

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JULY 26, 1891.

Accrington.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30, Mr. Swindlehurst.

Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. Hoyle.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., at 2-30 and 6-30: Mr. L. B.

Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.

Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. J. Armitage.

Batley.—Wellington St., Lyceum at 10 and 145; at 2-20 and 6: Mrs. Taylor.

Beeston.—Temperance Hall, 2-30 and 6: Miss Walton.

Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Locals.

Bingley.—Wellington St., 2-30, 6: Mrs. Jarvis.

Birkenhead.—84, Argyle St, 6-30. Thursday, 8, Mesmeric.

Birmingham.—Oozells Street Board School, at 6-30: Local Mediums.

Smethwick.—43, Hume St., 6-30: Mr. Carlisle.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.

Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. E. W. Wallis.

Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Mr. Geo. Smith.

Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. Postlethwaite.

Bradford.—Walton Street, Hall Lane, at 2-30 and 6.

Otley Road, at 2-30 and 6: Mrs. Dickenson.

Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Harrison.

Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Schutt.

St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Webster and Mr. Todd.

448, Manchester Rd., 2-30 and 6.

Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Russell. Flower Services. Wed., 7-30.

Birk Street, Leeds Rd., 2-30, 6: Mr. Champion.

Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Place. Wed., 7-30.

Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.

Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. J. M. Smith.

Burnley.—Hammerton St., Open-air Lyceum Sessions, 9-30; 2-30, 6-30.

Robinson St., Lyceum, 9-30; 2-30, 6: Miss Jones.

102, Padiham Road, at 2-30 and 6-30: Local Mediums. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Discussion.

Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. G. A. Wright.

Byker.—Back Wilfred Street, at 6-30.

Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30: Mr. V. Wyldes, and on Monday.

Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mr. Wainwright.

Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6.

Colne.—Cloth Hall, Lyceum, at 10; at 2-30 and 6-30: Mr. Kitson. Lyceum Anniversary.

Cowms.—Spiritual Rooms, 2-30 and 6. Wednesday, at 8, Circle.

Darwen.—Church Bank St. Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Best.

Denholme.—6, Blue Hill, at 2-30 and 6.

Derby.—51, Crosby Street, at 6-30.

Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.

Exeter.—Longbrook St. Chapel, 2-45 and 6-45.

Felling.—Hall of Progress, Charlton Row, 2-30, Mr. W. H. Robinson; at 6-30: Mr. Forrester.

Foleshill.—Edgewick, at 10-30, Circle; at 6-30.

Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.

Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.

Halifax.—Winding Rd., 2-30, 6: Mrs. Crossley, and on Monday, 7-30.

Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.

Haswell Lane.—Mr. Shields's, at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Bloomfield. Thursday, at 7-30.

Blanket Hall Street, Lyceum at 10; 2-30 and 6: Mrs. Whiteoak. Flower Service. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.

Heywood.—Discussion Hall, Adelaide Street, at 2-45 and 6: Miss Walker. Thursday, at 7-45.

Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Gregg.

Institute, 3, John St., off Buxton Rd., 2-30 and 6.

Hull.—Seddon's Rooms, 81, Charles Street, 6. Thursday, 7-30, Circle.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Beardshall.

Keighley.—Lyceum, East Parade, 2-30 and 6.

Assembly Room, Brunswick St., 2-30 and 6: Mr. Woodcock.

Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. F. Hepworth.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Champion.

Institute, Cookridge Street, Lyceum, at 10; at 2-30 and 6-30: Mr. G. A. Wright.

Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30.

People's Hall, Millstone Lane, Lyceum, at 2-30; 10-30 and 6-30.

Leigh.—King Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mrs. Wallis.

London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.

Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, Mutual Improvement; at 3, Lyceum; at 7, Mr. Long, "The Death of the Body." Thursday, at 8-30, Consideration of Federation.

Canning Town.—2, Bradley Street, Beckton Road, at 7. Tuesday, at 7-30, Séance.

Olapham Junction.—16, Queen's Parade, at 7-30.

Forest Hill.—23, Devonshire Rd., at 7: Mr. Emms. Thursday, at 8, Séance, Mrs. Bliss. Saturday, at 8, Developing Circle.

Ilkington.—Wellington Hall, Upper St. Closed during July & Aug.

Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.

King's Cross.—46, Caledonian Rd. Saturday, at 7-45. Closed for the summer months.

King's Cross.—184, Copenhagen St., N., at 6-45.

Lower Edmonton.—53, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.

Marylebone.—24, Hargrave Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Mrs. Treadwell. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Hawkins.

Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.

Open Air Mission.—Hyde Park, at 3. Several good speakers.

Peckham Rye, near Band Stand, 8-15. Support the workers.

Finsbury Park, near Band Stand, at 11-30. Rally round.

Victoria Park, at 11.

Wandsworth Common, near Foot Bridge, at 11-30.

Battersea Park, near Band Stand, at 3-30.

Peckham.—Winchester Hall, 33, High St., at 11, open; at 7, Mr. T. G. Davies. Monday, at 8 p.m., Members' Spiritual Meeting.

Friday, at 8, Healing.

Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7, Mr. Burns, Phrenology. Tuesdays, at 8, Séance, Mrs. Mason. Aug. 2, Dr. Young.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall, West Ham Lane, E., 7.

Longton.—44, Church St., at 11 and 6-30: Mr. Grocott.

Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30: Mr. Johnson (see Prospectives).

Manchester.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mr. J. Armitage.

Collyhurst Road, at 2-30 and 6-30: Mrs. Hyde. Memorial Flower Service.

Edinburgh Hall, nr. Alexandra Park Gates, at 8 and 6-30: Messrs. Savage and Taafe.

Mexborough.—Market Hall, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30: Members' Meeting.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6: Mrs. W. Stansfield.

Nelson.—Sager St., 2-30, 6-30.

Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; 10-45, 6-30: Mrs. Britten, and on Monday, at 7-45.

North Shields.—6, Camden Street, Lyceum, at 11 and 2-30; at 6-15: Mr. J. Rutherford.

41, Borough Rd., at 6-30: Mr. Lashbrooke.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Chaplin.

Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.

Masonic Lecture Hall, 10-45, 6-30: Mr. J. J. Morse, and on Monday.

Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Berry.

Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2; at 3 and 6-30: Mr. J. B. Tetlow, and on Monday.

Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Mr. J. Pilkington.

Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Stansfield.

300, Lees Road, Wednesdays, at 7-30.

Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.

Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mrs. Shulver.

Rochdale.—Regent Hall, at 2-30 and 6.

Michael Street, at 2-30 and 6. Tuesday, at 7-30.

Penn Street, at 2-30 and 6: Song Service, "Marching Onwards." Wednesday, at 7-30, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

Central Board School, Orchard Lane, 2-30 and 6-30.

Shipley.—Liberal Club, 2-30, 6: Mrs. Mercer.

Slithwaite.—Laith Lane, at 2-30 and 6.

South Shields.—85, George Potts St., at 11 and 6.

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Rowling.

Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.

Station Town.—14, Acclom Street, at 2 and 6.

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Sutcliffe. Thursday, Circle, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Sunderland.—Centre House, High Street, W.: 2-30, Lyceum; at 6-30: Mr. J. Wilkinson.

Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Kempster.

Tunstall.—13, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6: Mr. J. G. Grey.

Walsall.—Central Hall, Lyceum, 10; 11, 6-30.

Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

West Vale.—Green Lane, 2-30, 6.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mrs. Venables.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbeck.—Lecture Room, Public Hall, 10-30, 6-45: Mrs. Yeeles.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Yeadon.—Town Side, at 2-30 and 6: Mrs. Sager. Anniversary.

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THE ROSTRUM.

POST-MORTEM EXISTENCE.

To the Editor of "The Two Worlds."

DEAR MRS. BRITTEN,—In the issue of *The Two Worlds*, dated June 19, you gave some extracts from letters which appeared in the *Tillicoultry News*, Scotland, respecting punishment after death, seeing which I furnished the editor of that paper with a letter under the above heading, and promised to follow it with another communication on the same subject. My letter was published, but the editor gave notice in a foot note that he would only publish several letters which he had already received, and close the correspondence, hence my second contribution was shut out. The reason for the abrupt termination of a most interesting discussion is to be found in the very radical nature of my first letter. I can quite understand that it would give offence to the Calvinistic readers and contributors, and apparently the editor feared to incur further displeasure by making public my testimony to Spiritualism, which was REJECTED. At the request of some Scottish friends who are aware of the nature of the suppressed correspondence, and desire that it should be published, and believing that it will interest the readers of our paper, I herewith enclose both letters. Apparently some so-called Christians are afraid of the truth, and prefer to enter into "a conspiracy of silence" to crush it out. E. W. WALLIS.*

POST-MORTEM EXISTENCE.

SIR,—The discussion now proceeding in your columns seems to me to beg the real issue. The writers appear to assume that it is quite certain man will live after the death of the body. But what proof have they? The assertion is based upon other assertions made in a book which is merely a record of the traditions of bygone times, and cannot be regarded as evidence. Further, the contention of many writers appears to be that man's future existence or non-existence depends on the caprice of a personage who they affirm can give or withhold the gift of eternal life. Others claim that all will be preserved alive, some for eternal felicity, and some for future fire and fiendish ferocity. No father who is sane could be guilty of the inhuman cruelty of burning his wilful child to death. To ask me to believe in and love a Father who will cruelly preserve the life of his children that they may suffer endless burning to satisfy his anger or justice (?) is asking more than my reason or love or sense of right and justice will allow me to accept. I could not love such a being if I would, I would not if I could. But may I permitted to ask, respectfully, and in all sincerity, what do any of these writers *know* about the other world? Speculation, assertion, theory, and dogmatism will not suffice. Have they received a revelation, or by second sight pierced the gloom surrounding the grave? Have they held an hour's communion with the dead by spiritual telegraphy, or have they private telephonic communion with the hells and heavens? If not, what do any of them know about it? Would not modest silence better become them? They appeal to the authority of "the Book," but where is its authority, when scarcely two persons in a hundred agree as

* Business Manager and Sub-Editor, *Two Worlds*.

to the meaning of the vague passages upon which such mighty issues are supposed to hang? Is it not time that we ceased "text slinging" and "word torturing" and verbal jugglery, and accepted "truth for authority—not authority for truth"? Facts alone are authoritative! Do any of the disputants know any facts to support their claims? Immortality is either a fact in nature or it is not; who knows which it is? Man is either a spiritual being, or he is not. Who can settle the point? Life hereafter is either continuity of consciousness and consequences, or it is not. Who knows which it is? It is perfectly useless, so far as I am concerned, to cite traditions, to assert inspirations, and claim authority for the affirmations of a credulous people who knew little or nothing of law and order. Inspiration cannot make a falsehood true. Statements in respect to futurity must stand on their merits and be submitted to test, that their truth may be ascertained, and, if untrue, rational thinkers will not accept them. The days of belief in supernaturalism and the miraculous interference with the order of nature are numbered, and I for one refuse to accept as final, text or texts of any book, written I know not by whom or when. That cannot be a revelation which does not reveal. To call the Bible a revelation of the future life is surely the height of folly, when we are absolutely without corroborative evidence in support of its statements, which statements are open to such differing constructions and interpretations as we find placed upon them by Calvinist, Universalist, Baptist, Unitarian, Presbyterian, or Christadelphian, Roman Catholic, Mormon, Greek, or English Churchman. Who shall decide as to the merits of the claims of the rival interpreters who preach "Eternal Hope" or "Endless Torment," "Natural Immortality" or "Conditional Immortality"? Oh, for one ray of truth, one clear fact! Oh, for some evidence, present day phenomena, which will establish beyond doubt that "death does not end all," that "the dead live!" But when doctors differ in their reading of a so-called revelation, which has as many meanings as the fabled chameleon had colours—who shall decide? Must we wait until death gives our bodies to the worms ere we solve the riddle of death and the beyond? Who knows the facts?—Yours,

E. W. WALLIS.

10, Petworth Street, Cheetham,
Manchester, 13th June, 1891.

[Here follows the letter which the Editor of the *Tillicoultry News* refused to insert.]

DISEMBODIED MAN, OR IMMORTALITY PROVEN.

"Outside of modern Spiritualism I know nothing in recognised science to support a belief in immortality, though I consider it to be as truly an established experimental science as any other."—PROF. ALFRED RUSSEL WALLACE, F.R.S.

"The one thing that the world needs to-day is knowledge that death is not the end."—REV. M. J. SAVAGE.

To the Editor.

DEAR SIR,—In my last letter I endeavoured to point out how baseless were many of the statements respecting post-mortem existence, made by your correspondents, because they had not the first *fact* to go upon. They made assertion do duty for truth; tradition for evidence; assumption and inference for proof.

Where is the *evidence*? I mean first-hand testimony, such as would be acceptable in a court of justice? Who are the witnesses who can be called to establish the claim that heaven and hell exist? I know it is easier to ask questions than to answer them, but I wish to make my position perfectly clear. I should be a materialist but for certain

experiences I have had, and the abundant testimony from thoroughly reputable witnesses to similar experiences. As it is, I claim to *know* that death does *not* end all; that personal conscious existence is continuous, through death and afterwards; that life on the spiritual plane of existence is the sequel to this present stage of being, and that "over there" those who have "passed away" from earthly life find that *consequences* continue and must be met.

Spiritualism is the only evidence the world possesses that "man survives the death of the body." Mark, I do not claim that Spiritualism is evidence to those who have not witnessed the phenomena or experienced for themselves the inspirations from the unseen: neither do I anticipate that your readers will endorse my claim, unless they have had or have read of similar experiences. Belief or disbelief, however, cannot alter facts. In all probability a host of opponents will be found who would hurl their objections at my head, but what matters it? Unless they have investigated and can speak from knowledge their "opinions" are of little value.

I have received "communications" from people who, in ordinary parlance, are "dead." I have asked questions of the communicating intelligences and have received the most satisfactory replies. A cherished friend unexpectedly fell ill and in a few hours passed away. He resided nearly 30 miles away. I did not even know that he was ill. He manifested his presence in my home about four hours after death (so-called). A lady gifted with second sight described his appearance most accurately, but it was not until the next morning that I received the letter acquainting me with the fact of his decease.

A woman in Blackburn who had been separated from her relatives and lost all trace of them received a communication purporting to emanate from her mother (she did not know whether her mother was on earth or "passed away.") She said, "If you *are* my mother tell me where my brother John is?" In reply an address and other particulars were given, and on writing to the place named the poor woman had the joyous satisfaction of learning that her brother actually resided at the house named, and has thus been reunited to her long lost brother by the aid of her spirit-mother after twenty-eight years of separation. Judge Edmonds tells of an instance of a most striking character. He was very intimate with a good old Quaker named Isaac T. Hopper. The Judge had visited his friend, who was very ill, and left him with the idea that the Quaker would live for some days at least. The same evening a séance was held at the house of Judge Edmonds, when a message was received, stating, "I am in the spirit world," and signed, "J. T. H." The Judge immediately went to Mr. Hopper's home and found that the venerable Quaker had breathed his last only a short time previously. Returning home the séance was resumed, and a message from the good old man was received, assuring his friends that he still lived and was happy, and that he had not "slept," but had been "changed"; translated from the earthly life into the spiritual realm.

These communicating intelligences can best tell what are the conditions of life in the world in which they dwell, and their testimony in millions of instances is opposed to the assertions of theologians, creedalists, and sectarians.

Satisfied by the evidence that he is in actual communication with departed loved ones, the enquirer asks "Are you happy?" "What are the conditions, customs, and employments of your life?"

The response to these questions is invariably to this effect: "This world is the world of consequences where a man's deeds do follow him. There are many mansions in the Father's kingdom, many states, spheres, or conditions, and each one 'goes to his own place.' The law of love and fitness prevails. The wicked dwell in the lower and darker spheres, deprived (self deprived) of the freedom, joy and beauty of the higher life. Those of pure motives and earnest deeds, who have become useful and spiritually minded on earth, are thereby fitted for the higher conditions of spirit life. We cannot find any literal hell or local heaven; any personal devil or brimstone lake. 'Hell' is a condition of discord, imperfection, darkness, and suffering, which lasts as long as selfishness and wrong-doing last; but the repentant prodigal is always welcomed, and the loving, philanthropic, and reformatory spirits of the brighter spheres delight to go forth on missions of love, to preach to the 'spirits in prison' and help them to rise to happier states. 'Heaven' consists in harmony, action, and love. The more spirits can do to

help and bless their fellows, the happier they are. Hence it is their pleasure to return to earth and do their best to overthrow materialism, and preach the gospel of goodness, righteousness, and personal responsibility."

The Rev. Thos. Greenbury, who was for years bitterly opposed to Spiritualism, finally saw the folly of denouncing that which he had not investigated and determined to sift it to the bottom, expecting to demonstrate its falsity. But, after careful investigation, he, in a letter to me, declared that spirit communion was a fact; he had proved it to be so to his own satisfaction, and he continued, "I could as soon doubt the existence of the sun, as doubt the fact of my holding communion with my darling daughter. I thank God daily for the privilege. It has drawn me nearer to Him, has led me to pray more fervently, to preach more faithfully, to sympathise more deeply, to act more discreetly, to labour more earnestly. I have been a minister for over thirty years, but this has intensified the joy of preaching. Angels are ministering spirits sent forth to minister to those who shall be heirs of salvation; and I feel certain that my daughter is one to me. *I no longer mourn her as dead! No, she lives!* and I anticipate the time when I shall join her in her bright abode, and we shall together swell the song of thanksgiving and praise to our Great and Gracious Father." "Facts are chieftains who winna ding," no matter who opposes them. "One, and the truth, are a majority." *With* the knowledge of the facts of spirit communion I boldly claim that eternal punishment is false. Man is progressive here *and hereafter*. Man is immortal *because* he is a Spiritual being.—E. W. WALLIS, 10, Petworth Street, Cheetham, Manchester.

HOME RULE AND SPIRITUALISM IN THE UNITED STATES.

By virtue of the right allotted to and exercised by each of the states of North America, to enact laws of local government and regulate the jurisdiction of its internal interests—always provided they do not conflict with the Constitution of the entire Union of states—we have the following remarkable examples of local tyranny and superstitious oppression on the one hand, and liberality, freedom, and progressive action on the other. Both instances are immediately connected with the interests of Spiritualism, and both are reported in the Ohio Spiritual paper, *The Better Way*, of March 7, 1891.

No. I.

A recent issue of the San Francisco *Morning Call* contains the following item:

A BLOW TO FORTUNE TELLING.

Maher's bill to punish fortune tellers was passed by the Senate, Senator Carpenter's being the only vote in the negative. The bill provides that any person who for valuable consideration or promise of reward undertakes to predict to another the future, or reveal the past by means of cards, *communications from the dead, examination of any part of the person of the dead or living, looking at the stars or heavens, or representations thereof, planets or other bodies, heavenly or otherwise*, or by any means *not natural*, or who prints or causes to be printed, or exhibits any sign or symbol intended to induce others to have their fortunes told, or the past revealed or future predicted, is guilty of a misdemeanor.

No. II.

THE PROGRESSIVE SPIRITUAL SOCIETY OF MISSOURI, which made application here for a charter a few days ago, were yesterday granted the right of organization with all the privileges asked in their petition. No society yet organized in the United States has such a liberal charter. The society is granted the right to license mediums for all kinds of work, and the members are jubilant at the favourable hearing which has been given them. Heretofore restrictions of some kind have been placed upon the work of mediums, but in this case there are no such restrictions made.

The objects of the society, as set out in the preamble, are to disseminate a knowledge of the facts and philosophy of Spiritualism, to encourage the investigation of all moral, social, and religious subjects, to minister to the sick, and for mutual development and improvement.

It is proposed to establish libraries, reading rooms, lyceums and gymnasiums, and to procure halls or churches for lectures, religious, or social meetings and discussions; to appoint, license and ordain speakers, ministers, mediums and agents; to grant charters or certificates to branches or subordinate associations, and to make all bye-laws, rules and

regulations that may be necessary for the association and others which are subordinated and not inconsistent with this constitution. Subordinate associations may make regulations for themselves so far as they are not inconsistent with those of the main organization. Conflicting charters may be annulled.

All persons of good moral character are admitted. Lecturers, mediums, and ministers may be suspended for immoral conduct.

We need scarcely add that a just and righteous spirit of indignation is expressed against the action of the California senators, and many leading journals in the States, besides those devoted to the exposition of Spiritualism, make warm protests against such high-handed tyranny and such marked evidences of ignorance and superstition. On the other hand, the perfect immunity guaranteed by the MISSOURI legislature to the exercise of all the religious rites claimed by and due to the law-abiding Spiritualists of that State is a subject of congratulation of which the Spiritual journals make grateful mention.

THE ROMANCE OF HISTORY.—No. 2.

NOTE.—Sitting one summer day, as was her custom, on one of the benches in Greenwich Park and handing out (also according to custom) a little paper of tobacco to an aged, infirm, but very pleasant looking old tar who had courteously bade the lady good-day, the lady and the tar fell into that little stream of conversation which it was her pleasure to listen to from the lips of the old salts that crept in their age and decrepitude from the noble Seamen's Hospital that graces that park, to the shelter of its broad oaks. Thus was one of many such acquaintances struck up between the narrator of the following bit of life history and its subject. All the details were subsequently verified, and suggested the irresistible impulse to write them out in the following scrap of "The Romance of History."]

FAITHFUL UNTO DEATH.

We was more like brothers than anything else, me and Bill. And if we had been, God knows we couldn't ha' loved each other better and more hearty than we did. Many a night we slept under one of these 'ere old boats together, when the drink were in my father and he turned me out, and the drink were in his father and he turned him out. And many a time we young warmints made vows as how I were to heave Bill's father overboard, and Bill were to heave my father overboard, when they died—because, you see, as Bill said, it would be sort of unnatural for a bloke to heave his own old 'un overboard. But Providence took that 'ere job out of our hands, for one squally night the old gentlemen went out and got drowned of themselves, just as me and Bill were beginning for to pick up a little rhino on board the smacks. "Well," says me and Bill, "our loss is their gain, which is Scripter; and it aint no manner o' use for to repine." So we goes in steady for hard work, to keep up the homes for our mothers and the little ones; and boys as we was, we managed to bring enough shot to the locker, till there came a very bad season, and then me and Bill determined to go sailarin' together to furrin parts. So we went and shipped for a long cruise aboard the City of Dublin, and was away two or three years, always sticking close to each other, and came back to the old place more like brothers than ever we was, and growed to that extent, as our old mates scarcely knowed us again.

A noble-lookin' young chap were Bill—straight and broad and stout-lookin', with arms and hands like iron, and heart of oak.

The old place seemed to me very much the same as it was afore we went away, and so did most of the people; but there was one exception, and that were Mary Wilson, the coastguardsman's daughter. When I knowed her afore, she were a little pale girl, with nothing uncommon special about her, but when I come back, I found her a fine strapping lass, likely enough to turn the heads of a whole fleet's crew, with her sweet face and winsome ways. Accordin', old Wilson and me became great chums, and I use to sit for hours in his little room yonder, a talkin' to him and a lookin' at her. Somehow me and Bill used to meet there sometimes, but I never give it a thought that Bill was beginnin' for to love the girl as I had give my heart to, till one night me and him was sittin' at the winder of my little cottage, havin' a quiet glass and pipe together, and talkin' about our plans for the future.

"Bill," I says, "I'll give you a toast," says I; "I'll give yer the lass whose colours I've run up to the masthead, never to be hauled down again; the girl of my heart—Mary Wilson."

Then poor Bill turned quite pale, and I see his great hand tremblin' as he raised it; and I saw how 'twas. Neither of us spoke a word for a bit, and then I says—

"Shipmate!"

"Aye, aye, Ben," says he.

"Do you love her too, shipmate?"

"Aye, Ben, I do!" he busts out, and we stands up and looks at each other straight. By and by I holds out my hand, and Bill takes hold on it tight.

"Brother," says I, "you speak to her fust."

"No, no," says he; but after a bit he consented.

Next morning he starts off for the purpose, and I didn't see nothing of him till nightfall. I was walkin' along the shore looking at the ships out at sea, and the stars shining up aloft, and thinking about Mary, and how I should do 'case of her and Bill agreeing to sail in company, when Bill come up very quiet and says in a choky sort of voice—

"Shipmate, she don't love me; and God bless you and her!"

Now it came to my turn to speak, I must say I felt in a choppy sea with a head wind. In fact it weren't till some evenings afterwards that I plucked up courage to make for the little house on the cliff where Mary and her father lived. When I did go I cert'nly were rigged out uncommon smart—new paint, colours a-flyin', and all Rule Britannia.

I sailed steady, but under short canvas, till I arrove at the cottage, where I brought to for a bit, and then tacked cautious round and round, takin' a look in now and then through the winders, till I see Mary a sittin' by herself in the little front parlour, lettin' out a reef in a old dress. At last, with a tremendous effort, I pulled myself together, and steers straight in.

"Good evenin', Polly," I says, a hailin' her.

She gave a start like and coloured up and replied—"Oh, good evenin', Mr. Bunting."

"I were takin' a walk," says I, "and thought I'd heave to a bit, don't yer know?"

"Father'll be very glad to see you," she answers; "he'll be in directly. Won't you take a seat?"

By this time I were breathing rather hard, but I says—

"Well, I don't mind if I do cast anchor for a spell."

So down I sits, while Mary goes on lettin' out that reef. We keeps like that for maybe a quarter of an hour, and then I says; "It's warm," says I.

"I beg your pardon, Mr. Bunting?" she says.

"It's warm," I says again.

She seemed rather confused, I thought, but she answered—

"Oh, certainly."

I didn't pay out no further conversation, but set quiet for another spell, and then I says—

"Well, I must be startin' home again—good-bye, Polly."

She wanted me to wait till her father come in, but I felt I had done pretty well, all things considered, so I started on the return passage. But when I got back, my sister Alice, as was very anxious about the matter, she called me a lubber, and other most unbecomin' epitaphs, for not speakin' up better, and started me off again next day, rigged out flashier than ever, tellin' me she'd never forgive me if I made a fool of myself a second time, which I felt rather hard. Nothin' could keep her neither (though I knowed all along it were a mistake) from putting me inside father's old collar, which were unnateral stiff and steep.

I got to Polly's house again, and fixed myself in the same seat as afore, feeling dreadful unhappy, all along of that blessed collar. Screwing up my courage till I felt ready to bust, I says—

"Polly, I have made up my mind, leastways me and Bill, as is a able seaman of wellbeknown character for steadiness and soberiety, as everybody in this place, man, woman, and child, do know him for to be brave as a lion and gentle as a lamb, and which any lass might be proud on and happy along of, and God bless him!"

All this I says in one breath, with that ridiklous collar working into my flesh steady. I was so surprised at the bust of eloquence as had flowed from me that I didn't see till I was baled out of words that it were a rum thing to go talkin' about Bill when what I wanted to say was to ask the young woman to be my wife.

"Is it to speak for Bill," says Polly, tossing up her head, though I see her lips tremble and her eyes fill, "that you have come?"

Then I ups and speaks out like a man.

"No, Polly; I came to tell you that I love you hearty and true, and to ask you—if so be as you think you could

ever come to care for a rough chap like me—to be my wife, to be sheltered and protected, so far as my heart and hand can do it, through all the storms of life, to be loved and cherished till death, so help me God."

And then, all blushing and beautiful, she did the proper thing, and I was happy, though that confounded collar had settled well into my gills long afore.

Me and Bill had a reg'lar long confab that night about our plans for the futur', and we made it out clear that we had better take another cruise together afore I settled down; and so in a few days arter Polly had promised to be my wife, me and him found our old ship, City of Dublin, in the docks, almost ready for sea; so we signed articles aboard her, ship-mates once more.

We had a splendid run, and I got a nice little stock of yellow boys ready for the time when Polly and me was to begin housekeeping.

Many a time, as I kept the night watch, I thought of her waitin', lovin' and patient, till I got home from sea; and many a time, when I got tempted to drink along with other chaps, I seemed to feel her bright eyes drawin' me away. So, though many a mile of blue water parted us one from t'other, I never felt away from her quiet, gentle influence.

At last our long voyage drew to a close, till one night we neared home, but with a good wind and a threatening sky. Me and Bill had our watch together, and he says to me, lookin' away to the land—

"Ben, we shall pass the old place soon, if the wind don't change, and maybe we shall see the light from the little house on the cliff." His voice was so quiet and low that I only answered, "Aye, aye, Bill."

By and by he comes up to me again, and he says, still very quiet, "Do you know, Ben, I often have a feeling that if I am to go down like so many brave chaps have done afore us, I should like it to be near the old place, Ben, where you and me growed up together, and where I could see as I went down the lights along the beach where we used to play together, we two little uns, Ben—and the light in the winder of Polly's cottage?"

"Why, Bill," I says, "whatever has put these ideas in your head to-night?"

"Look above," he says.

Sure enough, the sky was getting frightfully black, and the water risin' in a way as we knowed meant no good, while the wind was blowin' harder every minute.

Afore we had time for another word, the skipper's voice rang out above the gathering storm—"All hands aloft." In another hour, such a storm was ragin' that the oldest tars on board looked glum, and the skipper himself grew thoughtful and anxious.

Blacker and blacker became the sky, higher and higher rose the waters, and at last the inky clouds were rent open, and blindin' flashes of lightnin' played upon the strugglin' ship. On, on she strove, with her rich cargo and gallant crew. Only another good ship doomed to destruction; only another victim for the hungry sea. Brighter flashed the lightnin', showin' the dim outlines of a craggy coast: and with a mighty crash, quiverin' her from stem to stern, she struck a hidden rock.

"Ben," says Bill hastily, "she's on the Black Rock off the point; look, look—there are the lights of the town."

Loud but steady the skipper shouts, "Lads, clear the decks." 'Twas the last command he ever give, for a great wave broke over the ship, and swept him and five or six other brave souls into the boilin' ocean. A boat was unlashd and speedily filled, but before six strokes could be taken, she was swamped, and all aboard her lost.

At last the storm grew a trifle less violent, and then we could make out a commotion amongst the folks on the beach; and, sure enough, the plucky fishermen were mannin' a boat to attempt a rescue. What a cheer went up from us poor fellows on the deck of the City of Dublin, already beginnin' to break up!

Sometimes above us, on the summit of some angry wave, sometimes hidden from our sight, sometimes driven back, the boat our strainin' eyes were fixed on came slowly closer, and at last she reached us; and several mates and old friends did me and Bill make out as she came alongside. Quickly the boat filled with her livin' load, threatenin' any minute to capsize.

At last every man was off the sinking ship but me and Bill, and the cry was raised—such a wild and weird one it seemed—"There's room for *one man* more!"

We knowed it well, me and Bill—that only one of us could get aboard that boat, and that afore she could return,

the poor old ship, which had carried us safe so many thousands of miles only to be wrecked in sight of home, must perish, and one of us with her. One must be taken and the other left.

"Bill," I says, "tell Polly I were faithful and true to her to the last. Jump in, brother!"

But straight and fast stood he, and his voice was quite cheery and calm, and his eyes didn't flinch, nor his face pale.

"No, Ben, no; your life must be saved—for *she loves you*. I shall go down, you see, after all, in sight of the light on the cliff," and he pointed to where, dim and faint in the distance, shone the light from Mary's winder. "Jump in, mate, and God bless you."

I never heard his voice again, for at that moment the fragment of an entangled spar came crushing on my head and felled me to the deck, stunned. But they told me afterwards that he gathered me in his great strong arms, gentle and tender like a woman, and lowered me into the friendly hands stretched out from the boat, first bendin' his noble head over my face and kissin' me.

After the storm I see him again, washed ashore—stretched on the wild sea-beach, the willin' hands idle for ever, his great brave heart for ever cold and still. And I fell down and wept as I see the cold mornin' light streamin' on the dear dead face of the man who had lost his life to save mine.

So me and Bill was parted at last; but I don't think I shall be coming down to the beach much longer to watch the boats put out to sea and the children at their play; and I humbly hopes that when the great Cap'en do call me, me and Bill will meet again, never, never to part no more.

A NEW TEXT BOOK OF SPIRITUALISM.

MESSRS. COLBY AND RICH have sent us the following notice for insertion in *The Two Worlds*. We are only able to add, in commendation of the proposal herein implied, that Dr. Willis was the Haward College student, expelled, not only from the university, but also from all his best chances of worldly distinction and preferment from the above-named university, because he proved to be a great medium, and at request demonstrated the same to some of the university professors in the earliest days of the Spiritual movement, in that time, when to acknowledge Spiritualism as a truth, was to become a mark for ridicule, insult, and loss of worldly success as a professional man; to become the subject of "boycott," loss of trade, and ruin in commercial life. Dr. Willis braved all this, endured all this; and now as an educated gentleman, a scholar, and still a grand medium, he writes for Spiritual papers, and can produce no books that will not make mankind better, wiser, and more exalted for its perusal. Knowing from experience the inevitable labour, care, and *ultimate loss* that attends all Spiritual publications, the Editor asks those who want to be informed, and care to pay for it, to send their promises of subscription either to the Editors of *The Two Worlds*, or to *The Banner of Light* Office, 9, Besworth Street, Boston, Mass., U.S.A.:

"DR. F. L. H. WILLIS, OF GLENORA, N.Y.

"This fine trance medium is one of the most efficient of lecturers, a man of the strictest integrity, and therefore popular with all honest-minded Spiritualists.

"We have for a long time felt that the services of Dr. Willis in the cause of Modern Spiritualism should be brought forward in a more tangible form than a newspaper record affords, and we have consequently suggested to him that he prepare the MSS. for a book, which would be an honour to the cause, and greatly advance its interests in the estimation of all true Spiritualists as well as of liberal-minded people who are not avowed Spiritualists.

"Now, then, *do the Spiritualists of the world desire such a book?* If so, will they subscribe sufficient funds for its production? We are ready to publish the work, which would probably make several hundred pages, if sufficient funds were raised for the purpose. Those who want such a work, and are willing to subscribe for it in advance, will have the book sent to them at a reduced price. Colby and Rich are willing to subscribe one hundred dollars in this direction. Let us hear from our friends in this matter at once.

"Dr. Willis is a veteran Spiritualist and a competent writer, and whatever he may place on record in book form would be a valuable as well as a reliable acquisition—a textbook, in fact—to Modern Spiritualism.

FICTION AND FACT.

ROBERT POLLOK, IN HIS CELEBRATED POEM "THE COURSE OF TIME,"

EXCLAIMS :

—"Eternal Justice !

Sons of God ! tell me, if ye can tell, what there
 I saw, what there I heard. Wide was the place,
 And deep as wide, and ruinous as deep.
 Beneath I saw a lake of burning fire,
 With tempest tossed perpetually, and still
 The waves of fiery darkness 'gainst the rocks
 Of dark damnation broke, and music made
 Of melancholy sort ; and overhead
 And all around wind warred with wind,
 Storm howled to storm, and lightning forked lightning
 Crossed, and thunder answered thunder,
 Muttering sounds of sullen wrath,
 And far as sight could pierce,
 Or down descend in caves of hopeless depth,
 Through all that dungeon of unfading fire,
 I saw most miserable beings walk,
 Burning continually, yet unconsumed,
 For ever wasting, yet enduring still ;
 Dying perpetually, yet never dead.
 Some wandered lonely in the desert flames,
 And some in fell encounter fiercely met
 With curses loud, and blasphemies that made
 The cheek of darkness pale, and as they fought
 And cursed and gnashed their teeth,
 And wished to die, their hollow eyes did utter streams of woe.
 And there were groans that ended not, and sighs
 That always sighed, and tears that ever wept,
 And ever fell, but not in Mercy's sight.
 And Sorrow and Repentance and Despair
 Among them walked, and to their thirsty lips
 Presented frequent cups of burning gall.
 And as I listened, I heard these beings curse
 Almighty God, and curse the Lamb, and curse
 The Earth, the Resurrection Morn, and seek,
 And ever vainly seek, for utter death.
 And to their everlasting anguish still,
 The thunders from above responding spoke.
 These words, which, through the caverns of perdition
 Forlornly echoing, fell on every ear :
 'Ye knew your duty, but ye did it not.'
 And back again recoiled a deeper groan,
 A deeper groan ! Oh ! what a groan was that !"

A gentleman with whom the Editor is well acquainted writes :
 "In the year 1889 I had, with several other well known persons, a
 sitting with a celebrated medium, and with other communications
 received the following, as per memorandum : 'Medium hears the name
 of Pollok, a poet, who says of his work as author, in reference to hell
 and damnation as the punishment for sin : Would like to unsay or undo
 the evil such doctrines entail. He reproaches himself, and deplores the
 fact of such an influence from his writings.'"

In "A Lyric of the Golden Age," T. L. Harris, medium, we meet
 with the young Scottish poet, Robert Pollok, in happy conditions ; he
 thus states it as a spirit :—

"As one who hears afar through trackless woods
 Where he has lost his way, the village choir
 Singing hosannas, and by those sweet tones
 Is guided where the congregation bow
 In worship, I was led from night's dim thrall
 [The Spirit Pollok said] to love and peace
 And harmony. I left the lower earth
 Thinking mankind born reprobate, sin-cursed,
 Black as perdition from the mother's womb ;
 The greater part doomed to an endless hell ;
 But woke to realize that mercy lives,
 And reigns omnipotent wherever God
 Hath made an earthly footstool for His throne—
 Wherever suns blaze on the steep of day,
 Or spirit-spheres their spiral rings unfold.
 Black terror made my life a hideous dream
 Of judgment and perdition. Better taught,
 I sing of faith and hope, and joy and peace,
 And loving kindness, infinite from God,
 Flowing to every soul on every world,
 In the wide universe His word hath made."

Robert Pollok, M.A., a Scottish poet, was born in the year 1798, and
 died September 17th, 1827. He was the son of a small farmer, and
 destined for the plough, but trained himself for the University of
 Glasgow. Studied for the ministry of the United Secession Church.
 Besides other works he was the author of the celebrated Orthodox
 poem, "The Course of Time.—
 Philadelphia Pa. JOSEPH WOOD.

[NOTE.—Such is the difference between the views of the hereafter
 inspired by the lurid fantasies, born of savage theological dogmas, and
 the actualities of spirit life, as represented by the travellers from, and
 in the experience of that life. Spurgeons, take notice !—ED. T. W.

The *Rebus*, of Russia, treating of dreams which have been
 realized, says : M. Masein relates the fact of the appearance
 of a father to his son, and his declaring to him that with a
 certain notary were documents indispensable to the winning
 of his suit in court.

PHENOMENAL ITEMS.

A SPIRITUAL ARCHBISHOP.

The Archbishop of Mexico, who died last February,
 was, says *La Ilustracion Espirita*, a Spiritualist, fully
 convinced of the great truths our philosophy contains, but
 he lacked courage to place his belief above his social position,
 and risk his high rank in the Catholic hierarchy by avowing
 himself an adept of the new science. He was known in
 ordinary life as Pelgaio Antonio Labsatida y Davolo. It may
 be added to these notices of the advance of Spiritualism
 in Mexico, that the *Revue Spirite* of April says : "General
 Refugio Gonzales (the editor of *La Ilustracion Espirita*)
 writes us from Mexico that in that city there is a vast
 current of Spiritualism ; that men in high station like the
 archbishop, the president of the Republic and three ministers
 are acquainted with our doctrines and adopt them, without,
 however, making use of them as we do. These are veritable
 conversions. Among the *savants*, M. Alphonse Herrera,
 the learned naturalist, has taken the thing to heart and
 is making an active propaganda ; and the same has taken
 place with the first female doctor in medicine, a writing
 medium of the best kind and a rare clairvoyant ; she at first
 concealed her belief, but now she has by a sort of masonry
 of adoption, affiliated with herself a great number of lady
 Spiritualists, and all of them are making an active propa-
 ganda in such way that Spiritualism is making enormous
 progress in Mexican society." In the island of Mauritius also,
 says this brave journal, Spiritualism is creating great interest.
 "In Roumania," writes Mr. Yangkis, "Spiritualism is ad-
 vancing every day here, which is for us a great satisfaction ;
 we are engaged in founding a Spiritualist society, which will
 propagate our doctrines in Roumania, and which will weaken
 the hold of materialism newly planted in this country." In
 Australia, M. N. Joubert says in the same journal : "The great
 mediums who visit Australia all complain that the climate is
 against them, for it diminishes their powers quite sensibly."
 At Sydney the sea breezes enervate the people, especially
 in the summer, and this must act magnetically on persons
 endowed with mediumship. The great business activity may
 also have its adverse influence.—*Harbinger of Light*.

H. L. KNIGHT, of San Francisco, who lately passed to the
 higher life, was a devout believer in God, but he had no
 respect for the superstitions of Romanism. When he lay
 dying, a Catholic asked him if a priest might be summoned.
 The old man replied : "You may bring a priest, a bishop,
 an archbishop, the college of cardinals, and the pope himself.
 I never closed my door against any man on account of his
 religion. But I should tell them all, singly and severally,
 that my chief regret in dying is that I can no longer use
 tongue or pen to expose them as either dupes or impostors."

TO CORRESPONDENTS, NOTICES, &c.

MR. ALAN MONTGOMERY, lecturer and teacher of the spiritual
 sciences, has issued No. 4 of his organ, entitled *The Key*
 in which instructions are given "How to Mesmerize." The
 July number also contains well-written and interesting
 articles on crystals, alchemy, and other branches of "Spiri-
 tual Science." *The Key* is a monthly publication issued by
 the Spiritual Science Society, at 128, Priory Park Road,
 London.

EXPERIENCES OF H. JUNOR BROWNE, ESQ., OF MELBOURNE,
AUSTRALIA.

In our next issue we hope to commence a series of brief
 articles from the above-named gentleman, whose speech at
 the late Bradford Conference was received with such general
 interest that numbers of requests have been sent to the
 Editor, asking for the publication of the incidents Mr.
 Browne narrated. This gentleman, although now on a tour
 with his family through this country and the Continent, has
 kindly promised the Editor to prepare articles for this paper
 on his remarkable experiences, as time and opportunity will
 permit. We shall print the introductory notes he sends in
 our next number.

QUESTION DEPARTMENT.

This most essential portion of our little journal has been
 necessarily suspended during the pressure of Conference
 matter on both the Editor's time and space. It will now
 be renewed as formerly ; also

A NEW SERIAL STORY
 is in preparation and will be soon commenced.

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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.

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E. W. WALLIS.

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

FRIDAY, JULY 24, 1891.

SPIRITS AND SPIRITUAL POWERS IN ANIMALS.

THERE are many arguments in favour of belief in the existence of Spirit and Spiritual powers in the animal kingdom below man. Those who have most faithfully and candidly summed up the various attributes of that mysterious element in man called SPIRIT find they may all be resolved into two classes—the one called "instinct," the other "reason."

Now man exhibits both these evidences of inner, guiding, animating principles, for many of his actions, especially in eating, drinking, automatic or habitual actions, self-preservation, &c., are purely instinctive, whilst the great balance of those actions under the dominion of will, speech, and thought are prompted or determined by reason. But these divisions of motor powers in life are equally applicable to the lower animals. Always allowing for the limitations of their forms, and the diversity of impulses which grow out of those forms, they eat, drink, sleep, reproduce, and care for their kind under the influence of instinct, but beyond this range of instinctive actions are ten thousand others as clearly dominated by reason as are the actions of man. Domestic animals, and even reptiles and wild beasts, can be made to love or hate special persons, perform useful acts, manifest differences of disposition, different tempers, aptness and variety of faculties, choice of ways, places, and companions, and nearly all the attributes of reflective reason, allowing always for the limitations which form imposes on the lower creatures. We claim to find the grand comprehensive attributes of SPIRIT in every animated creature that lives and dies—namely, instinct and reason. The difference then between the worm and the man, together with all the intermediate grades of being, is that of *degree* only. The quality which impels instinctive motions, and that which is exhibited in reason, is SPIRIT, and this is one and the same element, whether it exists in a single molecule or a giant.

The following extracts all speak for themselves, and require no other comment than the preceding few words of preamble.—ED. T. W.

TESTIMONY CONCERNING THE SPIRITS OF ANIMALS.

[The first article was written for the Spiritual journal, *The Beller Way*, of Cincinnati, by a lady of undoubted probity, well known to the Editor.]

The oldest dog in the district, whose age is a matter of record, died yesterday. The dog was known by the name

of Secretary Stanton, and was nineteen years old. Its owner, Mrs. S. G. Cabell, of Capitol Hill, also owned Fannie, a celebrated little black and tan, to which was awarded the highest premium at the first National Fair of this district, for being the smallest and finest dog on exhibition. Fannie was ten years and eleven months old, and at no time weighed over two pounds. Fannie and Secretary Stanton lived together in amity, and Fannie and Stanton died within a few hours of each other. Both dogs died of old age.—*Cincinnati Evening Star*.

Mrs. Cabell proceeds to detail her experiences in the following terms:—

Four years after the loss of our pets myself and my husband spent the summer at Onset Bay (Mass.) camp meeting. Upon my arrival I betook myself to the cottage occupied by Dr. Stansbury, of California, for the purpose of having a séance. While waiting in the ante-room for my turn I stepped out upon the piazza. I there saw a lady—a stranger to me—seated reading. She suddenly laid her book aside, and, turning quickly to me, said, "Excuse me, madam, are you not very fond of pets?" I answered, "Yes, I am." She replied, "I thought so, for I see a little wee bit of a dog jumping around you." Then, "Oh, what is this I see worked in flowers around its collar?" She spelled to me the name "Fannie." I turned to the lady and asked, "To whom have I the honour of speaking?" She replied, "I am Mrs. J. J. Whitney, of California, the medium." I had noticed as I entered the cottage a card in the window, "Spirit photographs, by Dr. Stansbury." Immediately I got an impression to stand for a picture. So turning to the lady I said, "Madam, as you have been so kind as to describe my little pet and give me its name, may I now ask the additional favour to accompany me to the photo-gallery, and perhaps I might get its photograph." And together we ascended to the art gallery just above, and called Dr. Stansbury. The following morning I called, and was shown the negative. Imagine my surprise at seeing my little pet cuddled up under my arm, and the old coach dog, Stanton, also. He occupied the most prominent position, and had almost crowded out of sight his little friend in his eagerness to get there himself, and with a look plainly expressed on his honest face, as if to say, "You did not see me, or even speak of me, but I am here just the same." The dogs' pictures have been recognized by hundreds of people who knew them when in life. Both have been fully identified also by children in the neighbourhood, who exclaimed, "How did you get their pictures, we thought they were dead?" It was four years after their passing away when this photograph was taken, which I prize beyond all price.

CAN ANIMALS SEE SPIRITS?

There is in Devonshire a large, rambling old house, which has long had the reputation of being haunted. Family after family tried to make it their home. One after another they gave it up for the same cause. Sometimes the ghost was seen by one member of the household while it was invisible to others close by; sometimes mysterious sounds showed the ghost to be about while he was not visible to any of the watchers. The family who last occupied the house thought that a good fierce dog might settle the problem—on the supposition that the ghost was a human trickster. Therefore a sanguinary bulldog was called in. On the first night of the dog's residence the spectral rattlings were heard. The watchers went to the corridor, taking the detective with them. The dog needed little hounding on. True to the instincts of his tribe, he rushed foremost to the scene, barking savagely. The watchers followed.

Suddenly, when half-way through the corridor, the dog stopped, and gazed upwards in terror. His tail dropped between his legs; and after staring for a moment into the air, he slunk slowly, shivering, away. He had seen the ghost. The curious part of the episode was that on that particular occasion the spectre was invisible to the human eye.

This story was told to me in the United Universities Club the other day by a friend with whom I had been talking over certain strange tales about dogs that had appeared in *Rod and Gun*. He himself knew the family intimately, in whose occupancy of the house the strange incident occurred. He assured me that he could no more doubt their tale than he could doubt any human statement; and added that the late Mr. Darwin considered the matter of such importance that it made him refrain from taking it for granted

that all stories of apparitions were unfounded in fact.—“W.” in *Light*.

I was visiting at an old house in South Wales, writes a lady contributor to *Light*. It had once been an abbey. The refectory was quite perfect and formed part of the kitchen premises. The cells were intact, but had been built over, and were used as wine cellars. A narrow staircase ran down to them from one corner of the entrance-hall. My hostess had two very fine dogs; they were constantly with us at night, sleeping in our rooms. We often heard noises, but one night they were so distinct that we thought some one must have got into the cellars. It was late when we were leaving the drawing room; all the servants had been asleep for hours and were quite out of hearing. We felt nervous, but it seemed necessary to ascertain by some means what the sound was. It occurred to me to open the staircase door and send the two dogs down. I expected them to rush down at once, but to our astonishment they hung back in evident fear, cringing and trembling. We listened for some seconds, but could hear nothing, and to reassure my hostess, who was of an extremely nervous temperament, I went down holding the light well forward; there were only two small empty cells; I could see quite into them and there was nothing there. The two dogs had come on behind me, but were shivering and trembling, and would not go on. Did they see anything which I could not perceive?

THE EMPEROR NAPOLEON'S DOG.

It was dark, and down a retired street in Paris a man rode alone on horseback. Suddenly the horse stopped as if frightened. Then a man rose from the pavement in the middle of the street and jumped to one side with a cry. The rider was angry, and exclaimed, “Are you drunk, man, that you lie about in the middle of a dark street to get yourself run over?” “You might better lend a fellow a hand than scold in that way,” exclaimed the other. “I had 300 francs in gold in this bag, carrying it to pay a bill for my master, and the bag has broken and it is all lost over the street. If you have some matches they will do me more good than your curses.” “It's no easy task to find lost money on a night like this,” said the rider, dismounting; “I have no matches, but perhaps I can help you. Have you any of the pieces left?” “Only one,” replied the unfortunate fellow with a sob. “Give it to me,” said the other. The poor man hesitated, but the stranger repeated the words in a tone of authority, and the last coin was handed to him. The stranger whistled, and a great Spanish mastiff stood beside him. He held the coin to the dog's nose, and, leaning to the rough pavement said, “Find them.” The dog sniffed the gold piece and began the search. One, two, three; he began bringing in the coins and dropped them into his master's hand, while the poor servant stood by in silent wonder. Thirteen times he returned with a twenty franc piece. Then, after a long search, he came back empty, with a grunt that seemed to say—“There are no more.” “We are yet lacking one piece,” said the stranger. “Are you sure there were just 300 francs?” “Sure as can be, sir,” the servant replied. “Then look in the bag again. There must be one left there.” The man looked, and sure enough found the last gold piece still there. “Oh, sir,” he exclaimed, as the stranger sprang into his saddle, “you are my deliverer. Tell me your name that my master may know who has done him such a service.” “I have done nothing,” said the stranger. “Tell your master that the one who helped you was a very good and intelligent dog by the name of Joie.” It was some years afterwards, when France had seen troubled times and the Royal Family was no more, that the master was telling the incident to a party of friends, one of whom had been employed in the palace. “Joie! Joie!” he exclaimed. “There never was more than one dog of that name, and there never was a more remarkable and faithful dog than he. He always accompanied his master when he went in disguise about the city.” “Who was his master?” they all asked. The reply was brief. “The Emperor Napoleon.”

KINDNESS TO ANIMALS.

A touching story was told of Tamberlik, the tenor singer. Passing through Madrid one bright spring morning, he visited the bird market, and bought every bird in it. He ordered the cages to be carried into the Plaza and opened. The sunny air was filled with a fluttering host, and from hundreds of tiny throats burst songs of delight. Tamberlik looked after them with tears of pleasure in his eyes, crying, “Go, and be free, my brothers!” A similar story is told of

a kindly old American, who used to celebrate the 4th of July by buying up all the caged squirrels, rabbits, and birds in the neighbourhood, and then setting them free, that they, too, might rejoice in the day of independence. The creatures to whom he gave happiness are long since dead, but the children who saw his kindly act have carried its influence through their lives. It is one proof of the power of Christianity upon modern life that animals receive more humane treatment at our hands than formerly. Queen Elizabeth, with her maids of honour, delighted to see a bear torn to pieces by dogs, but if a man now maltreats a horse or cat he can be heavily punished for it. No moral precepts, no religious training will give to children the spirit and mind of Jesus, in a family where the horse or dog is cruelly treated. “How much of mind my spaniel hath I know not,” says Von Ruppe; “how much of soul no man hath ever discerned. But this I know, that he is God's creature, one of His family—a far-off cousin of my own. Shall I be cruel to him?” The horse or dog or bird which belongs to us, is given to us, like every other fact in our lives, to test our natures—whether they are noble or mean. These creatures demand especial justice and tenderness from us, as do the absent or the dead, because they are dumb; they cannot protest against injustice or demand their rights. But when their silent, pathetic faces testify to our neglect and cruelty, there is a judge who hears and gives sentence between them and us.

[N.B.—We shall continue from time to time to print evidences of true spiritual nature in animals.]

A NOTABLE EXAMPLE OF THE NATURAL ORGANIC POWER THROUGH WHICH MEDIUMS ARE INFLUENCED.

In a letter to the Editor of *Light*, published in March of this year, Professor A. R. Wallace gives the following marvellous details of a new “Electric Girl.”

SIR,—I have just received from my brother in Stockton, California, a curious handbill, of which the following is a copy:—

ANNIE ABBOTT'S MYSTERIOUS FORCE.

Accomplishes, among other things, the following:—

The four strongest men in the audience cannot lift her from the floor.

Standing upon one foot, she will resist the united efforts of four strong men to move her.

Four men cannot take a cane from the palms of her open hands.

A raised umbrella cannot be held over her head.

She lifts men into mid-air by placing her open hands upon their heads.

She lifts 1,500lb without physical effort.

She lifts eight men clear from the floor at one time with ease and grace.

Eight men strive in vain to hold a pole to the floor, with the heaviest man seated on it, while she lifts it from the floor.

All these, and many other feats, this little marvel will accomplish under the closest investigation by a committee selected by the audience.

AND REMEMBER SHE WEIGHS BUT 98 LBS.

My brother has seen this marvel, and writes to me as follows:—

“I have been much interested lately in an exhibition here of Mrs. Annie Abbott, who performs some surprising feats of strength, or more properly of passive resistance to the combined strength of three or four men. She gave two exhibitions here, at one of which I was on the stage with six or eight others to thoroughly investigate the phenomena, and I am perfectly satisfied that there is no trick or deception. She was examined by a committee of ladies previous to the performance, and at a private exhibition she was given a bath and different clothing without altering the result. She does all she undertakes to do with perfect ease and with no apparent muscular effort; and as she is a small woman, weighing less than 100lb., it is surprising that four men, two lifting at each elbow, cannot raise her from the floor. Standing on one foot she resists the efforts of four men to push her back from the perpendicular, she holding a stick horizontally with her hands, and the men pushing on the stick. I send you a part of a handbill mentioning the feats she performs, and she does them all. We had two physicians on the stage, and they examined her temperature and circulation, and stated before the audience her temperature to be 82° Fahr., and her pulse 105, and that medical works say that 95° is the lowest temperature compatible with life. Physical strength fails to explain any of her performances. I was inclined to think, before I personally investigated it, that it was a species of hypnotism by which the opposing force of the

experimenters was taken away from them, but I did not feel any unusual sensations while on the stage, and appeared to exert my usual strength. Have you any hypothesis?"

We have, I think, in the case of this lady, a remarkable development of physical mediumship producing effects analogous to those most of us have seen in which chairs or tables appear fixed to the ground or are rendered light or heavy at request. It is to be hoped that the American branch of the Society for Psychical Research will examine and report upon these very interesting manifestations. It is clear that the theory of hypnotism will not explain them, unless it is assumed, and proved, that the whole of the audience are equally hypnotised, since they believe they see her lift men from the floor and do other things which she certainly could not do by mere physical strength.

ALFRED R. WALLACE.

EXPERIENCES WITH THE SPIRITS.

BY T. TIMSON, OF LEICESTER.

IN our earlier acquaintance with Spiritualism, which commenced in March, 1885, our circles were continually attended by spirits of a peculiar order. At about this time, with a number of ladies and gentlemen from several of the most prominent business houses of the town, I undertook to organise a society, which was to take the form of a mutual improvement class, but which eventually developed into a Phrenological and Mesmeric Society, and numbered about forty members, among whom were two young gentlemen of distinguished education. One whom I will name L— had just completed a clerical training, with a living offered him to commence upon. Although he had but just passed through the usual channel of creedalism he was no bigot, but possessed a broad and charitable mind, which readily responded to new truths and revelations. During the pursuance of our studies in mesmerism and kindred subjects, we were occasionally confronted by most remarkable phenomena. In the following instances the two gentlemen above-mentioned were the chief subjects. We were experimenting in mesmerism, and having induced sleep in the case of Mr. L—, we were endeavouring to do likewise with the other gentleman, Mr. O—, when a most striking occurrence ensued, Mr. O— fell back in his seat and turned deadly pale; his pulse ceased so far as we could discern. He lay in this condition some twelve minutes, and no amount of effort on our part would arouse him. Gradually he appeared to be recovering, but to our surprise he began to address us in a female accent, claiming to be an acquaintance of Mr. O—. Several statements were made and some information given respecting the brother of Mr. O—, who was abroad in the army, and whose whereabouts was unknown even to the subject until after the circumstance which brought our experiments to a close. On the following Wednesday evening the two gentlemen with a few others retired to the store room of the business establishment which was situated at the top of the house. Here they gathered around a large chest, placing their hands thereon in the usual manner of a circle. After some lapse of time Mr. O— again fell into the rigid condition, when large drops of perspiration stood upon his brow, some of them of a deep red colour like drops of blood; then followed convulsive contortions of the body, and gradually ebbing to passivity again; after which rappings were heard inside the chest, and signs of motion were distinctly visible upon the lid, upon which the hands of a number of persons were placed. In a short time the chest rose bodily some three to four inches from the floor, and so startled the sitters that several immediately left the room. The chest continued to topple and rock to and fro for some minutes, then suddenly dropped upon the floor, causing a noise which brought up the housekeeper, and thus concluded a séance of physical phenomena.

On the following Tuesday we had arranged to give a Phrenological and Mesmeric entertainment to the members and friends in the society's rooms, for the purpose of which a number of persons were selected for the mesmeric performances, during which more interruption ensued. Mr. L— at the time was experimenting upon a number of a gentlemen; some were readily thrown into sleep, and three were as quickly aroused by some unseen intelligence and began to struggle to get a hearing, which being against our desire at the time, we endeavoured to defeat the effort and awaken the subjects, but could do nothing with them; they only became furious and the more determined to have their say. Being

president of the society I prepared to bring the meeting to a close, whereupon a control took possession of Mr. O—, and insisted on lecturing us upon Spiritualism, and gave further tests of independent intelligence, advising us to pursue the investigation. These and similar experiences converted Mr. L— and Mr. O— to the facts of independent intelligence, and resulted in Mr. L— abandoning the clerical profession.

THE New Psychical Society proposes to settle the question of spirit return, "once for all." They can settle the question for themselves, but not for a single thinker outside. Each mind settles its own problems. Mr. Savage and his brother ministers will find great satisfaction in solving the problem, but it will be only for themselves. Let the ministers go in strong, and then when they have found out what all true Spiritualists now know, we hope they will have backbone, but we fear they won't.—*Springfield Alcyone.*

LYCEUM JOTTINGS.

MESSRS. CHEERY AND DREARY.

BY EMMA ROOD TUTTLE.

(For Two Scholars.)

- Cheery.* Good morning! What a lovely day!
Dreary. Yes, but it's going to rain:
 I guess 'twill blow us all away.
Cheery. Then we'll walk back again!
Dreary. Ye can't walk back with broken legs,
 And arms and back broke too!
Cheery. No wind will blow me off my pegs;
 There's plenty else to do!
Dreary. Too bad that fruit's so awful scarce,
 And what there is will rot.
Cheery. Oh, no! just wait a bit, it's sparse,
 But all rot! I guess not.
Dreary. The cabbages are bound to split,
 And squashes aint no crop.
Cheery. Well, let 'em split, if they see fit,
 Since we can't make them stop.
Dreary. It aint no use to put in wheat;
 The fly will take it all.
Cheery. I'll raise a crop that can't be beat!
 Shoo, fly!—no fly at all.
Dreary. Well, help'll be so dreadful high,
 'Twill eat the profits clean;
 We might as well lay down and die.
 Men are so awful mean!
Cheery. Mean! No! You haven't heard about
 Squire Elden's chopping bee!
 And how the neighbours all turned out
 'Cause he was lame, you see.
 (His broken leg is limpy yet)—
 And got his winter wood.
 That was not bad, don't you forget!
 Mankind are middling good.
Dreary. Well, mibby so. But then I think
 The heft'll go to hell.
Cheery. Fie! now, you cannot make me shrink;
 God's bound to use us well!
Dreary. Pahaw! I don't look for nothing else
 Except to be abused;
 I guess if God has got a hell
 He's got it to be used!
Cheery. Why, uncle Dreary, wake up! Smile!
 They've reasoned Hell away,
 And Heaven is run in party-style;
 It aint all sing and pray!
 But work, and grow, and look about,
 In happiness and joy!
Dreary. This last I'd rather do without:
 It's dreadful hard employ!

SOMETHING LEFT UNDONE.

LABOUR with what zeal we will,
 Something still remains undone,
 Something uncompleted still,
 Waits the rising of the sun.
 By the bedside, on the stair,
 At the threshold, near the gates,
 With its menace or its prayer,
 Like a mendicant it waits.
 Waits, and will not to go away—
 Waits, and will not be gainsaid.
 By the cares of yesterday
 Each to-day is heavier made.
 Till at length it is, or seems,
 Greater than our strength can bear—
 As the burden of our dreams,
 Pressing on us everywhere.
 And we stand from day to day
 Like the dwarfs of times gone by,
 Who, as Northern legends say,
 On their shoulders held the sky.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ARMLEY.—July 12: Mrs. Beanland's subject was "If a man die shall he live again?" followed by psychometry. July 19: Mr. Boocock kindly supplied the place of Miss Tetley, who was unwell, and took subjects from the audience, viz., "Elijah taken up to heaven in a fiery chariot," and "What is matter?" a difficult subject.—J. W. G.

BATLEY.—We had open air services with Mr. Dawson, of Leeds, as speaker, sowing the seeds of Spiritual truth. Though the audience was small, I believe much good was done. Our friend Mr. Burns sent 300 leaflets which were distributed. We hope to draw outsiders to hear us.

BIRMINGHAM. Oozells Street.—July 19, we had a members' experience meeting. There was a fairly good audience, and all enjoyed the facts which were advanced. Our usual circle took place on Monday with happy results. We expect two local mediums on Sunday next.

BOLTON.—The united picnic to Holcombe Hill was a great success. Over 200 took part in the pleasures of the day, many of the leading workers of Rawtenstall, Heywood, Rochdale, Radcliffe, Bolton, and other towns being present, and expressed their joy in thus having an opportunity of making new friends and of exchanging ideas. So well was the outing enjoyed that it was decided to make the picnic an annual movable one.—J. K.

BRADFORD. St. James.—A very harmonious day with Mrs. Marshall and her guides, though a small audience in the afternoon. Evening subject, "Our Responsibility," enforcing the doctrine that as we sow so must we reap here and hereafter, physically, intellectually and spiritually; followed by successful clairvoyance.

BRIGHOUSE.—Afternoon: Mrs. Connell's guides gave a trance address on "Spiritualists and non-spiritualists." Evening: questions from the audience were treated, and the guides, by request, gave two lengthy poems, one on "Inspiration" and the other on "Where is heaven?" which brought forth acclamation from a very good audience. Clairvoyance at each service. About ten delineations were given and fully recognized.—R. R.

BURNLEY. Hammerton Street.—Mr. Geo. Featherstone, of Parkgate, near Rotherham, treated questions from the audience both afternoon and evening with a degree of ability that gave great satisfaction. I think societies would do well in giving Mr. Featherstone dates. We look forward with pleasure to his being with us again.—J. N.

BURNLEY. 102, Padiham Road.—Mr. T. Greenall was absent through indisposition; Mrs. Bennett, a local medium, came to the rescue. Her guides gave a few comforting and encouraging remarks, advising us to press on in the right path, as each one is responsible for every action. Evening: Mrs. Bennett gave short addresses. Mrs. Marsden followed with several very accurate clairvoyant descriptions. Our room was crowded, and we had a second meeting for those who could not gain admittance to the first. Many strangers seemed well pleased.—J. W.

CARDIFF. Psychological Hall.—Mrs. E. Adams being prevented by indisposition from giving her promised address, Mr. E. Adams gave selections from the late Judge Edmonds' paper upon "Spiritualism, as demonstrated by Ancient and Modern History." Good attendance. We are anticipating the pleasure of a visit from Mr. Victor Wyldes on Sunday and Monday next.—E. A.

COWMS.—A right good day with Mrs. Bentley, whose guides gave good addresses; followed by psychometry and clairvoyance, very good indeed. Mrs. Senior presided, and it felt good to be there.—E. P.

FELLING. Hall of Progress.—Mr. Rostron delivered a short, but able, address on "Friends never leave us," and afterwards both he and his daughter gave some very clear descriptions of spirit friends around the audience. A good many were recognized, which gave general satisfaction. It will not be very long before they pay us another visit.

HALIFAX. Spiritual Church, Winding Road.—Officers elected at the half-yearly meeting, July 12: President, Mr. Samuel Jagger; vice-presidents, Mr. Moore and Mr. B. Downborough; treasurer, Mr. Alfred Bailey; financial secretary, Mr. Sutcliffe; corresponding secretary, Mr. B. Downborough; gentlemen committee: Messrs. John Marshall, Wm. Cordingley, M. Greenwood, Binns, Pratt, J. Longbottom, Lea, Neil, Hall, Crossley, and David Riley; ladies committee: Mesdames Rowley, Sutcliffe, Foulds, Butterworth, Moore, John Marshall, Marshall (Ovenden), Cordingley, Hall, Newton, Lee, and Crossley; sick visiting committee: gentlemen—Messrs. Sutcliffe, Moore, Jagger, and M. Greenwood; ladies—Mesdames Moore, Jagger, John Marshall, and Lee; hall cleaner, Mrs. Newton; newspaper salesman, Mr. Crossley. July 19: Mr. T. H. Hunt. Afternoon subject, "Could you define and compare Mind and Spirit?" Evening subject, "The Ministry of Spiritualism." He also rendered several poems upon subjects from the audience in a good and pleasing style.—B. D.

HEYWOOD.—Mr. J. W. Sutcliffe gave interesting and instructive addresses. Afternoon: "Spiritualism: Its Fundamental Principles." Evening: "The Church of the Future, and what shall be taught there," showing that the underlying principle ought to be to teach the young the great responsibility of so conducting and improving their lives as to make them the teachers of the future.—M. D.

LANCASTER.—July 12: The services were conducted by the leaders and children of the Lyceum in the large hall adjoining our usual place of meeting, under the chairmanship of Councillor Kitchen. The room was nicely decorated with flowers and ferns, and the children as arranged on the platform, dressed in white, looked very pleasing. In the morning, calisthenics, and the usual readings, recitations, and singing. Afternoon: A service of song by the children, Mr. Swindlehurst giving the readings. Evening: A dialogue, with a moral, by several of the children, dressed to represent fairies, after which Mr. Swindlehurst gave a short address, explaining that in the Lyceum the children were taught no creed or doctrine; they were taught to think and not believe; to be truthful and cleanly, physically and morally, and if a child was so taught and trained in its youth, though devoid of

all doctrinal teaching, he (the speaker) would venture to assert that it would grow up a credit to its teaching, and a worthy citizen. Good audiences afternoon and evening. July 19: We continued our open-air services with Mr. E. Verity as speaker. Subject: "Blasphemy: what is it, and what is it not?" An attentive and intelligent audience. Evening: "Divorce and Marriage." The idea that woman was inferior to man, and consequently must always be in subjection, was a disgrace to us as an enlightened people. A powerful address throughout, and attentively listened to. With regard to the speaker's remedy for the present state of things, I venture to say it flavours too much of the free love doctrine.—J. D.

LEICESTER. Liberal Club, Town Hall Square.—July 12: Mrs. Spring, of London, conducted a circle instead of our usual lecture. Mr. Timson made a short address on "Mediumship," and explained the many kinds. Mrs. Spring's guides took her into the audience and there gave descriptions of spirit friends, several being recognized and acknowledged. There have been several private circles held, which were satisfactory. July 19: Mr. V. W. Pinkney kindly gave his services, and spoke on the "Genesis of thought, or God and immortality demonstrated." The lecture was full of Spiritual ideas and made a favourable impression.—S. A. S.

LONDON. 811, Camberwell New Road.—Mrs. Stanley gave a few words on the "Peace which passeth all understanding," showing that it could not be given by anyone, but by treading the path of duty to God and our fellow man, we should draw to us that peace which no man can take away. Other friends spoke in a cheering and helpful way.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Davies's subject was "St. Paul and mediums." He showed the great importance of prayer, throwing out many hints of warning to the investigator not to believe any and every spirit that chooses to come through a medium, but to prove and try the spirits whether they be whom they say they are.

LONDON. Hyde Park.—Open-air. The weather did not permit our meeting last Sunday. Next Sunday we hope all sympathisers will muster in force. Speakers: Messrs. Wyndoe and Veitch; near Marble Arch at 3-30 p.m., weather permitting. Literature for free distribution in request.—P. S.

LONDON. Marylebone, 24, Harcourt Street.—At a special general meeting of this association, held on Tuesday last, presided over by Dr. Gale, a new code of working rules was laid before the members and approved, after which the following officers were elected: Mr. Hunt, president; Mr. Cooper, vice-president; Mr. Smith, treasurer; committee: Mesdames Bell, Noyce, Treadwell, and Miss Vincent, Messrs. Hopercroft, Brinkley, Pursey, and G. White; Messrs. C. White and R. Milligan, hon. secretaries. Note, subscriptions for members and associates for the future will be 6d. per month, payable in advance. Mr. Veitch delivered an address on psychometry, followed by readings from articles sent up by the audience, which were mostly recognized.

LONDON. Peckham, Winchester Hall.—The guide of the speaker discoursed upon "The Christian armour—its character and uses," and gave as illustrations the exhortations of Jesus and Paul. He asked why Spiritualism was so little recognized. We were the recipients of a glorious truth, who acknowledged the wondrous powers inherent in humankind, and women in our company also possessed the gifts. Was it that greater zeal in humanitarian and social movements was required? He exhorted us to engender mutual Spiritual sympathy which would bind us in closer unison, and, by the expansion and culture of the divine faculties, prove the usefulness of our teachings; to freely administer to the ills of humanity, and thus gain a good report and demonstrate the truths given—the reality, the comfort of spirit communion, which brings us in touch with our dear departed. To win the battle we must buckle on the armour of love and righteousness; fight boldly and kill error. Each had his or her sphere of usefulness. Therefore be up and doing.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting. Mr. Darby gave a deeply impressive address explaining our beautiful religion in a very interesting manner, pointing out its need in the time of trouble, causing great harmony in our midst, our spirit friends manifesting their presence in a number of cases. Mr. Hodder kindly officiated at the organ.

LONGTON. 44, Church Street.—Mr. Hobbs presided. Mrs. Wright's guides spoke upon "Let us work while it is called day;" illustrating the subject from a variety of standpoints in a very elaborate and forcible manner to a very attentive audience.—H. S.

MACOLESFIELD.—Mrs. Britten spoke in the afternoon on "The light of the world," and in the evening on six subjects chosen by the audience. Mrs. Britten lacked none of her usual eloquence, and it was a rich treat to listen to her once again. We only regret that her retirement as a Spiritual speaker is so near.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. H. B. Boardman answered three questions in the afternoon, and nine questions in the evening, to the apparent satisfaction of all. Mr. E. Smith sang a solo. Altogether we spent a pleasant and interesting day.

MANCHESTER. Edinboro' Hall, Alexandra Park.—A fair day with Mr. Moorey and Mrs. Hyde; Mr. Moorey's guides occupying the afternoon. Evening: Mrs. Hyde's control discoursed favourably upon "Death and its changes" to an attentive audience, afterwards giving clairvoyant delineations.—J. L. M.

MANCHESTER. Psychological Hall.—Afternoon: A circle was formed. Mr. Fletcher's controls opened, and gave some very good advice with reference to the conditions necessary to obtain the higher class of spiritual manifestations. A few applicable remarks were made by Mr. Crutchley. Evening: Mr. Haggitt's controls discoursed on "The Spread of Spiritual Truth." All who have proved it should use their utmost endeavours to promulgate its teachings wherever possible. Mr. Crutchley advanced a few good thoughts, which closed an agreeable day.—J. H. H.

MIDDLESBRO'-ON-TEES.—July 12: Mr. Lashbrooke gave earnest and eloquent addresses. He nobly offered to speak out-doors in afternoon, but failed to get support. July 19: Mr. G. A. Wright, 10-45, on "Endless punishment: Is it a fact?" The dissonance between bad old orthodoxy, conditional immortality and universalism, and the deep impact of priestly *ipse dixit*, followed by the rebound of reason, spirit message, science and humanity were well enforced. 2-30: An emphatic eclectic open-air discourse, "True Religion," Mr. Blackburn (Bradford)

assisting, and a copious give-away of literature. 6-30: From audience, "How soon can spirits return?" and three other subjects; fluent force, suggestive of Joseph Armitage. Clairvoyance and psychometry. Monday: "Salvationism and Darkest England." Powerful practical lecture to moderate audience. Good phrenology.

MONKWEARMOUTH.—Mrs. Caldwell being with us for the first time gave successful clairvoyant delineations.—R. O. H.

NEWCASTLE-ON-TYNE.—Mr. R. Grice, of South Shields, gave an eloquent address, entitled, "Spiritualism: Its superiority as a religion and science," which was treated in a very lucid manner, and which gave great satisfaction.—R. E.

NORTHAMPTON.—We commenced a class for the study of Spiritualism and kindred sciences, included physiology, anatomy, phrenology, chiromy, physiognomy, mesmerism, and psychology. Mr. Peacock was elected chairman for two months. The members will meet at Mr. A. Ward's, 115, Derby Road, on Tuesday evenings, and on one Saturday in each month a special meeting will be held, when the public will be invited to attend lectures, lessons, and addresses given by members, also by Mr. Timson, of Leicester, who has arranged to come over monthly for that purpose. It is suggested that a lyceum be commenced in connection with the society, and a number of children have already promised to attend. We hope to arrange for the same in a few days. Afternoon: An address on "Spiritualism v. Materialism." At night: "Where is Heaven? I want to know," showing that heaven is of your own making.

OLDHAM. Bartlam Place.—Afternoon: Mr. W. H. Wheeler's subject was "Is the Bible inspired, and by whom?" Evening: Spiritualism, its Weaknesses and its Strength," was dealt with in a very able manner, and questions were answered in excellent style.—E. E. M.

OPENSHAW.—Miss Walker was with us, and lectured morning and evening. Subjects: "Whom should we Worship?" and "What shall we do to Inherit the Kingdom of Heaven?" which were dealt with in a very able and creditable manner, giving satisfaction to all. Successful clairvoyance after each lecture.

OLDHAM. Spiritual Temple.—Afternoon: Mr. J. C. Macdonald was with us and dealt with a subject, by request, "What are apparitional forms built up from when no visible means are available?" also another question was answered. Evening subject: "Spiritualism from various aspects," and which the speaker treated in his usual masterly manner.—W. A. M.

PARKGATE.—Afternoon: the guides of Mrs. Wallis spoke very ably on subjects from the audience, "The origin of human life on this planet," and "What is the spirit's organ of intelligence if it be minus the brain?" Evening subjects from the audience on "Federation," which we think were not fit subjects for a mixed audience, but were dealt with in a manner that showed that the spirit control was quite at home on Federation, and we should say gave satisfaction to the author of the subject. Full audience and good collection.—B. M.

PENDLETON. Hall of Progress.—Mrs. Green's guides delivered beautiful addresses full of sympathy and tenderness, which brought out expressions of approval from good audiences. Afternoon subject: "The Spirit World." Evening, "Some thoughts concerning the Bible and Spiritualism," showing that man must first fit himself by living a truthful and upright life, assisting his fellow-beings whenever the opportunity presents itself, and thus surrounding himself with those conditions which will fit him for the brighter spheres when the change occurs. Thirty clairvoyant descriptions were given during the day, twenty-four being recognized.—J. G.

RAWENSTALL.—A very successful day with Mr. Tetlow. In the afternoon the controls dealt with a number of questions, concluding with psychometry. In the evening we held a meeting in the open air for three-quarters of an hour, Mr. Tetlow giving a splendid discourse to a very large and attentive audience, showing that Spiritualism was not the false, misleading, and degrading "ism" that its traducers would make it appear to be, but that it entered into every phase of life and proclaimed the high and noble doctrine of the duty to man and to his God, such a discourse as our friends in the street seldom have the privilege of listening to, concluding with an invitation to our meeting-room. A very large number followed, crowding our room, where they were supplied with more food for thought. Mr. Tetlow gave a number of psychometric readings to strangers, thus ending one of the most successful days we have had for some time.—W. P.

ROCHDALE. Penn Street.—Owing to a speaker cancelling the date through error we resorted to our esteemed friend and co-worker, Mrs. Johnstone, whose guides gave short trance addresses and clairvoyance, which was well received, many strangers being present, to one of whom she gave a psychometric delineation. He afterwards stated that it was only his second visit to Spiritualist services but would not be the last, as he had received the truth, which no one but himself knew.—H. N.

SALFORD. Southport Street.—Mrs. Williams and Mr. Rothwell officiated, entreating all to be led by the good spirit of godliness, accepting all that which is righteous and keep from all evil-doing; and to be all our own teachers, studying and learning for ourselves, not to pay others to speak to us, as is carried on to such a great extent at the present time. There are too many would-be Spiritualists (?) who are making too much out of the phenomena. We must detect all such, as it will ruin the cause.—A. J. I.

SHEFFIELD. Central Board School.—July 12: Mr. S. Featherstone, of Parkgate. Afternoon: subject, "Spiritualism, Past, Present, and Future," showing the spread of the grand and noble cause. Evening: Four or five questions answered in a clear and concise manner. July 15: Mrs. Ridgley, clairvoyant, medium, and other friends. Very enjoyable evening, as many spirit friends were recognized, proving that they are near at hand to help and aid those in need. We thank Mrs. Ridgley very much for her kind assistance. July 19: We had with us Mr. J. M. Pontefract, of Manchester. Afternoon: subject, "What is Life?" showing that there is more yet to learn to understand and solve the problem. Evening: "What must we do to be saved?" answered fairly well. We thank our brother for his healing power, as several were relieved of pain, hoping he will develop that good and glorious gift.—S. L.

STOCKPORT.—Afternoon: Mr. Ormerod spoke on "Charity," which was not the building of churches for the sake of gaining fame and popularity, nor the giving of vast sums of money to support poverty-

fostering institutions, but it was the kindly smile, the looking over the fault, the hiding of the weakness of a brother, and the desire that the little or much that we gave or did should do as much good as possible. Evening: "The Lord's Prayer" was dealt with. It was a matter for congratulation, that differing widely as we did from others, we could join with them in the worship of the Father. The discourse was an unanswerable reply to the accusation that we are a godless and a prayerless people.—T. E.

WISBECH. Public Hall.—Madame Miller (of South Shields, and daughter of Mrs. Yeeles) favoured us with two solos, "Angels ever bright and fair," and "The Better Land," which were appreciated by an audience of about 500. Mrs. Yeeles' guides gave a stirring address on "Life beyond the grave," assuring us that life does not end here, and giving words of consolation to those mourning for their departed and the hope of meeting those they love again in the Better Land.—Ada Weaver, cor. sec., Leverington.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Morning: Conductor, Mr. A. E. Brook. Present, 7 officers, 15 scholars, 1 visitor. Chain recitations responded to very well. Recitation by Mr. Colbeck, select reading by Mr. Webster, Spiritual duet by Mr. and Master Pawson. Marching and calisthenics very good. Afternoon, present 7 officers, 22 scholars, 4 visitors. The usual programme very well performed. All friends are welcomed.—J. C.

BLACKBURN. Spiritualists' Hall.—Annual Flower Service: Morning, the scholars took a leading part. Miss J. Bailey gave successful clairvoyance, and a few encouraging remarks by Mr. J. Pilkington, of Cheque Bent. Afternoon, Mr. Pilkington gave an infant the name of Silvey Wrigley, its Spiritual name being "Lily"; Mr. G. Edwards spoke on "Suffer little children to come unto me for of such is the kingdom of heaven" in an admirable manner, and Miss Murray gave very successful clairvoyance. Evening, Mr. G. Edwards spoke on the "Defence of Spiritualism," in good style. Afterwards Miss Murray gave some startling phenomena. Monday evening, Mr. G. Howarth and Mr. W. Ward gave good addresses, and Miss Murray gave very successful clairvoyance. The collections amounted to £6 12s. 0d., Mr. J. Pemberton, the first conductor of our Lyceum, gave 3s. as a gift. The hall was crowded to excess. The flowers were afterwards sent to the Infirmary for the use of the patients and were thankfully received.

CARDIFF.—On Wednesday afternoon, July 15, the first annual Lyceum picnic took place at Caerphilly Castle, to which place about forty children and forty adult friends were conveyed by rail, and an exceedingly happy and enjoyable time was spent. Races, "Aunt Sally," football, swings, and other amusements were vigorously indulged in, while the splendid weather, the picturesque scenery, and the thickly crowding memories of "bye-gone days" associated with the extensive old ruins of the castle, all combined to render the outing a thing to be remembered. The catering and other arrangements were admirably attended to by Mesdames Sadler, Daly, Adams, Selby, Miss Elliott, and other good friends.—E. A.

HUDDERSFIELD. Brook Street.—Our Lyceum has not presented so encouraging a sight for some time as it has to-day. We are beginning a new half-year, and it was pleasing to see each officer at his or her post of duty. We had a good attendance and some enjoyable singing, and lessons were enjoyed.—S. A.

LANCASTER.—Saturday, July 18: the annual summer outing of this Lyceum was held, for the third time, at Heysham Strawberry Gardens. Although the morning was unfavourable, towards noon the rain ceased, the sun came out, and the result was a beautiful afternoon. The party, numbering, with members, ladies, and friends, 124, were conveyed in seven waggonettes. Four large flags, bearing the mottoes, "God bless our children," "Lancaster Lyceum," "Let brotherly love continue," and "The School of Progress," gave a very gay appearance to the procession, and attracted much attention. The gardens were reached about 3 o'clock, and the children betook themselves to the swings. Games of various kinds were indulged in, and contests in flat racing, egg and spoon racing, skipping ropes, jingling matches, &c., took place, for which a number of prizes were given. Tea was served on the green, each child receiving a bag containing a good supply of eatables, tea as required, and was presented with an orange. Lancaster was reached about nine o'clock, all well satisfied with the day's outing.

MANCHESTER. Collyhurst Road.—Poor attendance of adults and children, perhaps caused by showery weather. Mr. Whitehead conducted, and opened with invocation. Usual series well gone through. Recitations by Lottie and Bertie Whitehead. Miss McCreadie allowed a little spirit-girl to speak through her, who described her spirit-home, and how pleased she was to come and assist the little Lyceumists. Mr. Fletcher closed with benediction.—T. T.

MANCHESTER. Tipping Street.—Usual programme, conducted by Mr. Jones. 32 scholars, 8 officers, 2 visitors. Practised hymns for anniversary. Benediction by Mr. Jones.—J. S.

OLDHAM. Bartlam Place.—Usual programme. Conducted by Mr. Wheeler. Instruction in calisthenics for the benefit of strangers and two readings by Miss Emery.—L. A. D.

OLDHAM. Temple.—Morning attendance fair. Mr. N. Spencer conducted. Usual programme. Half-yearly election of officers—conductor, Mr. C. Garforth; assistant, Miss Pepworth; guardian, Miss L. Sankey; assistant, Miss Ashton; secretary, Mr. J. T. Standish; visiting committee, Misses Hepworth, Ashton, Fielding, and Heaton, Messrs. Platt, Foster, Spencer, Sutcliffe, and Kent; finance committee, Messrs. Garforth, Spencer, and Standish. The officers hope the Lyceum will get in a thoroughly sound and prosperous condition, and the members be united in affection, and all full of confidence for success.—J. T. Standish, sec., 17, Hornby Street.

PENDLETON.—Morning and afternoon good attendance. Conducted by Mr. Gibson, assisted by Mr. Crompton. Usual programme of songs, chain recitations, musical readings, &c. Master Jackson conducted for calisthenics. Very interesting sessions. Opened by Mr. Gibson, closed by Mr. Moulding.—J. G.

SOWERBY BRIDGE. Hollins Lane.—Conductor, morning and afternoon, Miss Thorpe. Calisthenics by George Shaw. Attendance very fair. Usual programme moderately well performed. In the afternoon the Mutual Improvement class had a discussion on "Compulsory Education."—P. H.

STOCKPORT.—Attendance again excellent. Singing, marching, and exercises done well. Readings by E. Waite and S. A. Cox. Mr. Crane conducted, and gave a short address. Mr. Ormerod spoke on the advantages enjoyed by the young in matters of culture. An instructive session throughout.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR AUGUST, 1891.

ACCRINGTON.—2, Miss Gartside; 9, Mr. Rowling; 16, Miss Walker; 23, Mr. Postlethwaite; 30, Miss Patefield.
 BELPER.—2, Mrs. Gregg; 9 and 16, local; 23, Mr. G. Featherstone; 30, Mrs. Stansfield.
 BLACKBURN.—2, Mr. J. Moorey; 9, Mr. W. Johnson; 16, Mrs. Whiteoak; 23, open; 30, Mr. Swindlehurst.
 BOLTON. Bridgeman Street Baths.—2, Miss Walker; 9, Mr. Swindlehurst; 16, closed; 23, open; 30, Mr. Johnson.
 BRADFORD. Bentley Yard.—2, Mrs. Dix; 9, Mr. and Mrs. Clough; 16, Mr. and Mrs. Geo. Galley; 23, Mr. Wainwright; 30, Mrs. Winder.
 BRIGHOUSE.—2, Miss Patefield; 9, open; 16, Miss Gartside; 23, Miss Jones; 30, Mrs. H. Taylor.
 COLNE.—2, Mr. Johnson; 9, open; 16, Mrs. Horrocks; 23, Mr. Swindlehurst; 30, open.
 HUDDERSFIELD. 3, John Street.—2, Mr. John Kitson; 9, Mrs. Wade; 16, Mrs. Stansfield; 23, Mrs. Craven, Flower Service; 30, open.
 KEIGHLEY. Assembly Rooms.—2, Mrs. Russell; 9, Mr. Wilson; 16, Service of Song; 23, Mr. F. Hepworth; 30, open.
 LANCASTER.—2, local; 9, Mrs. Gregg; 23, Mr. J. Armitage; 30, Mr. E. A. Verity.
 LIVERPOOL. Daulby Hall.—2, Mrs. Green; 9, Mr. J. B. Tetlow; 16, Mr. J. J. Morse; 23, open; 30, Mrs. E. W. Wallis.
 MANCHESTER.—2, Mrs. Hyde; 9, Mr. C. Stewart; 16, Mrs. Green, Lyceum anniversary; 23, Mrs. H. Taylor; 30, Miss Walker.
 OLDHAM. Temple.—2, Lyceum open sessions; 9, Miss Walker; 16, open; 23, Mrs. Gregg; 30, Miss Gartside.
 PENDLETON.—2, Mr. Plant; 9, Miss Walton; 16, Mr. Tetlow; 23, Mr. E. W. Wallis; 30, Mr. W. H. Wheeler.
 SUNDERLAND. Centre House.—2, 6-30, Mr. E. Lashbrooke; 9, 10-30, Executive Committee, 6-30, Mr. J. G. Grey; 16, 2-30, 6-30, and on Monday, 17, 8-0, Mr. Horatio Hunt; 23, 6-30, Mrs. White; 30, 6-30, Mr. W. Murray.
 WHITWORTH.—2, Mrs. Stansfield; 9, Mr. T. Postlethwaite; 16, Mr. G. Smith; 23, Mrs. Wade; 30, Mrs. Venables.

BINGLEY.—Yorkshire Spiritualists are reminded that the second annual series of meetings will be held at the Farms, on "Altar" Heights, Sunday, August 2nd, when the following amongst others will be present, and speak on the occasion. Messrs. A. H. Woodcock, G. A. Wright, J. Foulds, W. Hopwood, Mr. and Mrs. J. Smith, Mr. and Mrs. J. Parker, Mr. and Mrs. Burchell, Mr. and Mrs. Marshall, and Mr. J. Whitehead, of Bradford, Mr. and Mrs. B. H. Bradbury, of Morley, Mr. Jagger, of Halifax, Mr. T. Craven, Leeds, Mr. and Mrs. Pawson, and Mrs. W. Stansfield, of Batley, &c., &c. The meetings will commence at 11 in the morning, to be continued at 2 and 6 p.m. Collections will be taken up on behalf of the struggling cause at Bingley, and as the services of all helpers are entirely voluntary, it is hoped that cheerful and generous sympathy will be accorded by the large gatherings expected towards the local efforts to extend the cause. Luncheon and tea will be provided at cheap rates. Picnic parties provided with tea, water, milk, &c.—Wm. Stansfield, organising sec.

BLACKBURN.—Lyceum Field-day on July 25. Subscriptions thankfully received by the secretary, G. E. Harwood, Higher Audley Street, Blackburn.—G. E. H.

BLACKBURN.—July 26, Mr. E. W. Wallis's subjects: 2-30, "Our conceptions of God and proofs of immortality;" 6-30, "Believe on the Lord Jesus Christ and thou shalt be saved." Is it true?"

BRADFORD. Birk Street.—July 26: Annual Flower Services. Speaker, Mr. J. Parker. We hope many friends will come and help us.

BRADFORD. Bentley Yard.—July 26: Annual flower service; Mrs. Russell, speaker.

BRADFORD. St. James's.—We intend to hold our anniversary on Sunday, August 16.—E. H.

BURSLAM. Newcastle Street.—July 26, Mr. G. A. Wright will deliver addresses, 2-45, "Life beyond the grave," 6-30, questions from the audience. Clairvoyance and psychometry to follow. Collections. 27, Mr. Wright will lecture at 7-30 on "My path from Atheism to Spiritualism." Delineation of character at the close. Tickets, 6d. and 3d.

FELLING.—Annual meeting, in commemoration of the opening of our new hall, on Saturday, July 25th. Tea at 5 p.m., followed by a concert. Adults, 9d.; children, half-price. Sunday, July 26: 2-30, Mr. W. H. Robinson; 6-30, Mr. Forrester. Tea will be provided between the services. We hope friends will honour us with their presence. The committee for building fund would take it as a great favour if those who have collecting books will bring them, with money received, to the treasurer, Mr. G. Laws. The names of subscribers will be duly advertised in *The Two Worlds* and *The Medium*.

GLASGOW.—August 2 and 3, Mr. E. W. Wallis will be the speaker at the re-opening of the meetings after the summer vacation.

HECKMONDWICK. Blanket Hall Street.—July 26: Second annual flower service. Mrs. Whiteoak, of Bradford, speaker. Silver collection taken at the door afternoon and evening. Monday, July 27, a mothers' meeting will be held at 3 p.m. Mrs. Stansfield, of Batley, will be present. A sixpenny tea at 4-30. Evening meeting 7-30, when Mr. and Mrs. William Stansfield will occupy the platform. All welcome.

LEEDS. Spiritual Institute, 79, Cookridge Street.—Aug. 2: Speaker, Mr. Swindlehurst. In the afternoon open-air service on Woodhouse Moor (weather permitting), at 2-45 p.m. prompt. We hope friends will rally round and help to make a successful meeting. Evening: Service in the room as usual. Aug. 9: At 2-30 p.m., a Service of Song entitled "Ministering Spirits," will be given by a number of lyceum children and friends. Reader, Mr. Hepworth. At 6-30 p.m., a special musical service will be given, when sacred solos, duets and choruses will be rendered by the children; also a short address will be delivered by Mr. Hepworth. Monday, July 27: A

special meeting of members of the society will be held, to commence at 8 p.m. prompt. This meeting has been called in consequence of the poor attendance at the half-yearly meeting. Very special and important business was then deferred, and will, therefore, be brought forward at the above meeting. All members are most earnestly requested to attend. Sunday, Aug. 30: Vacant. Will speakers having that date at liberty kindly communicate?—J. W. Hanson, secretary, 22, Milford Place, Kirkstall Road, Leeds.

LIVERPOOL. Daulby Hall.—Sale of work in October next to help to pay off the debt on the building. Donations and work will be gratefully received by Mrs. Glendinning, 52, Freehold Street, Fairfield, secretary to the sale of work committee; or by Mrs. Russell, at Daulby Hall.

LONDON. Occult Society, 24, Harcourt Street, W.—An occult meeting is held every Friday evening, at 8-30, for members only.

LONDON.—Spiritualists wishing to witness startling phenomena, address for particulars, Mr. Paden, 107, Caledonian Road, N.

LONDON.—The annual outing of the King's Cross society to Epping Forest takes place this year on August 23. Copenhagen Hall will be closed on that day. Friends wishing to join apply for particulars to the Secretary, 184, Copenhagen Street. Tea at 4 o'clock, and after-meeting near the Robin Hood.

MACCLESFIELD.—July 26: Lyceum 2-30; 6-30, Mr. W. Johnson, of Hyde. In the afternoon we intend closing our hall and journeying to Bollington to have an outdoor meeting on the Fair Ground at 2-30. Friends, please note.

MANCHESTER. Temperance Hall, Tipping Street.—Sunday, July 26, Mr. J. Armitage, of Batley Carr, will conduct a Floral Service, in memory of the passing to the higher life of Miss Lizzie Hesketh, who for nearly twenty years was a member of our society. We should be glad if members and friends, who are in sympathy with us, will kindly bring flowers in abundance. The committee will be at the room on Saturday evening, July 25, from 7 to 9 p.m., to receive flowers.—W. H.

MEDIUMS who have open dates this year should communicate with Mr. G. Valentine, 69, Ellesmere Street, Alexandra Park, Moss Side, Manchester, secretary to the Edinboro' Hall society.

MIDDLESBROUGH-ON-TEES.—July 26: Members special meeting; August 9, Mr. R. Grice; August 16, Mr. Lashbrooke; September 6, Mrs. White.

MR. AND MRS. WALLIS have no open dates for 1892. Owing to the failure of a society to keep to its engagements, Mr. Wallis has Nov. 8 and 9 *this year* open, and will be glad to book these dates.

NOTTINGHAM. Spiritual Evidence Society, Masonic Lecture Hall.—26, Mr. J. J. Morse; 27, An evening with Mr. Morse's control, "The strolling player;" Aug. 2, Mrs. Wallis; 3, a picnic at Miss Shaw's, Lenton; tickets 9d.; 9, Mrs. E. H. Britten's farewell visit.—J. W. R. S.

OPENSHAW. NOTICE OF REMOVAL.—We have great pleasure in informing our members and friends that the Openshaw society of Spiritualists discontinue holding their meetings at the Mechanics' Institute, Pottery Lane, after July 26, 1891. We have secured the Granville Hall (Liberal Club), George Street, Openshaw, and on August 2nd we open our new premises with a Floral Service, conducted by Mr. H. B. Boardman. The committee will be pleased to see as many friends as possible who are desirous to assist us in our new situation.

SALFORD.—Band of Hope picnic, on July 25, to Alderley Edge, a beautiful place in Cheshire. Train leaves London Road Station at 2-20 p.m., but we would like to see all there at 2-10, to arrange for tickets, &c. Any friends who would like to journey with us will be heartily welcomed. We shall wear the white ribbon. Non-members will be charged 1s. 6d., while members who have paid all subscriptions to end of June, free, including tea in each case. Tickets for friends can be had of secretary, at the station. Return by 8-20 train.—A. J. T.

STAMFORD. Progressive lyceum, July 26. Mrs. Yeeles at 11 and 6-30.

STOCKPORT.—Pic-nic to Miller's Dale, on Saturday afternoon, July 25, from Tiviot Dale Station at 2-25 p.m., returning at 9-15. Fare 1s. 6d., children half-price. Shall be pleased to meet friends there.—T. E.

THE SPIRITUALIST LYCEUM UNION, in conference assembled, have appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, reopening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

WANTED, by person in reversed circumstances, situation as House-keeper to Single Middle-aged Gentleman. Homely habits, duties light: a home required.—Address G., office of *The Two Worlds*. [Adv.]

WISBECH. Public Hall.—July 26, at 6-45 p.m., Madame Miller, of South Shields, will sing "The Lost Chord." Mrs. Yeeles (trance and clairvoyant medium) will give an address on "Spiritualism." Collection.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A SPIRITUALIST COUNTY COUNCILLOR.—Our friend Mr. George Boys has been elected to the Seedley Ward of the Salford County Borough Council by a majority of 268 votes. This is as it should be, and we congratulate Mr. Boys. Spiritualists, as reformers and citizens, should take an active interest in all public movements, and when their influence is felt, Spiritualism will receive more favourable treatment. If united, Spiritualists by their votes could turn the scale at many elections, and so become a power to be reckoned with.

NOT DEAD YET.—Dr. Momerie, in replying to his critics, is reported to have said that a number of persons have remarked that, "although what I have said is true, nevertheless I am simply flogging a dead horse, and nobody believes in the doctrines I have attacked. I call that astounding, when I can show that these doctrines are still the authorized doctrines of the Church of England, and that for denying them I have since the 25th of May been expelled from the chair at King's College. The old horse may be dying, but he is not dead, and he has sufficient life left in him to kick."

Mrs. SPRING's visit to Northampton and Leicester we are pleased to learn has been a pleasant and successful one. Her séances and public meetings have given much satisfaction.

REGULAR CUSTOMERS are the secret of success of all newspapers. Spiritualists should give orders to their newsagent to supply them with *The Two Worlds* EVERY WEEK.

THE SUMMER NUMBER of the *Lyceum Banner* is decidedly "the best yet," and should please the children, for whom it is produced. It is bright, interesting, and attractive. We learn with pleasure that the circulation is increasing. Mr. Morse deserves the support of every Lyceum member for his brave efforts in their behalf.

PRACTICAL WORK.—A London correspondent writes: "We are pleased to inform you we are increasing the sale of your valuable paper; also that our newsagent will exhibit a contents bill. Will you kindly send him two every week?" We post a number of contents bill every week to newsagents who will exhibit them, and shall be happy to hear of or from others.

BEER AND BIBLE.—A grand Italian Market and Bazaar was held in the National Schools, Crawshawbooth, last week, when, to add to the attractions, intoxicating liquors were sold from 1 to 5 p.m. on the opening day. The object was to raise £2,000 to build a new church of St. John. Among the rules were the following: "Change will always be given when required, but will not be forced on customers against their will. The bazaar will close each evening at eleven o'clock prompt, but visitors who have spent all their money will be allowed to depart whenever they like. The door-keepers, however, have authority to detain any persons attempting to leave with money in their possession. By Order." We presume these "rules" are written "sarcastic."

WE HAVE EVER RECOGNIZED the work and worth of mediums. Spiritualism can only spread by mediumship. We hold that—

"Nothing useless is or low,
Each thing in its place is best;
And that which seems but empty show,
Strengthens and supports the rest."

That's the idea. There is a place for us all if we can find it and fill it. There is work for us all if we will do it. Whatever we are "fit" for and can perform best and most worthily, it should be our ambition to fulfil. Honesty, earnestness, a desire to improve, to make progress and be useful, are required of us all if we would be true servants of the Spirit.

TO CORRESPONDENTS.

G. F. MANNING.—Your letter has been forwarded to the person to whom your questions are addressed.

J. W. C., Colne.—You will, no doubt, have seen that the mis-statements you refer to have been corrected. We shall persevere in our work conscientiously, trying to do good. It is perhaps too much to expect to escape detraction and calumny, but we are not to be turned from the path of duty by such means.

C. M. R.—As most of the so-called "professional speakers" have already filled their list of Sunday engagements for 1892 and have "no open dates," their usefulness to the cause is clearly apparent and their services are evidently appreciated, and there is no necessity for them to "make work for themselves" by advocating Federation, except that they have all spent time and money and thought in their desire to promote "Unity with liberty."

LANCASTER.—Lyceum Anniversary and Flower Service. The *Lancaster Guardian* gave a very good and appreciative report of these services. We have not space at command to give the whole of it.—"The service in the evening was the most important and impressive, and there was a large congregation. The beauty and profuseness of the floral decorations and devices lent a peculiar brightness and charm to the services. A large screen over the stage bore the motto, 'Consider, thou who art a Parent, the importance of thy Trust.' At the sides were the words 'Make Home Pleasant,' 'The Workers Win.' 'Walk in the Light,' and 'School of Progress.' Underneath the centre gallery were traced the words 'The Truth shall make you Free.' The mottoes were traced in riband fashion and looked well. Round the pillars in the hall were twined trails of ivy intermixed with wild flowers, and the sills of the windows were covered with ivy, plants and ferns. Upon the stage the greatest wealth of decoration had been lavished, and a good deal of art and skill had been effectively employed in its arrangement. The centre was occupied by a massive group of flowering plants, shrubs, and cut flowers; along the sides, and intersecting the stage diagonally, were lines of plants and flowers, and the inter-spaces were occupied by the children, who seemed to stand in a floral bower. Each child was tastefully dressed, and flowers formed part of their costume. The picture thus presented was surprising and beautiful, and it was completed by the scene at the back of the stage representing a garden. The decorations had been carried out by several ladies and gentlemen, members of the society. At the evening service Mr. Kitchen presided, and an impassioned and eloquent address was given by Mr. Swindlehurst, who was listened to with rapt attention." Several dialogues and special songs and solos were exceedingly well rendered, and the services were most enjoyable and instructive.

HOW TO HELP US.

(1) Get your newsagent to exhibit the *Two Worlds* in the window. (2) Get your newsagent to take a few copies of the *Two Worlds* and try to sell them, guaranteeing to take the copies that remain unsold. (3) Take an extra copy (or more), and circulate it among your acquaintances. (4) Display, or get displayed, one of our contents-sheets, which are of a very convenient size for the purpose. Mr. Wallis will send them on application. (5) Leave a copy of the *Two Worlds* now and then in the train, the car, or the omnibus. (6) Distribute some of our cheap tracts in your walks abroad, at public meetings, or among the audiences around street-corner preachers.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

UNITY WITH LIBERTY.

TO SECRETARIES OF SOCIETIES.—To carry into effect the resolutions passed at the Bradford Conference, that a list of the names and addresses of all Spiritualist societies, and the times of meetings, should be compiled and kept for reference by the secretary of the Federation, Mr. J. B. Tetlow respectfully requests that secretaries will promptly forward him all the requisite particulars, and also their own names and addresses.

TO SPEAKERS, MEDIUMS, AND PLATFORM WORKERS.—It was also decided that a list of the names and addresses of all speakers, mediums, and platform workers should be compiled, so that secretaries desiring to communicate with mediums, but ignorant of their place of residence, can be furnished with the desired particulars on application to Mr. Tetlow. All mediums, &c., who wish to have their names and addresses placed on the roll should forward them to the hon. sec., Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton.

ASSOCIATES.—All Spiritualists desirous of becoming members of the National Federation of Spiritualists, and co-operating in the work of Spiritual consolidation and propaganda, will oblige by making application at as early a date as possible. Subscription, 5s. per annum. Members of affiliated societies may become associates on payment of 2s. 6d. per annum, payable in advance in all cases.—Jas. B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

INDIVIDUAL WORKERS FOR SPIRITUALISM have always had our heartiest sympathy and co-operation; even in societies the burden of the work falls on a devoted few. We know of some earnest women and men who have struggled against desperate odds for years to keep the light burning and sustain the meetings. All honour to the true and the brave. We desire to assist them. *The Two Worlds* is at the service of the cause and all such workers.

SPECIAL NOTICE.—At the first meeting of the Executive since the Conference they took into consideration (in the absence of Dr. and Mrs. Britten) the resolution which was passed at the public meeting in the evening at Bradford, arising out of Mr. J. J. Morse's unexpected announcement of his action in re Mrs. Britten's retirement from the Spiritualist movement, and Mr. Kersey's proposal that the Federation Executive should act as a committee to promote an international testimonial to that lady for her invaluable services to the Spiritual movement, and while heartily approving the object sought to be obtained, and fully recognizing the value of Mrs. Britten's work, they could not but feel their inability to fulfil the duty laid upon them by the resolution of the Bradford meeting. The following resolution was therefore proposed and passed unanimously: "That in view of the great amount of business this committee has before it during the ensuing year, and also having in view that Mrs. and Dr. Britten are members of this Executive, we feel it will be inexpedient for us to undertake the direction of the proposed testimonial to Mrs. Britten; while heartily in sympathy with the object we are of opinion that we may leave the matter with every confidence in the hands of Mr. J. J. Morse, who has initiated it, to carry it out as he may deem suitable for the attainment of the desired end."

HOW TO HELP TO SPREAD SPIRITUALISM.—One of the very best methods is by circulating its literature. Not half enough is done in this direction. A society, in which very few Spiritual papers were disposed of, appointed an energetic youth to act as newsagent, and gave him half the profit on the sales. The result is that he takes the papers around to the homes of his regular customers on Fridays, and has more than doubled the number sold within the last two months. Our little agent, Miss Hyde, of the Manchester society, to whom reference was made some months ago, continues her earnest efforts, and has secured a large number of regular customers. She is always on the look out for visitors at the meetings, and urges them to let her deliver *The Two Worlds* at their houses regularly. If we had the co-operation of such workers in every town our circulation would speedily be doubled and Spiritualism would soon spread.

READ "THE TWO WORLDS,"

The People's Penny Spiritual Paper, issued by "The Two Worlds" Publishing Company Limited (in which company Spiritualists in all parts of the United Kingdom are shareholders), in the interests of Progressive and Religious Spiritualism.

It advocates educational and reformatory Spiritualism: combats Materialism and Dogmatic Theology, and claims that the Modern Spiritual Dispensation was promoted by the Spirit-world to establish the science of the Spirit and the philosophy of life here and hereafter.

It stands for Unity, Responsibility, and Order—for CONSTRUCTIVE WORK within our movement, that it may become a power in the land.

The Two Worlds is in favour of outspoken expression of the best thoughts and highest inspirations of all, but it is opposed to personalities. While it encourages individual liberty in all right things and advocates self-culture and self-reliance, it also seeks to establish co-operation, to bring self-cultured Spiritualists into harmony of purpose, that they, united in aim and in fraternal spirit, may harmoniously work together to disseminate the truth, assist the weak, comfort the sad, and promote human happiness on earth. *The Two Worlds* is truly the Spiritualists' paper. Its motto is "With all for the good of all; the truth against the world."

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"A RIFT IN THE VEIL,"
 published by Novello, Ewer and Co., 1, Berners Street, W. To be had of all music sellers. All Spiritualists should obtain it.

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- Hornchurch.**—J. H. Smith, Chemist.
- Hull.**—A. Richardson, Chemist, 443 and 117, Hesale Road.
G. Hoyles, The Holderness Pharmacy, Kirton, 53, Savile St.
- Hindley.**—O. S. Slingsby, 34, Queen Street.
- Jarrow.**—R. U. Clark, Chemist, 4, Market Square.
- Kendal.**—J. S. Metcalfe, Chemist, 55, High Gate.
- Leamington Spa.**—Burgis and Colbourne, Bedford Stores.
- Leicester.**—Professor Timson, Portman Street, Humberstone Road.
- Leith.**—Smith and Bowman, Chemists, 3, Duke St., and at Edinburgh.
- Lincoln.**—Boot's Pure Drug Stores, 281, High St, 153, High St, St. Mark's.
- Liverpool.**—A. W. Fisher, 22, Newland Street, Everton.
J. J. Morse, 80, Needham Road, Kensington.
- Longton.**—Fresson's Drug Stores, 45, Stafford Street.
- Lye.**—John Pardoe, Grocer, Bald Lane.
- Mansfield.**—B. Adams, Chemist, Market Place.
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G. J. Kirkup, 299, Westgate Road.
T. S. Alder, 140, New Bridge Street.
Crossling and Co., 144, Shields Road, Byker.
R. C. Sloane, 3, Bentinck Crescent.
Geo. Watson, 42, Malcolm Street, Heaton.
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- North Shields.**—J. Gibson, Chemist, 110, Charlotte Street.
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- Rye.**—H. Horrell, 93 and 94, High Street.
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- Sheffield.**—Boot's Pure Drug Stores, 82, Snig Hill, 252, West Street, 212 and 518, London Road, Heeley Bridge.
- Southampton.**—The Herbal Stores, 40, Northam Road.
- Southsea.**—Rastrick and Son, Chemists, King's Road.
- South Shields.**—May's, 3, Market Place, and 38, Ocean Road.
- St. Leonards-on-Sea.**—Hasselby, Chemist, 1, Eversfield Place.
- Stockton-on-Tees.**—R. R. Bainbridge, 141, High Street.
" (South) R. Colling, 16, Mandale Road.
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- Tunstall.**—G. H. Piggott, Chemist, Market Place.
Featherstone, Chemist, Market Square.
- Tynemouth.**—Allard, 74, Front Street.
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