

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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**PLATFORM GUIDE.**

SUNDAY, AUGUST 10, 1890.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Miss Patefield.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30: Mr. Bloomfield.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Miss Walker.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.  
**Batley.**—Wellington St., at 2-30 and 6: Mrs. Crossley.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mrs. Berry.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mrs. Green. Floral Service.  
**Bingley.**—Wellington St., 2-30, 6: Mrs. Jarvis.  
**Birkenhead.**—144, Price St., at 6-30. Thursday, at 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
 Smethwick.—43, Hume Street, at 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, 2-30 and 6.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30  
 Spinners' Hall, Town Hall Square, 2-30 and 6.  
**Bradford.**—Walton St, Hall Lane, Wakefield Rd., 2-30 6: Mr. & Mrs. Carr.  
 Otley Road, at 2-30 and 6: Mr. Rowling.  
 Little Horton Lane, 1, Spicer St., 2-30, 6: Miss Walton.  
 Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Morse, and on Monday.  
 St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mr. Hopwood.  
 Ripley St., Manchester Rd., at 11, 2-30, and 6-30: Mr. Woodcock.  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; 2-30, 6: Mr. Lee and Miss Calverley. Wednesday, at 7-30. Saturday, Healing, 7.  
**Birk Street, Leeds Road,** at 2-30 and 6.  
**Bowling.**—Harker St., 10-30, 2-30, 6: Mr. Farrar. Wed., at 7-30.  
 Norton Gate, Manchester Road, at 2-30 and 6. Tuesday, at 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. A. Smith.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. Schutt.  
 North Street, at 2-30 and 6.  
 Trafalgar Street, 2-30 and 6-30. Monday, open.  
 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30: Mr. Macdonald.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Curry.  
**Cardiff.**—Lesser Hall, Queen Street Arcade, at 6-30.  
**Churwell.**—Low Fold, at 2-30 and 6: Mrs. Dickenson.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mrs. Bentley.  
**Colne.**—Olth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Swindlehurst.  
**Cooms.**—Asquith Buildings, at 2-30 and 6: Mrs. France.  
**Darwen.**—Ochurh Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Tetlow.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—13, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, 6-30: Mr. Grice, "Spiritualism v. Atheism."  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, at 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. Ringrose (see Prospectives).  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mr. Milner. Thursday, at 7-30.  
 Blanket Hall St., Lyceum, at 10; at 2-30 and 6: Mrs. Bentley. Monday, at 7-30, Social Meeting. Tuesday, Wednesday, and Thursday, Members' Circles.  
**Hetton.**—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. J.W. Sutcliffe.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. A. D. Wilson.  
 Institute, 3, John St., off Buxton Rd., 2-30 and 6: Mrs. Wade.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mr. Thresh. Anniversary.  
**Jarrow.**—Mechanics' Hall, at 6-30: Miss Forrester.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
 Assembly Room, Brunswick St., at 2-30 and 6: Mrs. H. Taylor.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, 10-30, Lyceum; 2-30, 6-30.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Hepworth.  
 Institute, 23, Cookridge St., 2-30, 6-30: Mrs. Craven (see Prospectives).  
**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30.  
 Lecture Room, Temperance Hall, 6-30. 152, High Cross St., 11 a.m.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Local.  
**London—Camberwell Rd., 102.**—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Rd., at 7-30: Mr. Walker. Tuesday, at 7-30, Séance.  
**Forest Hill.**—23, Devonshire Rd., at 7: Mr. Hopercroft. Thursdays, at 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 245. Dawn of Day, Social, at 7. Thurs., 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Mr. Selby; at 7, Mrs. Spring, Mr. Jordan and others; at 6, Open-air in Penton St., near Claremont Hall, Messrs. Drake, Cannon, Goddard, and others.  
**King's Cross.**—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.  
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**Mill End.**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chepstow Hall, 1, High Street, at 11-15 and 6-30; at 3, Lyceum; at 8-15, Members' Circle. Week-night Services at Rooms, 30, Fenham Rd., Marmont Rd.: Tuesday, Committee, 8-15. Wednesdays, Open Circle, at 8-15, Mrs. Walkinson. Thursday, Spiritual Service, at 8-15. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15, Mr. Long. For Developing Circles, apply to Secretary.  
**Peckham.**—Winchester Hall, 33, High Street, at 11, Mr. Leach; at 7, Mr. J. Butcher.  
**Shepherds' Bush.**—14, Orchard Road, at 7. Tuesday, at 8-30, Mr. Joseph Hagon. Saturday, at 7-45, Mrs. Mason.  
**Stamford Hill.**—13, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeelea.  
**Longton.**—44, Church St., at 11 and 6-30: Mr. McDonald.  
**Macclesfield.**—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. E. H. Britten.  
 Collyhurst Road, at 2-30 and 6-30: Mrs. J. M. Smith.  
**Mexborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, 2; 10-45, 6-30. Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mrs. Hellier.  
**Newcastle-on-Tyne.**—20, Nelson Street, at 2 and 6-30: Mr. Lashbrooke. Open-air Services (weather permitting): Quay Side, 11; Leazes, 3.  
**North Shields.**—6, Camden St., Lyceum, at 2-30; at 6-30. 41, Borough Rd., at 6-30: Mrs. Davison.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Veitch, London.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Wallis.  
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**Rochdale.**—Regent Hall, 2-30, 6: Mr. Plant. Wed., 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. Wednesday, 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—Tabernacle, Silver St., 2-30, 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 3 and 7. Central Board School, Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30 and 6.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaitwaite.**—Laith Lane, 2-30 and 6.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6. Wed., 7-30, Mr. W. Murray. Developing on Fridays, 7-30.  
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**Station Town.**—14, Acolom Street, at 2 and 6.  
**Stockport.**—Hall, 28, Wellington Road, South, at 2-30 and 6-30: Mr. Runacre. Thursdays, Circle, 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; 2-30, 6-30. Monkwearmouth.—3, Ravensworth Terrace, 6-30.  
**Todmorden.**—Sobriety Hall, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6, Mr. Dinsdale.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 6-30: Mr. Johnstone.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30, 6: Mrs. W. Stansfield.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mrs. Marshall.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
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*Lecture delivered before the Newcastle Spiritual Evidence Society, Sunday, June 13.*

#### No. II.—CONCLUSION.

THERE are a great number of people who believe that the only way to heaven is through the adoption of the Christian religion. Unfortunately for themselves, there are endless schisms and disagreements in their midst as to what is the true Christian faith, for the Roman looks upon the Protestant as a foredoomed heretic, and the Protestant regards the Roman as predestined to Satanic company, while each of the multitudinous sects finds something in the tenets of everybody else to exclude them from all chance of future bliss.

Thus, if we take the utterances of Christian sects individually, and then apply the verdict of each other to them all collectively, we are confronted by the astounding fallacy that none of them are on the right path for spiritual glory.

Fortunately for humanity, God's love is universal, and there is less need for despondency than is popularly supposed. "Love God, and benefit your fellowmen," and you need not be faint-hearted on mere quibbles concerning orthodoxy or heterodoxy. Still, there are many who think otherwise, and praise is due to them for working so zealously as they do in a cause which they believe to be divine. As a rule, we find no lack of enthusiasm amongst those who collect on behalf of Foreign Missions. They tell people that every penny thus contributed helps to save a soul from everlasting perdition, and the assertion is pregnant with golden results. We are told that it is not by works, but by faith, that we can be saved, so it is a consoling reflection that we have helped to people heaven, and done something towards procuring our own entrance therein. This being the case, the responses are usually generous, and incalculable sums are the aggregate result of united and systematic effort. And all this money is supposed to be devoted to the salvation of foreigners, who benefit very little by it, while its judicious application would raise from degradation the thousands at our own doors, whose need is wilfully overlooked by those whose mission is supposed to be the salvation of souls.

When I say that all this money is "supposed" to be devoted to this object, I say it with a motive, for there are certain palatial offices in London which absorb goodly sums each year in supporting the staff of workers who control the missionary business. Then again; many people go to foreign lands with assured salaries, who have deliberately chosen missionary work as a congenial and lucrative trade.

Of course, there are many good missionaries who, in addition to the need of earning a livelihood, are moved by genuine enthusiasm; but even the results of their utmost efforts are disappointing. Let us see what Mr. W. S. Caine has to say about them. This gentleman travelled much in India last year, and, having expressed the hope that all the world would be Christianized at no distant date, he entered upon his investigations with no prejudice against missionary work. In 1888, the chapel of which he is a member contributed

the sum of £430 to Foreign Missions, and this is just about what it costs yearly, Mr. Caine says, to support the mission at Benares, the membership of which has decreased during the last eight years from 14 to 6. £430 to support a church of six members!

As regards statistics, Mr. Caine could only present us with those of the Baptist denomination. There are, it seems, 495 salaried persons *supposed to be working hard* for the conversion of the heathen, under the auspices of the Baptist Missionary Society in India. The proportion of converts is  $1\frac{1}{2}$  to each of these officials per annum. In other words, 3-16ths of a soul per official for every year's salary paid him! But this is by no means the worst part of the case, for our authority states that he was constantly coming across churches whose staff and facilities were increasing, but whose membership and usefulness were just as steadily declining. Casual observers will tell us of various causes which militate against success. I can mention a few that they would probably leave out—laziness, drunkenness, immorality, and irreligiousness! These are the attributes of some *missionaries*, though it must be understood that I do not include the greater proportion in this sweeping condemnation. They live, however, among natives who are sufficiently intelligent to gauge evil examples, and these militate against the success of the really earnest workers.

It is a preposterous fact, too, that much of the teaching in connection with missionary schools and colleges is relegated to *unconverted* Hindoo or Mohammedan teachers. There is, at the Missionary College in Bombay, or was, until recently, a native teacher named Jiniswala. This Mr. Jiniswala, not long ago, was giving a lecture to men, on "Women," and, speaking about bringing their wives into "due subjection," he advised them to try what "slapping their faces" would do, if other means failed. A fine specimen, *that*, of Christian teaching! Personally, I think that any one who contributes to the support of an antiquated system, which boasts of such exponents as Jiniswala, has but small claim on *Christian* sympathy.

There are some missionaries whose principal task in connection with the office for which people at home subscribe their money is to write back a glowing report of the work they *have not* done, usually supplemented by an appeal for further help, to enable them to effect some chimerical extension of their sphere of labour. Even Mr. Caine himself, a supporter of Foreign Missions, admits "that missionary statistics are not, *at any time*, very reliable," a sentence which I construe into meaning that they are often false and wilfully misleading. But if this is not precisely Mr. Caine's meaning, it is decidedly the opinion of many people with whom I have conversed, who, having visited various parts of the globe, have made their own observations.

On the 19th of June, 1876, the first two gunboats ordered by the Chinese government from Sir W. G. Armstrong and Co. left the Tyne, bound for Tien-tsin. A gunner on one of these boats was of consumptive tendency before he left home, but hoped that the long voyage and residence in a warm climate would cure him. His hopes proved fallacious, for he gradually got worse during the voyage and died as the boats arrived in Foochow. His shipmates, anxious to secure Christian burial for him, anticipated no difficulty on this score, as they were informed that Foochow boasted no fewer than seven resident European and American missionaries. As the dead must be promptly interred in hot climates, no time was lost in sending messengers for one of these missionaries. But after going the round of them all they came back unsuccessful. Some of the missionaries were out, and the rest "could not make it"

convenient to come." One of the gunners eventually read the burial service, and when the missionary collectors, according to custom, came on board their ships asking for money, the seamen at Foochow took care to keep their money rather than trust it to people who have a happy knack of dispensing with *bond fide* accounts and balance-sheets.

One of these same Foochow missionaries was a Frenchman, in receipt of a good salary from the society which sent him out. But he had no time to do anything in return for the salary he enjoyed beyond writing a hypocritical monthly report. His real vocation was opium smuggling, in which he was at length caught on board his own opium-laden sampan, convicted, and punished by the infliction of a heavy fine.

There is on the Chinese coast an English church, with a well-salaried chaplain. This church is maintained for the accommodation of seafarers who may be in port, but some of them have assured me it is no earthly use offering to go to church, as the chaplain does not condescend to hold any service there.

When I was a girl at school in Germany, half the pupils were Roman Catholics and the rest Protestants. In order to give us all equal advantages, a Catholic priest administered religious instruction one hour per week to the Catholics, and the Protestant pastor performed the like service for us. One day the Catholic girls burst forth from their religious lesson, perfectly rampant against England and everything English. It was some time before I could understand the difficulty, but I finally learned that the priest had been imparting the following information to them:—

"The English were, he said, so greedy of money and its attendant comforts that they even subverted Christianity to purposes of gain. A large company, with plenty of capital, would send a missionary out to China, or any other country in which numerous household gods were a custom and necessity of the people. This missionary would be specially selected on account of his great powers of persuasion, and would bring no end of enthusiasm to bear upon his task. After preaching a few times in one village, he would be successful in working the unsuspecting natives up into a fanatical state of conversion and excitement, under the influence of which they would be induced to make a grand holocaust of their hitherto treasured gods, which would all be burnt or smashed to pieces. Then the missionary would speed on his way rejoicing, to convert other deluded villagers. No sooner was he gone, however, than the excitement he had roused began to collapse, and within a few days his converts would be hungering for the gods to whom they had always looked for comfort.

"At this juncture a second agent of the English company would arrive, with a fine assortment of every sort of god—made of glass, china, wood, or metal, and he would at once drive a roaring trade with the natives, who thankfully replaced their broken idols by new ones purchased from the Birmingham agent. The latter, after replenishing his stock, would follow in the wake of his pioneer, and at the end of the dual campaign, they would each receive their stipulated percentage on all the sales effected. And that (said the priest) was a specimen of English missionary work!"

Of course, I endeavoured to refute such a story, but I might as well have tried to alter the course of the earth, for my school-fellows looked upon their priest as second in infallibility only to the Pope himself.

This tale had nearly faded from my mind when it was curiously revived again about ten years ago. I was reading a newspaper, I believe it was the *Newcastle Weekly Chronicle*, when I came across a paragraph which I found sufficiently startling. It was to the effect that two Birmingham firms manufactured and supplied the greater part of the idols worshipped throughout the world. Here was a curious corroboration of at least part of the German priest's story, and I at once saw what I had hitherto not believed, that he firmly credited the tale he told to my school-fellows. I also felt humiliated for my country, to think that there was a foundation for such a discreditable story.

But enough of foreign missions. I have tried to show that their utility is not so great as is believed by their advocates, and I hope that I have succeeded to some extent in inducing others to think with me, that the poor of our own land ought to have the benefit of all the money which is, at present, so recklessly squandered in supporting a system which can show but small, if any, results for its enormous outlay.

It may be asked what better method of benefiting the greatest number can be suggested. I will try to explain my own views on the subject, although I can scarcely hope to see them carried out. I have alluded to the vast territories over which Queen Victoria claims sovereignty. Why should our country suffer from the evils of overcrowding and competition, whilst there are millions of acres of English territory non-productive for lack of settlers to work them, whereon there is nothing to prevent us from establishing home farms, upon which English men and women may raise food enough for us all.

Suppose the Government were to survey and parcel out a piece of land about three times the size of England. Let this be divided into allotments, not necessarily of equal size, but all of equal value. The next step would be to take all capable men and women who wish to become settlers, together with their families, at the national expense, each provided with a fair outfit of clothing, agricultural implements, and the necessary means of housing themselves comfortably, until they have selected their allotment and settled their future plans.

Then let each settler, whether man or woman, receive one of the allotments. In the case of married people, the wife would be entitled to the same privileges as the husband, it being advisable for the land allotted to the couple to lie in the same vicinity. A family, having thus two shares of land, would have a better chance of success than if all depended upon one allotment. But though every adult settler would be entitled to occupy an allotment, no person should be entitled to more than one portion of land. A small rent charge would have to be levied for each allotment, which would form the only tax necessary, as the community would soon be self-supporting.

On no account would the land have to be sold to any one, but all would have such favourable terms as would encourage agricultural enterprise. Each lease would lapse to the community again on the death or incapacity of the lessee, and all those incapacitated by sickness or accident from active work should receive a pension from a fund established upon the arrival of the first settlers. By these means all would have a fair and equal start, equal rights and privileges. There would be no grinding poverty, nor profligate wealth, such as is invariably the result in countries where the land belongs to the individual instead of to the community.

The next duty of the ruling powers would be the establishment of rail or water ways, to convey the produce of the land to the seaboard at one uniform rate, so that the remotest settlers would have the same commercial opportunities as those near at hand. Our Government receives sufficient money from overburdened taxpayers to spend in a peaceable enterprise like this one, which, after a time, would be a profitable speculation.

Once fairly launched, let the community elect a representative for each fifty settlers, who shall (subject to certain conditions of the Imperial Parliament) govern the country in which they reside, the representatives to be chosen without regard to sex, their one qualification for office being their fitness for the duties to which they aspire. While the representatives are on official duty their constituents should arrange to work their allotments under their occasional direction. By this arrangement all the members of the House would be of the people, for the people, and the peers of the people.

A settlement like this, judiciously started and wisely worked, would soon have enough surplus produce to dispose of to make us independent of foreign markets for our food.

But as the permanent civilization and prosperity of Great Britain is to be our object, the comfortable settlement of our present surplus workers by no means meets all the difficulties which beset us; and it is here that the various missionary societies, with their vast resources, could prove the salvation of the country.

Theirs be the duty to take every child which is at present being trained for crime and disease in Slumland, and subject it to such a physical and moral education as would make it a credit to its country and a successful settler in one of the new commonwealths. Never mind a lot of useless and abstract propositions, train the children in physical exercises, cultivate a healthy mind in a healthy body. Let the school curriculum include agricultural lessons, and supplement this by giving every child a trade. They can then be sent out, fully prepared, to the New Arcadia.

It may be urged that parental rights must not be interfered with, to which I reply: People who bring children into

the world knowing that they cannot keep them, or give them the fair start in life to which we are all entitled, have thereby forfeited the right to control the destiny of their offspring. Besides, no father or mother has the slightest moral right to prevent a child from being trained into physical and moral health, and given every opportunity of future prosperity. The canker in our midst is too rank and poisonous to permit of half measures. Every child should be saved. We should empty the slums, and thereby provide for the emptiness—at no distant date—of our prisons, lunatic asylums, workhouses, and hospitals. There would still be the paupers and criminals at present existing, who are beyond becoming respectable denizens of any place, but they will die out in a generation, and it is to the interest of society to change the conditions which create them.

But not only the children of the wicked and the unfortunate must be cared for, but the masses of the youthful population who at present throng our board schools must have less brain work and more utilitarian study given them. Let them also learn agriculture, trades, or professions, and be sent, if they wish it, to become prosperous units of distant commonwealths.

What would be the result of such political and social reforms as these? It is soon summed up. Pauperism, drunkenness, crime, excessive competition, and heavy taxation would gradually die out. While many good workers would leave the country there would still be work enough for all who are left. The New Arcadias would raise a demand for our manufactured goods, and in return we should receive cheap provisions with free trade and fair trade within our own empire. A glowing vision truly, but one to the accomplishment of which no insuperable obstacles stand in the way. We have the land, the ships, the people, and, fairly appropriated, the money too. Our Parliament thinks little of voting a few millions to war, to royalty, to pretentious ostentation. Let it devote some of its spare millions to the peace, prosperity, physical and moral salvation of the people.

All that is really necessary is *enthusiasm* in the cause of humanity, and the *will* to carry that enthusiasm to a successful issue. If we can but persuade those who are trying to remove the mote in other countries that it is their duty to assist in removing the beam which overweighs the social happiness and prosperity of their own land, we may yet hope for salvation. If we can induce our legislators to quit political wrangling and party squabbling, and turn their attention to the true welfare of the country, we may yet live to see England occupying a proud place in the history of nations. The task before us is of vast magnitude, but not impossible of attainment. It means the regeneration of the British race. Who will come to the rescue and help me to convince the British nation that it has the means of regeneration in its own hands?

#### SPECIAL AND NOTEWORTHY LETTER FROM A SPECIAL AND NOTEWORTHY SPIRITUALIST.

To the Editor of "The Two Worlds."

DEAR MADAM,—I call your attention to the enclosed reports of printed insults, charges against and shameful denunciations of those mediums and spiritualistic speakers who dare to make a charge for the services they render to the cause of spiritual propagandism.

I have looked around the field of public spiritualism in this country, and I know of no one bold, brave, and disinterested enough to plead the cause of justice and principle but yourself. And now I ask of you, by virtue of those qualities in which so many others are lacking, to use your powerful pen in defence of that course of action which I personally know you to be honest enough to think is right. Out of the printed *garbage* which I send you, I elicit these three questions: (1) Is mediumship a gift from the Creator of more peculiar sacredness than any other gift? (2) Wherein consists the duty of giving time, service, and the special organic endowment called "mediumship" for nothing, when time, labour, and special organic gifts of every other description can command appropriate recompense—i.e., pay in the current coin of the realm? (3) Whilst organization is the law of being all through the mineral, vegetable, animal, and social conditions of the universe, what is there in the acceptance of communion between spirits and mortals, and the belief in spiritual teaching, which disqualifies its believers from banding together in such forms of association as will give them strength in numbers and force of opinion before the world? I need hardly tell you that it is the constant

iteration of the cowardly and uncalled-for insults against the principle of making one talent sacred and another profane—paying for one class of service and making another worthless—and, finally, the remorseless raid, which you will find in the extracts I send you, against the universal law of nature, namely, organization in spiritual work, as in all other forms of labour, which impels me to write as I now do. I close as I began, by alleging that I know of no one now left in the ranks of spiritualism strong enough, clever enough, or disinterested enough to publicly plead this cause but yourself in this country. I write, as you may know, in the cause of just and natural principles rather than for those mediums who could doubtless find some more remunerative modes of living than in working for spiritual propagandism, and I once more ask of you to devote some of your own great gifts to dealing with the above questions. Whilst enclosing my card for reference to my new address, I can only subscribe myself as your humble friend and admirer. CYRIAX.

London.

#### ANSWER.

To the above letter we have to reply, in the first place, that we have seen all the extracts from time to time our correspondent sends, and guaging the writings by the mean and cowardly act of using the press to promote the purposes of envy, hatred, and all uncharitableness, we have concluded that in the writings to which our noble friend calls our attention, we have seen a complete illustration of the famous proverb, "Whom the gods would destroy they first make mad."

Leaving the personalities therefore entirely in the hands of those who may assuredly be stirred up by the powers that be to display their envy, hatred, and uncharitableness—far more for the purposes of their own destruction than that of others—we at once proceed to deal with the three questions propounded, all of which—being based upon immutable and world-wide principles—come fully within the scope of our paper's province to answer.

I. and II. We consider ALL faculties, whether of physical strength, intellectual power, genius in any form, or those magnetic endowments which constitute the power of the ancient prophet and modern medium, equally gifts from the Creator, equally useful, good, and holy; and equally the legitimate means of earning a livelihood by legitimate use. We consider that all these gifts are as liable to abuse as use. The abuse is lack of honesty and fidelity in their use; lack of power to put the said gifts to proper use, or extortionate demands for their use. Thus the strong man may so cheat his employer out of the use of his strength as to require an overseer to make him perform his duty. The clever man or woman may take advantage of some temporary successes to demand, like a popular writer or singer, exorbitant fees instead of modest ones for services, whilst the ministers of religion, like the archbishops of this land, may demand enormous salaries, such as £20,000 per annum for services which a decent curate could perform for £200. Why the spirit medium should be excluded from the category of just payment for services demanded and rendered, is a problem which the present writer has been nearly thirty years in endeavouring in vain to solve. We were told by certain writers in the *Banner of Light* some twenty-eight years ago, that the entire subject was summed up in the solemn platitude of "Freely ye have received, freely give." We tried to apply this axiom to the strong maid who scrubbed our room. Freely she had received her strength, but when she gave time and service in addition to strength, we found she was determined to be paid. We tried to apply it to the clever workmen, workwomen, inventors, writers, musicians, etc., etc., who ministered to the world's need or amusement; all declared the talents so *freely* bestowed upon them, were evidently given in order that those who used them should give in exchange the means to live. Finally, we tried it on the above-named writers in the *Banner of Light*. *Freely* they had received their gifts of various kinds; freely the editors of the paper had received spiritual contributions, articles, writings, and means to popularise their journal. Why, on earth then, did they charge for gifts or papers? The answer was, "We must live by our trade."

"But," we replied, "If a spiritual paper is *your* trade, where is the difference between the spiritual writer, spiritual editor, spiritual preacher, and spiritual medium? And again, where is the difference between the gift of mediumship, the gift of strength, the gifts of invention, talent, genius, or ANY ORGANIC GIFT conferred by the Creator in the act of creation?" To these questions the said editors and writers could make no satis-

factory answer, and "Freely you have received, freely give" became a piece of old Pharisaism which began to fade out in the morning light of reason and common sense.

The next watchword that arose in this connection, however, was something more to the purpose. It was "Mediums are fraudulent" and "speakers far less capable than those who go to listen to them." To both these allegations we answer—Now you come upon human ground; and we are prepared to deal with you in human fashion. The world is full of fraud and wickedness. So vast, world-wide, and popular a movement as spiritualism is sure to attract frauds and impostors into its ranks, and if these force themselves upon you, take care to prevent it by always and invariably demanding PROOFS—requiring TESTS, using judgment, and, above all, not putting the staff of inquiry out of your own hands at séances by turning out the light and placing yourself at the mercy of frauds by sitting in total darkness.

As to the lack of capacity in your speakers, whose fault is that? "Cheap and nasty" is the stereotyped phrase that applies to all poor products. Cheap and worthless must be that service which is not deserving of adequate compensation. Educate your rostrum teachers. Prepare them fitly to present noble thoughts in acceptable language. The clodhopper may disgust and repel his listeners by presenting in uncouth speech the same truths by which the polished orator may command the ear of the multitude. Spiritualism is a revelation which employs two modes of expression, both being equally essential, both equally demanding suitable and well-prepared instruments. The first of these consists in the various modes of telegraphy by which spirits signal their presence, and give proofs of their identity, as rappings, movements of ponderable bodies, trances, tongues, clairvoyant impressions, automatic and impressional writings, drawings, paintings, spirit photography, &c., &c. Now, whilst the influences which produce all these telegraphic modes of signalling are, of course (to be available at all), originated by spirits from the higher life, the recipients of these powers are good or bad instruments, well adapted to their work, exactly as they are good or bad people, trained or untrained by wise counsel, education, and high moral influences.

Music is a delightful and exalting power, but the mightiest musician that ever lived could never have made good music through an imperfect, broken, or false instrument. It is precisely in this category that spirit manifestations are placed, and become of the most supreme use or the source of shame and ridicule, according to the worth and integrity of the instruments through which they are manifested. We are just as much opposed to the ignorance and superstition of those who say that spiritual powers should not be cultured, subject to rational practice and experiment, and the mediums themselves trained in high moral and religious principles, as to those greedy, selfish traders who are themselves peddling their own wares and living upon and through spiritualism in commercial ways, and yet under the Pharisaical cry of "Freely you have received, freely give," deny the investigator the priceless blessing of capable honest professional mediums, and insult out of legitimate employment those who could bring conviction to thousands by their gifts, if they had time and leisure to devote to their culture, and were not actually afraid of the cruel accusations hurled at them for doing precisely what their accusers are doing, namely, living by the exercise of the powers they are endowed with. We sum up these questions by pleading now, as we have done many times before, for a modern SCHOOL OF THE PROPHETS, wherein young, susceptible, mediumistic persons shall be carefully trained in the normal exercise of their gifts, in the solemn duty of strict honesty, religious responsibility, pure lives, careful physiological conditions, and such other principles of good and use as will make them, in the highest sense of the term, FOOTPRINTS ON THE BOUNDARIES OF THE TWO WORLDS.

As to the speakers and rostrum preachers, the smallest exercise of common sense will show that elocutionary methods, clear educational forms of address, and the capacity to command attention by dignified manners, are just as necessary to convey the ideas of a Milton, a Homer, or a Paul, as clear type and conventionally prepared diction are essential to the success of any printed article.

Besides the external means of impressing the listening public, every teacher on the spiritual rostrum should be instructed in the supremely elevated nature of the calling he or she adopts.

The seventh day is a good day—not only a day of physical rest, but one of spiritual refreshment and recollection. Spiritual rostrum teaching is the only religion in the world that has the benefit of FACTS to prove its dicta, and can point to every art and science as the work of spirit, and therefore an element of religious worship.

From such a rostrum the race might be revolutionized if the cause only had pure, noble, living examples, and well-qualified exponents. Can the world expect this as long as there are a few tyrants in the ranks who use their press advantages to assail and insult every educated lady or gentleman who requires fair pay for fair and well-performed work?

We know that even for these bold words we shall be laid open to the insolence and ribald remarks of those who would not only "rule or ruin," but who look upon every financial benefit bestowed on others as something deducted from themselves. For all such we have no words to exchange. We all know and can appreciate them at their true worth, whatever that may be, but as a matter of principle we claim all gifts of mind, body, or organism as equally sacred. We claim all employments of time, talents, and service to be equally worthy of recompense, and that in accordance with the excellence of the exemplar and the worth of the work performed. We claim all trades, professions, and employments to be equally liable to the intrusion of frauds, pretenders, and cheats—the more popular the more liable—and we close our answer upon the first and second question of our correspondent by again, and yet again, urging upon those who have the power in their hands, who see, know, and appreciate the vast worth of spiritualism to the race, as a means of lifting up this world to the highest conditions of the next, to come forward and confer upon this age and all posterity the highest boon that the times demand, namely, a school, college, or educational establishment where spiritualism can be taught and lived out, mediums trained, and qualified teachers sent forth to bless and HUMANIZE HUMANITY. The third question to be dealt with hereafter.

#### CURIOUS MANIFESTATIONS OF SOMNAMBULISM.

THE propensity to sleep walking is a curious phenomenon, and has attracted a good deal of attention from men of science; but, unfortunately, no cure has as yet been discovered for the disease. Happily, fatal results are quite rare, somnambulists, as a rule, preferring to indulge in amusing and instructive eccentricities. They have prepared speeches, and delivered them for the benefit and edification of imaginary audiences, and have written essays of surprising brilliancy and profundity. The eminent French mathematician and philosopher, Condorcet, completed, in a somnolent state, calculations which had proved too difficult for him during the day, and which he had accordingly delayed for reconsideration until the morrow. The beautiful "Kubla Khan" of Coleridge was a work of imagination during a day-dream, none the less somnambulistic because no muscular movement was involved. Tartini's "Sonate du Diable" was composed by the famous musician with his mind awake, but while the body was asleep. Muscular action and involuntary movement often accompany the somnambulistic state. On one occasion, an Irishman accustomed to walk in his sleep rose from his bed, went two miles along a very dangerous road, plunged into a stream, swam a mile and a half, and was found fast asleep on the bank, wholly unconscious of what he had been doing. More curious is the account of the English officer who was attached to an expedition despatched to Louisburg in 1758. He was addicted to somnambulism and sleep-talking, and his brother officers frequently took advantage of his infirmity to procure an hour's amusement at his expense. On one occasion they, by whispering in his ear, caused him, though fast asleep, to get up from his bed; induced him, still in a somnolent condition, to quarrel with an imaginary individual; placed his pistol in his hand, arranged a duel, and made the dreamer fire off the weapon at his non-existent adversary. The report of the pistol aroused him to consciousness.

As an illustration, however, of what a somnambulist can do, and how far his mental powers seem to be awake to all that concerns or affects the dominant idea under which the phenomenon invariably occurs, we may cite the remarkable case of a servant girl living at Chelmsford. Her mistress had given her some sewing to do, but she had the misfortune to tear it in two pieces. Much troubled in consequence, the

girl went to bed as usual with a fellow-servant. About four o'clock in the morning she arose, went downstairs, knocked at her master's room and asked for some cotton, telling him at the same time her pitiful story. Her fellow-servant, who had watched and followed her, threaded a needle with some black thread and offered it to her. The somnambulist petulantly refused it, saying she required white, not black cotton. Another person came into the room where this took place and spoke to her, when she immediately observed, while seemingly looking at her, "That's not my mistress; it's another voice;" thus clearly proving that she could not see, though her eyes were apparently open, and that she judged wholly by the ear, which was intent upon the matter that induced the sleep-walking. If we may believe all the legends respecting the somnambulist, he is possessed of surprising bodily and mental accomplishments which his waking hours certainly do not know. With housetops, precipices and innumerable dangerous places, he is invariably familiar, and the most hazardous feat has for him no terrors. To the novelist and dramatist he is invaluable. If there is a missing will, he finds it with unerring certainty; and if, on the other hand, it is necessary to hide, and not to find, he is still equal to the occasion. He appears just at the right moment to prevent a murder, with the great advantage that, as he does not see, he can tell no tales, and, therefore, the plot, instead of being prematurely wound up, can go on to the next act.

Without going into the physiological or psychological details of the subject, we may note that it is acknowledged by all authorities that a somnambulist is perfectly unconscious of all he does while in that state, and can, therefore, not be held responsible for the occurrence of such accidents as may result from his unfortunate propensity. Two remarkable instances occurred two years ago. A man named Simon Fraser, living in Glasgow, murdered his infant son while under the influence of a dream. He dreamed he was attacked by a wild beast, and got out of bed to struggle with it. He took the child for the animal he was fighting with, and dashed it, as he supposed, against the wall or floor. The prisoner's propensity to somnambulism was fully shown, and in the result, he was acquitted. A few months later a servant girl named Matilda Hayes, was charged at Bow Street Police Court with the crime of arson. It was found she was asleep at the time she set the bedclothes on fire, and the justice, declining to see in her acts any suggestion of evil-doing, discharged her. Dornbluth, the German psychologist, tells of a young woman, who, in consequence of a fright occasioned by an attack of robbers, was seized with epilepsy and became subject to somnambulism. While in that condition she was in the habit of stealing articles, and was charged with theft, but on Dornbluth's advice was released and cured. The story is told of an Italian monk who entered the chamber of the prior; his eyes were open, but fixed; the light of two lamps made no impression upon him; his features were contracted, and he carried in his hand a large knife. Going straight to the bed, he had first the appearance of examining if the prior was there. He then struck three blows, which pierced the coverings, and even a mat which served the purpose of a mattress. In returning, his countenance unbent, and was marked by an air of satisfaction. The next day the prior asked the monk what he had dreamed on the preceding night, and the latter answered that he had dreamed that his mother had been killed by the prior, and that her ghost had appeared to him demanding vengeance; that at this sight he was so transported by rage that he had run to stab the assassin of his mother. At the Old Bailey, in London, in the year 1686, a brother of Lord Culpeper, a noted somnambulist, was charged with murder, having shot a guard, as well as his horse. The prisoner's propensity for sleep-walking was clearly established, and he was acquitted. As regards the cause tending to produce somnambulism, we have little to enlighten us. One favourite theory with some observers is a sixth sense, usually located in the pit of the stomach, and supposed to be active in somnambulists and the clairvoyants of mesmerism. This sixth sense, which, by many of the accounts given of it, appears to be so much superior to the other five, is, however, apt to make mistakes sometimes. This being admitted, it goes without saying that friends of those people who are given to such eccentricities should watch them more closely.

*Northern Record.*

The true law is self-government—it is kept in the very air around us by our own action in the law itself.

## OUR OLD PIONEERS.

Yes, they are crossing and joining the ranks,  
Gathered together on Jordan's fair banks;  
Over the river, its shimmer and sheen,  
Oft in a vision of glory they're seen,  
Crowned with the light and the knowledge of years—  
These old pioneers.

Joining the soul life to which they have grown;  
Sharing the harvest whose seed they have sown;  
Throwing aside the old vestment of care,  
Shining and beautiful garments they wear;  
Lifting the veil without trembling or fears—  
These old pioneers.

You should not mourn though you miss them to-day,  
Higher the life that is over the way;  
Earth cannot keep the pure spirits that rise  
Back to the love reaching down from the skies.  
They have no need of your sorrow or tears—  
These old pioneers.

Back to your earth life they often will roam,  
Bringing the light of their beautiful home,  
Shedding a glorified radiance down,  
Weaving for mortals a wonderful crown,  
Transmitting truth from the heavenly spheres—  
These old pioneers.

Hold you the ports that their valour has won;  
Finish the work that their hands have begun;  
Work as they worked for a purified cause;  
Study, as they, into God's mystic laws;  
Somewhere you'll meet in the love-lighted spheres  
Your old pioneers.

*Emma Train.*

## BIOGRAPHICAL SKETCHES.—No. 3.

### EXPERIENCES OF MAJOR-GENERAL DRAYSON.

ON February 11th last, Major-General Drayson gave an interesting address before the London Spiritualist Alliance on some of his early experiences. The General appears to have been one of the earliest English investigators of Spiritualism, and to have had many favourable opportunities for accumulating evidence of the fact of spiritual intercourse. He speaks of one of these early sances where Mr. and Mrs. S. C. Hall, William and Mary Howitt, Robert Chambers, and Robert Stephenson were present, and remembers Robert Chambers saying, after witnessing some striking manifestations of spirit power and intelligence, "I have to give up the teaching of forty years in forty minutes, and it is a terrible wrench."

William Howitt invited the speaker to a private sance at his house, where the late Charles Foster was the medium. He asked Mr. Howitt not to mention his name to Foster, and appears to have been sceptical as to his mediumship, so that when the medium turned to him and said, "A friend of yours is here and wishes to communicate with you," he merely nodded in response.

Foster then bared his arm and said, "His initials will appear in red on my arm." Almost immediately, two letters more than an inch in length and of a bright red colour appeared on his arm. "On seeing these letters I had not the slightest idea (says Major-General Drayson), to whom they referred, and I told Foster so. Foster then took up a pencil and wrote the Christian and surname in full, and I recognised these as belonging a brother officer and old friend. I then asked what this individual had to communicate. Foster told me that the individual had died not long previously, and named a station in Northern India where he had died. I now thought I had a clear case against Foster, as I remembered that the last I had heard of this friend was that he was about to embark at Calcutta on his voyage home to England. It was some weeks after my meeting with Foster (the telegraph to India not then being in existence), that I learned that my friend had been too ill to stand the journey to Calcutta, and had died at the station named by Foster some forty-eight hours or so before the meeting at Mr. Howitt's."

Speaking of the comparison made between conjuring and genuine spirit phenomena General Drayson says: "When we find persons asserting that the two are the same it is as useless to discuss such subjects with them as it would be to argue on harmony with those who cannot distinguish noise from music." The General is not far out here, it is a waste of energy to try and convince those who have already decided the question on *a priori* grounds.—*Harbinger of Light.*

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

*The People's Popular Penny Spiritual Paper.*

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

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, AUGUST 8, 1890.

### A FIGURATIVE HELL.

SINCE the revision of the New Testament, and the substitution of the Hebrew word Sheol for the old-fashioned word Hell, a great deal of ingenuity has been displayed by Christians of various denominations with a view of demonstrating that hell is not a place of torment in which unbelievers and sinners of all kinds are to be consigned on a certain unknown date, there to writhe in endless torture, but rather a condition of the mind, produced by the consciousness of sins committed in the past—sins which have resulted in untold misery to mankind, and which have not been obliterated by the atoning blood of Jesus, from the heavenly accounts, and which, therefore, will stand on the debit side of the celestial ledger against the individual or individuals concerned, for ever and ever.

Before, however, we examine this somewhat ingenious reading of the Scriptures, it is, perhaps, worth while for a moment to consider the meaning of hell in the light of biblical texts, so that the common sense of the reader may decide between the new and the old Christian method of judging the meaning of words. And it is worth while observing that a few years ago Christians were content to believe that the Bible literally meant what it said. They did not twist and contort plain words out of their obvious meaning, but took them precisely as they stood. Now, however, hell does not mean a burning fire; Devil does not mean a personal being of unpleasant appearance and tricky ways; but these, and such like words, are to be understood in a new sense—and by this method the Devil is transformed into an "evil principle," and hell-fire into a "warm and uncomfortable state of feeling," produced in the soul of the unredeemed sinner, after he has departed this life.

The doctrine of future punishment in hell, there can be little doubt, is distinctly taught in a score of passages in the New Testament, of which the following may be taken as samples:—

"But the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. xxi., 8.

"But if thine eye offend thee pluck it out; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire, where the worm dieth not and the fire is not quenched."—Mark ix., 47, 48.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."—Luke xvi., 22—24.

"So it shall be at the end of the world, the angels shall come forth to sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."—Matt. xiii., 49, 50.

"And he shall set the sheep on the right hand, but the goats on the left."—Matt. xxv., 33.

"Then he shall say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Verse 41.

Do these passages point to a real material hell, or are they merely figurative expressions?

Dr. Ryle, Bishop of Liverpool, in one of his recent sermons said, "Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a god of your own—a god who is all mercy but not just—a god who has a heaven for everybody, but a hell for none. Satan says, 'Hush! hush! say nothing about hell.' The devil rejoices when Christians are silent about hell. Do you believe the Bible? Then depend upon it hell is real and true and eternal. It is as true as heaven, as true as justification by faith, as true as the fact that Jesus died upon the cross. There is not a fact or doctrine which you may not lawfully doubt, if you doubt hell. Disbelieve in hell, and you *unscrew, unsettle, and impair* everything in scripture. You may as well throw your Bible aside at once. From 'no hell' to 'no God' is but a series of steps. Do you believe in the Bible? Then depend upon it hell is a subject that ought not to be kept back." This is the language of a clergyman who evidently believes that the Bible means what it says, and many other divines have spoken in the same strain.—*The Freethinker*.

[NOTE.—One of our numerous correspondents rebukes us severely for presuming to say, in reference to other subjects than the above, that we greatly wrong the Rev. Christian Divines by alleging that some of their most recent progressive utterances are taken wholesale from the spiritualists' rostrum and literary teachings.

If commentators of this character can show us that the above "figurative hell" teachings were ever given prior to the introduction of modern spiritualism; or, in other words, that the spiritualists were not the first, and for some years the only public orators who taught of a kingdom of hell as well as a kingdom of heaven within the soul itself, then we recant our assertion that the churches are beginning to "steal our thunder." Meantime, all we can add is, they are welcome to the doctrine, and we can only rejoice to know that the horrible and blasphemous views of a literal fiery hell, invented by the *Father* and Creator of men, wherein to burn up and torture his children for ever and ever, are going out of fashion, or at least, are confined to such *gentle, humane, and God-fearing* teachers as the Bishop of Liverpool and C. H. Spurgeon.—Ed. T. W.]

### SPECIAL AND WELCOME NOTICE IN *RE* EMMA HARDINGE BRITTEN'S GREAT WORK,

"THE FAITHS, FACTS, AND FRAUDS OF RELIGIOUS HISTORY."

DR. BRITTEN has great pleasure in announcing that a devoted and generous friend of truth and free thought who has read and carefully verified the astounding revelations of the above-named celebrated work, and deems "that it should be in the hands of every thinking man and woman in the world," has borrowed the plates and published AT HIS OWN EXPENSE one thousand copies, with the charge to Dr. Britten to distribute them for the price of the binding, namely, the nominal cost of eightpence per copy! The type and binding will be precisely the same as in former editions, and Dr. and Mrs. Britten have gladly accepted this munificent offer for the sake of popularising in this country a work which has had such an immense circulation in the Colonies and Western lands, and contains such startling and hitherto tabooed truths as have never before been brought together in one publication. The conditions for distributing this wonderful book, thus nobly placed within the reach of the humblest



readers of free thought literature, will be found fully stated in the advertisement on the first page of this journal.

Neither Dr. Britten, the author, or generous publisher have any other interest in the distribution thus offered than their desire to aid the propagandism of "the truth against the world."

GONE UP HIGHER.

MR. CHARLES PARSONS, of Rochdale, passed to the higher life on Saturday morning, July 19th, in his 75th year, and his mortal remains were interred in the Rochdale Cemetery, on Tuesday, July 22nd. A large number of spiritualists and friends assembled to pay their tribute of respect to his memory. Mr. W. Johnson, of Hyde, conducted the ceremony in the chapel and at the grave, and in an impressive and suitable manner alluded to the excellent life and noble work of the deceased gentleman. He also pointed out the joy the facts of spiritualism imparted to those left behind—mourning yet rejoicing that their friend was "not lost, but gone before." Mr. Peter Lee also made a few appropriate remarks at the grave side. Mr. Parsons was a good, true, and much-beloved spiritualist. Having found the truth he advocated it wherever he went, not only by word, but in deed. He was for some time general secretary to the Lancashire Districts Committee of Spiritualists, and fulfilled that post in a most admirable manner, neither sparing time, trouble, nor money. When the movement was young, and opposition great, our friend could be found encouraging the pioneer workers by his presence and advice, at both public and private meetings—indeed, the present prosperous condition of our movement in Lancashire is, to a large extent, due to the untiring workers of the past, to which Mr. Parsons belonged. He was respected by all with whom he came in contact, and all who knew him will feel certain that he is now reaping the reward of his labours.—W. J.

IN RE THE KITSON TESTIMONIAL.

THE following article speaks for itself, and it now only remains to give some items of its history since Mrs. Hardinge Britten undertook the responsibility of drafting and having it printed, and Mr. Wm. Johnson performed his share of the work in despatching it by post to the various presidents or secretaries of the Spiritualists' Progressive Children's Lyceum.

In the first place we solicit our kind readers' attention to the paper itself, which reads as follows:—

"TESTIMONIAL TO GOOD ALFRED KITSON.

To the Leaders, Teachers, Scholars, and every true friend of the Spiritualists Progressive Children's Lyceum.

Dear friends all—great and small.—At the annual conference of the Lyceums, held at Oldham on Sunday May 11, it was moved by Mr. Wm. Johnson, of Hyde, seconded by Mr. Emmott, of Oldham, supported by all the delegates, and carried by the unanimous vote of a large audience, that a testimonial of high appreciation and thankfulness was due to Alfred Kitson, the untiring, self-sacrificing, and devoted labourer for that branch of the spiritual cause, which is to make the men and women of the next generation, and thus shape the destinies of the race, namely, 'The Spiritualists' Progressive Children's Lyceums.'

Alfred Kitson, a working man, without money, price, or recompense, has given his nights, after many a hard day's labour, to study how best to write books for Lyceum use, organize new Lyceums, and perform all the arduous duties accruing from the office of secretary to the last three years' annual Lyceum conferences.

Shall this man of the people give time, service, earnings, and talent, without some *due acknowledgment*? Let the friends of the Lyceum movement answer this question.

In response to Mrs. Hardinge Britten's summing up of the work this brave *private of the ranks* has accomplished, and in the absence, perhaps, of any less enthusiastic worker, the Conference audience pitched upon Mrs. Britten to carry out these resolutions—and though the Editor of *The Two Worlds* is only herself a working woman, with little or no time at her disposal, she cheerfully accepted the charge, and now calls upon the friends of spiritualism, and especially of the great and momentous work of the PROGRESSIVE LYCEUMS, to respond at once, and according to their utmost capabilities, to the appeal now made, namely, to collect a financial testi-

monial to the worth and service of good Alfred Kitson. To this kind and faithful worker, the half-pence of the children of the Lyceums will be as precious as the pounds of the millionaire.

The secretaries of the various Lyceums are earnestly requested to read this paper to their young people, and send on their pennies and half-pennies, with the names of every contributor—not forgetting *their own*.

Let all and each gather in what they can. Their record will be found in the archives of eternity, and on earth the acknowledgment will be made—first by letter to each Lyceum and individual contributor; next, under the auditorship of Mr. Chiswell, of Liverpool, and Mr. Wm. Johnson, of Hyde, and in *The Two Worlds*.—Signed,

EMMA HARDINGE BRITTEN,

By whom all contributions will be received and acknowledged.

The Lindens, Humphrey Street,  
Cheetham Hill, Manchester."

Up to the present date the following is a list of the sums received by Mrs. Britten. It is earnestly hoped that the publication of this appeal will stimulate the thirty or forty Lyceums, scholars, friends, and supporters not yet heard from, to send in their contributions as speedily as possible. Every friend of the Lyceum movement—now the most important of the age—is equally interested in rendering their tribute of acknowledgment and gratitude to Alfred Kitson. We urgently hope, therefore, that we may soon have to render an account of treble the sums herewith named.

The letters and names of every donor, from a shilling to a halfpenny, will all be handed over, with the total amount, to the friend whom it is our duty and pleasure to honour.

North Shields Lyceum, 6, Camden street, per Henry Appleby, junr. ....	£1	4	4
Accrington Lyceum, per J. Holmes, Church .....	0	7	9
Marylebone (London) Lyceum, per E. White, conductor .....	0	5	3
Rawtenstall Lyceum, per John Barnes, Cloughfold .....	0	2	4½
Blackburn Lyceum, per G. E. Harwood .....	0	2	6
Mr. Cliffe, Oasett.....	0	2	6
Pendleton Lyceum, per J. Gibson .....	0	4	0
Newcastle-on-Tyne Lyceum, per H. A. Kersey .....	2	13	1
Sowerby Bridge Lyceum, per A. Sutcliffe .....	0	9	9
Halifax Lyceum, per John Kendrew .....	0	8	6
Batley Carr Lyceum, per G. Hartley .....	1	12	0
Willow Street Lyceum, Bradford, per Jas. Naylor...	0	6	0
E. W. W. and M. W. ....	0	5	0

Total received July 29th.....£8 3 0½

Additional subscriptions will be announced in each ensuing number.

THE REV. WM. TENNENT'S VISION OF HEAVEN.

A CORRESPONDENT writes: "I am often referred for evidence that the accounts of the higher life given by all mediums are similar to the well-known trance of the Rev. Wm. Tennent. This case may be well known to some students of spiritual literature, but it is not so to me. May I ask, Madam, of your invariable courtesy and wide information, where I can find an account of this trance? Believing that you can tell your anxious readers everything, and feeling sure that you will do so if possible, I am, your constant reader, LUXOR."

ANSWER BY ED. T.W.—A. J. Davis, in the chapter of "The Present Age and Inner Life" (p. 112), which relates his vision of the Spiritual Congress, appeals in confirmation of the probability of his account to the attestation of the Rev. William Tennent, who declared, long after having had a vision, that "for three years the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it."

There are besides this several works on spiritual subjects in which the "Tennent" trance is slightly referred to. The one most available and at hand at the present moment we will quote from *in extenso*, although even in this it is by no means as fully detailed as in some other still older volumes.

It must be premised that the Rev. Wm. Tennent, a clergyman of high repute for purity of life and conduct, at one time being in ill health and confined to bed, fell into a trance which lasted for three days, and could neither be deemed in life or death, as he breathed, but otherwise seemed cold, motionless, and wholly unconscious.

In "Pathetism, with Practical Instructions," by La Roy Sunderland (New York, 1843, p. 182), will be found the following account:—

One of the most remarkable trances upon record is that of the well-known William Tennent, a Presbyterian clergyman, then of Brunswick, N.J. There are persons now living who knew this pious man, and some who still believe he actually died, or left the body, and went to heaven. The following is his own account of it:—

"While I was conversing with my brother on the state of my soul, and the fears I had entertained of my future welfare, I found myself in an instant in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I knew not how, till I beheld at a distance an ineffable glory, and the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought—well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard new songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother disputing with the doctor. The three days during which I had appeared lifeless seemed to be not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock, that I fainted repeatedly."

He added: "Such was the effect on my mind of what I had seen and heard, that if it be possible for human being to live entirely above the world and the things of it, for some time afterwards, I was that person. The ravishing sound of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears for at least three years. All the kingdoms of the earth were, in my sight, as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it could command my serious attention."

This extraordinary event is abundantly confirmed by the worthy successor of Mr. Tennent in the pastoral charge of his church. He states that after hearing from Mr. Tennent's own mouth a particular narration of this surprising trance, he said to him: "Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state." He replied in the following words: "As to dying, all at once I found myself in heaven, as I thought. I saw no shape as to the Deity, but glory all unutterable." Here he paused, as though unable to find words to express his views, and lifting up his hands, proceeded: "I can say as St. Paul did, I heard and saw things unutterable. I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the happy multitude, when one came to me, looked me full in the face, laid his hands upon my shoulder, and said, 'You must go back.' These words ran through me; nothing could have shocked me more. I cried out, 'Lord, must I go back?' With this shock I opened my eyes in this world. When I saw I was in this world I swooned for several times, as one naturally would have done in so weak a situation."

#### SPARKS FROM THE FOUNDRIES OF PROGRESS.

COUNT TOLSTOI, a Russian soldier, author, earnest spiritualist, and once a man of the world, gives up worldly honour, renounces literature, and goes to live among the peasants on his great estates and to put in practice real Christianity instead of the religion which he sees allied to war and despotism. He is a non-resistant, wants real peace on earth, and human fraternity in social life. His is one of the souls possessed by great ideas. He may not gain all he seeks, but his effort must do good.—*Spiritual Register*.

PLAIN PREACHING.—Dr. Parkhurst, of New York, has been preaching what is called a "strong" sermon on the subject of the municipal government of that city. The preacher directed attention to the spectacle which New York, "with its hundreds of churches and its hundred thousand communicants," presents to-day as it stands before the world

with "all its municipal life dominated by a band of felons, murderers, bribetakers, gamblers, dice keepers, and rum-sellers, whose only title to candidacy was their devilry, and whose only apology for being elected the apathy of the saints and the subserviency of respectable men to political rule." Dr. Parkhurst told his hearers that "It is as much the duty of a New York Christian to go to the polls on election day as for him to go to the Lord's table on Communion day."

THERE is a class of employers who resort to the most reprehensible oppression and trickery to get women to work for them for nothing. One of these methods is to advertise for help, and then the applicants are taken on trial, for one or two weeks, with the understanding that they shall have steady employment at good wages if they suit; but, at the end of the term agreed upon, the poor women are never known to suit, and they are turned away without a cent being paid them for the time they have worked; and others are found to fill their places with like results. These women-robbing employers are dubbed "respectable." They are generally well-to-do, and have fine establishments—for their piratical custom of paying nothing for labour and charging all their customers will pay, and increases their possessions very rapidly. By the press of the country they are counted as the "sharp, shrewd, and strong men of keen intellect" who deserve success because they have succeeded. But they have never a word in defence of the poor, defrauded women. It is such men as these that oppose the extension of the suffrage to woman, or any other right that will give her power to protect herself from their rapacity.—*Golden Gate*.

## LYCEUM JOTTINGS.

### LOVE'S RECOMPENSE.

A GRAY-HAIRED mother sits watching—  
 'Tis night, the moon is gone;  
 Still watching, though nights have grown to years—  
 For a loved, a wayward son.  
 There is no light in earth or heaven,  
 But the cold stars looking on;  
 The night winds listen to her prayer,  
 And softly toss her damp, thin hair.  
 If he were this side of his grave,  
 Would he not hear her moan?

A river—dim in the distance—  
 The old church, small and low,  
 The hills—and even the very stars—  
 Bring back the long ago.  
 But only the silence answers her,  
 Save the church clock, striking slow.  
 "Cannot despair death's silence break?  
 Can human love no echoes wake?  
 If you are in your grave to-night,  
 Come back and tell me so."

A gray-haired mother sits resting—  
 'Tis day, the fair flowers grow—  
 Resting, till all the years are done—  
 No waiting now, nor woe;  
 There's as perfect peace on her fair face  
 As rewarded watchers know.  
 I know her boy fought long and well  
 For freedom's cause, and bravely fell.  
 And she knows that from the grave that night  
 He came and told her so.

—C. M. D.

### BRAVE LITTLE MARION.

ONE of the most heroic acts performed during the revolution, when the whole nation rose to a high place of heroism, was that of a child in South Carolina. During the investment of Charleston, the country north of Cooper's river was ravaged by Colonel Tarleton and the British. Some of his men had reached the plantation of Mr. Robert Gibbes at night, and, after killing the cattle and shooting down the terrified negroes, proceeded to shell the house.

Mr. Gibbes was a helpless cripple, whose wife had recently died. His oldest daughter—a little girl of thirteen—with the help of one or two house servants, carried her father and younger sisters to a place of safety in the swamp. She then discovered that the baby, her cousin—a boy of two years old—had been left behind. The house in flames. The shells were falling thick upon it. The field between her and it was filled with drunken, riotous soldiery. But she did not hesitate. She kissed her father, and, with a gulp of terror, darted towards the house. A soldier caught her.

"Where are you going?" he demanded.

"For our baby!" breaking loose.

The men stopped firing. As she entered, the house began to crumble, and the flames shot high above the roof. But in a moment she reappeared with a white bundle in her arms.

Tradition says that Tarleton's men cheered her loudly as she ran back to the swamp. She was badly burned, but recovered, and lived to be one of the most patriotic of Carolina women. The baby whom she saved was afterwards the gallant Lieutenant-Colonel Fenwick.—*Woman's Journal*.

## PLATFORM RECORD.

REPORTS, prospective arrangements, platform guide notices, passing events items, advertisements, and business matters should be sent to Mr. Wallis, 10, Petworth Street, Cheetham, to reach him by *first* post on Tuesdays. *All communications should be written on one side of the paper only.*

SEVERAL long reports unavoidably held over.

**BATLEY CARR.**—Our society held very pleasant meetings in the open air, on Howley Hills. At the afternoon gathering we tried over our anniversary hymns. Mr. Kitson gave a short address, also Mr. Hartley, on "Spiritualism: what does it teach?" He showed very conclusively the superiority of the teachings of spiritualism. We had good audiences, including many strangers, who listened very attentively throughout the entire proceedings.—J. M. R.

**BLACKBURN**—August 3, afternoon, Mrs. Green addressed a large audience. Miss Stephenson sang "The Land o' the Leal." Evening, Mrs. Green; subject, "Thoughts of Deity." Her clear calm manner in addressing an audience wins the hearts of the people. She sang a solo entitled, "The song that reached my heart." Clairvoyant descriptions after both addresses, nearly all recognized. Mr. C. Hastings sang a solo entitled, "The Lost Chord." The hall was crowded, many having to stand. The day's collections amounted to £5 4s.—C. H.

**BRIGHOUSE.**—The guides of Miss Patefield spoke on "The angel messenger" in the afternoon, to a moderate audience, owing to the musical service in aid of the Infirmary. Evening, "Jesus, the Saviour of the world," to a large audience. Good clairvoyance.

**BURNLEY.** Hammerton Street.—Mr. Bailey, a local medium, occupied our platform. His guides discoursed, afternoon, on "The leading lights of the past and the future;" evening, "Is God just?" The controls spoke in an able and determined manner to very attentive audiences.—J. H.

**BURNLEY.** Trafalgar Street.—A good day with Mr. Hoole. He devoted almost the whole of the time to psychometry. All delineations being correct, strangers were well satisfied. Next Sunday we are expecting to have a lady with us who is a very good speaker and clairvoyant.

**BURNLEY.** North Street.—The knife and fork tea and miscellaneous entertainment, on Saturday evening, was a success in all respects, and our objects fully attained. Thanks to all the contributors for such liberality. The controls of Mr. T. Grimshaw discoursed on Sunday Evening on "Spiritualism, a means of religious reform." Well handled and good audience.

**BYKER.** Back Wilfred Street.—Having no speaker planned, three members and a few strangers came forward, who thought it best to have a physical séance, my son being the medium. All were highly satisfied.—Mrs. Hogg, sec.

**COLNE.**—Mrs. Hayes gave two good lectures. Afternoon: "The Harvest is Large, but the Labourers are Few." Evening: "The Problem of Life." Psychometry very good. Good audiences.—J. W. C.

**CLECKHEATON.**—The guides of Mr. A. Smith gave an address in the afternoon, "Spiritualism: Past, Present, and Future." Evening, they dealt with three subjects from the audience. All seemed well satisfied. Wednesday, July 30, we held our week-night meeting, when Mrs. Mercer gave clairvoyance to a large audience; very good.—W. H. N.

**DARWEN.**—Through sickness Mr. Rowling was unable to be with us. Mrs. Horrocks spoke well, afternoon, on "The Efficacy of Prayer;" evening, "Scatter Seeds of Kindness;" followed by psychometry and clairvoyance, all recognized.—Wm. Almond.

**FELLING.** Hall of Progress.—Mr. W. Walker, of North Shields, gave his popular lecture, viz., "Spiritualism as a Religion," to a highly interested audience, giving great satisfaction.

**HALIFAX.**—Monday evening, July 28: Mr. Geo. Smith's guide, Dr. Graffe, who had travelled, while in earth-life, a good part of Europe and Asia in search of knowledge, gave us a vivid description of his travels and experiences in earth-life and the spirit-world. Very interesting and instructive. August 3: Mr. Hepworth's able lectures, "The Road to Heaven" and "Our Mission," were listened to very attentively by fair audiences.—B. D.

**HECKMONDWICK.** Blanket Hall Street.—We had with us Mr. Bowen, a very promising young man, earnest and energetic in the cause of spiritualism. Afternoon discourse much appreciated. Evening subject chosen by the audience.—T. R. D.

**HEYWOOD.**—We had the pleasure of hearing the guides of Mr. T. Postlethwaite, who spoke well on "The Philosophy of Spiritualism," and "The Philosophy of Death."—J. W.

**LONGTON.** 44, Church Street.—Mr. F. Bates gave his discourse (normally) from the chapters read from Moses, showing there was no promise, or even knowledge, of a future existence, however good a man's life was, and then, referring to the words of St. Paul on the resurrection of Jesus, pointed out that we are the only body of religious workers who can prove the immortality of the soul. Fair audience.—H. S.

**LONDON.** Forest Hill, 23, Devonshire Road.—Mr. Yeates gave a very elevating and spiritual address on "The Higher Aspect of Spiritualism." The audience was small but very attentive.

**LONDON.** Kensington and Notting Hill Spiritualist Association.—We have pleasure to acknowledge still further literature for free distribution from Miss Porter, with warm thanks. This literature, we feel confident, does a vast amount of good, and we shall be glad of any more that any friend has at liberty, as we intend making this season's open-air work a good success, and being encouraged by sympathizers gives us renewed energy. Help required. Next Sunday as usual near Marble Arch, at 3-30 p.m. Last Sunday a meeting was held in Hyde Park, near Marble Arch. We had a large meeting, numbering several hundreds of people. Effective addresses were given by Messrs. Veitch, Rodger, and others. Two Christians and an Atheist spoke in opposition, and many questions were answered. Next Sunday, at 3-30, Mr. W. O. Drake, and others. Mr. P. H. Snelling, atheistic lecturer, has promised to attend and oppose. We ask for special support on this occasion, and a good supply of literature.—W. O. D.

**LONDON.** King's Cross, Claremont Hall.—Mr. Selby read an able paper on "Astrology." The debate that followed was so interesting that it was agreed to continue the same subject next Sunday morning.

Claremont Hall, Sunday evening: Mr. Drake conducted an experience meeting, in which he, Messrs. Harris, McKenzie, and Rodger gave their experience in spiritualism, which proved interesting.

**LONDON.** Marylebone Association, 24, Harcourt St.—Mr. Wallace gave a very interesting lecture on various phases of mediumship, and the utility of thoroughly understanding the conditions required for each medium; he dwelt on how many mediums were wronged and misunderstood through that want of knowledge. Attendance good.—Cor.

**LONDON.** Peckham, Chepstow Hall.—Mr. J. Hopcroft. Morning: A spiritual gathering, when some excellent short addresses were given by our members. Evening: Address on "Life is onward, use it," followed by some information to a friend present. We are holding our out-door meeting on Aug 10, at Knockholt, but the services at Chepstow Hall will be as usual.—W. E. L.

**LONDON.** Peckham, Winchester Hall, 33, High St.—On Sunday, August 3, Mr. J. Veitch occupied the platform, morning and evening.

**LONDON.** Victoria Park.—Open-air work. We had a large and attentive audience last Sunday. The meeting was continued till late in the afternoon. Messrs. Bullock, Cowen, and others conducted the meeting with great spirit. Mr. Emms will be the speaker next Sunday. Subject, "Hypnotism."—E. B.

**LONDON.** Canning Town, Bradley Street, Beekton Road.—The guides of Mrs. Yeeles gave to a full and most harmonious audience a very interesting and soul-stirring address on "Early Christianity," comparing it with the teachings of the present Church, and giving an explanation of the causes of the revision of the Bible. They then proceeded to compare Spiritualism with Christianity, giving and illustrating facts of the former proving the immortality of the soul, that there is no death, but simply a change from one state to another. After the address, seven clairvoyant descriptions were given and recognized. In future our meetings will commence at 7 p.m.

**MACCLESFIELD.**—Mr. Walsh, afternoon, on "Usefulness the only True Greatness;" evening, "The Golden City." Two intelligent discourses were delivered. The evening subject was treated in both the material and spiritual sense. Psychometry followed each address, some of which was remarkably accurate. The annual meeting was afterwards held. The financial statement was considered very satisfactory, having regard to the extra expense occasioned by the ingoing to our present place. Mr. Rogers said, that although he had been driven from the town through religious bigotry, and had been obliged to go elsewhere to earn that which was here denied him, he would still try to come amongst us as frequently as possible. Ultimately he was re-elected president, with Mr. Hayes as deputy, and Messrs. Albinson and Twigg vice-presidents. Mr. Hayes was also elected treasurer in place of the late Mr. Burgess, and Mr. W. Pimblott secretary. The above, with seven other gentlemen, constitute the committee.—W. Pimblott.

**MANCHESTER.** Temperance Hall, Tipping Street.—Afternoon: Mr. Swindlehurst took questions from the audience. Evening: "Poverty and Crime: its cause and cure," from which a grand address was given.

**MANCHESTER.** Psychological Hall.—In the afternoon our local medium was absent, but the vacancy was ably filled by Mr. Featherstone, who spoke upon the teachings of spiritualism, contrasting them with orthodoxy, pointing out the class distinction created by our orthodox friends, whereas spiritualism taught in its true aspects embraces the whole of humanity as emanations from the one source, thereby allowing each an equal right to think and act in accordance with the highest principles of his nature. Our local medium, in the evening, discoursed on "Spiritualism, or Nature's Schoolmaster," showing that as spiritualism is investigated the inner nature of man unfolds, thereby opening out new avenues of thought, thus bringing home to each individual the true nature of his own responsibility. An excellent day with our friends.—J. H. H.

**NEWCASTLE-UPON-TYNE.**—Alderman Barkas, in the course of an interesting lecture, pointed out the real connection which Mesmerism bore to Spiritualism. This was the third lecture of a continuative course. What with the Alderman and Mr. J. J. Morse, Newcastle spiritualists are getting well posted on the mysteries of mediumship all round. Owing to the persistent arguments and facts sustained by this society here, atheism, as a system, has utterly collapsed. Our chief business as thinkers is first to destroy it, root and branch, then reform Christianity.—W. H. R.

**NORTHAMPTON.**—Mr. Hodson, of Leicester, gave us two services; it was very good of him to come at a time when we were in need of a speaker. Afternoon, "Theology *versus* Spiritualism;" evening, "Heaven and its inhabitants," giving great satisfaction.

**NORTH SHIELDS.** 6, Camden Street.—Thursday, July 31, clairvoyant delineations were successfully given by the guides of Mrs. Davidson. Sunday, August 3, Mr. J. Clare delivered a lecture on "Moore, the poet," which was given in such a style as not only to meet the appreciation of the audience, but also to reflect credit on the speaker.

**OLDHAM.** Spiritual Temple.—Mr. W. Johnson spoke on subjects chosen by the audience, which were well treated. Moderate attendance.

**OLDHAM.** Duckworth's Room.—Mrs. M. Hellier, of Exeter, was our speaker. Good addresses, clairvoyance, psychometry, harmony, and audiences.—E. A. V.

**OPENSHAW.**—Mr. Sam Featherstone gave two lectures; subjects from the audience, "God the Creator, Man the Builder," "Mind, Spirit, and Soul." The works of Deity were portrayed in glowing language. Mind, the Ego; spirit or soul, the life; to decide, to understand between right and wrong.

**PENDLETON.** Hall of Progress.—Miss A. Walker. Afternoon, "Spirit Union, the obstacles which hinder it, and the means of promoting it." Evening, "Human Nature and its Relation to the External World." Both were well explained. Clairvoyance of a very striking nature after the addresses to the satisfaction of very good audiences.—J. G.

**RAWTENSTALL.**—A good day with Mr. Smith. Seven subjects from the audience dealt with in a masterly manner. It was a treat to listen. Evening: "The heroes of humble life," touching upon our late treasurer, who has passed on.—J. B.

**STOCKPORT.**—Afternoon, Mrs. J. A. Stansfield's guides spoke on "Man's spiritual destiny," treating it from the spiritualists' standpoint and contrasting it with theological ideas on the subject. Evening, "Light from the celestial city," partly suggested by the reading of the

third chapter of Habakkuk. This was a beautiful and stirring address, and gave satisfaction to a good and attentive audience. Clairvoyance at each service.—T. E.

**SOUTH SHIELDS.** 19, Cambridge Street.—July 30: Mr. George Bowen's guides gave clairvoyant descriptions very successfully, nearly all recognized. Aug. 1: Developing circle as usual, good work done. Sunday, 3, morning: The annual conference of the North Eastern Federation of Spiritualists was held, when delegates were present from different parts and societies to settle the business. Evening: The guides of Mr. J. G. Grey gave a stirring address on "Can man, by searching, find out God by the aid of reason?" chosen by the audience, followed by an impromptu poem on "Love, purity, justice, and truth," also chosen, which closed a very interesting and soul-inspiring meeting. RECEIVED LATE.—Shipley and Daubhill.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.** Lyceum.—The platform was decorated with flowers, neatly arranged by the Misses Bell. An arch of ferns added greatly to the display, being erected over the front of the platform. The service of recitations and solos by the lyceum children were very much enjoyed. Mrs. Green gave a very interesting address to the scholars, also explaining to the audience the work carried on in lyceums. Instead of teaching them how to die, we teach them how to live honest and upright lives while here; how to be brave, so that they may be able to fight the many battles of every-day life. She told the children to abstain from all intoxicating liquors, which degrade the soul of man, also tobacco, which ruins the vital powers, and to love one another, and be kind and forbearing one to another, so that peace and harmony may exist in our lyceum. The way the friends crowded our hall shows that they have an interest in the cause.—C. H.

**BURNLEY.** North St.—Our difficulty this morning was how to deal with so large a number of scholars in the limited space at our disposal, eighty scholars, teachers and visitors not included. More helpers are wanted to assist us in their instruction. Come and help us.

**LONDON.** 24, Harcourt Street.—Conducted by Mr. Collins and Miss Smythe. Recitations by Lizzie Mason, Ettie Mason, Maud Towns, David Collins, and Miss White. Calisthenics led by Miss White.—Cor.

**MANCHESTER.** Tipping Street.—Morning: Invocation by Mr. O. Pearson, conductor. Attendance very fair. M.-r., and s. and g.-c.-r. Recitations by Lily Sims and Gertrude Maslin. Marching and calisthenics as usual. Closed by Mr. Swindlehurst. Afternoon: Programme as usual. Mr. Swindlehurst gave a reading on "Phrenology."—A. B.

**OLDHAM.** Temple.—A most harmonious session, conducted by Mr. C. Thorpe. Recitations by Misses Calverly and Berry and Masters Mills and Berry very well rendered. Mr. Johnson favoured us with a short address.—John S. Gibson.

**OPENSHAW.**—Mr. H. B. Boardman, conductor; assistant conductor, Miss A. Howard. The Lyceumists have now settled down to their new offices, and the good attendance in number of children speaks well for the new arrangements. The usual programme, with recitations and readings, were well gone through. We issue an open invitation to all to come and join the Lyceum, and assist in its work. It is a grand opening for young ladies and gentlemen wishing to cultivate their better natures, and by continual interchange of ideas good must result.

**PENDLETON.**—Morning opened by W. H. Evans. Present, 15 officers, 24 scholars, and 1 friend. Silver chain recitation, golden chain recitation, musical reading and marching gone through very well. A duet by Miss Miriam Pearson and Miss Daniels. Recitations by Ben Worthington, George Boys, James Worthington, George Ellis, and Ben Clarke. Classes taken by Mr. T. Crompton and Miss Boys. Closed by Mr. T. Crompton. Invocation by Mr. Poole. Afternoon opened by Mr. Ellison. Present, 17 officers, 26 scholars, and 3 friends. Marching and calisthenics gone through very well. Closed by Mr. Ellison.

**RAWTENSTALL.**—Attendance fair; usual programme. Mr. Haworth taught singing for the anniversary.

**SOUTH SHIELDS.** 19, Cambridge Street.—Invocation by conductor. Usual programme. Recitation by Miss Griffiths, very interesting, after which the conductor gave a short address on the recitation, from which good lessons could be learned. We spent a very pleasant afternoon. Closed with hymn. Benediction by conductor.—F. P.

**WEST VALE.**—Sunday, July 27: Our lyceum anniversary was a success. Mrs. Britten was with us, and spoke with her usual eloquence in the afternoon on "Spiritualism, the Religion, Science, and Reform of the Age"; in the evening answering six questions from the audience in a most masterly manner. Our sessions were much improved by instrumentalists, who kindly gave their services on this occasion.—A. L.

### PROSPECTIVE ARRANGEMENTS.

**BATLEY CARR.**—It is our intention, weather being favourable, to hold another open air meeting on Howley Hills, Sunday, August 24, at 10 a.m. and 2 p.m. Friends kindly invited.—J. M. R.

**BLACKBURN.**—"Field day," Saturday, August 9. The procession will start from the old Grammar School, at 2-30, for Witton Park. All are welcome.

**GLASGOW.**—Agents who sell *The Two Worlds*: Mrs. Stewart, 242, Main Street, Anderston; Mr. Lindsay, 81, Jamaica Street.

**HECKMONDWIKE.** Blanket Hall Street.—Mr. Wright, of Bradford, August 11, on "How to read character by the nose," at 7-30.

**HALIFAX.**—Sunday, August 10, lyceum anniversary, in the Mechanics' Hall, at 2-30, Mr. Ringrose on "Lyceum Work," interspersed with solos, &c., by lyceumists. At 6 p.m. a service of song, "The Roll Call," Mr. Ringrose, reader. An efficient band will accompany the singing. Monday, at 7-30 p.m., at our own room, service of song, "Frozen to Death," Mr. Ringrose, reader. Collections to aid the lyceum.

**HUDDERSFIELD.** 3, John Street.—Picnic, Saturday afternoon, Aug. 9, to Wood Nook, a refreshment place near Elland Station, and shall be met there by friends from West Vale and Halifax. We shall be happy to meet other spiritualist friends who can make it convenient.

**IDLE.** 2, Back Lane.—Lyceum members will provide a tea on Saturday, August 9. After tea, social gathering and distribution of prizes. Tickets 6d. August 10, the fourth anniversary will be held. Addresses by Mr. J. W. Thresh, of Bradford. Mr. Robinson, of Beeston, chairman. Collections for the lyceum. Services at 2-30 and 6 p.m.

**LEEDS.** Spiritual Institute.—August 10, a service of song, "Marching Onward," in the afternoon, Reader, Mrs. Craven. Monday, August 11, Mr. Newton, at 7-45 p.m. This service being given free, the proceeds to go towards raising the rent for our new rooms. We hope to have a good muster.

**LONDON FEDERATION.**—Open-air meetings in Battersea Park, Sunday, Aug. 17, at 11-30 a.m. and 6 p.m. Dinners and teas in the park at low prices. Battersea Park is easy of access by train, tram, omnibus, or boat (only 2d. from London Bridge by water). The sub-tropical garden will be a delight. A large lake is also an attraction. A first-class band plays from 5 o'clock, and a good tea under the trees (free from the public eye) will be provided.

**LONDON.**—South London Spiritualists outing to Knockholt Beeches, near Sevenoaks, Sunday, August 10, leaving Chepstow Hall at 9-30 a.m. Tickets 3s., must be purchased on or before Wednesday, August 6. Open-air meetings will be held, and tea will be arranged for at four o'clock to allow for meeting at 5-30. Chepstow Hall services as usual.

**LONDON.** Lower Edmonton: 38, Eastbourne Terrace, Town Rd.—Saturday, Aug. 9, at 7-30, Mr. W. E. Walker, clairvoyance. Aug. 16, Miss Davey, clairvoyance.—W. E. W.

**MACCLESFIELD.**—Second Lyceum anniversary, August 10, Mr. H. B. Boardman, speaker. Open session at 10-30; the Lyceum methods will be exemplified. At 2-30, subject, "True education." 6-80, subject, "Co-operation." Special hymns and solos will be sung, and the room will be decorated with plants and flowers. Collections for the lyceum. Contributions gladly received by the secretary, Wm. Pimblott, 38, Lansdowne Street.

**MANCHESTER.** Tipping Street.—Our speaker for Sunday next will be Mrs. E. H. Britten. In the afternoon Miss Maude Walker will sing a solo, "Angels ever bright and fair." Evening, Mr. Smith, jun., and choir will sing "The Mystic Veil."—W. H.

Mr. Towns will be in Yarmouth for ten days from July 31st to August 11th. All letters should be addressed to him at General Post Office, Great Yarmouth. To be left till called for.

**OLDHAM.** Duckworth's Assembly Rooms.—August 17, public Lyceum sessions at 10 a.m. and 2-30 p.m. Conductor, Mr. W. H. Wheeler. At 6-30, the choir, under the leadership of Mr. T. M. Barker, will render the service of song "Marching Onward." Tea provided.

**PENDLETON.** Hall of Progress.—Tea and entertainment, Monday, Aug. 26. Mr. Hepworth, of Leeds, will give the entertainment in character, assisted by a few friends.

**RAWTENSTALL.**—On Sunday, Aug. 17, morning, children's musical service. Afternoon, service of song by the choir, "Rest at Last." Evening, Mr. Palmer, speaker, Mrs. Ashworth, clairvoyant. All are welcome.—J. B.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**DEWSBURY.**—The Vulcan Rooms have been given up, but meetings will be continued at 48, Woodbine Street, Flatt. Mr. J. Rowley has bought in the benches, which are nearly new, and is anxious to sell them again: Nine seats, 12ft. in length, at 8s.; two 8ft. seats, at 6s. 6d.; two 5ft. seats, at 4s.—Address Mr. J. Rowley, Oates Street, Dewsbury.

**EDUCATE, ELEVATE, EMANCIPATE.**—A correspondent writes: "Spiritualists in this district are strange reformers. Their idea seems to be of levelling down, not raising up." We fear there is some justice in this plaint. Surely our aim should be to advance to the purer and better. Reform, to our thinking, means improvement socially, morally, and religiously for all.

**FELLING.** New Hall.—A correspondent writes respecting this building: "Just fancy 646 square yards of land (freehold), a good substantial building, and seats for all comers (say 200), and all for £50! It was found, it wasn't bought, at that price." We congratulate you, friends, on having purchased this hall on such reasonable terms. Stand firm and united, and use it well as an educational institution for the good of mankind here and hereafter.

**MARRIAGE.**—On the 15th July, at the Registrar's Office, Whitehaven, Ernest Stevens, lessee and manager, Theatre Royal, Whitehaven, to Annie Deering Waite (professionally known as Miss Deering). You have our hearty good wishes, friends.

**THE POPULAR HYMNS** beginning "The world hath much of the beautiful," "Welcome, Angels," "Hand in hand with angels," "The outward world is dark and drear," "When the hours of day are numbered," "From realms supernal, fair and bright," and "Praise God," are printed on *The Two Worlds'* Hymn Leaf No. 3, and can be had at 6d. per 100, 8d. post free, or 2s. 6d. for 500 post free, and 1,000 post free for 4s. 6d., from Mr. E. W. Wallis. Hymn Leaves Nos. 1 and 2 also on sale, same prices.

**THE PROFESSIONAL FAULT-FINDER** commands our sympathy and pity. The man who is always on the watch for opportunities to grumble; who sees no good in others, but imagines that everything is going wrong; that every one is base and mean; and that he only is able to sustain the truth and maintain the right, is one who has a thankless task. He creates his own difficulties, and is eventually injured by the spirit of distrust which he harbours, for curses come home to roost. A morbid egotism is generally the cause of the cry, "the world is out of joint. Oh, cursed spite, that ever I was born to set it right!" It is far better to find "good in all men," and cheerfully encourage others by striving to help them.

**BURNLEY.**—Mr. N. Latham writes: "Burnley spiritualists looked in vain in the two mid-weekly local papers, the *Express* and *Gazette*, for some report of the spiritualist demonstration but found none, although it was one of the best. Yet all the other demonstrations are reported. Burnley spiritualists no doubt number not less than 1,000, and, in the future, judging from past experience, will not increase the sale of the papers to be disappointed. Work on, friends, with courage; we soon

can obtain recognition, as no doubt to-day we are not far from being, when all told, the largest denomination in the town." [Are the local editors afraid to be just to the spiritualists, or are they prejudiced? They have a lesson to learn. It would be a short and sharp one if all spiritualists and their friends boycotted the local papers for a month.]

**RELIGIOUS MANIA.**—Here is an example, arising in Bethlehem Hospital: "A lady patient, who, before admission, had cut off her right hand and had tried to pluck out her right eye under religious delusion, finally succeeded in removing that eye. Her only hand had been placed in a canvas locked glove, and she was in bed and constantly watched, but with her teeth she so tore the glove as to free the hand, and with the fingers of that hand she gouged out the eye. The patient is still insane, though the immediate effect of the injury was to produce a feeling of calm and happiness, from her belief that she had obeyed a Biblical command."

**A SAILOR'S TESTIMONY.**—Wisbech, July 22. I wish to give the facts of what occurred to myself and six other shipmates of s.s. Vivian. We entered a house for refreshments. Our conversation turning upon wizards, &c., the landlady stated that there was a man close by who could tell about people who were dead years ago. Fortunately that person came up at the time, and he was requested to tell us something. He said he would try. He shut his eyes and said he could see spirits with us, and would describe what they looked like. He told us about fathers, grandfather, sister, and brothers very accurately, and many other things. One shipmate had a good roar out when he told him about his boy that he thought was dead, and I, who have always thought that life ended with the body, have altered my opinion on that now. Well, the medium (as they called him) said that I might behold the spirit world myself. I do have some true dreams and very pretty sights. Mr. D. Ward was the medium, and he gave us some old *Two Worlds* which we shall read, I reckon, with pleasure; and we all hope to visit Wisbech again, when our salute will be paid to our spiritual friend, D. Ward.—I subscribe myself, SAMUEL SLACK, engineer.

**CLAIRVOYANT DESCRIPTIONS VERIFIED.**—As statements have been made from time to time that nothing occurs at a spiritualist séance outside the knowledge of those present, I send the following particulars of a séance held at my house on May 4th last, which I think may be of interest. The medium, Mr. J. Allen, 245, Camberwell Road, S.E., who is ever ready to assist earnest enquirers, came to aid us in the formation of a family circle. A minute clairvoyant description was given to a young lady of a small diary, without covers, that was laid before her on the table, and that it belonged to some one closely connected with her in earth-life. The lady could not recognize it. She was told to take particular notice of the description given and that she would find it in a peculiar manner. A few days afterwards, when looking over a box that had not been undone for fully two years, the lady came across the identical diary as described, which has proved of great value to her, it being a diary of her father's, who has passed away several years. The lady was quite ignorant of any such diary existing, and she was an entire stranger to Mr. Allen. The second case was a description given to me of a railway and a man who had been knocked down and killed, his general description and appearance being given, and that it was an acquaintance of mine. At the time I could not recognize who it could be, but three days afterwards I had it brought to my mind in a very striking manner, for a man, whom I had known and worked with for several years, was knocked down and killed on May 7th, and was found in the exact position as described, and I at once recognized that it tallied in every particular with the description given. The particulars are given in the *Stratford Express* of May 10, 1890. Now, here are two cases quite outside the knowledge of those present, showing the dogmatic statements made by the opponents of truth to be misleading. We beg to subscribe our names as testifying to the truth of the above.—J. Rainbow, E. M. M. Rainbow, S. Bradford, 27, Worcester Road, Manor Park, Essex, July 17th, 1890.

**FURTHER METHODIST DECLINATIONS.**—Recently attention was called to the enormous declensions proceeding in the Primitive Methodist and Wesleyan Methodist Free Church Connexions. From the Methodist New Connexion Conference, just held at Dewsbury, the lamentations have waxed loud and fierce at the "small results" experienced in the year just past. It was decided to set apart July 20th "as a day of special prayer and consecration." Despite the augmentation of the population, and the large sums of money invested in a paid itinerant ministry, church-membership is rapidly receding. In some country places and towns, too, which I am acquainted with, it is a common occurrence to find even four chapels of various sects and not a score of listeners in each. "Churchism," it appears, has had its day. Exploded dogma invites and invokes pitying contempt. The unintelligent and lifeless platitudes have long degenerated into mere formalisms. The wee bit of redeeming feeling to the few occupants is the stately swell of the organ and the trained choir. The once sacred fire from heaven has burned out. Why does not the Church get a little inspiration? Let her cultivate the strong and living truths of scientific spiritualism.—W. H. Robinson.—[At a recent Conference at Mexborough similar complaints of decadence were made. Christianity is surely dying. Natural religion is immortal.—E. W. W.]

**SALVATION MADNESS, FANATICISM, AND FOLLY** are described in the *Daily Telegraph* report of the Salvationists at the Crystal Palace as follows: "The enthusiasm waxes to fever heat. Women crouch in attitudes of supplication, raising their voices on high, and sobbing till the tears roll down their cheeks in torrents. Strong men grovel all-fours on the ground, interrupt their chanting with groans and sighs, or with hands clasped over their foreheads rock to and fro in agonies of remorse. The General ever and anon stimulates the frenzy. He shouts, 'Come along to Salvation!' and terror-stricken girls and quaking youths totter up the steps to wash their souls 'from sin and worldliness.' 'Say Amen,' yells the Prophet, and the roof shakes with the response. 'Say it again!' and once more the glass rattles. 'Come along! Come along! Come along!' and more penitents stagger forward. 'The War Cry! The War Cry!' and a whirling

kaleidoscope of handkerchiefs keeps time to the rhythm of the hymn. 'Hallelulah! Hallelulah! Let everybody go down. Not a soul must move.' And the immense quivering body of contrite beings sinks before the commands of their leader—a spectacle causing one to marvel if these be indeed English men and women, to wonder whether we are not listening to the exhortations of some Eastern Mahdi, to be awe-struck at the omnipotent influence of one man over thousands. Few, very few, but the faithful witness the sight; but those heretics who do are not likely to forget it as long as they live. The 'creepy' sensation which it inspires is as indescribable as it is all too palpable." Comment is needless, the pity of it is too apparent. Revivalism is a dangerous form of hypnotism on a large scale, and is often followed by most disastrous consequences.

**A WRONG TO BE RIGHTED.**—We have been asked why we "find fault with the clergy when many of them are doing good work on small stipends." We have no objection to such as are workers and teachers. What we object to is the priestly claim of authority, the pretence of a right to stand between us and God. We have much sympathy with those who do the work and are underpaid, the curates and others, many of whom should be better paid. Spiritual workers and teachers and helpers will always be needed. Public services and platform exposition, counsel and advice, will never be outgrown; but those who do such work should be supported voluntarily by those they serve, and the State-paid Church be disestablished. It is in the Established Church that the inequalities exist against which we protest, where bishops receive thousands and curates less than one hundred per annum.

**DUTIES AND SALARIES OF CITY CLERGYMEN.**—Within a quarter of a mile of St. Paul's Cathedral, stand sixty-four churches belonging to the Church of England. The following shows a little of the inequality that exists between the duties of the clergymen and the scale of remuneration:—

Church.	Income.	Population.
St. Peter-upon-Cornhill .....	£2,150, with house .....	198
St. Olave, Hart Street.....	2,090, with house .....	430
St. Andrew Undershaft .....	2,000, with house ..	327
All Hallows, London Wall .....	1,700 .....	535
St. Mary Woolnoth .....	1,200 .....	250
St. Ethelburga, Bishopsgate .....	1,050 ..	199
St. Michael, Cornhill .....	935, with house .....	227
St. Alphage, London Wall .....	925 ..	31

**PROPHETS WERE ANGELS.**—A Professor Robinson says: "Prophets were called angels, or, 'Messengers of the Lord.'" If this be true it will help us to understand some obscure and otherwise incomprehensible Bible statements. Chapters 18 and 19 of Genesis are utterly inexplicable under ordinary interpretation. Abraham saw "three men," and ran to meet them, but in the next verse he addresses them as "My Lord," and in the next "rest yourselves," and further on it is said "the Lord" told him of the fate awaiting Sodom and Gomorrah. Verse 22 says, "And the men turned their faces from thence and went towards Sodom, but Abraham stood yet before the Lord." Chapter 19 opens with "two angels" at Sodom. Lot invites them, "My lords, turn in and tarry all night." In verse 5, these "angels" are called "men," as also in verse 10; but in verse 15 they are again designated "angels," yet "while he lingered the men laid hold upon his hand," is the statement of the very next verse! In the 18th verse, "Lot said unto them, Oh, not so, my Lord." Now it would puzzle the traditional Philadelphian lawyer to discover who, or which, is "the Lord" in this very much mixed narrative. If Professor Robinson's statement is accurate, then it is probable that these three men, or angels, were prophets, or "messengers." Two departed to Lot, and one remained with Abraham. The "Lord" was the "spirit" speaking through (or "by") the prophet, angel or messenger, and it simply amounts to this: They were inspirational mediums, their spirit guide being indiscriminately designated "the Lord." The use of the word "men" in some places would be apparently to indicate where they are spoken of in their human (normal) capacity, while the term "angels" may be employed to indicate that they were messengers or prophets, "forth speakers," and "the Lord" would be the spirit speaker. That these "men angels" were essentially human is clear from the fact that they ate a hearty meal of cakes, butter, milk, and veal. (See Gen. xviii., 5 to 8.) This explanation will cover other instances of a similar kind, as when Elijah was aroused from sleep by an angel (prophet) who had made him a cake (1 Kings, xix., 5-7). It disposes, it is true, of the claim that the "angels" who appeared to Abraham and Elijah were materialized spirit forms, but, under all the circumstances, it is the most feasible interpretation. It is hardly credible that materialized spirit forms would partake of veal and cakes, &c., or that the Sodomites would have mistaken spirit forms for ordinary human beings, as they are represented as doing. We present these paragraphs suggestively, not assertively. Every one must judge for himself. No one nowadays knows for certain what the writers meant.

**MOSES NOT THE AUTHOR OF THE PENTATEUCH.**—"The result of my inquiry is this: that I have arrived at the conviction, as painful to myself at first as it may be to my readers, though painful now no longer, under the clear shining light of truth, that the Pentateuch as a whole cannot have been written by Moses, or by any one acquainted personally with the facts that it professes to describe; and further, that the so-called Mosaic narrative, by whomsoever written, cannot be regarded as *historically true*." Introductory remarks, p. 8, the Pentateuch and Book of Joshua critically examined. By Right Rev. J. W. Colenso, D.D., Bishop of Natal.

**JOHN HOWARD.**—Heaven had grown weary of gaul fevers and other unjust punishments inflicted upon scoundrels; for scoundrels, too, and even the very devil, should not have more than their due, and heaven in its opulence created a man to make an end of that. Created him, disgusted him with the grocer business, tried him with Calvinism, rural ennui, and sore bereavement in his Bedfordshire retreat, and, in short, at last got him set to work and in a condition to achieve it. For which I am thankful to heaven, and do also with doffed hat humbly salute John Howard.—*Carlyle*.

LITERARY COMMUNICATIONS should be written on one side of the paper *only*, and sent to Mrs. E. H. Britten, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

IN report of Conference, Mr. B. Lee's name, as delegate from Sowerby Bridge, was omitted. Sowerby Bridge friends desire it to be known that they are fully in sympathy with the objects of Conference.

WILL mediums, speakers, and others please note that Mr. Hayes has, after ten years' faithful service, resigned his position as secretary; and, in future, all communications must be addressed to me, as secretary, at 38, Lansdowne Street, Macclesfield.—W. Pimblott.

THE GERM OF GOOD.—Every human soul has the germs of some flowers within, and they would open if they could only find sunshine and pure air to expand in. I always told you that not having enough sunshine was what ailed the world. Make people happy, and there will not be half the quarrelling or a tenth part of the wickedness there is.—*L. M. Child.*

WE have been requested to make the following announcement by the president of the Spiritual Science Society of London: "There is no truth in the statement spread by the Theosophists, that several members of the Spiritual Science Society have joined their body. This rumour must have originated through hearing that one or two members of the Spiritual Science Society in India are investigating esoteric teachings."

DEAR MADAM,—I am sorry to have to write to inform you that our little child, which you so sweetly named for us the last time you were at Keighley, has passed away to the higher life, on July 27th, 1890, and Mrs. Stair wishes you to insert this transition in *The Two Worlds*; also that Mr. T. H. Hunt interred him at Bingley Cemetery, on July 30th, 1890.—Yours most faithfully, H. J. & M. A. STAIR.—["Of such is the kingdom of heaven"!! Fair, sweet, and spotless, the angel child will now minister to the dear father and mother even as it was ministered unto, and be the light and star of their home until "they all meet again in the morning."]

THE Directors of *The Two Worlds* Company Limited make a special offer of Volume II. of *The Two Worlds*, bound in cloth, to societies for their libraries at the nominal price of four shillings, carriage extra.

Any of our friends who will present a volume to the Free Library, or any other institution, can have one at the same price, viz., 4/-, by applying to Mr. E. W. Wallis. We hope many societies and friends will avail themselves of this offer, and place our paper within reach of the reading public. Our readers know the worth of these volumes, the variety and educational value of their contents. No words of ours are needed, therefore, to commend them, and we hope to receive orders for a good number at the small charge at which we offer them.

PUNISHMENT.—The punishment that you contend for is "to bring men to act according to reason and sound judgment." This is reformation indeed. If you can help us to it, you will deserve statues to be erected to you as the restorer of decayed religion. But if all men have not reason and sound judgment, will punishment put it into them? Besides, concerning this matter mankind is so divided that he acts according to reason and sound judgment at Augsburg who would be judged to do quite the contrary at Edinburgh. Will punishment make men know what is reason and sound judgment? If it will not, it is impossible it should make them act according to it. Reason and sound judgment are the elixir itself—the universal remedy—and you may as reasonably punish men to bring them to have the philosopher's stone as to bring them to act according to reason and sound judgment.—*John Locke, in "Letters on Toleration."*

THE FOWLER INSTITUTE.—This institute has recently been started with a view to the more general understanding and dissemination of practical phrenology, and from the prospectus before us we feel sure that much useful work will be accomplished. The advantages offered are exceptional to all who believe, or take an interest in phrenology and kindred subjects. Mr. L. N. Fowler is the president, and the headquarters of the institute are in the Imperial Buildings, Ludgate Circus, London.

THE *Brighouse and Rastrick Gazette*, of July 19, has the following notice in its review of current literature:—"The *Two Worlds* is a high-class penny weekly, edited by Mrs. Emma Hardinge Britten. It is instructive, and most engrossing. It is a splendid pennyworth. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester, has written and publishes the following able, striking, and interesting pamphlets: 'The Use and the Abuse of the Bible,' 'Hell Disestablished,' and 'Did Jesus Die on the Cross?' &c. They are heterodox, but they embody opinions which are widespread. 'Jehovah and the Bible,' &c., by Wm. Denton, is a vigorous assault on some texts of Scripture. 'Two Nights' Debate on Spiritualism,' between Mr. J. Grinstead and E. W. Wallis, is an admirable debate between two competent disputants. It is calm, earnest, courteous, and vigorous. Both the debaters speak well of each other, which is a happy sign. The debate deserves a wide circulation. 'Rest at Last' is a beautiful and impressive service of song."

A PECULIAR TEXT AMUSINGLY DIVIDED.—Highlanders have the habit, when talking English, of interpolating the personal pronoun "he" where it is not required—such as "The king he has come." Some curious expressions often result. The Rev. MacD—, of a certain Highland parish, began his discourse thus: "My brethren, you will find the subject of this discourse in the first Epistle General of the Apostle Peter, chapter five, verse eight, in the words, 'The devil he goeth about as a roaring lion, seeking whom he may devour.' Now, my friends, with your leave, we will divide the subject into four heads. First, we shall endeavour to ascertain who the devil he was. Second, we shall inquire into his geographical position—namely, where the devil he was. Third—and this of a general character—who the devil he was seeking. Fourthly, and lastly, we shall endeavour to solve a question which has never been solved yet—What the devil he was roaring about?"

## HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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