorting all to earnestly catch at the glimmering ray of hope that was dawning upon us, in trying to free man, woman, and child from the dogmatic yoke of the past, and to hasten the happy time when each one will have a feeling for his fellow-being. Successful clairvoyance brought each meeting to a close, all being greatly satisfied.—J. A.

**SUNDERLAND.**—6-30, Mr. James presided, and gave a short address. Afterwards Mr. J. G. Rose gave a solo, which was greatly appreciated. Mr. J. G. Gray's African control gave his experience in earth life, which seemed to give great satisfaction to all.—G. W.

**TUNSTALL.** 13, Rathbone Street.—A good day with the guides of Mr. E. Wainwright. Subject: "Revelation Revealed, and the Future World." If all friends would act in accordance with the advice given, a better state of things would soon appear. Room packed.—J. P.

**TYNE DOCK.**—Morning: Mr. R. Grice discoursed on "Are Phrenologists justified in the Divisions and Sub-divisions of the Head as they show them on their Charts?" The subject was dealt with in a creditable manner, and some very good reasons were brought forward to substantiate their claims. An interesting discussion followed. Evening: We were favoured with a visit from Mr. Clare, who gave some graphic accounts of spiritualism in the past ages, showing that spiritualism has been known as far as history will carry us back. Lecture much appreciated.—J. G.

**WESTHOUGHTON.** Wingates.—Mrs. Stansfield not appearing as announced, the vacancy was ably filled by Mr. Boulton in the afternoon and Mr. Fletcher in the evening, who gave very instructive and pleasing addresses.—T. Hodgkinson, Sec.

**WINSEY.**—Mrs. Ellis's guides gave very interesting discourses, and Mrs. Roberts' guides gave many clairvoyant descriptions, mostly recognized.

**WISBECH.**—April 6th: The guides of Mrs. Yeeles discoursed upon a subject from the audience, and also performed the interesting service of naming the infant daughter of Mr. and Mrs. Upcroft-Hill (daughter of Mrs. Yeeles). The guides urged the parents to care for and lead the child into right paths. White flowers—emblems of purity—were used, and the spirit name of Bright Sunlight was given. Special hymns were sung, Miss Bella Yeeles rendering a solo—"Love at Home"—followed by clairvoyant descriptions, all being recognized. The following officers were elected for the half-year: Mr. Weaver, president; Mr. Oswin, vice-president; Mr. W. Hill, treasurer; Mr. Cobley, financial secretary; Mr. W. Upcroft-Hill, corresponding secretary; Miss Addison, organist; Mr. Barrett, doorkeeper; committee, Messrs. Threadgill, Whitehead, and Tomlinson; ladies' committee, Mesdames Yeeles, Smythe, Hill, Oswin, Upcroft-Hill, Whitehead, Weaver, and Threadgill. [The half-yearly report shows that good work has been done; but we have not room to print it, owing to the numerous holiday reports.]

**RECEIVED LATE.**—Birmingham. Smethwick. Mr. J. W. Mahoney lectured ably on "Poetry, Flowers, and Music." Poetry is the expression of the divine in man; flowers the expression of the divine in nature; and music the highest expression of divinity. Mr. Wyldes gave us a pleasant surprise-visit, and made an excellent commentary on the address, and closed with a beautiful sympathetic and poetical prayer. Mr. Evans kindly officiated at the organ, and led the singing.—Leeds. Psychological Hall. Miss Hartley's guides gave good addresses. At night, on "The Revelations of God in Nature," quite surpassing in ability previous discourses here. Good clairvoyance.—Nelson. Mr. Wright spoke on "Mediumship," and at night treated subjects from the audience in a pleasing manner. Monday, a lecture for the Society's funds, on "Love and Marriage," passed an enjoyable evening. We owe him many thanks for his ready help. Very good audiences. *The Two Worlds* were all sold.—J. W.—Monkwearmouth. Mr. Burnett spoke well to a large audience on Bible contradictions.—Huddersfield. Mr. Wallis ministered to the spiritual advancement of good audiences, at night on "The Resurrection." Every one delighted. Lyceum next week.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—Conductor, Mr. E. Campbell. Present: 86 scholars and 8 officers. The morning was devoted to marching, calisthenics, and wand drill, led by C. Hastings, which were performed in such an efficient manner that the officers feel proud to have such scholars under their care.

**BURNLEY.** Hammerton St.—Attendance: 81 scholars, 11 officers, and 2 visitors. The usual programme. We practised some hymns for the anniversary, which will be on the 4th of May, and Mrs. Green, of Heywood, will lecture. On Saturday we had a tea party for the little ones. About one hundred sat down. After tea they had games, and fruit was distributed. A very pleasant evening.—Miss A. J. W., sec.

**HECKMONDWICK.** Cemetery Road.—Opening by Mr. Ogram. Usual programme gone through. 25 scholars, 1 visitor.—B. K.

**HECKMONDWICK.** Thomas Street.—Usual programme. Reading by Miss L. Ewert, "Guess what I have Heard." Classes on Physiology, Science, "Spiritualism for the Young." Attendance, 27. A harmonious session.—H. H.

**LEICESTER.**—April 6 (second Anniversary): Afternoon, the guides of Mr. F. Sainsbury gave a stirring address, entitled "Onward." Evening: The Lyceum gave the service of song, "Eva," in a very efficient manner. Place full. We hoped to have realized a better collection. April 13: A good session; 39 children, 6 officers, 2 visitors. We commenced our third year with an enjoyable afternoon. Our children are all deeply interested in the calisthenics, and under the able guidance of Mr. Hodson are making rapid progress. The chain march was executed in fine form, and is quite fascinating. We received a nice letter from our dear old ex-conductor, Mr. Young, and were delighted to hear from him, especially to learn that he will likely visit us at our coming treat. We all return very best wishes, and are looking forward to the meeting.—T. T.

**LONDON.** Marylebone. 24, Harcourt Street, W.—Usual programme. Conducted by C. White, assisted by Messrs. Collings, Willie Towns, and Miss Smythe. Reading from "Spiritualism for the Young." Recitations by Maud and Harry Towns, and Lizzie and Hetty Mason. Twenty-five present.—C. W.

**LONDON.** Notting Hill Gate.—April 6th: Pleasing session, some excellent recitations called forth great applause. Our materialist friend again visited us, and encouraged us by rendering two very good recitations. A good attendance. April 13th: Several visitors present, the session showed signs of improvement, and a good number of interesting recitations were given. We regret these sessions will have to be discontinued, but we hope not for long.—P. S.

**LONDON.** Peckham, Chepstow Hall.—April 13th: A bright happy season. Although our numbers are somewhat reduced, we are able to report progress. The children were mostly occupied in committing to memory the words of one of the American "Songs and Solos," "The Mystic Veil," a beautifully worded piece and a very catching tune, which apparently had caught the children present.

**LONDON.**—Miss Bates's guides dealt with the 7th verse of the 6th chapter of Galatians, which was treated apparently to the satisfaction of an appreciative audience, Mr. Jennings, of Birmingham, kindly occupying the chair. Clairvoyant descriptions given after the address by "Mayflower."

**MACCLESFIELD.**—Tuesday, April 8th: A social gathering of lyceum-ists. A good number put in an appearance. Games were enjoyed from 4 till 6, at which time tea, kindly provided by Mr. Hayes, was ready. After doing justice to the good things, games were continued till about 10 p.m., when the happy gathering concluded. A vote of thanks was given to Mr. Hayes for his generosity. These social meetings are no doubt very efficacious in creating good feeling. Sunday, April 13th: Good attendance. Recitations by Ruth Henshaw, William Houlton, and Tom Henshaw. Very glad to see the boys putting their shoulder to the wheel. Mr. Rooke, of Stockport, gave a short lecture on "Phrenology," and examined three persons' heads accurately. He noticed some doing the calisthenics who did not exert themselves, but simply went through them as a matter of form. This is a mistake, and should be remedied. We tender him our thanks, and hope we shall see him at the lyceum when he is next in Macclesfield.—W. P.

**MANCHESTER.**—Our annual tea party, entertainment, and ball, on Easter Monday, in the Secular Hall, Rusholme Road, was a very enjoyable affair. Sunday morning, April 13th, conducted by Mr. Jones. Attendance—18 scholars, 11 officers. Usual programme. Recitation by G. Maslin. Afternoon, conducted by Mr. J. Jones. Attendance—23 scholars, 10 officers. We could not finish the usual programme on account of service.—A. B.

**MANCHESTER.** Psychological Hall.—Present, 75. Programme well done, including recitation by Master Rostron, well given; followed by groups, the adults discussing upon "Conscience."—T. Taylor, conductor.

**NEWCASTLE-ON-TYNE.**—A good attendance. Programme as usual. A pianoforte duet by Hannah and Maud White. Marching and calisthenics well gone through, and lessons were given.—M. J. G.

**OLDHAM.**—Morning, good attendance, invocation by Mr. Wm. Meekin, conductor, assisted by Mr. Spencer; usual programme, including recitations by Master F. Shaw and Ada Ward, readings by Mr. N. Spencer and Mr. J. Savage; classes' subject, "A pleasant discussion on Trinity." Afternoon, invocation by Miss Halkyard, conducted by Mr. N. Spencer; recitation by Master F. Shaw, reading by Mr. T. Taylor, usual instruction from the manual.—T. T.

**PENDLETON.**—Morning: Present, 10 officers, 36 scholars. Usual programme, including recitations by Ben. Clarke, F. Clarke, Heason, and Rebecca Poole. Closed by Mr. Ellison. Afternoon: Opened by Mr. J. Crompton. Marchings and calisthenics as usual. Closed by Mr. Ellison.—J. T.

**SALFORD.** Southport Street.—Attendance better than ever. We are progressing famously. Usual programme. Very interesting sessions.

**SOUTH SHIELDS.**—In the absence of the conductor, two elder scholars conducted in an able manner. Recitations by Misses Thompson, Moody, and Griffiths, also by Masters Griffiths and Pinkney. Usual chain recitations.—F. Pinkney.

**MANCHESTER.** Psychological Hall.—Sunday, 20: the Rev. O. Ware will lecture; at 2-30, "Daniel's Spiritual Mediumship"; at 6-30, "The Religion of Spiritualists"; 21, at 8, "Luther and the Devil."

## PROSPECTIVE ARRANGEMENTS.

**BATLEY CARR.** Meeting Room, Town Street.—A public tea and entertainment, Saturday, April 26th. The entertainment to be given by Mr. F. Hepworth, of Leeds (in comic character). Mrs. Ingham will also be with us. Tea at five o'clock. Tickets for tea and entertainment 6d. Entertainment only 3d. A cordial invitation is given to all.

**BRADFORD.** Milton Rooms.—April 20 and 21, Mrs. Wallis.

**DARWEN.**—Thursday evening, May 1st, we intend having a conversation; the price will be one shilling each. All are welcome.

**LEEDS.** 23, Cookridge Street.—Mrs. Groom on Sunday, April 27th, at 2-30 and 6-30, also on Monday at 7-30 p.m. All friends desirous of hearing this talented lady must please be in good time, otherwise they will be disappointed, as we anticipate the room being crowded to excess. Seats free. Collections.

**LONDON.** Winchester Hall, 33, High Street, Peckham.—Thursday, April 24th, at 8 p.m., Prof. G. Chainey will explain, by diagrams, etc., his method of spiritual interpretation, relative to the soul life of man. Admission free. Collection to defray expenses.

**LONDON.** Mile End. 45, Jubilee Street.—Miss Marsh will lecture on Tuesday, the 22nd, at 8 p.m.

**LONDON SPIRITUALISTS FEDERATION.**—The report of Mrs. Besant's lecture at Mile End will be seen in another column. Mr. J. Veitch, on behalf of the Federation, will give a lecture in the same place (Assembly Rooms, Beaumont Street, Mile End, E.) on Wednesday, April 30, subject, "Spiritualism from the Spiritualists' View, as Proven by Facts." The Federation representatives, Messrs. A. M. Rodger, Percy Smyth, and the Hon. Sec., will speak at 295, Lavender Hill, Clapham Junction, on Sunday next, April 20. Full details of the Federation Annual Meeting, which will be held in Goswell Hall, Goswell Street, on Sunday, May 4, will be given next week.—U. W. Goddard, Hon. Sec.

**LONDON.** Peckham. Chepstow Hall, 1, High Street.—Sunday, April 20, an address by a Church of England clergyman at the evening service, and on the 27th the London Federation occupy the platform. The next social gathering and soiree of the members and friends will be held, Tuesday, April 29, at 8 o'clock. Tickets 6d., from the Secretary.

**MANCHESTER.**—Vegetarian Mission, Sunday, April 27th, in the Temperance Hall, Tipping Street. Speakers will be selected from the following gentlemen: Mr. A. W. Duncan, F.C.S., Analytical chemist, Mr. T. Alker, Mr. Warren, Mr. T. Orr, Mr. C. Stewart, &c. We shall be glad to see many friends present.—W. H.

**MANCHESTER.** Geoffrey St. Hall.—Monday, April 28th, Mr. E. W. Wallis will give brief answers to many questions at 8 p.m.

**NEWCASTLE-ON-TYNE.**—April 20th: 6-30, grand service-of-song by lyceumists, assisted by lady soloists. Silver collection. April 27th and 28th, and May 4th, Mr. J. J. Morse.

**NORTH EASTERN FEDERATION OF SPIRITUALISTS.**—The annual district conference will be held in the Cordwainers' Hall, Newcastle-on-Tyne, on Sunday, May 4th, at 10-30 a.m. and 2-30 p.m. Plans for future working will be submitted, and the executive cordially invite the co-operation of all societies and friends in the district. Mr. J. J. Morse and other public workers will take part in the deliberations. A public tea will be provided at 5-30, and at 6-30 Mr. Morse will deliver an address on "Organisation: its use and abuse." Admission to tea and lecture, 9d., to lecture only, 3d.—F. Sargent, hon. sec., 42, Grainger Street, Newcastle-on-Tyne.

**OLDHAM.**—On Wednesday, April 23rd, at 8 p.m., Mr. E. A. Verity, junr., will deliver a lecture on behalf of the funds. Subject, "Parsons, Saints, and Sinners." Discussion invited.

**OLDHAM.**—THE LYCEUM ANNUAL CONFERENCE.—Sunday, May 11, in the Spiritual Temple, Rhodes Bank, off Union St., Oldham, when it is hoped a good representation of Lyceumists will be present, as the work to be done is of increasing importance. Delegates are kindly requested to see that their names are duly entered on the circulars, which have been sent to all Lyceums. Conductors are urgently solicited not to fail filling up and duly returning the said circulars before the 1st of May, so as to allow me time to prepare my report containing full statistics of the Lyceum movement. Mrs. Emma H. Britten will add importance to the occasion by her presence and influence. Agenda: Part I. Chair to be taken at 10 a.m. prompt. (1) Call to order; (2) election of president; (3) election of assistant secretary; (4) reading of minutes of last Conference; (5) secretary's report; (6) treasurer's report; (7) special committee's report. Adjourn at 12 for dinner; re-assemble at 2 p.m. prompt. Part II. (8) Election of secretary for the ensuing year; (9) election of treasurer for the ensuing year; (10) election of speaker for the ensuing year; (11) place of next Conference; (12) open council. Mrs. Wallis has generously consented to deliver an address in the evening to the delegates and friends on "Our Children; their Claims and Duties." A collection at the close in aid of the Conference.—Alfred Kitson, cor. sec., 55, Taylor Street, Batley, Yorkshire.

**PENDLETON.**—April 20th, Mr. Tetlow. 2-45, Answers to questions. 6-30, "What do we want?"

**WALSALL.**—April 20 and 21, Mr. E. W. Wallis will lecture. 2-30, "Good in All"; 6-30, "The New Salvation." Monday, 7-30, "Capital Punishment, or Who are the Criminals?" Questions answered.

## PASSING EVENTS.

(Compiled by E. W. WALLIS.)

**SEVERE ILLNESS OF THE REV. JOHN PAGE HOPPS.**—We hear with deep concern of this esteemed gentleman's serious indisposition. The world can ill afford to spare so grand a teacher and so good a man. If human sympathy can avail to aid him, the love of all who know him, including the Editors and supporters of this paper, would prove indeed a panacea for his present condition of disability.

**RESOLUTIONS AGAINST STATE MURDER.**—Sir, seeing that the thoughtful portion of the British community are justly aroused at the late brutal decision of the Home Secretary on the "Crewe Case," especially after the jury's recommendation to mercy, this is an opportune time to endeavour to sweep from the statute book this dreadful relic of barbarism, "State hanging." Let me ask spiritualists everywhere, in public meeting assembled, on Sunday, the 20th, to form a

"resolution thereupon, and transmit the same at once to the hon. member representing their division, for presentation to the Home Secretary and Government officials." There is a growing dislike in the public mind for the office of the "hangman." Moreover, these brutal hanging exhibitions exercise no deterrence to the committal of deeds of blood, but rather tend to embroil the mind of the public. The "Church," with its Judaic dogma of "Vicariousness," is also guilty of flaunting this "red flag" across the spiritual sight of millions, but we, enlightened spiritualists progressive thinkers, let us advance in all directions from blood up to spirit, and leave the "garments dyed in blood" behind.—W. H. Robinson, Newcastle.

**DEAR EDITOR,**—I was much pleased to see your article in last week's *Two Worlds* on the "Crewe Murder." I had preserved my own daily paper on purpose to read the boy's letter to our audience on Sunday in place of the lesson, and to draw attention to the still prevailing old orthodox and most immoral notions of the vicarious sacrifice for sin, which, by the authority of our law, is taught in prisons by paid chaplains. I can but wonder how long we shall have to tolerate it. I had hoped to the last moment that the boy Richard's reprieve would arrive, and was deeply pained on learning that another judicial murder had been perpetrated, one which will for ever remain a stain upon our national character, especially in connection with the life work of Mr. Matthews, the Home Secretary, who must be held the most responsible for the deed. I have been thinking for some time that we, as a community of spiritualists, ought to organize a general petition, to be signed in favour of the repeal of the law of capital punishment, holding, as we do, such strong reasons against such legal murders. Had we not better try to work through *The Two Worlds* in this matter? by which means the form of a petition could be sent along with each packet to every society. I would gladly sign, and assist in getting signatures for the petition. I think the time has now arrived when we can fairly claim to exert some power in influencing public opinion, and moulding it into harmony with our views. We have done much in this line with regard to religious opinions; surely we shall have the same success in the interests of morality and humanity. Hoping to see my desires fulfilled before long.—F. C. Ingham, West Vale, near Halifax.

[We can only add to our friend's homely and timely letter, that we most heartily concur in the views presented, and although the constant pressure of editorial and public duties wholly prevents our personal service in the work of organization, we will gladly give all the assistance our pen and paper can supply to aid in banishing the monster of legalized murder from the land.—Ed. T. W.]

**PASSED TO THE HIGHER LIFE.**—Mrs. Ann Crossley, the beloved wife of Peter Crossley, of 35, Daneshouse Street, Burnley, on April 8th, aged 64. Her remains were interred at the Inghamite Chapel, Wheatley Lane, April 12th. A large number of friends assembled at the house, where the guides of Mr. E. W. Wallis delivered a sympathetic and spiritual address. After the service by the pastor at the chapel, a number of beautiful flowers were laid in the grave, and Mr. Wallis made a brief address. Several beautiful wreaths were sent by friends. Mrs. Crossley has been a consistent and devoted spiritualist many years, and passed happily into the higher life, conscious of the presence and loving ministry of angel friends. Her family know she is not dead, and are comforted by her spirit presence.—Cor.

**PASSING ON OF MRS. BUTLER.**—Mr. Hargreaves, of Bradford, writes: "My wife and I journeyed to Cross Flats, Bingley, to meet the remains of our esteemed friend and co-worker Mrs. Butler, of Cononley (who passed to the higher life on April 4th), which were interred at Bingley Cemetery, April 7th, 1890. Mr. Parker, of Horton, Bradford, conducted the service in an affectionate manner, which to my mind was satisfactory to all present, whether spiritualists or non-spiritualists. The latter seemed surprised when a hymn was sung at the graveside. Mr. Parker gave a very appropriate address without scrip or scrap. Another hymn and benediction closed the service. I have known Mrs. Butler about five years, and have always found her a willing worker, ready when called upon to take her part in the labour of love for the elevation of man, and always willing to give that motherly and friendly advice which won for her so large a circle of friends."

**KEIGHLEY.** East Parade.—We have to record the passing on to the higher life of one of our most esteemed Lyceumists, William Edmondson, aged 17 years, a zealous worker in the school, who also assisted in the Lyceum rooms by presiding at the harmonium, or by performing any duty his strength and ability would permit. His remains, interred at the cemetery, April 7th, were followed by a great number of spiritualists and non-spiritualists, also the scholars of the Lyceum. Wreaths were liberally bestowed on him who could only witness it in spirit. A few sympathetic and suitable words were spoken by Miss Walton, of Keighley, and other medium friends present. A grand wreath with a beautiful and suitable inscription thereon was presented by the Lyceum scholars to his parents, as a token of love, and for the high esteem in which he was held amongst them. Sunday, 13th, will be a day long remembered by the members and congregation that crowded the Lyceum rooms. Mrs. Russell, of Bradford, gave stirring addresses, the afternoon subject, "Spiritualism; its use and abuse, and its need as the coming religion," showing in forcible language, though the outward appearance of progress was slow, nevertheless it was sure. Others apart from spiritualism are going in the same direction, thus ultimately we shall be one vast people, worshipping the one true and living God. Evening subject, "Children and their Spirit Homes." The grandeur seemed indescribable, even to those in spirit. Many tears of joy was shed, mingled with grief, as the home of the one interred the Monday previous was dealt with. It was not a funeral oration, such as delivered by our denominational friends, but a stirring discourse, showing there was no death, and that when we put on immortality we are just beginning to live and bask in the sunbeams of love. At the close our young brother in spirit controlled the medium, and by the help of her guide was enabled to say a few words, though feebly, to his parents, words full of consolation and love. Many thanks to the musician and vocalist for their kind services. Suitable hymns and anthems were impressively rendered.—B. Feather, 74, Bridge Street, Keighley.



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