

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, MAY 2, 1890.

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SEE BACK PAGE.]

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PLATFORM GUIDE.

SUNDAY, MAY 2, 1890

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Whiteoak.
Ashton.—New Hall, at 5 p.m.
Bacun.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Best.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. J. Parker.
Batley.—Wellington St., at 2-30 and 6: Mr. and Mrs. Marshall.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Boocock.
Beuper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Local.
Bingley.—Wellington Street, 2-30 and 6: Mr. Armitage.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., at 6-30. Wed., at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. R. Grice.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mrs. Gregg.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. T. H. Hunt.
Obley Road, at 2-30 and 6: Mr. Hopwood.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Bentley.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Rowling.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30: Mr. Wyldes, and on Monday, at 7-30.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Dennings. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Jarvis. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Bullar. Wednesday, at 7-30.
Norton Gate, Manchester Rd., 2-30 and 6: Mrs. Bennison, and on Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Wade.
Burnley.—Hamerton St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Green.
Trafalgar Street, 2-30 and 6-30: Mr. Bailey. Monday.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Columan's Rooms, Market, 2-45 and 6-30: Mrs. Barr.
Byker.—Back Wilfred Street, at 6-30: Mr. McKellar.
Churwell.—Low Fold, at 2-30 and 6: Mr. Newton.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Thresh.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Wheeler.
Cosmos.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—Vulcan Rd., 2-30 and 6: Mr. Milner.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Campion.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30: Local Mediums.
Poleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—18, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Craven, and on Monday, at 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30, and 6: Mr. Bloomfield. Thursdays, at 7-30.
Cemetery Rd., Lyceum, at 10; at 2-30 and 6: Mrs. Mercer. Thursday, at 7-30, Public Circle, Mr. Milner.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Ormerod.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Wallis.
Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Russell.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Wilkinson.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mrs. Connell.
Assembly Room, Brunswick St., at 2-30 and 6: Mr. Hepworth.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Ingham.
Lee ls.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.
Institute, 28, Cookridge St., 2-30, 6-30: Mrs. Dickenson.
Leicester.—Silver St., 2-30, Lyceum; at 10-45 and 6-30.
Leigh.—Newton Street, at 2-30 and 6.
Live pool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. E. H. Britten.
London—Camdenwell Rd., 102.—At 7: Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Road, at 7: Experience Meeting. Tuesday, at 7-30, Séance.
Clapham Junction.—296, Lavender Hill, The Endyonic Society, at 7. No meeting. 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, 246. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Mr. A. M. Ronger, "Three Aspects of Spiritualism,"
King's Cross.—46, Caledonian Rd. (entrance side door). Saturday at 8, Séance, Mrs. C. Spring, medium.
Marylebone.—24, Harcourt St., Messrs. Willie and Harry Towns, at 11, doors closed at 11-30; at 3, Lyceum; at 7, Mrs. Yeeles, Inspirational Speaker. Monday, Music, songs, and dancing, at 8. Thursday, at 8 prompt, Mrs. Hawkins. Friday, at 8 prompt, Mr. G. Chainey, "Physical Unfoldment" Saturday, at 8 prompt, Séance, Mr. Hopcroft. Friday, 6 to 8, sale of literature.
Mile End.—Assembly Rooms, Beaumont Street, at 7: Mr. J. T. Campbell, F.T.S., "Theosophy and its Detractors."
Notting Hill.—124, Portobello Road; Tuesdays, at 8, Mr. Towns.

Peckham.—Chepstow Hall, 1, High St., at 11-15, Spirit Communion; Lyceum, at 3; at 6-30, Mr. J. Dale; Members' Circle, at 8-15.
Peckham.—Winchester Hall, 33 High Street, at 11, Mr. J. Humphries; at 7, Mr. Parker and friend.
Shepherds' Bush.—14, Orchard Rd., at 7: Mr. and Mrs. Mason. Tuesday, at 8-30, Mrs. Wilkins.
Stepney.—Mrs. Ayers, 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. Butcher; Lyceum at 3.
Longton.—44, Church St., at 11 and 6-30: Mr. J. Blundell.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. Macdonald.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. B. Tetlow.
Collyhurst Road, at 2-30 and 6-30.
Mezborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30, Mrs. White, and on Monday.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Clough.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Miss Patefield.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Mr. J. J. Morse. Federation Conference.
North Shields.—6, Camden St., Lyceum, at 2-30; at 6-30: Mr. Murray.
41, Borough Rd., at 6-30: Mrs. H. Davison.
Northampton.—Lodge Room, Temperance Hall, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. W. Taylor.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Johnson.
Openshaw.—Mechanics' Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Experience Meeting. All friends invited.
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: Mrs. Stansfield.
Rawtenstall.—10-30, Lyceum; 2-30 and 6: Miss Gartside.
Rochdale.—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Mrs. Horrocks. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30 and 6: Mr. Marsden.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6: Mr. and Mrs. Hargreaves.
Skemmanthorpe.—Board School, 2-30 and 6.
Slaithegate.—Laith Lane, 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. J. G. Grey. Wed., at 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Musical Service.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Miss Gartside. 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. Wallis, and on Monday.
Monkwearmouth.—8, Ravensworth Terrace, at 6: Mr. Wilson.
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; at 2-30, Lyceum; at 6.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30, Mr. P. Gregory; at 6-30: Rev. W. Reynolds.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. W. Stansfield.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mesdames Ellis and Roberts.
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.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

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WHEN attempting orally to describe the character of Mr. Spurgeon's remarkable sermons, the Editor has more than once been accused of exaggeration. For the benefit of those ignorant of this representative preacher's style, no less than the many others who may really be disposed to doubt whether any such relics of the dark ages' pulpit talk as Spurgeon and Talmage pour out are still extant, we give the following extracts from a Spurgeon discourse published in the *Christian Herald* as late as March 19th last. The title of the *rhapsody* (perhaps as good a word as we can find) is—

"THE HEAVENLY SONG OF TRIUMPH.

"Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.' Blessed be God for this. Some of all sorts are saved; some of all colours, ranks, nations, and ages are saved; some of all conditions of education and morals, some of the poorest and some of the richest are redeemed; so that when we all assemble in Heaven, though we make a motley throng on earth, we shall constitute a united choir, having all our voices tuned to this one note, 'Worthy is the Lamb that was slain.'

"The glorified saints in Heaven regard our Lord Jesus Christ, the Lamb slain from the foundation of the earth, not merely as Mediator, and as Redeemer, but as the *Donor of their Dignities*. They are kings, and reign. We, too, are kings; but as yet we are not known or recognized, and often we ourselves forget our high descent. Up there they are crowned monarchs; but they say, 'Thou hast made us kings.' They are priests, too, as we are now, every one of us.

"WORSHIP JESUS CHRIST AS GOD.

"They are all doing it there: you will have to come to it, and if you entertain the notion that He is a mere man, or that He is anything less than God, I am afraid you will have to begin at the beginning and learn what true religion means. You have a poor foundation to rest upon. I could not trust my soul with a mere man, or believe in an atonement made by a mere man: I must see God Himself putting His hand to so gigantic a work. I cannot imagine a mere man being thus praised as the Lamb is praised. Jesus is 'God over all, blessed for ever.' When we ever speak at all severely of Socinians and Unitarians you must not be surprised at it, because if we are right they are blasphemers, and if they are right we are idolators, and there is no choice between the two. We never could agree, and never shall while the world standeth. We preach Christ the Son of God as very God of very God, they must believe it, and must worship Him as such, or else they cannot participate in the salvation which He has provided.

"You see the opinion they have of Jesus in heaven. My dear friends, are you of the same mind with them? You will never go there till you are. There are no sects in

heaven—no two parties. They hold the same views about Jesus there. Let me ask you, then, are you of the same persuasion as the glorified saints? They praise Jesus *for what He has done*. It is very wonderful to my mind that when they are adoring the Saviour they seem to strike that one key; they praise Him for what He has done, and they praise Him for what He has done *for them*. They might have praised Him for what He is, but in the text they do not. Now, this reason which has such sway in heaven is the very same which moves us here.

"Dear hearer, you have heard about Jesus hundreds of times. Has He saved you? You know, and have known from your childhood, that

THERE IS A FOUNTAIN FILLED WITH BLOOD which cleanses from all sin; has it cleansed you? You know He has woven a robe of righteousness which covers His people from head to foot: has He covered you with it? You will never praise Him till that is the case, and you cannot go to heaven till you are ready for His praise. 'Well, but I go to my place of worship.' So you may; but that will not save you till you get a personal hold on Christ for yourself. 'My mother and father were godly people.' I am glad they were: I hope they won't have an ungodly son. You must, however, have a personal religion—something done by Jesus Christ *for you*. Young woman over yonder, has Jesus Christ redeemed you from among the mass of the people; brought you only from your sins, and separated you to Himself? Have you had the blood applied to your soul—the precious blood of sprinkling which speaks peace in the conscience? Time is flying and you have been hearers month after month; will it always be so? Will you never cry unto God, 'Lord, let me know Thy redemption; let me have a share in the precious blood: let me be washed from my sins?' Recollect you must be able to praise Him for what He has done *for you*, or else you are not of the opinion of those in heaven, and

INTO HEAVEN YOU CANNOT COME.

"It is clear from the song I have been reading that in heaven Christ is everybody and everything. Is Christ so with you? It is a solemn question to put to persons. Is Christ first and last and middle with you, top and bottom, foundation and pinnacle, all in all? He knows not Christ who does not know that Christ is all. Christ and company will never do. Christ is the sole Saviour, the sole Trust, the one Prophet, Priest, and King to all who accept Him. Is He everything to you? Ah, there are some who think they love Christ; they think they trust Christ; but if He were to come to their house He would have a seat at the far end of the table if they treated Him as they treat Him now.

"Jesus is worthy of my life, worthy of my love, worthy of everything I can say for Him, worthy of a thousand times more than that, worthy of all the music and harps on earth, worthy of all the songs of all the sweetest singers, worthy of all the poetry of the best writers, worthy of all the adoration of every knee, worthy of all that every man has or can conceive, or can compass, worthy to be adored of all that are in the earth and under the earth, and in the sea, and in the heavens, and in the heaven of heavens. He is worthy. . . . If I had fifty thousand lives in this poor body, He is worthy that they should all be poured out one after another, even if it had to be in martyrdom."

"ONE SHOULD BE BURNED ALIVE, and another should be broken on the wheel, and another should be starved by inches, and another should be dragged at the heels of a wild horse, and He would deserve them all. He is worthy, and if we had all the mines of India—silver and gold and gems, the rarest treasures of all the kings that

ever lived, if we were to give it all up to Him, and go bare-foot, He is worthy.

"Do you feel that He is worthy? If you do not, you cannot be admitted where they sing that song, for if you could enter there you would be unhappy. Never hope to enter there until your soul can say, 'I have rested in His blood, I am by it redeemed unto God, and the Redeemer is worthy; and I will bear witness of His worthiness till time shall be no more.'

"God bless you all, for Jesus' sake. Amen."

"The prayers of the readers of this Journal* are requested for the blessing of God upon its Editors, and those whose sermons, articles, or labours for Christ are printed in it. Mr. Spurgeon and Dr. Talmage specially request prayer on behalf of their labours."

As a corollary to the above preacher's lucubrations for whom the readers of the *Christian Herald* are requested to pray, we give a brief extract from the great Brooklyn cotemporary of Spurgeon—Talmage:—

TALMAGE ON THE PRESENT MINISTRY OF SPIRITS.

"The following piece of bombastic raving is not cited either for its worth, use, or beauty, but simply to show how this clerical clown can eat his own words, and turn and drift with the tide when he finds it running in the direction of popularity. It is not long since the gist of his vituperation was all directed against spiritualists and spiritualism. Hear him now as reported in the *Brooklyn Daily Journal*.

A. J. D."

The following extract is taken from a sermon delivered by Dr. Talmage, at the Brooklyn Tabernacle, on Sunday, April 14, 1889:—

"We make an awful mistake if we calculate only on the forces we can see. The mightiest army is in the air. My brethren, so much of selfishness and pride and rivalry, and bad motives of all kinds, get into our work here, that we are hindered. But the mighty sounds that have gone up to the flying armies of the sky above left all imperfection behind, and these souls are with us and without a fault, and with perfect natures are on our side. You cannot make me believe that after toiling here for so long years for the redemption of the world, until from exhaustion some of them fell into their graves, they have ceased their interest in the stupendous conflict now raging, or that they are going to decline their help. Irenæus Prime, honoured on earth, but now glorified in heaven, have you forgotten the work toward which you gave for more than half a century your gracious life, your loving voice, and your matchless pen? No! Then, come down and help. Alexander Duff, have you forgotten the millions of India for whose salvation you suffered in Hindoo jungle and thundered on missionary platform? No! Then, come down and help. David Brainard, have you forgotten the aborigines to whom you preached and prayed for, until you could preach and pray no more, lying down delirious amidst the miasmas of the swamp? No! Then, come down and help. Moncrieff, Freeman, and Campbell, have you forgotten Lucknow and Cawnpore? No! Then, come down and help. I rub out of my eyes the stupidity and unbelief, and I, the servant of these great Elishas in the Gospel, see the mountains all round about are filled with horses of fire and chariots of fire; and they head this way. Hovered over are we by great clouds of witnesses and helpers."

It is thus ever with the clergy. When the tides of progress rush past them, compelling them to follow or be left alone and behind in the race, they pretend that they have set them flowing. When some great idea sets the whole world's heart beating, beyond the power of a sluggish church to arrest, they invariably claim the credit of it. When Faust and Gutenberg set the printing press going, Christian priests declared it was invented by virtue of a compact with the Evil One. When it became the mighty lever that shook the earth and established the power of mind from pole to pole, Christianity took the credit of that too, for—"Is she not the nursing mother of civilization?" Spiritualists, beware! Spurgeon and Talmage only wait till your facts and faith are a little more popular, to steal your thunder, and declare they always taught "the ministry of spirits and angels."

A RECENT SEANCE WITH MRS. EVERITT.

WHILST Mrs. Everitt's name is a household word amongst the spiritualists of England, it is well for those readers who may not be acquainted with her marvellous powers and true position to learn that she is a lady of independent means and good social standing; that for more than twenty years she has given her noble gifts to the world, to friends and strangers alike, often feasting and entertaining them

with profuse hospitality; convincing many hundreds of investigators by her extraordinary mediumship; enduring the scoff and sneer of the sceptic, and the rude insult of the bigot, and all for the sake of the holy truth, and without one single instance of ever having accepted fee, reward, or present. What the motives for such a life of devotion to the interests of others can be—except for the sake of divine truth—none on earth can say. The writer of these paragraphs (the Editor of this paper) has known this lady intimately for more than twenty years, and witnessed, through her mediumship, *all, and far more marvellous manifestations even than those described in the following article.*

STARTLING AND CONVINCING PROOFS OF SUPERNATURAL POWERS.

FIRST, NO PAYMENT whatever, the séance being given, on invitation, by our esteemed friends, Mr. and Mrs. Everitt, to our society, to encourage us in the good work of spreading the knowledge of spiritual intercourse.

The following ladies and gentlemen formed the circle:—Mrs. E. M. Everitt, Mr. E. Dawson Rogers, Mr. B. Godfrey, Mr., Mrs., and Miss Bell, Mr. Copley, Mr. Walters, Mr. Long, and Mr. Audy.

We sat round a good sized plain deal table, the gas being well on, and commenced conversing on spiritualism. The first signs of our spiritual visitants' presence were movements of the table and rappings, questioning which, our positions round the table were changed, until all were in the positions the spirits desired. Mrs. Everitt is not, as I should judge, such a medium as goes into the trance state, but remains in her normal state during the séance. The raps soon began to increase in force until they became loud knocks. I heard at one and the same time no less than six distinct sounds coming from as many different places, some on the table, floor, walls, and window. After this the most convincing, to my mind, was given—a small loo table, standing in the corner of the room, being seen by all present coming bodily and all alone towards the table where we sat, without any personal contact whatever, and making as if it were trying to rise and place itself on our table, for which feat at that time the force was not sufficient. It must be remembered that all this was in the full light, and the gentlemen present were calm, common-sense business men, of sober habits, acute faculties fully ready to expose any fraud practised upon them, having no pecuniary interest whatever in spiritualism, but only anxious for the truth, and not ashamed to own it when once convinced of it.

After a time the spirit friends, writing through Mrs. Everitt, desired the light to be extinguished—that is, they expressed their wish to have a candle instead of gas, which they wrote absorbed the power required, when we had the knocks louder than ever. Mr. Walters and Mr. Long were then able to see the spirits controlling. The control of Mr. Long, "Tim," an Irishman, was busy all the time watching the other spirits and gaining experience, until he tried his hand at knocking, and succeeded well. There was a wonderful Indian spirit present, and we all heard his footsteps moving about the room as if in mocassins.

There was a paper tube used for the spirits to speak through, and by this they addressed us, giving us every encouragement to continue in our work, and promising us their help. Beautiful spirit lights were seen by all present. To me it was a most solemn occasion, and this experience will ever remain impressed on my memory.

Then followed the touch of the tube on our hands, giving each, as it were, a welcome; some having the warm and gentle caress of a spirit hand on their faces, as a token of love from a dear departed one. There were various curious flippings of finger signals, which were understood as such by some present; then the loo table before mentioned came on to the one we were sitting at, and turned over into my lap without human contact, I being at the opposite end of the table from whence it came. Finally this most striking séance concluded by showers of raps, knocks, &c., which continued for some time, as if the spirits were striving to impress us with the genuine character of the manifestations.

I cannot find words to express my gratitude to our Father God, for his boundless love in permitting us—spirits encased in mortal tenements—to commune with those in the spirit state, so that by their counsel we can realize and prepare for our future existence. Let us ever praise our God, who does not desire that one soul should be lost, but rather that we in due time should return to him who created us.

JNO. T. AUDY,

President of L.S.S., Winchester Hall, Peckham.

* The Christian Herald.

SAVE YOUR SOUL, SAVE YOUR SOUL.

I AM sick of the preacher's only strain,
Save your soul, save your soul!
I am tired of hearing forever and aye
The same old song from the pulpit roll.

It seems to me like a selfish cry,
This telling a man that the only thing
Of any importance here below
Is saving *himself* from a future sting.

Far nobler, far better, it seems to me,
To tell a man to save some other,
To send him up and down through the world
Seeking and saving his fallen brother.

To put him off from the beaten track,
Out into the hedges of sin and shame,
To teach and to tell to the captives bound,
The beauty and glory of virtue's name.

To rescue the starving from sin and death,
To rescue the sinning one from crime,
To preach the gospel of present helps
To the weary one on the shores of time.

To seek out those whom the world forgets,
To plant a flower on a nameless grave,
To hide the erring one in the heart,
And strengthen it with a purpose brave.

To do to the little ones of God
The things which he does himself to the great,
To walk the world with a purpose grand,
And with eye on the final good, to wait.

If a man does this, I dare affirm
That he can afford to forego all care
About going to heaven, and give his life-term
To the work of getting his neighbour there.

—Alice Carey.

MRS. BESANT ON THEOSOPHY AND SPIRITUALISM.

MRS. BESANT lectured on the above subjects on Friday evening, the 11th of April, at the Beaumont Institution, Mile End, London. Although the Press had been invited, no reporters seem to have been present. We are therefore indebted to a friend in attendance for a brief and simple memorized record of the line of argument adopted by the brilliant and popular lecturer.

The chief point in Mrs. Besant's lecture was the attempt to show that modern spiritualism and theosophy were one and the same thing, and that spiritualists, by drawing lines of demarcation between these elements of belief, simply weakened each side of the argument, and thereby deprived both of their legitimate spheres of influence.

Towards the close of the meeting Dr. Wm. Britten, who was present, defended warmly the integrity and genuine character of Mrs. Everitt's spirit séances, of which the lecturer—as he conceived—had spoken of as open to doubt of their spiritual origin. Being asked by those present to continue his remarks, Dr. Britten waived that privilege in favour of the friend by whom he was accompanied, namely, H. Junor Browne, Esq.—an Australian gentleman of high intellectual ability, and the author of numerous Australian publications, written and published at his own expense, in defence of spiritualism and spiritual communion PURE AND SIMPLE, and as such, totally unmixed with the theories, speculations, and ancient myths, upon which the present claims of theosophy are founded.

Mr. Browne made a few remarks on the above points, but at the late hour to which the meeting was extended, little or no opportunity was offered for discussion.

We may, however, notice two points made by the lecturer—the source of which is sufficiently clear to the initiated, as proceeding from Blavatsky dogmas. These were—that if, and when, any so-called spiritual communications were received, they *could* only come to mortals of the highest moral culture, and proceed from spirits of the lowest ditto, i. e., spirits “earth-bound” and unblest, by reason of their criminal propensities.

Were we to advance no further than these statements, we should convict our esteemed and honoured friend, Mrs. Besant, of being wholly deluded by cunning or ignorant theorists. Spiritual communications have come to such men as Professors Wallace, Crookes, Huggins, Flammarion, Hare, Drayson, the Howitts, the Halls, and hosts of gentlemen and ladies of the highest culture and education, as well as to farmers, miners, cowboys, peasants, mill-hands, and untold numbers of felons in gaol and condemned criminals.

Spiritual communications have come from saints and sinners, patriots and statesmen, murderers and thieves,

fathers, mothers, and children pure as angels, and kings, princes, potentates, carnal and wicked as devils—all classes and all grades of good and evil have communicated, and PROVED their identities by—no theories—but well-corroborated and undeniable FACTS.

Millions of spirits have communicated in every civilized country, and under circumstances that defy the possibility of collusion or deception.

Finally, that theosophy, which Mrs. Besant has now been induced to believe in, teaches and preaches the doctrine of Re-incarnation.

2nd. The repose of the soul at death in “Devachan,” where it sleeps or wakes in a sort of half-blissful indolent trance of thousands of years, doing neither good nor harm, but simply waiting to go back to earth to be “re-embodied.”

3rd. That all the phenomena claimed to be produced by millions of living spirits, and justified by millions of undeniable tests, are but the work of “shells,” “spooks,” “corpse lights,” *reliquiae of the dead*, and not by spirits at all.

4th. That the one human soul that has survived the shock of death—a man, woman, or child—a living deathless personality—is cut up at death into seven parts, one at least of which goes nobody knows where, but *can never return to earth again to communicate until it is reborn*, as, perhaps, its own great grandchild; whilst others of the seven go into the grave, and one or two remain and linger for a while in the séance room, to do mischief, deceive, and then die out, and become—*nothing*!

All this proceeds, first, from the fantasies of the half-savage, half-instructed ancients, and the re-hash in the present day of clever adventurers who desire to found a new sect and obtain plenty of wealthy disciples, ready to be flattered or mystified, and pay handsomely for the same.

These founders may talk, preach, lecture, and philosophize *as long as they can make it pay*; to the heart's content of their befogged disciples. We shall not interfere with them, just so long as they do not come upon our ground—seek to pervert our facts; call their baseless antique myths “spiritualism,” or ask that we shall unite with them to stamp out our FACTS, and transmogrify them into their revived ancient fantasies.

Spiritualism, with its modern and recently-invented telegraphic modes of communion between spirits and mortals, has no more to do with “theosophy” so called, with its “shells,” “spooks,” “devachans,” “karmas,” “re-incarnations,” and seven carvings up of the one soul, than it has with the immoral delusion of orthodoxy, to wit, that because one good man was put to death 2,000 years ago, every wretch guilty of crime—past, present, and to come—that says the cabalistic words, “I believe,” goes straight “to the arms of Jesus,” is given a golden harp and lives for eternity in a golden heaven, and the practice of psalm singing.*

Modern spiritualism is a world-wide, well-proven succession of corroborative statements concerning the life hereafter, demonstrated by millions of well-proven supermundane facts. Modern orthodoxy, with its great central linchpin of the “vicarious atonement” for sin, is a monstrous scarecrow invention of priestcraft. Modern theosophy is an equally repulsive revival of ancient fantasies, unproved theories, and vague imaginings, rehabilitated by a less numerous, less powerful, but equally interested priesthood of something less than half a dozen clever adventurers.

We, the spiritualists, want the affiliation of neither the one or the other of these classes. We bid both maintain whatever powers they can exert over their credulous subjects in their own proper sphere, but we warn both to keep clear of our searching tribunals of *fact* and *proof* until they are prepared, with the spiritualists, to say, “*Prove all things, and hold fast that which is good.*”

We must conclude by expressing an earnest hope that Mrs. Besant will turn her brilliant mind and high intellect into nobler uses than the belief that when she has done her present work on earth, one part of her pure soul will remain about earth to perform acts of folly and wickedness before it dies out, whilst other portions will travel off—Blavatsky and Olcott alone know where—leaving a solitary “ego” to doze away a thousand years or so in idleness, and then snuff out good, bright Mrs. Besant altogether, and, according to some law of “Karma” or other Oriental fantasy, be re-born, perhaps, as the king of the cannibal islands, and so on, for a million or so of years. What a destiny for a bright, intellectual, present-day thinker! Let this dear lady search

* Spurgeon's sermon in the Rostrum article to wit.

in many places, and through many methods of revelation. Spiritualism is as yet very young, very imperfect—and in this country especially—its opportunities for investigation are, like its reticent and reserved people, difficult of access. Let her search, however, and the true answer will surely come. See that it comes in the form of well-attested and thoroughly corroborative *fact*, and we have no fear but that she will yet say, with the prophet of old, "I am he that liveth, and was dead, and behold, I am alive for evermore."

HOW SPIRITS FOUND ORE.

STRANGE STORY OF HOW THE GOGEBIC MINES WERE LOCATED.

IN the tremendous excitement which attended the development of the mines in the Gogebic range, Wisconsin, one most singular story was overlooked. It has never been published that the mineral wealth in the Gogebic hills was located by the mystic power of clairvoyance. Millions of dollars have been made out of Gogebic mines, which are still producing tons on tons of ore every day, yet seven years ago the hills within which this wealth was hidden were worth only the value of the scrubby pines upon them.

Among the persons who profited by the discovery of ore were the brothers J. O. and E. A. Hayes and their mother, who is now Mrs. Chynoweth. They were worth a few thousand dollars when they bought Gogebic land, and now they are millionaires. They own the Germania and Ashland mines, believed to be the richest iron mines in the world.

When wealth came to the Hayeses they resolved to use it wisely and for the good of mankind. They built at Hurley a school for the miners, and men who at fifty years of age could not read or write now have something of an education.

Mrs. Chynoweth and her sons believe that the Bible precepts are to be lived up to to-day, and that Christ's life should be taken as a pattern. They have no creed, no system of doctrine, and no name for their belief. They are not willing to be classed with spiritualists, yet they believe in trances, second sight, and spirit messages. Those who attended the school at Hurley are instructed in this spiritual Christianity.

Two years ago the family purchased a large farm near San José in California, laid out a magnificent park, built a palatial residence, and founded a school for labourers similar to the one in Hurley. Many families in Wisconsin who had been converted to the Hayes belief moved to San José and built homes around the park. The colony attends services in the school building, and the members of the Hayes family preach the sermons and expound the Bible lessons.

Mrs. Chynoweth is the medium through whom the spirit power directs the affairs of the Hayeses and all their neighbours. When anything of importance is to be done Mrs. Chynoweth goes into a trance and speaks the will of the spirits.

E. A. Hayes, the elder brother, was at the Sherman House recently. He told the story of the discovery of iron in the Gogebic hills in these words:

"My brother and I had graduated from the Madison University in the class of '82 and had practised law long enough to build up a fair business, when mother, or the power over us, advised us to make money. We moved to Ashland, which was then a small town. At that time the existence of ore in the Gogebic Range was not thought of, and, in fact, few white men had been through the country. Ashland is forty miles away from the place where the iron was finally found.

"One day mother was in a trance and we were consulting her about our affairs. Suddenly her face brightened up and she pointed out of the window in the direction of the Gogebic hills.

"Go there," she commanded. "There you will find wealth. Go to the hills miles and miles off there, and you will find wealth, mountains of wealth, within them. Dig down and you will strike it."

"A short time after that we spoke to Captain Moore, who had been a prospector. He went in the direction mother had pointed out until he reached the hills. When he returned to Ashland he had with him a lot of excellent ore that he had found near where the Colby mine now is. The news spread rapidly and many people started for the hills. A. L. Norrey staked out a claim where the Ashland mine now is, but later gave it up. Hart and Shores sunk a shaft some distance in the rock, but stopped just ten feet above the spot where a vein of ore 146 feet wide was afterwards found.

"We consulted mother, and in her trance the power which controlled her directed us to purchase the land which Hart and Shores and Norrey had given up as worthless. The spirit told us to get as much land there as we could. A company was formed, and my brother and I bought an eighth interest. Prospectors were sent out to explore the hills which the company purchased, and while they were gone, the power told us to buy a larger share. We tried to buy another eighth but no one would sell. Mother went into a trance and through her the spirit spoke, 'Wait. In a day or two you will have the opportunity you want.' Sure enough, the next day Sam Oslander, who owned an eighth, came back from the hills disgusted. He said they were digging in a swamp and that there was no ore anywhere near the property. My brother asked him why he did not sell out, and he replied that he would sell if he could get what he had paid for his share, \$250. My brother bought it and paid \$10 to bind the bargain.

"The next day the news came that ore had been discovered. The spirit told us to dig deeper in the shaft that had been neglected. We did so and uncovered the vein of ore which has not yet been exhausted.

"After that we trusted implicitly in what mother told us. In a trance she went out on the hill and located the Germania mine. We sunk the shafts where she told us to without any exploration whatever and struck the best vein in the mine. We have never known any of her prophecies to fail."—*Chicago Tribune*.

A PROPHECY.

To the Editor of the "Golden Gate."

I am prompted to write this, hoping that you may think it worthy of a place in your columns, and that it will interest your readers. Also, you may be the medium through which the article may come under the eye of the party named. (The lady was Mrs. Emma Hardinge, in Lincoln's campaign of 1864.) The lecture was "The Coming Man." She ran over the history of the world to show that there were stated periods, represented by leading individual characters. Thus we have Adam, Noah, Moses, Christ, Alexander the Great, Columbus, Napoleon, Czar of Russia, Washington, Lincoln of America. All exclusively individual characters, never to be reproduced again. Undoubtedly they were under control of very high influences. The church will say it was God. The spiritualist will say it was a departed spirit, or a combination of spirits. Which is right? Moses filled his mission and disappeared mysteriously. Christ filled his mission to liberate the world from sin, and they crucified him. Alexander the Great filled his mission and died suddenly. Columbus filled his mission and died in obscurity. Napoleon filled his mission and died an exile. The Czar of Russia filled his mission, liberated millions of serfs, and was assassinated. Washington filled his mission and was allowed to live for a time in retirement." And now I add Lincoln filled his mission, liberated four millions of slaves, and was assassinated. She assumed "that these individuals were selected and controlled by spirits."

It was a very important statement to make. First—Are spirits a unit in thought and action, when they select a medium to head one of these great periods? Or are there divisions among them, and sometimes the good have ascendancy and sometimes the bad? The individual that investigates these propositions will find his mind developing into a new and brighter sphere, that will lead to a higher degree of intelligence.

The object of this note is to state a particular part of this lecture. It was evening and she had commenced her address. As I walked in, our eyes met in steady gaze until I was seated; often during the delivery her eyes rested on me, so much so, that I became deeply interested in her, as well as in her subject, and I realized she was giving us a prophecy that the audience did not realize. When she repeated that all great events were headed by some individual, under spiritual control, my mind flashed over the history of the world, and the conclusion was she was right. When she ran through the history of Lincoln, up to 1864, she made it very plain that Lincoln was the selected man. *He was the individual character that was to introduce a new era into the civilized life of the world.* Then she said, "his election was certain, and that there would be peace in his second term; slavery would be no more; the great armies would be disbanded, and retire to their homes to be sad for awhile, but the bright future that would open up would astonish the

world with its magnitude." At this point an awfully solemn air came over her and she said: "*Lincoln will not survive through his second term, his mission will be ended and he will be no more. Never again will the age produce another Lincoln.*"

Here she said no more about Lincoln. With very great sorrow I realized she gave us a prophecy.

That night, at the hotel, I had a dream. I saw Lincoln on a pedestal, with his arms folded, calmly looking into the future, *it was cold white marble*. Also, I saw Mrs. Emma Hardinge in my dream; she spoke and said, "In the future I will communicate with you, but not now." *What does all this mean?*

There were several hundred in the audience that heard this prophecy, and can look over the events that fulfilled that prophecy, to the exact phraseology that she expressed in the summer of 1864, before the election took place that gave Lincoln his second term.

If this note is given to your readers, many of them will call to mind the prophecy, made almost twenty-six years ago, by Mrs. Emma Hardinge, then canvassing in this State for the election of Lincoln for his second term.—LION.

M. HENRI LACROIX ON THE ORIGIN OF SPIRITUALISM.

COMMENTING on the recent Paris Congress and some of the various speakers' remarks, M. Lacroix says:—

"Allan Kardec is not the founder of modern spiritualism! Andrew Jackson Davis was the *first* who issued a most important and large work, entitled 'Nature's Divine Revelations,' dictated to him by spirits, published in New York City at the beginning of 1848. Prior even to Kardec, and almost simultaneously with Davis, Cahagnet published 'Les Arcanes de la Vie Future Dévoilés,' translated afterwards and published in the United States under the title of 'Celestial Telegraph.' The first edition of Kardec's work, 'The Spirits' Book,' in two-column pages, appeared only in 1856, and not in 1851, as Miss Blackwell erroneously states. Kardec, besides, was perfectly aware of the American movement, and his colleagues as well, as I can prove. I was in correspondence with him at the time, and I have those letters still, in which he refers to the American manifestations. Therefore Miss Blackwell is wrong also on that second point. The second edition of 'The Spirits' Book' appeared only in 1858, at the same time as the *Revue Spirite*. Kardec became initiated only in 1855, at the same time as Judge J. W. Edmonds, of New York, Emma Hardinge, myself, and hosts of others. He then became a member of a circle in the Rue des Martyres, Paris, which had been established in 1850 by M. Sardon, sen., now aged 89, who lives at Nice, and is the father of the great dramatic author, Victorien; M. Tiedeman Marthéze, ex-Governor of Java; Saint René Taillandier, Academician; M. Didier, editor and printer of the French Academy, and others. That circle held séances every other day, and being composed of scholars, serious investigations were carried on there, with the active co-operation of many mediums. Kardec was unanimously chosen by the members of that circle to compile the immense number of communications received and arrange them in proper order. He selected those which bore a character of continuity, and by questioning the spirits upon any ambiguous questions, and obtaining explanations from the mediums, he finally was enabled to give to the world 'The Spirits' Book.' The above information I hold from a good, reliable source—from the archives of the mother society, founded by Allan Kardec himself, being the 'History of Spiritualism' which he left unfinished."

WHY I REJECT PRIESTCRAFT.—It is not because I take a lower view than you do of the past, the present, and the future that I reject the poor imbecile juggling of your priestcraft. I take a much higher view than you do, and therefore I reject your puerile flamenicals, which have done much to make ignorance chronic and imposture a profession. From behind the stillness of death and the cold of the grave I hear the dash and plunge of the ocean of the Eternal. Its depths are far down in the caverns of Dis, the crests of its billows are blinding the stars, and its roll and its swing are shaking the worlds. My soul shivers upon the shore waiting for the galley that plies to the archipelago of the unknown, and for my voyage ye offer me a toy ship made out of a Bible leaf! In the presence of such solemnities, away with your mockery. Whether death raises the curtain on everlasting day or lets it fall on endless night, I know not; neither do you. Leave me alone.—*Saladin*.

NOTICE TO TRUE AND EARNEST SPIRITUALISTS.

WE have prepared and are about to publish a VALUABLE MISSIONARY NUMBER of *The Two Worlds*. In this issue the entire of its columns will be devoted to such expositions of the facts, philosophy, and other important elements of spiritualism as are continually questioned of by early investigators; still more so by strangers to the true genius of the movement. To anticipate and answer these questions, and furnish a useful compendium of what the experienced spiritualist has hitherto gleaned, concerning this new, wonderful, and world-wide movement, has been the sole aim of the Editors. Alderman Barkas, Miss Marie Gifford, J. Robertson, Esq., the Rev. John Page Hopps, and other writers of mark and literary culture, have generously contributed articles of special import to this great number, in addition to which, quotations will be added from the most eminent authors on occult and spiritual themes. As an answer to all inquirers, whether earnestly seeking for truth or aiming to baffle its expression; as a complete repository of requisite information for those speakers who will be engaged this summer in conducting open-air meetings, no less than as a work of reference in many directions, this number cannot fail to be of intrinsic worth, and an invaluable aid in the work of spiritual propagandism. As it is proposed to publish a large quantity of copies, in addition to the ordinary circulation, our spiritualistic friends of all classes, localities, and shades of opinion, are earnestly advised to send in their orders for additional copies AT ONCE, so that previous to going to press the required number may be approximately estimated. As this notice will be continued for the next two or three issues only, early applications are solicited, addressed to E. W. Wallis, sub-editor, office of *The Two Worlds*, 10, Petworth Street, Cheetham, Manchester.

Mr. E. W. Wallis offers the following arrangement for extra copies of this number.

SPECIAL TERMS FOR QUANTITIES.

Those of our friends who will co-operate with us, and aid us to secure a large circulation for this number—one that is especially suitable for gratuitous distribution amongst strangers and inquirers—can be supplied at the following exceptionally cheap rates: 100 copies for 5s., 50 copies for 2s. 6d., 25 copies 1s. 6d., *carriage free in all cases*. Societies will be supplied, in addition to their usual number, on the above terms. Out-of-door speakers should purchase a large supply of this issue, and distribute them. Send it out broadcast, friends! It will answer all questions, and afford all needed information. Send it to the ministers that need enlightenment. Leave copies in the trains, cars, waiting-rooms, steamers, pews, or letter-boxes. House-to-house distribution would be an effective method of work for the cause. All can help in some way to send this forthcoming number abroad, as one of the grandest of missionaries for SPIRITUALISM.

SPECIAL NOTICE.

WE beg to remind our readers of the Annual Lyceum Conference, which takes place, as arranged last year, in the SPIRITUAL TEMPLE, UNION STREET, Oldham, on Sunday, May 11, and will hold three important sessions, commencing at 10 a.m. and continuing during the afternoon and evening. The meetings will be called to order by the self-sacrificing and indefatigable secretary to the movement, Mr. Alfred Kitson, whose noble work and untiring devotion merit the support of every true and earnest spiritualist in the country. Harry A. Kersey, Esq., will also come from Newcastle-on-Tyne to support the movement; and it would indeed be superfluous to remind the spiritual community of the grand and scholarly work Mr. Kersey has effected for the Lyceum movement. The Editor of this paper relinquishes her lecturing engagement at Bradford for the express purpose of attending this Conference, and we call upon every spiritualist who has the interest of the next generation at heart to do SOMETHING for this great and momentous movement. Those who cannot attend in person can send letters of sympathy to the Conference, and, still better, contribute by any amount, large or small, towards its inevitable expenses. They can never repay Alfred Kitson or Harry Kersey by any sums of mere lucre for their untiring services, but they can recoup these working men for the actual outlay they have incurred; and in this sense we shall be glad to see how many and *how much* the many care for the grand and immortal issue involved in the Spiritual Lyceum Conference.—*Ed. Two Worlds*.

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THE TWO WORLDS.

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FRIDAY, MAY 2, 1890.

THE MANCHESTER SUNDAY CHRONICLE ON CAPITAL PUNISHMENT.

"No one can accuse us of over-partiality to Mr. Matthews. That gentleman has seldom missed a chance of doing the wrong thing; and on the very few occasions when he has not been foolish, he has been ungracious. But, at the same time, it is quite evident that a British Home Secretary in these times holds a very onerous post—stands, in fact, in a false position, and is liable, even if possessing more wisdom and tact than Mr. Matthews is blest with, to find himself very frequently nonplussed by the oft-recurring appeals for commutation of the death penalty in cases of murder.

"The British law is very imperfect; the British public are far from logical. The law knows no degrees of murder; the juries have no choice but between a verdict of guilty and one of not guilty; and once a prisoner is found guilty the judge has no choice at all, but must pronounce the only legal sentence—a sentence of death by hanging. On the other hand, the public, being seldom willing to see their sentence carried out, are prone to appeal to the Home Secretary for a commutation; and when that official fails to fulfil their expectations they wreak their anger upon his head, and upon his head alone, forgetting that the Home Secretary does not make the law, and is no more blameworthy in the matter of its effect than are the jury who find the verdict.

"The plain sense of the matter is, and most people will admit it, that the fault lies in the law itself, and not in those whose painful duty it may be to put the law into execution. The death penalty is an anachronism. Its day has gone by, as surely as the day of the Star Chamber and the torture. Public sentiment is against the cruel and brutal relic of barbarous ages, and he must be an inhuman monster indeed who now goes to the gallows without a public protest being made against his punishment. The law is barbarous, futile, and foolish. It is barbarous, for it tacitly admits the efficacy of brute force as its final means of maintaining authority; doing, in behalf of the sacredness of life, an act as savage and as cruel as those that made King Coffee Calcalli and Cetewayo so notorious. It is futile, for its last dread penalty, so far from serving as a terror to evil doers, does actually, by causing these repeated outbursts of hysterical pity for the condemned, tend rather to hold criminals up as heroes or as martyrs. It is foolish, for it recognises no degrees of guilt, and permits of no gradations of punishment; and, besides, after forcing judge and jury either to hang or to acquit all prisoners charged with murder, it allows a Government official to nullify its own provisions and exercise

a power almost despotic. Why should the final decision be left in the hands of the Home Secretary? Why should that official be continually obliged to bear the terrible responsibility of reversing the verdict of a jury, or of sending some miserable fellow-sinner out of the world? One man heaps injury after injury upon another, ruins him, cheats him, insults him, goads him to madness, and the victim turns in his rage and strikes a furious blow—and that is murder, and the sentence is death. Another man tortures his own child to death by starvation and ill-usage in order to secure a few dirty pounds from an insurance company—and that is murder, and the sentence is death. In the eye of the law, 'Jack the Ripper' and Elizabeth Mapp are equally criminal. Both are guilty of murder, and the sentence in both cases would be the same. There is no logic, no reason, and no justice in such law.

"Again, what sense is there in the arrangement that leaves the final decision in the hands of a Home Secretary? Either a judge and jury are a proper court, duly qualified and fit to try a prisoner, or they are not. If they are not, then trial by judge and jury should be abolished; if they are, then what need is there for the interference of the Home Secretary? If the law as it stands is just and wise, let the law take its course, and forbid the Home Secretary to arrest it. If the law is unjust and foolish, let the law be altered once and for all, so that justice may be done. Justice will never be done while the final decision is left to an excited, anxious, and puzzled official.

"Would it not be well to recognize degrees of guilt in homicide? To empower judge or jury to decide the degree of guilt of any prisoner by them convicted, and to fix a maximum and a minimum sentence for each degree? Would it not be well to grant appeal in all such cases? To insist that no prisoner should be convicted but upon the strongest evidence; and to abolish for ever the Home Secretary's prerogative of pardon? Such an arrangement would prevent a great many scandals, and would check the growing tendency of press and public to canonize scoundrels. But the reform most urgently needed is the abolition of the death penalty. The death penalty is cruel, brutal, impotent. A long term of penal servitude is a severer punishment, and a punishment more to be dreaded. And, as in cases of penal servitude, it is always possible to restore a prisoner to liberty, and make him some amends in case his innocence should be established, it seems likely that the substitution of such sentences for the capital sentence would have a tendency to allay the nervous horror which afflicts the public in all cases where the slightest doubt of guilt exists, and so to diminish if not abolish the agitation that now so often follows a sentence of death, to the great derogation of the dignity of the law and the serious injury of the public morals.

[To all and each of the conclusions above expressed, we most emphatically say, AMEN; only adding on our own account the ever-memorable remark of the illustrious Edmund Burke, that "the worst use you can put a man to is to hang him"; also, that murder is murder, whether it be committed by one man, or by thirteen in the persons of a judge and jury. Never let Englishmen call themselves civilized, much less *Christian*, as long as their laws sanction the barbarous act of publicly strangling criminals!—ED. T. W.]

THE ANTI-MURDER PETITION.

Apropos to this subject, and after having sent the above article for publication, we received the following petition, which has been got up by the humane and progressive ANTI-MURDER COMMUNITY of Newcastle-on-Tyne. We presume our friends have omitted to notice, when they framed that petition, that Mr. Matthews has announced, in his place in the House of Commons, and in the name of the *humanitary* Government, of which he is such a *fit representative*, that the said Government do not intend to introduce any legislation for the abolition of capital punishment. Our Newcastle petitioners may, therefore, consider themselves thus far answered by anticipation.

As to what is to follow, that depends upon whether or not the people of this land will ever bear in mind that *Governments are established for the benefit of the governed*, and not quite for the benefit of office and place holders, the granting of perpetual pensions, and the protection of game preserves. When the people remember this, and *the people will it*, they may arise in their might and declare in the name of the God of Humanity, that they will no longer maintain fourteen men—a judge, jury, and hangman—for the express purpose of mocking at the commandment, "Thou shalt

not kill," and publicly committing murder. We print the petition, however, trusting it may go up to God and his angels of mercy, however coolly it may be ignored by Mr. Matthews and his fellow-Christians in Church and State.

NATIONAL PETITION AGAINST CAPITAL PUNISHMENT.

To Her Most Gracious Majesty, Victoria, Queen of Great Britain and Ireland, and Members of Parliament of the United Kingdom assembled.

WHEREAS,—We, the undersigned petitioners, hereby express our ardent desire that the present *barbarous law*, sanctioning capital punishment, should be *immediately repealed*, and pray that some form of legislation may at once be adopted, with a view to the punishment for the crime of murder being more humane, and in accordance with the spirit of this enlightened age; and in justification of our protest, we submit the following reasons:—

1st. Because capital punishment does not *prevent* or *diminish* the crime of murder.

2nd. Because such a form of death is a relic of barbarism, and completely out of touch with the national opinion and feeling of this nineteenth century.

3rd. Because the error of cutting short the life of *innocent* persons (too often occurring) is an *irreparable wrong* to the nation.

4th. Because violent death by strangulation (even if it satisfies the vengeance of imperfect human law) is a *national disgrace*, and is opposed to the highest instincts of humanity.

And your memorialists will ever pray.

[Signed by several hundred of the leading inhabitants of Newcastle.]

CORRESPONDENCE.

IN HEARTY AGREEMENT.

To the Editor of "The Two Worlds."

MADAM,—Every straight-out, progressive spiritualist must, surely, thank you for, and be in hearty agreement with your most able, timely, and fearless article, in the issue of your paper for the 11th of April last, upon "The Christian's Vicarious Atonement in Practice, anent that wretched failure of justice and humanity, the execution of the Crewe parricide. That spiritualists, knowing what they do of the hereafter and its conditions, can in any way compromise upon, or palter with the priestly dogma of Vicarious Atonement is astounding, more so when the nature of the origin of that doctrine can be easily ascertained from authentic history, and its purely human origin be thereby demonstrated. The honest repudiation of such a doctrine is an honour to you, madam, and will, undoubtedly, tend to make multitudes *think* on the questions it raises. As things stand it seems as if virtue and villainy are each roads by which souls can reach the "arms of Jesus." If it is "God's will," that the domestic drama, whose characters are a brutal father, *weakly* minded sons, and a humiliated mother, should become a domestic tragedy, the denouement being ghastly murder on earth, and a parricide in heaven—then, truly, the ways of God are "past finding out." To your correspondent's thinking, and as taught to him, too, by his noble minded spirit teachers, it is rather God's will that his children be begotten in virtue, born in righteousness, trained in truthfulness, so that a noble, self-respecting manhood and womanhood be the crowning glory to every household. Salvation here, from the causes of sin, suffering, and wrong, by the removal of the ecclesiastical, industrial, political, and social wrongs that render the Richard Davieses possible, is our need. No wonder, with pardon and happiness hereafter, that "religious" people continue their faith in capital punishment, and that they and their ministers refuse to sign petitions for commutation, as Mr. W. H. Robinson, of Newcastle, informs me was the case with the petition he and Mr. B. Harris promoted in the Crewe case. In conclusion, madam, I too must say your able words stirred a responsive chord, and, most heartily agreeing with you, I quote your final words: "Men of right and reason, and women of purity and justice, arise in the name of God, heaven, and good, and say, 'These horrible teachings shall never more be permitted to pollute the ears of a civilized people;'" and, let me add, our duty, as spiritualists, is to expose and oppose, ever and always, the doctrine of a Vicarious Atonement which has been flatly contradicted by every returning spirit since the modern outpouring, commenced forty-one years ago.

J. J. MORSE.*

Liverpool.

*Again we commend a study of Spurgeon in the Rostrum article.

ORGANIZATION v. DISORGANIZATION.

To the Editor of "The Two Worlds."

DEAR MADAM,—During these last few years we have heard a great deal against unity, or organization, by certain individuals, whose interests and intentions appear to be to keep the whole spiritual and lyceum movements in a state of ferment and opposition, that they may the better manipulate them to their interests, and keep up the general discomfort of both.

It most assuredly is a novel and ridiculous doctrine to teach, and, were it not for the great amount of mischief it is capable of doing, it would be laughable. Do such advisers not see that, if all the means which the ecclesiastical fraternity adopt and press into their service are to be discarded simply because *they* use them, printing—literature, hymn books, tracts, leaflets, and *weeklies*—will have to be abandoned as priestly devices to enthrall the people? Do not our advisers also see they are using arguments which are as two-edged swords, and cut disastrously both ways? Will not a combination of individuals, bent on doing good, work more effectively than those disunited? Will not combinations for selfish ends work more disastrously for the general peace and happiness of mankind than individual effort? Most assuredly. Then we come to see that it is not the organization that is at fault, but the *object* of such. And seeing that combined effort is more effective than individual endeavour, and that we are everywhere surrounded with a network of organizations to promote and advance doctrines that outrage reason and moral law, and are a libel on the holy character of God, it behoves every earnest spiritualist to be up and doing, and combine and unite to check these misleading teachings in the most effective manner possible. Let us hear no more of disorganization that would make the whole spiritualistic body like a vast sandbed, with no cohesion, no strength, which will complacently drink in all, but return nothing, and afford no nourishment to a single blade of grass.

Then, again, we have heard the changes rung on "officialism" quite long enough. What is the worth of any combined effort, be it ever so small or great, without it being some one's duty to attend to its proper management? That becomes everybody's duty which is no one's in particular. The lyceum movement had a splendid illustration of that state of things a few years ago. All were waiting on one another to act. Results were *nil*!—a state of things that will not be tried again. Thus "officialism," instead of being a reproach when connected with a worthy object, is an honour.

And now we hear the cry of independence raised. Independent of what? The Conference seeks to fetter no one. What it does seek is the encouragement of each and all by making known our wants and necessities, and conferring how best to secure them. Therefore I call upon "old friends and new, tried friends and true," to assert their manhood and rally round the banner of progress and reform. Do not be frightened into inaction by the term "officialism," which has been erected as a scarecrow on the pathway of duty and reform, to frighten timid souls from entering therein.

Weak hearts may falter in the shade,
May count the gloom of buried ages;
But live men will not be dismayed
By phantoms dug from dusty pages.

Earth's song of peace is on our tongue,
Archangels lean from heaven to hear it.
Right is our king, whose name is sung
In deeds, and tyrants must revere it."

Yours, &c.,

ALFRED KITSON.

A LANCASHIRE WORKMAN'S EXPERIENCE IN INVESTIGATING SPIRITUALISM.

To the Editor of "The Two Worlds."

MADAM,—Quite recently I came out here (to Glenheim, New York State) to work for Mr. Southwell, formerly of Northamptonshire. I had been working some days for him before I learned that he was a clairvoyant. Having, I suppose, some sympathy for his fellow countryman, Mr. Southwell invited me to his house one day last March to a "spirit circle." I soon became deeply interested in what I witnessed, and attended the circles regularly.

One night Mr. Southwell, whilst under the control of a spirit, asked me if I would like to be visited at my own house, which is rather better than a quarter of a mile from

his. I said, "Yes," and asked if his spirit would come and waken me at a certain hour in the night. He said he would awake me that same night at 2 a.m. I was quite sceptical of the power to do this, although I had seen good evidence of Mr. Southwell's clairvoyant powers.

I retired to bed at 10 p.m., and as I am a heavy sleeper I expected to have a good laugh at Mr. Southwell's expense. I was awakened through the night, and in trying to rise my head came in contact with the bed. *I had been lifted out of bed in my sleep and placed underneath.* I looked at my watch and found it was a few seconds after two. I got into bed a little frightened, but thoroughly convinced of the truth of clairvoyant powers. The next night I saw the spirit of an Indian, and recognized him as the one, who, it was claimed, had put me out of bed on the night before. The first time I saw him I thought I was dreaming, but the second time I was sure I saw him whilst awake. He was a tall, broad-shouldered man, his head decorated with feathers, with piercing black eyes and some sort of animal's head hanging on his chest. The rest of the animal's skin seemed to go over his shoulders, but I could not see it for a large cloak which hung from his shoulders to a little below his knees. In his right hand he held a hatchet. On describing the spirit to Mr. Southwell, he said his name was Grey Wolf. Is this an illusion or what? Will you kindly tell me through *The Two Worlds* and sincerely oblige,

PHILIP CALLAND.

P.S.—Mr. Wm. Southwell was once a resident of Radcliffe, near Manchester, England.

We see no cause to doubt that our friend saw a spirit, and that such a one as he describes was the agent by whom he had been previously disturbed. Nearly all the American mediums and all the séances are attended by Indian spirits, who, as natives of the soil, seem able to exert much greater power in re-visiting the earth than other spirits. However strange the phenomena described may appear to an Englishman, and a new convert to spiritualism, they are common enough in the experience of American mediums.

Cambridge, March 26th, 1890.

DEAR MADAM,—In response to your energetic appeal in the last issue of *The Two Worlds*, permit me to thank you most sincerely for the same and to say, although I am ranked as an architect in this world, I should consider it an honour to be classed among a host of labourers that I hope you will be able to enlist for the purpose of erecting your proposed "True Spiritual Temple." That they will be a "Noble army of Martyrs" my experience assures me will most probably be the case, but that their due reward will follow, and to some extent accompany them in their labours, I have no doubt.

As "Leagues" of one kind or other appear to be now much in vogue for the accomplishment of any particular purpose, I venture to suggest that a Spiritualists' League might be advisable. The sinews of war are necessary, the power of pence very great, when properly applied, the rank and file of an army are as necessary as the officers. My present idea is that the mustering of an army must precede the drilling, and that for this purpose it might be expedient to ascertain as near as may be the number of earnest spiritualists in Great Britain by enlisting as members of a "Spiritualists' League" all who are willing to pay, as a token of membership, and as an indication of their willingness to support the cause they are supposed to have so much at heart, a small subscription of, say, not less than 6d. or 1s. per annum. Those who could afford to do so might of course subscribe larger sums. The officials of the league would thus be assured of some material support and could afterwards make their arrangements accordingly. I beg to remain, my dear Madam, yours fraternally, ARCANUS.

P.S. I enclose my card herewith.

A TEST OF CITIZENSHIP.—A discussion arose on board an Atlantic liner a short time ago as to the citizenship of a gentleman at the other end of the saloon. "He's an Englishman," said one; "I know by his head." "He's a Scotchman," said another; "I know by his complexion." "He's a German," said another; "I know by his beard." The young ladies thought he looked a little Spanish. Here the conversation rested, but soon one of them spoke: "I have it," said she; "he's an American—he's got his feet on the table."

LYCEUM JOTTINGS.

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

PASSING THROUGH THE GATE.

WORDS OF RETROSPECT AND COMFORT FROM OLD KATEY TO OLD JOHN.

LONG years of sorrow and of glee
Have fled since first you met with me,
When mother asked you home to tea;
You stayed until 'twas late, John,
And when you wished us all good night,
To show you out I brought the light;
You caught my hand and pressed it tight
Whilst passing through the gate, John.

You came again, and when we met
You said I was your darling pet,
You praised my hair and eyes of jet,
And called me Pretty Kate, John;
At your approach, though Suap was dumb,
The 'cute old 'possum on the gum
Laughed loudly when he saw me come
To greet you at the gate, John.

A month had scarcely died away,
When, on a bright, glad summer's day,
A coach and pair (the horses grey)—
My heart retains the date, John—
Drove up the lane, and stopped by the
The rosebush hedge that faced our door,
And two light bosoms, brimming o'er
With joy, passed through the gate, John.

And months of pleasure came and went,
And each new season brought content,
Three love-gifts unto us were sent;
Our happiness was great, John—
A manly boy, reflecting you,
And Lily with her orbs of blue,
And Kate with eyes of hazel hue;
Oh, blessings on that gate, John.

But angels sometimes leave their home,
And o'er earth's lovely valleys roam
In search of buds to deck the dome
Above God's throne of state, John;
They came into our garden fair,
And gathered up our flow'rets rare;
Then climbing up you starry stair,
They brought them through the gate, John.

The withered stalks fell 'neath the sod,
And sorrow hung o'er our abode;
Some said it was "the will of God,"
And others said 'twas "fate," John.
And summer came, and spring went by;
The world seemed blank to you and I;
No weary laugh or childish cry
Was heard about the gate, John.

But peace to us has come again:
We're linked with them in deathless chain;
Beyond the sun, beyond the plain,
We know for us they wait, John;
And when we've run this earthly race,
In heaven for us they'll save a place,
Where, soul to soul and face to face,
They'll meet us at the gate, John.

—Flowers of the Free Land.

ALWAYS SOME ONE BELOW.

On the lowest rung of the ladder
I firmly planted my feet,
And looked up at the dim, vast distance
That made my future so sweet.

I climbed till my vision grew weary,
I climbed till my brain was on fire;
I planted each footstep with wisdom—
Yet I never seemed to get higher.

For this round was glazed with indifference,
And that one was gilded with scorn,
And when I grasped firmly another
I found, under velvet, a thorn.

Till my brain grew weary with planning,
And my heart strength began to fail,
And the flush of the morning's excitement
Ere evening commenced to pale.

But just when my hands were unclasping
Their hold on the lost gained round,
When my hopes, coming back from the future
Were sinking again to the ground—

One who had climbed near to the summit
Reached backward a helping hand;
And, refreshed, encouraged and strengthened,
I took once again my stand.

And I wish—oh, I wish—that the climbers
Would never forget as they go
That though weary may seem their climbing,
There is always some one below.

Ella Higginson.

PLATFORM RECORD.

BINGLEY.—Mrs. Jarvis gave very good addresses, afternoon and night, to rather thin audiences.—F. Wood, 11, Alma Terrace, Morton.

BIRMINGHAM. Oozell Street.—April 20 Mr. Tibbit, of Walsall, gave an interesting address, showing the influence of spiritualism on the world. 21: Mrs. Groom, after a beautiful prayer asking the help and guidance of the great Ruler of the universe, dealt most eloquently with subjects from the audience, viz., "Immortality, Adversity, and the Attributes of God." Each subject was the theme for an enchanting poem. Psychometry followed for the ailments of the sick. Thus much benefit was derived spiritually and physically.—L. T. C.

BISHOP AUCKLAND. Temperance Hall, Gurney Villa.—The guides of Mr. William Hills gave discourses on "Development of Spiritualists," and informed all hearers how to live, and how to act in their home-circles.

BLACKBURN.—We again had the pleasure of listening to our much-esteemed friend, Mrs. Hardinge Britten. On Saturday evening a most admirable lecture on "Capital and Labour." Sunday afternoon lecture on "The New Reformation" will be long remembered as a grand and glorious exposition of this mighty theme. Evening, subjects from the audience, replied to in a masterly and energetic manner, solving many difficult problems, and arousing the listeners to a state of enthusiasm, demonstrating the fact that what is much needed is "Light, more Light."—C. H.

BOLTON. Bridgeman Street Baths.—Mr. Taylor's subjects were—Afternoon, "Shall we meet beyond the River?" evening, "Why does God Permit Poverty?" Both were attentively listened to by large audiences. In the afternoon he gave sixteen clairvoyant descriptions, nine at night; twenty-two were recognized out of twenty-five given. Some of the descriptions were marvellously clear, and must have been striking proofs to strangers of the truth of spiritualism. This was our first anniversary, and we had large and attentive audiences. One pleasing feature is that the most intelligent people seem to appreciate our efforts the most fully. That spiritualism is making an impression upon the public mind here is proved by the fact that we have had to take a larger room, capable of seating between two and three hundred people. On Saturday evening we had a tea party and entertainment at the Bolton Coffee Tavern. Nearly one hundred persons sat down to tea, after which a good two hours' entertainment was given by members of the society, consisting of songs, recitations, and dialogues, gone through in capital style, to the evident delight of all. We hope we shall have many such gatherings in the future.—J. P.

BRADFORD. Bentley Yard.—April 20: Though Miss Harrison disappointed us we found a good substitute in Mr. Bloomfield's guides, who took three subjects from the audience, and gave great satisfaction. Successful clairvoyance. April 27: A good day with Mrs. Clough's guides. Very instructive addresses to good and attentive audiences. Good clairvoyance at each service. We regret that our place is so small; we have had to hold a meeting at our own cottage at the same time on both occasions.—G. G.

BRADFORD. St. James's.—Mr. T. H. Hunt's guides gave good addresses. The evening discourse was on "The Nature and Destiny of Man," and very instructive, from which all could learn a good lesson, and was thoroughly enjoyed by a large audience. Impromptu poems on subjects chosen by the audience followed, one, on "The Fall of Jerusalem," was a real treat, and gave much satisfaction.—A. P.

BRADFORD. Norton Gate.—Afternoon: Mrs. Bentley spoke on "Man, a responsible being." Evening subject, "Where are our Loved Ones?" The address was well received; also the twelve clairvoyant descriptions and six delineations gave entire satisfaction. We hope to have her again before long.—W. C.

BRADFORD. Ripley Street.—A pleasant day with Mr. Campion. Questions answered at night in an intelligent manner.—T. T.

BRADFORD. Walton Street.—Election of officers and committee for the years 1890-91: President, Mr. Crabtree; vice-president, Mr. Carlton; treasurer, Mr. Butler; secretary, Mr. Oddie; ladies' committee, Mrs. Edmondson, Mrs. Butler, and Mrs. Akeroyd; chairman, Mr. Ambler; M. E. A., per. sec.—Mr. Oddie, secretary, 13, Walton St.

BRIGHTON.—A good day with Miss Patefield, whose guides gave an excellent address on "Where are the world's great heroes gone?" in the afternoon to a fair audience. In the evening their subject was, "Has God any mercy on sinners?" very ably treated. A crowded audience were greatly delighted.—D. R.

BURNLEY. Hammerton Street.—A grand day with our esteemed friend, Mrs. Wallis and her guides, who in the afternoon discoursed on "Matter, soul, and spirit," which was dealt with in a very able manner, giving great satisfaction. In the evening twelve questions taken from the audience were answered in an intelligent and extraordinary manner, amongst which was the vexed question of "Vaccination." If the remarks on this question were issued in pamphlet form they would do a great service to humanity. Clairvoyant delineations after the discourses, some of them being very remarkable. Grand and attentive audiences.

BURNLEY. Trafalgar Street.—Mr. Grimshaw's guides delivered splendid addresses. Afternoon, on "Mediums and Mediumship"; evening, on subjects taken from the audience, which he handled in good style.

BYKER.—Mr. Armstrong gave his experience in spiritualism, which was very interesting. We need be in no fear of disappointment when we have our old friend, who is ever ready and willing.

CLEOKHEATON. Oddfellows' Hall.—A splendid day with Mr. Armitage, whose guides dealt with ten subjects from the audience in their usual style, with great eloquence. All seemed well satisfied. On Monday, April 19th, we had a successful tea and meeting at the house of Mr. Stend, at Spau. Mrs. J. S. Marshall, of Bradford, was the medium, whose guides gave a short address, and excellent clairvoyance.—W. K. N.

COLNE.—Mr. Crossdale. Afternoon, three subjects taken from the audience; evening, five, which gave satisfaction.—J. W. C.

DARWEN. Church Bank Street.—Mr. G. A. Wright, in the afternoon, lectured on "Why I am not a Christian"; evening, "Infidelity weighed in the balance and found wanting, or Why I am a Spiritualist." Very successful psychometry.—W. A.

DEWSBURY.—Mr. Crowther, of Heckmondwike, served us well after noon and evening.

FELLING.—Mr. George Wilson's subject was "Mediumship." A very respectable audience applauded him throughout his discourse. Friday, May 2, Park Road Rooms, at 7-30, Mr. J. J. Morse will lecture, controlled by the Strolling Player, in aid of our building fund. Hoping friends in the district will come and hear him. Admission 6d.

GLASGOW.—Mr. Harvey read a very thoughtful paper upon "Dreaming." It had some good points, to wit: The application of ice to the head produced a dream of sitting in a draught; a blister on the head was followed by a dream of the head on fire; and a bottle of hot water to the feet produced a dream of walking on the top of Vesuvius, after an eruption. Evening: Mr. David Anderson, under control, discoursed of "Broken Idols," and traced a considerable number of the theological school of idols which had fallen from their pedestals after being "badly hit" by the various new knowledges. An exordium at the close was powerful and very fine. Mr. R. Harper had a good spell and "good house" at the Green.—R. H.

HALIFAX.—Monday, April 21st: Mrs. Berry gave excellent advice and clairvoyance in a homely manner. April 27th: Mr. J. C. Macdonald's guides gave eloquent orations. Subjects: Afternoon, "The Will of God in Man"; evening, "Revolution of the Coming Age." They pointed out our duty, and urged every one to do their part earnestly and well. They pictured the results of our labours in such a beautiful manner, that really no one can help striving to attain the same. Our room was well filled, and all seemed highly satisfied. Every speaker we have had of late have all mentioned the eight hours' movement, and press it forward as the next great move in reform. It will certainly be more conducive to health, as there will be more time for recreation.—B. D.

HECKMONDWIKE. Cemetery Road.—Mr. Milner's controls gave able discourses to large and appreciative audiences. Subjects: Afternoon, "Who are angels, and where is the place in which they dwell?" Evening: "Spiritualism, is it a builder or a destroyer of religion?" We are making rapid progress in this society, and our watchword is "Forward."

HECKMONDWIKE. Thomas Street.—April 27: We were fortunate in obtaining the services of Mrs. Black, of Batley, whose control gave a little experience since leaving the body. Ten clairvoyant descriptions given, eight recognized. Evening: The chairman read from the *Leeds Mercury* the statements regarding noises, which were heard before the Morfa Colliery explosion. Being an underground worker himself, he gave some facts which had come under his notice. A friend from Batley gave his experience since becoming connected with spiritualism, which was very interesting. Seventeen descriptions were given, fourteen recognized.—G. Woolley, Firth Square.

HAYWOOD.—Mr. J. Lomax gave very instructive lectures on "The Importance of Little Things," and on "Everything in its Own Order." The pith of both lectures was directed to the duties to be observed by spiritualists themselves. Good clairvoyance in the evening.—J. W.

HUDDERSFIELD.—The guides of Mr. Tetlow have spoken excellently well to-day upon questions of vast import, namely, "How to Investigate into Spiritualism," and "What do we Want?" At night, splendid psychometry, marvellous tests. Altogether a most satisfactory day.

JARROW.—Mr. Burnett, of South Shields, spoke upon "The Theological God and the Theological Devil." He contended that it was impossible that there could exist such a monster as the Christian's Bible God. Reason revolts against the idea of a loving father possessing such fiendish attributes as Scripture ascribes to its Deity. And with regard to the gentleman of many names—the Devil, to wit—why, he is not so black as he is painted by a long stride.

LANCASTER. April 20th: a good day with Mr. Rowling (of Bradford). His plain and earnest addresses were much appreciated by good audiences. April 27th: Mr. Swindlehurst spoke well, though suffering in health, replying to questions in the afternoon from a small audience. Evening subject, "A Spirit's Experience from Earth to Heaven," to a good audience. We have not done much good in reporting progress of late, as the dark cloud of internal dissension has been passing over us; but the silver lining has begun to make its appearance. We hope, in the future, by infusing a little more energy into the work, and being as sympathising with each other as possible, and by all standing boldly to their true colours, we shall be able to carry on the good work nobly and well. The time is past when any outside influence can affect us as a society.—J. B.

LONDON. Canning Town, 2, Bradley Street, Becton Road.—An attentive and respectable audience had a good evening with the guides of Mr. A. Savage, who gave a splendid discourse on "Personal Responsibility." They said that the "parsons of different denominations will point us to the Saviour, and tell us to believe on him, and he will take all the responsibility of our misdeeds; but we tell you, if you want to be saved, you had better start at once and save yourself, and that you can only do by living and working for one another, and then you will become bright and shining lights for those who yet grovel in darkness."—F. W.

LONDON. King's Cross.—Morning: Mr. Cohen delivered an address upon "Materialism versus Idealism." He described the materialistic philosophy as thoroughly unsound, and gave an able exposition of the Berkeleyan theory, which he considered the nearest approach to truth yet made by man. In the evening, Mr. Yeates having disappointed us, short addresses were delivered by Messrs. Everitt, McKenzie, Cannon, and others. Next Sunday morning we enter Claremont Hall, Penton Street, Pentonville Road, a few minutes' walk from King's Cross. The chairman of the society will deliver the address, and proceedings will commence at 10-45 prompt.—S. T. R.

LONDON. Marylebone, 24, Harcourt Street.—Morning: A good and interesting meeting, with the Brothers Towns. We hope to have better attendance. At 7 Mr. G. Chamey delivered an instructive and soul-stirring address on "The Gospel of Interpretation," showing how literalism had killed the soul-intention of all past writings.

LONDON. Mile End, Assembly Rooms, Beaumont Street.—Mr. Goddard read a very interesting paper upon spiritualism, which was attentively listened to. It was full of useful matter to inquirers, and suggestive thoughts to those who were already acquainted with spiritualism.

LONDON. Peckham, Winchester Hall, 33, High Street.—Mr. Leach gave very interesting addresses on "Marriage and Resurrection." Good audiences.—J. Veitch, 19, Crescent, Southampton Street, Camberwell.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Our fellow worker, Mr. Coote, for the first time addressed a public assembly, and acquitted himself admirably. His subject "Phrenology" was briefly and plainly presented; a very profitable morning was spent. A well sustained discussion followed in which Messrs. Coleman, J. Dale, Wood, and other friends participated. In the evening the London Federation paid us their half yearly visit, Messrs. Drake, Hopcroft, and A. M. Rodger addressing a large audience, over a hundred being present. A collection was made in aid of the federation funds. At the close our members assembled for spirit communion, and several recognized clairvoyant descriptions were given. We would remind members that these circles are held regularly on Sundays.—W. E. L.

MACCLESFIELD.—Miss Pimblott's subject was "How is it that Spiritualism does not reach the masses?" The reason is that spiritualists are too half hearted. They ask for the message in their own home, obtain the beauty of it, but when it comes to acknowledging it to those who oppose it they shrink away. Such lukewarm natures are not what we want, rather let us have the cold nature and then we shall know what we are dealing with. Another reason is that some societies have no captain, they are here, there, and everywhere, having no one to guide the ship to port. The controls dealt rather strongly with these and several other points. The chairman, Mr. Rogers, also gave a few remarks on the dilatory manner in which some spiritualists professed to spread the truth they have proved to be true.

MACCLESFIELD.—Monday, April 21, Mrs. Green very kindly gave a lecture to ladies only, for the benefit of the society's funds, on "Woman, her Mission." Valuable hints and advice were given with regard to the management of the sick room, the use of good ventilation and fresh air, proper clothing, &c. Evils of vaccination and tight lacing were dealt with, and she appealed to mothers to help to stop these practices. When the services of a nurse were required, we were advised to get one with ready sympathy, who knew when to speak and when to be quiet, not one with a rustling dress, squeaking boots, and who told horrible tales of the many cases she had known. Above all else, whispering in the sick room and decayed matter about the house were to be prevented. Mrs. Burgess occupied the chair, and the ladies of the Macclesfield Society may congratulate themselves on the success of this meeting. Many people were inquiring when Mrs. Green would be with us again.—H. P.

MANCHESTER. Psychological Hall.—Afternoon, Mrs. Stansfield's controls spoke on "Men and Angels," showing that it was not requisite to wait until passing into the spirit-world to commence angel work, there being ample scope for its development in the physical. Evening, "Is Life Worth Living?" was discoursed on, showing that if man followed the laws of nature he would create bright and happy surroundings. Clairvoyance at each meeting with successful results.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mr. C. Stewart lectured on "The Social Aspects of Vegetarianism." A grand discourse, and the audience seemed well pleased. Evening: Mr. Alker presided, and spoke briefly upon "The Advantages of Vegetarianism." Mr. Duncan lectured on Vegetarianism, from a Scientific, Moral, and Economic point of view. Several questions were put and answered. A very enjoyable day.—W. H., cor. sec.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Tuesday, April 22: Invocation, Miss McMeekin; Mr. Pearson, clairvoyance. Mr. W. Lamb answered questions and closed. Thursday, April 24: Invocation, Miss McMeekin. Mr. W. H. Rooke spoke upon "Woman's Mission," and gave a beautiful poem and answered questions. Mr. J. Lamb, clairvoyance; Mr. Mather, clairvoyance; Mrs. Rooke sang under influence. Mr. W. Lamb closed.—W. H., sec.

MIDDLESBROUGH. Spiritual Hall.—April 20: Mr. J. Eales contended for the application to the psychological problem of the same God-given intelligence which had superseded the stage-coach by the steam-engine. "Spirits bright are ever nigh," but the majority lack spiritual discernment. April 27: 10-45, Mr. W. Walker, of North Shields, on "Immortality and Eternal Progress," contended that the inferences from the impossibility of annihilation and from phrenological and other teachings, conferred immortality on the lower creation, as well as on man, acutely observing that as here, so hereafter, man might profit by the influences of sub-human natural entities. What says the spirit-world on sub-human immortality? I don't refer to clairvoyant visions of animals. 6-30: A powerful plea for spiritualism as the "Religion of the Future."

MONKWEARMOUTH.—April 27th: Brother Davidson, of Tyne Dock, could not come through serious illness, so Brother Dinsdale gave an instructive address on "Contradiction, Falsehoods, and Failures of the Bible," and urged all to investigate spiritualism at their own homes, in an upright and an honest manner, and they would be truly blest.

NEWCASTLE-ON-TYNE.—Out-door meeting on Quay Side on Sunday morning. Nearly 2,000 were gathered together to hear addresses on the spiritual philosophy and religion, and their bearing on the subject of "Capital Punishment: Its inutility and post mortem effects," with the result, *unanimous opposition* to the stupid barbarity of hanging was expressed, and many signatures to the abolition petition obtained. The speakers were Messrs. Bevan Harris, Simpson, Ogle, Brown, and Egdell. The abolition sentiment is strong here and growing.—B. H. P.S.—The spiritualists have located near 100 petitions, and have already secured about 4,000 signatures.

NEWCASTLE-ON-TYNE.—"Old Gods—New Christs," "The Magic of Life, and Mystery of Death" were subjects for splendid discourses by Mr. J. J. Morse's inspirers, listened to with immense appreciation by good audiences. Notwithstanding the numerous profound addresses delivered by Mr. Morse in Newcastle during the past eighteen years, we almost considered that the last were the best. By a series of eloquent gradations, the scientific argument was carried to a noble altitude. The lectures were profoundly instructive. At the close of the evening lecture, Mr. Morse, in terms of evident feeling and deep emotion, called the attention of the audience to the fact that our dear friends and co-workers, Miss and Mr. H. A. Kersey, had recently sustained a great domestic bereavement in the departure to the higher life of their dear and beloved mother. Mrs. Kersey, who had exceeded life's allotted span by some years, was taken seriously ill on the Saturday, and gradually sunk until she peacefully passed away at 4 a.m. on the following Tuesday, the 22nd ult. Mr. Morse made some eminently beautiful and suitable remarks, at the close of which he moved the following resolution of sympathy, which was most affectingly seconded

by Mr. W. C. Robson; whereupon, as Mr. Kersey was in the chair, the vote was put by the mover to the large audience, who were requested to approve by a silent and rising vote, to which all present responded. The following is the resolution referred to: "Be it resolved, that we, the members and friends of the congregation meeting in this hall, having heard of the departure to the higher life of the beloved and venerable mother of our esteemed and honoured friends Miss and Mr. H. A. Kersey, do hereby tender our united and sincerest sympathy to our aforesaid friends in this trial to their affection and fortitude; and we trust that they will find in the beautiful philosophy they have espoused, as well as in the comforting consolations of angel-communion, a solace in their sorrow, and an inspiration of strength that will enable them to sustain the trial with that grace which shall fit them hereafter for sweet re-union with their honoured parent in the Land of Light." Mr. Kersey made a brief reply. His evident emotion precluded any lengthy acknowledgment; but the pathos of his utterances abundantly testified that he spoke out of the fulness of his heart, and was deeply touched at the timely and spontaneous expression of sympathy accorded him by the resolution proposed by Mr. Morse, who but put into effect and words the feeling all here entertain for our respected friends and co-workers. Monday's lecture, "Was Capital Punishment Opposed to the Civilization of the Nineteenth Century?" More anon. Mr. Victor Wyldes will commence a course of lectures and experiments on Sunday the 11th.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mrs. Caldwell made a good impression, it being her first visit. The sentiments expressed by her spirit guide were elevating and encouraging. All were delighted with the graphic descriptions given by her little control, and fully recognized. After the meeting one of our local mediums was controlled by his Indian guide, and magnetized a gentleman who was suffering from rheumatism. The sufferer expressed great relief from the treatment.—C. T.

NORTH SHIELDS. Camden Street.—Mr. Kempster spoke on "Capital Punishment," and emphasized the necessity of humanity rising in rebellion to this pernicious practice. At the close of the lecture the chairman urged all present to sign the petition we have for the abolition of this disgraceful punishment.

NOTTINGHAM.—Mrs. Barnes's controls spoke twice. Morning, on "Mediumship and its Responsibilities." Evening, "I am the Way, the Truth, and the Life," on which a most vigorous and stirring address was given. Audience good. After the meeting the friends took their farewell of our sister, Mrs. Espley, who makes the fourth of our best workers who have lately left Nottingham for America. She has been a valuable help to the society, possessing a very sensitive nature, and being full of earnest desire to help the cause, with a singleness of purpose worthy of imitation. Her father controlled the writer, and gave good proofs of identity. Our sympathies go with her.—Note. Mr. Schutt has sent to say he cannot keep his engagement on May 4th, having taken a situation in Northumberland. Mr. William Taylor will take his place.—M. B.

OLDHAM.—20th: in the absence of Mrs. Dickenson, on account of illness, Mr. E. A. Verity, junr., very kindly gave his services, and lectured on "The Relative Position of Secularism to Spiritualism." As a secularist, previous to becoming a spiritualist, he saw little difference except the fact of a life beyond being proved. "The Uselessness of Prayer" in the evening. Much discussion was aroused, and various opinions expressed. April 23rd: Mr. Verity lectured on "Parsons, Saints, and Sinners." Mr. Wallis presided. The lecture was both humorous and interesting. The parsons came in for a good share of criticism, as Mr. Verity has had a large acquaintance with clerical life. A hearty vote of thanks was accorded him. 27th: Mr. Schutt being unable to be with us, we were fortunate in securing an able substitute in Miss Walker, whose guides discoursed on "Who and What are the Angels?" and "Spiritualism as a Science," in a pleasing manner, concluding with very successful clairvoyance. We hope to see her again before long.—J. S. G.

PENDLETON. Hall of Progress.—Afternoon: It gave our audience great pleasure to hear Mr. Wallis sing the solo, "When the mists have rolled away," the title of which formed the subject for an instructive and interesting discourse. Evening: A good audience enjoyed the solo, entitled "The loom of life," on which the guides afterwards discoursed eloquently and feelingly, demonstrating clearly the great care parents ought to take in the influences they exert over the children before birth and afterwards. Mr. Wallis, by request, again sang "When the mists have rolled away," all being highly pleased, and he proposed, and Mr. Donnelly, senior, seconded, a resolution against capital punishment, which was carried unanimously.—J. G.

RAWENSTALL.—We had a good day with Mr. George Smith, of Colne. Subjects chosen by the audience. Afternoon, "The Devil in the Light of Evolution," and "When did Man first Tread this Earth?" which were dealt with in a masterly manner. Evening, three subjects from the audience—one "Was Esther a Model Woman?" The control stated that she was not a model for the nineteenth century but the reverse. Psychometry at the close.—J. Barnes, Rosevale Cot., Cloughfold.

SALFORD.—Afternoon, two subjects were sent up from the audience and dealt with by Mr. Clarke very clearly. Evening subject, "Is man governed by fixed law and therefore the subject of fate, or is he a free agent and morally responsible for his actions?" The lecture was very good and instructive, a valuable lesson to all who heard it.—D. J. C.

SCHOLES.—We have got our friend, Mr. Wainwright, back again. His controls spoke ably on "Spirit Return." Psychometry and delineations all recognized. Evening subject, "True Apparitions of Spirit," well treated. Psychometry and delineations all recognised. A large audience and a good day.—J. R.

SHIPLEY. Liberal Club Assembly Rooms.—Good addresses by the inspirers of Mr. Marshall, to moderate audiences. Afternoon subject from the hymn sung, "Speak Gently." Evening: "Spiritualism, the Saviour of Mankind." Both addresses were well received. The guides of Mrs. Marshall gave 26 good clairvoyant descriptions, 19 recognized.

SOUTH SHIELDS. 19, Cambridge Street.—23rd: Members' meeting; 25th: Usual developing circle; 27th: Sunday evening: The guides of Mr. Wm. Westgarth gave an interesting address on "Choose ye, this day, whom ye will serve," which was listened to by an appreciative audience.—D. P.

SOWERBY BRIDGE.—President, Mr. Lees. Mr. Holmes, of Bradford, spoke well on "What the world needs to make it happy." The ways and means by which men seek to ensure happiness were discussed, which never fully answer their anticipations. He argued that education must be the great lever to secure happiness, and pointed out that it must not be construed to mean the mere acquisition of the R's, but must include the education of the moral and spiritual nature. He touched on free education, socialism, the eight hours' labour question, defining them as the voices of discontent, &c., and showed that true education would supply the real need. Religion would help all to realize the harmonies around, and to seek nature's beauties, thus elevating the spiritual side of man's nature, and providing happiness for all.—J. G.

WIBSEY. Hardy Street.—A good day with the guides of Mr. Bloomfield. Afternoon subject, "I love those that love me." A few clairvoyant descriptions were given and recognized. Evening subject, "The Immortality of Man." Some good clairvoyance was given and recognized.

RECEIVED LATE.—Leeds Institute. A profitable day with Mrs. Groom. Good discourses on spiritualism, impromptu poems, and splendid clairvoyance; 41 descriptions, 35 recognized. May she be blessed with health and strength to continue the work she dearly loves. We had to turn away scores at night and require a much larger hall on these occasions. We earnestly solicit the co-operation of a few more noble-hearted spiritualists to help us to take a more suitable and central hall, from which we may carry on the missionary work we have just commenced in the outlying districts.—Stockport. Mrs. Johnson's controls commended us to have "faith in one another." Our distrust of each other retards our progress and the spread of spiritualism. Evening subject, "Thinking men and women." Woman intends to take her place and walk side by side with man; clairvoyance.—Parkgate. Mr. Postlethwaite's guides spoke on Christian absurdities and affirmations of Nature, and on Monday on Man's place in nature and his relationship to God. Most interesting and practical discourses. Vote of thanks to the guides.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: S.-c. recitations, bearing on Perseverance, called forth special comments. Three readings, one recitation, and one song—all but one—bearing on Temperance, were well rendered. Lessons on Mr. A. J. Davis's description of the Summer-land, the Vices, and the Philosophy of Dreams. An excellent session, and much enjoyed. Afternoon equally good.—A. K.

BLACKBURN.—Conductor, E. Campbell. Present, 72 scholars and 6 officers. Entertainment by the children—songs by Misses Whittaker, Bates, and Canavan; recitations by Misses Stott, Kenyon, and Bates, and Masters Hopper and Trainer; reading by the conductor. A short address by the controls of Mr. W. Ward, who spoke of the beauty of our lyceum and the sweetness of the children in singing and reciting; also spoke of banishing smoking and intoxicating drink—that we want a reformation; and asked, What must we do? The simplest way is to look to our own hearts, and pull out the weeds there. He advised those who came to the lyceum to do so in the spirit of purity, and the lyceum would progress.—C. H.

BRIGHOUSE.—Attendance 55, visitors 1. Recitations and readings. A very pleasant morning.—J. H.

CLECKHEATON.—Invocation by Mr. Blackburn. We are thankful that our efforts are not all in vain. Our little flock still increases, and may our future be crowned with success. We are glad to report that a few adults have also searched and found this grand truth, and with courage and sympathy have thrown in their lot with us. We think another visit from our opponent (Rev. Mr. Showman) in Cleckheaton would revive and uplift us. Missionary revivals and other meetings are going on in our little town, but we intend to fight against the foe, and battle for the truth and right. Recitations by R. Hodgson and E. Firth. Scholars 32, officers 4.—W. H.

HECKMONDWIKE. Cemetery Road.—There was a very good attendance at this lyceum, and the children are making great progress in their various exercises. 30 scholars, 4 officers, and 2 visitors.—B. K.

HUDDERSFIELD. Brook Street.—Attendance excellent, but not punctual, the consequence being that part of our usual exercises were dispensed with. Marching and calisthenics very well done. Groups formed. At the close it was decided to have the Lyceum Pic-nic on Whit-Monday, to Shipley Glen. Any friends wishing to join should inform the committee or lyceumists early. We shall be glad to meet any other lyceums at the same place.—F. H., sec.

LEICESTER.—We have now over sixty children on the register. Our session of the 27th was the largest since the lyceum has been instituted, numbering in all 45 children, 8 officers, and 4 visitors. We have commenced this year in fine form, and hope the parents will continue their support in sending their children regularly and early. If we continue to increase at the present rate more room will be needed, as we are already compelled to divide the children for calisthenics. Master Pears has been appointed assistant leader. Will our old friend Mr. Young send his address? as several letters have received no reply, and we fear he does not get them.—T. T.

LIVERPOOL.—Attendance: Leaders 8, children 38, visitors 14. Recitations by Maggie Sandham, Katie Russell, Lizzie Turner, Maggie Love, Edwin Cooper, Fred Robinson, and Harold Cooper. Marching and calisthenics much improved.—F. M.

LONDON. Marylebone, 24, Harcourt St.—Opened by Mr. Collings, assisted by Miss Smythe, William Towns, and conductor, who read from "Spiritualism for the Young." Three groups formed. Recitations by several children. 30 present.—C. W.

LONDON. Peckham, Chepstow Hall.—Usual programme under conductor, the children are assiduously learning some hymns for their outing, which will take place in June next, to Okeham, Surrey; when we hope to have a good day.

MACCLESFIELD.—Morning: Present 35. Readings by Messrs. Bennison, Hayes, and C. Challinor. Recitations by Nellie Hayes and Ruth Henshaw. Marching and calisthenics, led by Mr. Challinor, were done fairly well, but more attention should be paid to the last three exercises. We were pleased to have a visit from Mr. Taft, of Oldham. Afternoon: Conductor, Mr. W. Albinson. Recitations, &c., were dis-

pensed with, to give time for the half-yearly meeting. The balance-sheet showed that the lyceum was in a good position financially, but the average attendance has decreased a little. The following were elected leaders and officers for the ensuing half-year: Conductor, Mr. Rogers; assistant conductors, Messrs. Hayes and Pimblott; guardian, Mr. C. Challinor; assistant guardian, Mr. W. Challinor; treasurer, Mr. W. Albinson; musical conductor, Miss Lovett; ass. mus. conductor, Miss Maggie Hayes. Leaders, 1st group, Messrs. Hayes and Albinson; 2nd group (girls), Misses Goodwin and Gregory; 2nd group (boys), Messrs. Bennison and W. Challinor. The committee to have charge of all gatherings—Messrs. Albinson, Pimblott, C. and W. Challinor and Bennison. Secretary, Mr. W. Pimblott.—W. P.

MANCHESTER. Psychological Hall.—Upwards of 80 present. Programme gone through in good style, including recitations by Miss L. Whitehead and Master W. Ashworth, well given. A very agreeable morning.—T. Taylor, conductor.

MANCHESTER. Tipping Street.—Morning: Prayers by Mr. Pearson, who conducted. Attendance, 29 scholars, 11 officers. Usual programme. Recitations by G. Maslin, Emily Maslin, Gertrude Maslin (aged 34 years). Marching and calisthenics were gone through successfully. Afternoon, conducted by Mr. Pearson, programme as usual.—A. B.

PENDLETON.—Morning: Present 12 officers, 44 scholars. Opened by Mr. Evans. Usual programme. Recitations by Lily Clarke, Emily Clarke, Joseph Heason, George Ellis, and B. Clarke. Afternoon: Present 13 officers, 40 scholars. Opened by Mr. Evans. Prayers by Mr. J. Crompton. Usual programme.—J. T.

RAWTENSTALL.—After going through the usual programme and classes, we appointed two visitors to call upon the absent ones. We mean to keep our scholars up to the mark if we can. On June 29 we are having the anniversary in the Co-operative Hall. Mr. Swindlehurst, of Preston, the speaker, and Mrs. Yarwood to give clairvoyance. We are expecting it to be a red-letter day, hoping to see many friends there.—J. B.

SOUTH SHIELDS. 19, Cambridge Street.—Chain recitations very instructive and interesting. Recitation given in a pleasing manner by Master Connor. Musical readings and songs as usual. Mr. Thompson officiated.—F. P.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR MAY.

BELPER: 11, Mr. J. S. Schutt; 18, Local; 25, Local.
BRADFORD (Norton Gate): 11, Mr. T. Parrott; 18, Mr. Bloomfield; 25, Mrs. Bentley.
BRADFORD (Ripley Street): 11, Mr. Lund and Mrs. Webster; 18, Miss Myers; 25, Mr. T. H. Hunt.
BRADFORD (Walter Street): 11, Open; 18, Mr. A. Moulson; 25 and 26, Mr. J. S. Schutt.
BRIGHOUSE (Oddfellows' Hall): 11, Mr. H. Price; 18, Mr. A. D. Wilson; 25, Mrs. Hoyle.
BURNLEY (Trafalgar Street): 11, Mrs. Horrocks; 18, Mrs. Bent; 25, Mrs. Hayes.
CHURWELL: 11, Mr. Farrar; 18, Open; 25, Mr. Peel.
COWMS: 4 and 11, Open; 18, Mrs. Bentley; 25, Miss Patefield.
DEWSBURY: 11 and 18, Open; 25, Mrs. Crossley.
HECKMONDWIKE (Thomas Street): 11, Mr. Hopwood; 18, Mrs. Hoyle; 25, Mr. and Mrs. Hargreaves.—Geo. Woolley, sec., Firth Square.
HUDDERSFIELD (3, John Street): 11, Open; 18, Mrs. Craven; 25, Mrs. Wade.
LANCASTER: 11, Local; 18, Mrs. Green; 25, Mr. G. Smith.
LONDON (King's Cross, Claremont Hall, Penton Street, Pentonville Road, at 11-45): 11, Mr. F. Dever-Summers, "Prayer"; 18, Mr. F. W. Road, "The God Idea in Spiritualism"; 25, Mr. McKenzie.
LONDON (Peckham, Winchester Hall, 33, High Street): 11, Mr. Wortley; 18, Mr. G. Chainey; 25, Mr. W. E. Walker.—J. Veitch, sec.
LONDON (Stratford, at 7): 11, Prof. Chainey; 18, Miss Keesee; 25, Mr. Dever-Summers.
LONGTON (44, High Street, 11 and 6-30): 11, Mrs. Houghton; 18, Miss Bates.
SOUTH SHIELDS (19, Cambridge Street): 11, Mr. Lashbrook; 18, Mr. McKellar; 25, Mr. Westgarth.
WIBSEY: 11, Mr. D. Milner; 18, Mr. Raisbeck; 25, Open.

Mrs. WALLIS has unexpected vacancies for Sundays, June 1st and 8th, and July 20th and 27th. She will be glad to book them to societies desiring her services. Address to 10, Petworth Street, Cheetham, Manchester.

Mrs. MIDGLEY desires secretaries to notice that her future address will be—Union Street, off Green Lane, West Vale, near Halifax.

BLACKBURN.—Tuesday, May 6th, at 7-45, "Adventures of a Strolling Player," by Mr. J. J. Morse. A treat for all. Collection.

BRADFORD. St. James's Spiritual Church.—May 4th: Mr. W. V. Wyldes at 2-30 and 6-30; and on Monday at 7-30.

BURNLEY. Hammerton Street.—Third Lyceum anniversary on May 4th. Mrs. Green will give three lectures, morning 9-30, afternoon 2-30, evening 6-30. Tea will be provided for friends from a distance. All are welcome. Come and help us in this noble cause. A collection will be made for the benefit of the Lyceum.—Sec., Miss Woodward.

HALIFAX.—May 11th: Mr. E. W. Wallis. At 2-30, "The Resurrection—How and When?" At 6-30, "Brief Answers to many Questions." Monday, at 7-30, "Our Needs, Prospects, Methods, and Motives."

LONDON. King's Cross Society.—On Sunday, 4th May, morning meetings will be commenced in Claremont Hall, Penton Street, Pentonville Hill, a few minutes from King's Cross. Our chairman, Mr. A. M. Rodger, will deliver the address. Service will commence at 10-45 a.m. prompt.—S. T. Rodger, 107, Caledonian Road, N.E.

LONDON. Marylebone, 24, Harcourt Street.—May 3, and following Saturdays, séance, Mr. Hoperoff. Doors closed at eight. Admission 6d. Sunday, May 4, Mrs. Yeolos, inspirational speaker, at seven o'clock. These meetings are to help forward the renewed association.—F.T.A.D.

LONDON. Kensington and Notting Hill Association, 68, Cornwall Road, Bayswater, W.—Committee meeting, Tuesday, May 6, at above address, at 8 o'clock. Important business. It is hoped that every one will attend.—Percy Smyth, hon. sec.

LONDON SPIRITUALIST FEDERATION.—Sunday, May 4: Third annual meeting in Claremont Hall, Penton Street, Pentonville Road, N., five minutes east from King's Cross Station. The following friends will speak: At 3-0 prompt, Rev. Dr. Young (chairman), Mrs. Yeeles, Messrs. H. J. Browne, T. Everitt, J. T. Audy, J. Hopcroft, J. Veitch, and A. M. Rodger; at 6-30, Mr. E. Dawson Rogers (chairman), Mrs. Spring, Professor George Chainey, Messrs. R. Wortley, J. Watmore, W. O. Drake, and W. Wallace. The report, and suggested new rules and plan of work, will be given, and the council sincerely hope that the broad basis offered will induce a large number of individual spiritualists to join the federation for the purpose of spreading the noble truths of spiritualism. A social tea at 5 o'clock, tickets 1s.—Please note. Friends will oblige by making the above announcement known as widely as they can.—Utter W. Goddard, hon. sec., 295, Lavender Hill, Clapham Junction.

LONDON SPIRITUALIST FEDERATION.—Mr. J. Veitch's lecture on "Spiritualism v. Theosophy, which is true?"—a reply to Mrs. Annie Besant—will be given on Monday, May 12th (instead of date previously announced) in the Assembly Rooms, Beaumont Street, Mile End, E. Admission by tickets, 3d, 6d., and 1s., at the doors, or of the London societies.

MACCLESFIELD.—Sunday, May 11, "Marching Onward" (by special request) will be repeated by the lyceumists. This is a very interesting Service of Song, and it is hoped that a large number will avail themselves of the opportunity to hear it. Commence at 6-30 prompt. Reader: Mr. Rogers. Collection at close.

MANCHESTER. Psychological Hall. — On Sunday, May 4th, our anniversary will be held, when our esteemed friend, Mrs. J. M. Smith, will be the speaker. We hope to see many friends. All welcome.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The annual district conference will be held on Sunday, May 4th, as follows: The morning session will commence at 10-45, and will be devoted to the report of last year's work, and the financial statement, with discussion thereon. At 2-30 p.m., the following will be considered, "Future work, and what further efforts can be made to improve the status of the movement in the North-Eastern district," also, "National Organization, how can it be brought about?" 5-30, tea. 6-30, address by Mr. J. J. Morse, "Organization, its use and abuse." All friends in the district are cordially invited to co-operate in the above work.—F. S.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—Mr. J. J. Morse will lecture in the Mechanics' Hall, New Shildon, on Monday, May 5th, at 7-30. Subject, "Where are the dead?" Admission 2d.

NOTTINGHAM.—Friends will please note. Mr. Morse on the 11th and 12th.

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. Mrs. Emma H. Britten will add importance 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.—May 4th, Mrs. Stanfield at 2-45, subject, "Soul of Man." At 6-30, "Life, Hope and Happiness."

SHEFFIELD. 175, Pond Street, Midland Cocoa House.—Mr. Towns, of London, will be at the above address from May 4 until May 11. Meetings on Sunday at 3 and 7.

SOWERBY BRIDGE.—Notice. On account of Mrs. Britten's anticipated visit on June 29, it has been unanimously decided to have the anniversary services on that date instead of July 13.

SUNDERLAND. Centre House, Silksworth Row.—May 4 and 5, Mr. E. W. Wallis will deliver trance lectures at 2-30, "Matter, Mind, and Man," 6-30, "Spiritualism the Comforter." Monday, at 7-30, "The Gulf Bridged, or the Future Life Revealed." Admission 3d.; a few reserved chairs, 6d. We hope for a large audience.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

SPECIAL NOTICES.

We have received from Mr. J. J. Morse the manuscript of a very fine article on "Woman, the Problem of the Future," read to the Daulby Hall Psychological Society, and by general desire to be published in *The Two Worlds*. This truly splendid essay will appear as soon as Mr. Morse's far-and-wide travels will enable him to read the proofs. It should be in the hands of every "live thinker" of the age, and our readers may look forward to its appearance with the assurance that it will well repay perusal.—Ed. T. W.

We have also much pleasure in announcing that the "Missionary Number," alluded to in another part of the paper, is now nearly completed, and will be published on the 23rd inst.

A STRIKING PROOF OF SPIRIT-PRESENCE.—A PROMISE FULFILLED.—THOUGHT-TRANSCERENCE, ETC., OUT OF COURT.—We clip the following from Mr. Long's report from Chepstow Hall, Peckham, to give it greater prominence here: "The writer described a spirit present, which was not recognized till the evening meeting, when a gentleman informed us that he had been visiting a sick friend for many weeks who was an atheist, but with whom he had had many chats on spiritualism, and who promised to return and show himself if another world existed. The gentleman on leaving the Hall on Sunday morning called to see his friend; but he had passed to spirit-life at 2 a.m., and, as the gentleman graphically put it, 'within ten hours of leaving this life he had kept his promise,' as the description given was a faithful one of his risen friend. (P.S.—Was this thought-transference?)—W. E. L."

THE LYCEUM ANNUAL CONFERENCE.—Mr. Kitson asks us to draw especial attention to the request he has made that secretaries will fill up their circulars and forward them to him AT ONCE, as he does not wish to have to compile the statistics hurriedly on the morning of the conference. Oldham friends will provide refreshments for delegates at 6d. each. To facilitate business, delegates and visitors will be separate. We sincerely trust there will be a large and enthusiastic gathering of Lyceum workers from all parts of the country, and that a spirit of harmony, unity, and goodwill may prevail and direct the counsels of our friends. The Lyceum movement is the pioneer in national organization, in many places is the most active branch of the work, and is the hope of our cause.

CARDIFF. AN EFFORT AT REVIVAL.—Our earnest friend, Mr. Rees Lewis, of 65, Newport Road, in conjunction with a few friends, has issued a circular to local spiritualists, in compliance with a suggestion from his spirit friends, calling a conference at Moira House, Moira Terrace, Roath, for Monday, May 5th, at 7-30, to take into consideration the best means of joining in some common bond of unity, and of cultivating the truths of spirit teachings, and to decide upon the future course of action to put the town once more in the fore-front of the work of advocacy of the heaven-born subject of spiritualism. We hope there will be a large attendance of earnest and willing workers, and that spiritualism may become a *live* movement, exerting a power for good in the town. May the angels guide and bless your efforts, friends.

ANOTHER REVEREND OPPONENT TO THE FORE.—Since "the Showman" has retired from active service—we wonder why!—our work has gone forward quietly, but it seems we are not to be left in peace for long. Word reaches us from Glasgow that a debate for two or four nights (May 7th, 8th, 9th, and 10th) is to come off in that city, between Elder Grant, of Boston, U.S.A., an advocate of conditional immortality, and Mr. Robert Harper. The usual diet of Free Love and contradictory nature of spirit teaching, etc., will be offered by the elder for the digestion of his hearers. Bro. Harper should have little difficulty in disposing of these stock absurdities. He has our sympathy and good wishes. The debate should stir up some interest and enthusiasm in the great city of St. Mungo.

THE AGITATION AGAINST CAPITAL PUNISHMENT grows apace amongst spiritualists, as will be seen from our columns elsewhere. A friend points out that the gambling curse was associated with the recent tragedies, and suggests a united protest against betting, &c. The Christians are at last waking up to their duty in this regard, and we should be in the forefront of reform. We think that an agitation against the barbarism of life-long imprisonment is needed. Crime is a result of conditions, often due to pre-natal causes, frequently resulting from disease, and requiring medical and moral treatment. Punishment should aim to *benefit* the wrong-doer as well as to protect society.

THE SPIRITUALISTS OF SOUTH SHIELDS signed their names to the petition for the abolition of capital punishment to the number of 113.

MAGNETIC HEALING.—Mr. Baume, of Halifax, has within the last two years been converted from atheism to spiritualism, and developed into a magnetic healer. About three weeks ago Mrs. Crossley was taken seriously ill. Her life seemed to hang on a very slender thread—as her own spirit-doctor afterwards said, the candle had nearly gone out. But under the energetic magnetic treatment of Mr. Baume, the spark was once more fanned into a flame, enabling her own doctor to control and give directions as to what was best to be done. Mr. Baume continued his magnetizing, and in about a week she was able to sit up, and in a fortnight went to Huddersfield to speak on the occasion of their anniversary. Great praise is due to Mr. Baume and other friends for their aid in keeping soul and body together during the very critical period through which she has passed. Mr. Baume has also rendered valuable aid to Mrs. Crossley's daughter Lily, whose case has also been very critical.—H. HOLLAS.

"THE TWO WORLDS" IN LONDON.—Mr. Percy Smythe, of 68, Cornwall Road, Bayswater, writes: "I have frequently noticed paragraphs, such as the one in your last issue, complaining of the apparent difficulty in obtaining copies of your valuable journal from newsagents or at the spiritual meetings. As secretary to one of the most influential societies in the metropolis, I wish to protest against such complaints. At all meetings yet held in Zephyr Hall, Kensington, we have had pleasure in keeping a good supply, and have never failed to draw particular attention to the fact from the platform. I have never yet attended the meetings of any one London society where *The Two Worlds* could not have been procured. I have every reason to believe that should any of your correspondents order the paper from their newsagents, it will be procured for them without much trouble. "Where there is a will there is a way," and it becomes every spiritualist to take some little trouble in advancing the cause by letting any enquirer know where the spiritual organs can be obtained. Personally, I shall be pleased to give the names of at least half a dozen newsagents willing to supply *The Two Worlds* in the Kensington and Notting Hill district."—[We thank Mr. Smythe for his kind letter, and can assure him that we regret that complaints should be made, but they reach us again and again. Many newsagents will not supply *The Two Worlds* and we shall be thankful for the names and addresses of those who will. At the same time we cordially acknowledge the obligations we are under to many of our friends in London (and elsewhere) for the generous efforts they have made to extend our circulation and increase our usefulness.]

THE ISLE OF MAN.—Mr. Jas. Smith, the late president of the West Vale Society of Spiritualists, has removed to Woodland Towers, Onchan, not far from Douglas, where spiritualists visiting the island will find a pleasant home for a month or two.

GLASGOW.—*The Two Worlds* can be obtained from Mrs. Stewart, 242, Main Street, Anderston. We shall be glad if our friends everywhere will endeavour to prevail upon newsagents to sell "our paper." Order two copies and leave one with them on sale, buying it if not sold, so that the newsagent does not lose by it. Many have done this already with good results.

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Cardigan.—J. E. Jones, Pharmaceutical Chemist.

Crewe.—A. P. Newman, Chemist, Post Office, 43, Nantwich Road, and 6, Victoria Street.

Edinburgh.—Smith and Bowman, Chemists, 9, Merchiston Terrace, Morningside, and 7, Crichton Place.

Falkirk.—Wm. Murdoch, Swords Wynd.

Hull.—A. Richardson, Chemist, 443 and 117 Hesse Road.

Kendal.—J. S. Metcalfe, Chemist, 55, High Gate.

Leith.—Smith and Bowman, Chemists, 3, Duke Street, and at Edinburgh.

Nottingham.—H. Campkin, 52, Hunger Hill Road.

Plymouth.—J. V. Williams, Chemist, 95 and 96, Old Town Street.

Wolverhampton.—G. E. Aldridge, Confectioner, 8, Queen Street.