

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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Burnley.—Tanner St., Lyceum, at 9-30 ; 2-30 and 6-30 : Mr. Plant.
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Cardiff.—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.
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 99, Hill St., Wednesday, at 8, Séance, Mr. Matthews ; Thursday, at 8, Members' Meeting ; Saturday, at 8, Healing Circle.
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Middlesbrough.—Spiritual Hall, Newport Road, 10-30 and 6-30 : Mr. Armitage. Sidney St., at 10-30 and 6-30.
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Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum ; and 6-30.
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 28, Blackwater St., at 2-30 and 6 : Wednesday, 7-30.
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Skelmanthorpe.—Board School, at 2-30 and 6 : No Meeting.
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South Shields.—19, Cambridge St., Lyceum, 2-30 ; at 11 and 6-30.
 Progressive Society, 4, Lee St., Lyceum, 2-30 ; at 11 and 6.
Sowerby Bridge.—Lyceum, Hollins Lane, at 6-30.
Sunderland.—Back Williamson Ter., at 2-15, Lyceum ; at 6-30 : Mr. Westgarth. Wednesday, at 7-30.
 Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.
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THE ROSTRUM.

HELL DISESTABLISHED.

By E. W. WALLIS.

"There is a dreadful hell, of everlasting pains,
Where sinners must with devils dwell, in darkness, fire, and chains."
—*Old Hymn.*

A LITERAL hell and personal devil are indispensable to dogmatic theology; without them creedal Christianity is like a kite without a tail—neither use nor ornament.

A builder will lay his foundations deep and strong before he raises his superstructure. The builders of Christian theology knew what they were about, and laid their "plans" well. They erected the Church edifice on a base that was broad and well cemented. Their corner stones, "faith in the Fall," "in Christ," "in God's word," "and in the Church," were duly placed in position, and the building has held its own during the ages.

The Mother Church of Rome was erected by skilful artisans, the proportions duly studied, and the effect sought was successfully achieved. So much so, that in spite of centuries of protest, she still defies the storms of criticism, and other Churches imitate her plans, copy her designs, and employ her methods.

She has been called "the mother of harlots" by Protestants; if so, since they are her offspring, they give themselves a bad name!

For centuries the claim has been made that the Bible is the infallible, final, revealed Word of God to man. Admit the claim, and the rest follows of necessity. The Bible teaches the fall of man from perfection and grace; the wrath of God; the curse for sin; total depravity of human nature; the necessity for redemption: the blood atonement; justification through faith; the doom of the wicked (unbelieving and unregenerate) in an endless hell, tormented hopelessly by the devil and his imps; salvation for the believer; joy and felicity, eternal delights as the reward of faith.

Hell was established by the Romish Church, and the devil became the black bogy of "limbo" to scare the wilful into submission. But the Romish teachers were too wise to make it impossible for the sinner to escape the fiery pit; they kept the keys, they consigned the departed to Purgatory: they gave the heretic another chance, or encouraged his friends to believe that their prayers and masses could insure his escape from final doom; and that so long as a man had friends on earth who loved him he was not hopelessly lost, but a back door entrance into heaven might eventually be effected.

HELL ESTABLISHED.

The Protestants, however, would have none of this. Luther enlarged the boundaries of the theologic hell so as to include the Purgatorial region, and Calvin mixed the brimstone still stronger by declaring for predestination; some were—

"Elected by grace
As heirs of the kingdom
Made sure of their place,"

while others were foredoomed before birth, irretrievably damned, without the thousandth part of a chance for salvation. But the trouble was to learn who were the elect. The mother holding the baby on her knee, listening to its innocent prattle, was not certain whether she had not given birth to a monster of hell; as she kissed its precious lips and hugged its loving form to her beating heart, she was thrilled with an icy chill of doubt; an awful foreboding laid hold of her heart, lest she was nurturing an imp of Satan! There was always the loophole of hope—perhaps *her* baby was elect; but who can paint the terrors of fear which at times flowed like a devastating flood through honest hearts, because of the dreadful doctrine of fore-ordination!

But hell has held its own. Who has not heard (and even yet may hear in dissenting places of worship) such utterances as the following, which are graven deep in the memory of the writer—the recollections of the last visit he paid to a Baptist church. After referring to the agony of Jesus in harrowing terms, the preacher exclaimed—"All this he bore for us. Should we not love him, give him our hearts and believe on him? Do not trust in your own goodness;

'Lay your deadly doing down—Down at Jesus' feet.'

However good, true, honest, charitable, loving—aye, even Christ-like, a man may be, if he trusts to that alone, and has not faith in Christ, he will be Anathema Maranatha. In that last dread day when the dead shall arise, when the graves will open and the hosts of earth be assembled before the throne, they shall find their goodness is as filthy rags. They will hear the awful sentence—"Depart from me, ye cursed: I never knew you;" they will have one glimpse of the glories of heaven and the happiness of the saved, and then be banished for ever from the presence of God into outer darkness prepared for the devil and his angels, where shall be weeping and wailing and gnashing of teeth." How horrible! you exclaim; yes, it *is*—most horrible, most blasphemous! Yet it is only consistent with creedal Christianity and the Bible. It is honest, thorough, outspoken, and as such is to be commended. But it is

ANTIQUATED.

"Nobody believes that kind of thing now." "We have outgrown such ideas." "One seldom hears such preaching save from some fossil dissenter in a country village." But if not, why not? Who, or what, has changed? Has there been a new revelation to supersede the old one? Hell is still in the creeds, still in the Bible, is it not?

The Rev. A. Webster says, "It ought to be made widely known that the word 'sheol,' which, in the authorised version of the Old Testament, is translated 'hell,' simply means the covered place. The words 'hell,' 'heel,' 'hill,' 'hole,'

are all from the same root. 'Hell' is any place covered over. 'Heel' is the part of the foot covered by the leg. 'Hill' an heap by which the level surface of the earth is covered. It was simply in the sense of a covered place that translators put the word 'hell' in place of 'sheol.' The word *sheol* in the Old Testament has been rendered by the translators variously by three words, "hell," "grave," and "pit;" probably the word which would most correctly represent the true meaning of the original is "grave." The Rev. Dawson Burns (Baptist) stated "The idea invariably conveyed is that of the grave, or its attendant darkness and sadness. In no case is it used to indicate a *place where the spirits* of the wicked are subjected to retributive suffering." In fact the Bible gives little evidence of any belief in a continued existence for man, "there is neither work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

In the New Testament the Greek word *Hades* has been translated hell. Hades was the underworld, presided over by Pluto. The abode of departed shades, phantoms, or the realm invisible, or world beyond the grave.

Canon Farrar in 1878 asked "Where would be the popular teachings about hell if we calmly and deliberately erased from our English Bibles the three words 'damnation,' 'hell,' and 'everlasting?' Yet I say unhesitatingly—I say, claiming the fullest right to speak with the authority of knowledge—I say, standing here, in the sight of God and of my Saviour, and it may be of the angels and spirits of the dead, that not one of those words ought to stand any longer in our English Bibles, and that being, in our present acceptance of them, simply mistranslations, they most unquestionably will not stand in the revised version of the Bible if the revisers have understood their duty. The verb 'to damn' in the Greek Testament is neither more nor less than the verb 'to condemn,' and the word translated 'damnation,' or rather the two words, are simply the words which, in the vast majority of instances, the very same translators have translated, and rightly translated, by 'judgment' and 'condemnation.' The word '*aionios*,' translated 'everlasting,' is simply the word which, in its first sense, means 'age long,' or '*eoneon*,' and it is, in the Bible itself, applied over and over again to things which have utterly and long since passed away; and, in its second sense, it is something above and beyond time—something spiritual, as when the knowledge of God is said to have eternal or '*eoneon*' life.

"And, finally, the word rendered hell is in one place the Greek word '*Tartarus*,' borrowed, as a word, for the prison of evil spirits, not after, but before the resurrection. It is in five places '*hades*,' which simply means the world beyond the grave, and it is in twelve places, '*gehenna*,' which means primarily the Valley of Hinnom outside Jerusalem, into which, after it had been polluted by Moloch worship, corpses were flung, and where fires were lit; and, secondly, it is a metaphor, not of final and hopeless, but of that purifying and corrective, punishment which, as we all believe, does await impenitent sin, both here and beyond the grave."

But Canon Farrar is on the *down grade*, according to Mr. Spurgeon, who has stood still and imagines that others should do the same. Spurgeon clings to his creed like a mussel to a rock, and refuses to be moved by the incoming tide of progress and thought.

But, suppose the Bible really taught the wrath of God, damnation and despair, and very much can be produced to show that it does, *would it be true because the Bible said it?* Are we compelled to prove the Bible does *not* teach hell to get rid of it? Is it not possible the Bible does teach these things, and is wrong? The Bishop of Bedford said, "We have read our Bibles wrongly before, we may be reading them wrongly now." Is it not just possible that the Bible is wrong? If I am called upon to choose between the

enlightened human views of liberal thinkers of to-day and the Creeds and Bible of the past, I choose the larger view, "though Bibles perish, and churches fall."

WHAT HELL MEANS.

We are told that we are sinners by nature, and justly accursed; that the unbelieving go to that land whose climate is rather *warmer* than summer, or into that bottomless pit which takes eternity to fall through, and yet one never comes out at the far end; or else the sinners are hung around it like sides of bacon in a kitchen chimney! Did it ever occur to you when you read the inscriptions on the tombstones, such as "Asleep in Jesus," "In sure and certain hope of a resurrection," to ask "Where are the *sinners* buried?" From the epitaphs one would suppose that all the people whose mortal remains are mouldering beneath the costly stones had been veritable saints! It is because we have learned to "think gently of the erring one," only when he has left us. What a pity we do not discover the excellencies of our friends and foes while in this life! it would be so much happier for us all!

Spurgeon says, "There is a spot, whose only sights are scenes of fearful woe; there is a place—I do not know where it is—where the only music is the mournful symphony of damned spirits; where howling, groaning, moaning, wailing, and gnashing of teeth make up the horrid concert. There is a place where demons fly, swift as air, with whips of knotted burning wire, torturing poor souls; where tongues, on fire with agony, burn the roofs of mouths that shriek for drops of water, that water all denied." "When thou diest, O sinner, thy soul will be tormented alone; that will be hell enough for thee; but at the resurrection thy soul will be united to thy body, then thou wilt have twin hells." "Body and soul will be together, each brimful of pain, thy soul sweating in its inmost pores drops of blood; and thy body, from head to foot, suffused with agony; . . . thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs' in the fire, and yet unhurt; . . . every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament. If God be true, and the Bible be true, what I have said is the truth."

If hell be true, then there are a few thoughts which are worth consideration. God, we are told, is the maker of all that is, therefore he must have made the devil. God is the life of all that lives, therefore he must be the life of the devil, is responsible for his existence, and is therefore both God and devil!

"God is omniscient;" then, foreseeing the end from the beginning, why did he make the devil? but, having made him and being "omnipotent," why did he not kill him, instead of cursing poor humanity for imperfection for which he (their maker) is responsible? "God is omnipresent," therefore he must be in hell, and being the life of all must live in the sinners and be torturing himself, through them, to satisfy his own anger. God is all good and everywhere present: if so, since no two atoms of matter can occupy the same point in space at the same time, if God be absolute good and universally present, there cannot exist in the same universe with him a being of a diametrically opposite nature, and there is no room for devil or hell where God exists!

If a literal hell exists through whose vaulted arches ring the piteous appeals for mercy in vain, in whose fiery depths human beings are *kept* alive by divine power solely to torture them; if such a hell exists, then the God who condemned a soul there is a fiend and not a father, his action devilish? To consign to endless, hopeless agony is to execute wrath, to manifest hate, revel in revenge and rejoice in torture: no God *could* do that and still be a God.

"But God can do as he likes with his own." God cannot make wrong right; injustice justice; revenge virtue; or hate holy.

Man's very dependence on God defends him against cruelty. God *must* protect him, be good to him, and bless

him. Man's helplessness is itself a claim upon the love, care, and beneficence of Deity, who, if he causes pain, will do so to discipline, educate, and purify.

There cannot be one law of right for man and another for God, and no earthly father has the right to ill use or murder his child. Humanity forbids it; much more so as regards the Divine Parent. God has no moral right to make man simply to torture him. It is nonsense to say God gives man choice. No man had the option of being born! No man was asked who should be his parents! He came here without his own consent, and if God intended him to be perfect and sinless the failure lies with his maker, who should have carried out his intention.

STONY-HEARTED ANGELS.

If hell exists, what kind of beings are "the angels" that they can look on unmoved? What has happened to the mother that she feels no maternal affection for her child, but calmly watches its agony, and complacently turns from the contemplation of hell's horrors to thank God for *her own happiness* with an increased zest? What has happened to those who "went about doing good" while here, but in heaven have forgotten *how* to be sympathetic, to sorrow with the sad, or weep with those who mourn? If heaven exists and hell exists, and Wilberforce, Garrison, Howard, and such brave souls are in heaven, surely they could not be happy there? Their great loving hearts would cause them to weep such a sea of tears as would put out the fires of hell. Or they would raise a rebellion in heaven, storm hell and rescue its prisoners before they could be happy. This abominable and blasphemous doctrine of hell and a selfish heaven transforms human beings into fiends instead of angels, and in the place of human hearts they must have hearts of stone. If none but believers go to heaven, heaven will be filled with the sycophant and egotist, the selfish imbecile and criminal, while hell would have for its occupants those the world delights to honour because of their goodness and wisdom. If Jesus died to avert the doom of the wicked and suffered *in the stead* of the guilty, he should be in hell now! If the devil accepted him in place of others then the devil was cheated by sharp practice when Jesus escaped from hell.

The Secularists and Unitarians have done their best to destroy the superstitious belief in hell, and have been called infidels for so doing. But he alone is infidel who hides the truth he knows and who is untrue to conscience.

The Secularists have declared hell "closed for repairs," "to let," and "whitewashed," but it has remained for Christians themselves to *disestablish* it. Although they have not expunged it from their creeds, yet their best men declare against it, and the revisers of the Bible have given us Sheol and Hades in its place.

Canon Farrar's "Eternal Hope," and the Revised Version have been practically dynamite bombs, which, flung into the orthodox camp, have exploded and shattered hell to fragments! But what is to happen to the poor devil? He has been most useful. Look at the good he has done! Every new truth was his work. All new machines have been "devil's devices." He was the instigator of mother Eve, and told her *the truth* about the effect of eating the apple, and to him humanity is indebted for its knowledge. The churches have much to thank him for. But for the devil there would not have been half so many faithful, nor would the subscriptions have come in so readily. At the least he helped to *frighten folk into faith*. But now that these thankless Christians have disestablished hell, no one pities him, all scoff and ridicule him. We are afraid of him no longer; we call him familiarly "Old Nick," "Auld Clootie," "Hornie," "Nicky Ben," "Old Split Foot," and such like terms. Like the hero of the song, he may be imagined singing as he wanders up and down the world;

"Fatherless, motherless, homeless I roam,
No one to pity me, driven from home,"

and dying at last of starvation and neglect. Let us shed a

tear over his remains. He was useful in his day, and like other bogeys, now he's gone, "He doesna seem so hateful."

PREACHING A LIE.

But with hell disestablished and destroyed, what will the churches do? "My friend, do you believe?" "Believe what?" "Are you saved?" "How?" saved—Who saved from? Oh I forgot; we have not got any hell now, and if not, there is no necessity for salvation from a place which does not exist. If there is no hell now, *there never was one*, and thus for eighteen hundred years the churches have been upholding and preaching a lie. Thousands have been martyred because of a lie. Millions have been made miserable, driven insane, tortured needlessly by this lie. Anguish-stricken, despairing or defiant; this detestable, dreadful doctrine of devil and hell has frozen the heart, crushed the hope, and blighted the being of untold millions; has withered love and filled untimely graves. It is not true now, and *never was true*. It was a libel on God and a blasphemy against his goodness, which men have felt compelled to believe against reason, judgment, conscience, and love.

Get it out of the creeds, blot it out of your memories, ministers, clergy, bishops; be MEN! Openly declare your heresy. Come out of your pulpits while hell remains in the creeds! Be consistent. Do not sanction the lie by silence, but make the world ring with your protests!

Yet another thought. With hell abolished and the devil dead, the fall a falsehood, man progressive, not totally depraved; God good, not vengeful and cursing, what need was there for a sacrifice to appease the anger which had no existence? What need for an atonement to reconcile God to man, when there was no debt to pay, no substitution required, and God always ready to be reconciled when the wanderer returned? If the beginning and end of the Christian scheme are found to be untrue, then the middle must be equally fallacious!

But what after all does any priest *know* about it? Have they received a new revelation, or have they grown more tolerant, intelligent, and morally clear-sighted? They cannot *prove* a future life! Apart from its spiritualism, its recognition of the facts of spirit guidance, spirit presence, visions, trances, and inspirations, the Bible would be an agnostic and materialistic book. Certain Christians stigmatize the belief in natural immortality as paganism for which no Bible warrant can be found. If true, this proves no more than that the Pagan Jews who wrote the Bible were *behind* the other pagans round about them. The fact remains that the Bible sanctions the absurd and impossible idea of a physical resurrection, a last assize, and a heaven on earth. All are Bible affirmations, and all as false as the fabled fall, literal hell, and personal devil.

THE WORK OF SPIRITUALISM.

It is left to spiritualism to demonstrate continued conscious existence after death. The testimony of the spirits is, that they live in a real world, they cannot find hell as a place. Each person reaps as he has sown. Hell is a condition of spiritual darkness consequent upon ignorance, folly, and wrong-doing. It is imperfection and spiritual deprivation, because of failure to use earth life for the development of spiritual power. Shame, remorse, and sorrow, and the painful discipline of experience, are the true hell-conditions which can alone be outgrown by repentance, pure purposes, and loving thoughts and deeds.

The spirit people affirm that each one reaps the crop of consequence naturally resulting from the seeds sown in earth life, and that to successfully disestablish hell, each one must begin with himself. Banish ignorance, cease to be indifferent, indolent, intemperate, or selfish; and by knowledge, effort, temperance, and love, establish heaven in the heart, health in the body, harmony in the home, and help to make earth sweeter and humanity happier; for by so doing, hell will be most effectually disestablished here and hereafter.

AN ELEGY ON THE DEVIL.

(Given under the inspiration of Robert Burns.)

BY LIZZIE DOTEN.

MEN say the Devil is dead at last,
And that his course is ended,
Which sure must be an unco loss
To those whom he befriended.
No doubt he managed to evade
The sinner's awful sentence,
By that last trick, so often played
Of a death-bed repentance.

Alas ! alas ! we dinna ken
What will be done without him,
For a' the pious sons of men
Made such a rant about him.
Whene'er they chanced to gang agley,
Or did a deed of evil,
Or winked at sin upon "the sly,"
'Twas a' laid to the Deevil.

But henceforth they must bear their sin,
And come to the confession,
Without a single hope to win
A pardon for transgression ;
Unless, indeed, they try the plan
Of wise old Orthodoxy,
Invented for puir sinful man,
O' saving souls by proxy.

But hoolie ! what a grand mistake
Was made at the creation,
That God should e'er a De'il make,
To peril man's salvation.
He might have made puir man, nae doubt,
To grace a greater debtor,
Had he but left the De'il out,
Or only made him better.

I wad na mock at honest faith,
Or utter thought profanely,
But then 'tis better for us baith,
That truth be spoken plainly.
The great, guid God, who loves us a',
Is sure misrepresented,
Whene'er men say he cursed us a'
In what could e'en prevented.

And as for Hornie—Nickie-ben—
Auld cloven-foot or Deevil—
I dinna think that he has been
The cause o' all man's evil.
Now that the puir old soul is gone,
He does na' seem so hateful,
And those who live his loss to mourn,
Should speak na' word ungrateful.

The clergy, sure, have lost a freend
Who never had a rival ;
And henceforth all their hopes must end,
O' raising a revival.
For when a rout and rant they made,
To turn puir souls frae error.
The De'il was half their stock-in-trade,
To fill men's hearts wi' terror.

The politicians might as weel
Gie o'er each vain endeavour—
What unco sorrow must they feel,
Now he is gone for ever !
In a' their dealings, hand in hand,
They went with him thegither :
They executed what he planned,
And each helped on the ither.

And then the long-faced, praying saints,
Who worshipped God on Sunday,
And set aside their pious feints,
To serve the De'il on Monday—
They evermore, with empty word,
Professed their hate of evil ;
But while they cried, " Guid Lord ! guid Lord !"
They said aside, " Guid Devil !"

We dinna ken what caused his death,
Or ended his probation,
Whether it was that he lacked breath,
Or lacked appreciation.
Perhaps the "origin o' sin"
Has proved too tough a question ;
He took it for his meat within,
And died o' indigestion.

Farewell ! farewell ! auld Nickie-ben,
We trust ye are forgiven ;
For doubtless ye made haste to men',
And make your peace wi' heaven.
We leave your burial, guid or bad,
To Truth, as undertaker,
And your puir soul, such as ye had,
Commend unto its Maker.

SOME SPIRITUAL PROBLEMS.

To the Editor of "The Two Worlds."

I HAVE read with much interest a letter appearing in your issue of the 2nd of March with the above heading. It and your notes on it suggested to me (who am not a spiritualist, but feel a certain amount of sympathy with the spiritualists as, at any rate, seekers after truth) the following queries, which I trust you will insert in your paper out of a spirit of fairness :—

(1) What state of existence can those spirits be in where a bad spirit can drive away all the better-disposed ones from earthly seekers after truth? Would not the natural deduction be that it was a state in which evil ruled supreme? (2) How can spiritualists "preach to those spirits in the prison-houses of ignorance and wrong," unless they themselves have a clear idea of what knowledge and right mean? Where can spiritualists get such an idea from? Not the Bible, as they do not believe in it. Where then? Would it not be a fair retort for the bad spirit to reply to them, "By what authority do you preach to me, and are you sure that you understand your own sermons?" If they appealed to conscience, he might well reply that it varied with the age in which a man lived, with the race of which he was a member, with his early training and his social atmosphere, and that he (the bad spirit) acted according to his own conscience. It is difficult to see how any one can preach to others unless he has a right, or thinks he has a right, to claim direct authority from God himself. This, of course, Christ did, and his followers use their Master's words as divine sanctions. (3) The spiritualists have claimed intercourse with the spirits of the departed for the last forty years. What light have they thrown on the manner of life (if I may use such a phrase) of our vanished friends? Have the latter governments, societies, &c., among themselves? Have they allotted duties? What are their aspirations and aims? Is the distinction of sex in any way continued? Surely, if the spirits with which mediums hold intercourse are really what they profess to be, they ought to be eagerly desirous of imparting such information to the friends they love on earth—and not rest satisfied with the amusement of making tables hop about.—Yours truly,

"AMISTON."

We print the above letter, not because we deem we are "in fairness" bound to fill up our space with the queries of those who are ignorant of the spiritual philosophy, and do not take the means that other spiritualists have resorted to, in order to obtain information, but to show to our readers a sample of the mental conditions of those who have not availed themselves of the opportunities of knowledge concerning spiritual existence, which this great movement affords. We answer in such brief fashion as *fairness* to our better informed readers demands.

Query 1. Earth angels and earth friends, with all their intermediate states, go to the spirit world, and have each the same opportunities of returning. If a stranger from a distant planet were enquiring into the conditions of life on earth, should we take the burglar who breaks into our dwelling to spoil us, as our sole representative? The bad man and the bad spirit as being the nearest to earth may have the readiest means of access, and may be the strongest to maintain his ground, but ten thousand records of well-attested circles show that the presence of good spirits is the rule, that of bad, the exception—nay, more, that bad spirits are often permitted to come and hold control for the sake of informing mankind of the results of evil in the life hereafter, no less than for the purpose of receiving those reformatory teachings from an earthly gathering, which theology has failed to impart to them before.

Query 2. Who says (but our correspondent) that spiritualists have no ideas of right? Spiritualists are amongst the best people in the world, and have as clear ideas of right (perhaps clearer) than any other class. Who says (but our

correspondent) that spiritualists do not believe the Bible? Spiritualists are of every land and every shade of theological belief. Science proves that this earth has sustained the existence of man for over a hundred thousand years. The Bible has only been translated and given to the people during the last 400 years, *i.e.*, since the days when Martin Luther translated it. Has the world only known right from wrong during 400 years?

"Bad spirits" do not retort to those that try to make them better, "By what authority do you preach to me?" but as a general thing, they listen to the good preaching *they ought to have heard on earth*, and turn from their evil ways. On earth they are taught "the viler the sinner—the greater the saint." "Come to Jesus, and though your sins were as red as scarlet they shall be washed as white as wool." When they get to spirit-land they find such a doctrine a miserable delusion, and that each sinner has to make atonement for himself; consequently when they come to the spirit circle and hear "*preaching*," to the effect that sinners must make atonement for themselves, and when they are kindly and lovingly advised to abandon the evil of their ways and commence by ceasing to annoy the members of the circles held on earth, their common sense and judgment is appealed to, and in nine cases out of ten, such spirits at once commence their reform from that very moment.

N.B.—We may here add that thousands of circles have been, and still are, held in America, for the express purpose of aiding and developing evil or bad spirits; many times good spirits impel the evil to come to such circles, the "earth-bound" being more able by their corporiety to control than the purer and more refined; and again, these more highly developed spirits realize that the earth is the *first sphere*, where lessons of progress should be imparted—hence, that the earthly circle is the most natural school-house in which the progress of ignorant and undeveloped spirits can be commenced.

As to "the authority" on which our correspondent insists so much, we do not go to the Bible for authority to rebuke the boy that throws stones and breaks our windows. We do not wait for the sanction of the God of some particular sect when we see poor dumb brutes ill-used in the streets, little children abused, or any great wrong done, before we attempt redressing it. We begin to "preach" on our own account, and with what little knowledge of right and wrong poor benighted spiritualists (who, by-the-by, range from the monarch on the throne to the miner in the pit) possess. We endeavour to set the wrong right wherever or whenever we find it, without waiting for the authority of any sectarian's book or God, but simply from the knowledge of that right which governments and societies are organized to protect, and that wrong which all civilization protests against.

Query 3. Concerning "the conditions, employments, duties," &c., &c., of spirit life. There are over two hundred public meetings held each Sunday in this land, in which all these points are plainly discoursed of, and fully elaborated. Unlike any of the pulpits in Christendom, the spiritualists on their rostrum give permission to any inquirer to send up questions on these or any other points of their philosophy, and they are at once answered. Why, then, should the space of a popular journal devoted to the interests of thousands who have taken the trouble to solve all these questions be occupied with the demands of one that has such abundant means of questioning in more appropriate places? Furthermore, there are over ten thousand volumes on the subject of all, and far more than all, the queries this correspondent propounds. Mr. E. W. Wallis, of 61, George Street, Cheetham Hill, Manchester, and Mr. H. A. Kersey, of 1, Newgate Street, Newcastle-on-Tyne, are agents for this vast amount of literature. Send to them for books, tracts, pamphlets, and catalogues, but have mercy on the readers of a small 16-page paper, nor ask editors to repeat that A B C that thousands of its readers have spent forty years in

learning. Finally, spirits do not rest satisfied with "*making tables hop about*." Tables "*hop about*" to the same effect that the electric battery "*clicks, clicks*," namely, to the effect of giving messages to the friends that spirits have left on earth. When our correspondent has spent a few months in carefully interpreting the messages that *hopping* tables spell out, he may be better qualified to ask for further information from the people's spiritual organs.

We beg to add that we have received several other letters on the above subject, which our space forbids our printing. The present article must serve as a general *résumé* of these particular questions.

DEATH AT WILL.—In the early days of Hawaiian savagery, it was by no means an uncommon thing for a native, if afflicted with some serious loss or unbearable trouble, to sit down and "*will*" herself or himself to death, and having once made up the mind to die, generally in from thirty to forty-eight hours, in some cases much less, the desired rest from earthly ills arrived. The missionaries, of course, in pointing out the various errors of the Kanaka's ways, sought as well as they could to put a stop to this system of happy dispatch; but occasionally a case appears which shows that neither the custom nor the power of "*willing*" themselves to death has passed away among many other traditions of the race. Here is the narrative of Captain Welsh, of the barque Bessie: "One day, while taking a stroll in the Island of Oahu, in the company of a friend, the conversation turned upon the native love of funeral display; they presently came upon a Kanaka diligently at work in his taro-patch. The captain, through constantly visiting the island, knew something of the language of the natives, and proceeded to converse with him; they talked of death. Presently the white man made the swarthy native an offer of the grand funeral which should cost the sum of one hundred and fifty dollars, upon the condition that the Kanaka should be dead in three days. The native was incredulous; the offer was repeated; the captain explained who he was, in token of good faith. The darky put down his spade, laughed, and went away. The next day, while the captain was dining on board his ship, to his great surprise the Kanaka appeared and requested a written agreement concerning the funeral and the hundred and fifty dollars. Treating the affair as a joke, the captain gave the agreement, and the native went on his way rejoicing to his friends, with whom he deposited the treasured deed. In three days the native was dead. A *post-mortem* examination failed to detect poison, and the surgeon could only give a certificate of death from natural causes. Then came a great stir in the place. The missionary element in Honolulu tried to charge the captain with inciting the native to commit suicide. In time the affair was forgotten; but the relatives of the deceased insisted on obtaining the hundred and fifty dollars, every cent of which was devoted to the funeral display."

THE NEW NAME FOR MESMERISM.—Hypnotism (from the Greek word *hypnos*, sleep) is a term invented by the late Mr. Braid, of Manchester, to designate certain phenomena of the nervous system, which in many respects resemble those that are induced by animal magnetism, but which arise from the physical and psychical condition of the patient, and not from any emanation proceeding from others. From the analysis of a large number of cases, Mr. Braid is led to the conclusion that, by a continual fixation of the mental and visual eye upon an object, with absolute repose of body and general quietude, a feeling of stupor supervenes. The mesmeric condition can be produced by continuous listening to a monotonous sound, and even by continuous stroking of the skin in one direction. The ticking of a watch sent two Polish soldiers into a hypnotic sleep, so sound as to render them insensible to pain. A German named Preyer has experimented on "the lower animals," has hypnotized a great variety of species, and has stated his belief that it was through a knowledge of hypnotism that Moses made the serpents appear like rods.—*T'it Bits*.

GREAT efforts come of industry and perseverance; for audacity doth almost bind and mate the weaker sort of mind.—*Bacon*.

HEALTH, beauty, vigour, riches and all other things thought good operate equally as evils to the vicious as they do as benefits to the just.

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FRIDAY, MARCH 30, 1888.

THE THIRTY-FIRST OF MARCH, 1848—1888.

On Saturday night, the thirty-first of this present month, will be commemorated one of the most striking and unprecedented evidences of Divine influence exercised upon and through the human race that has ever yet been recorded on the page of history.

On that night will be felt a thrill of universal sympathy, a wave of coincident thought,—in a word, one common sentiment of remembrance will stir the hearts and fire the brains of millions of human beings scattered all over the civilized world. Though removed from each other by vast distances, and separated by differing forms of language, class, caste, custom, and external circumstances, tens of thousands in North and South America, the East and West Indies, many countries of Asia and Africa, China, Japan, Australasia, and the Isles of the seas; Hindostan, Egypt, Rome, Greece, Italy, Spain, Portugal, Germany, France, all the Colonies, and throughout the British Kingdom will unite, either in public or private celebrations, or, at least in acts, words, or thoughts of thankfulness and interest for one common object, that object being the memory of March 31st, 1848. The event thus throbbing like a mighty pulse-beat throughout the earth, was an occurrence that took place in a very remote village, in a small and lonely cottage, and through the instrumentality of an obscure couple and two little children. The story of the little haunted dwelling at Hydesville, in the State of New York, America, is now an old, old tale, although only forty years of age; and it has been said, and sung, and written of so often that it would be wearisome as a nursery rhyme to reiterate it. And yet, to comprehend why the links of a common and world-wide sympathy have gone out from that tiny cottage at Hydesville, and why the woof spun that night by the hands of a group of humble children of the people, should now form a cable that anchors millions upon millions of far removed nationalities with each other, it is necessary to recall briefly the first act of the wondrous drama,—simple and all too familiar as it has become. In a neat, but very small cottage sleeping-room, two little sisters are sitting up in their bed, and playfully calling to an invisible knocker, with whose presence—palpable only to the ear, but never to the eye—they have grown

familiar. "Now, Mr. Splitfoot, do as I do," cried the youngest. The child counts five Swift, as a flash, the knocker imitates, and knocks five times. She then makes noiseless motions in the air—answered still, each motion, by the viewless knocker. To that little one's common sense a conclusion was arrived at, that it may yet take forty years more to beat into the heads of as many University Professors; but the child had no learning, nothing but *common sense* to guide her, and so she cried aloud, "Oh, mother! it can see, and it can hear."

From that text comes the first spirit circle. The mother, father, and then all the neighbours, called in one after another, to the number of over a hundred, spending the live-long night asking questions, and, by signal knocks, receiving in every instance correct answers. Aye, and after! What then? Scenes of violence, tumult, inquiry, amazement! The poor mother's hair turning from jet black to snowy white in a week: the little children growing into careworn, terrified, persecuted women in a few months. Their names sounded from land to land—sometimes in worship, sometimes in fierce anathema. Thousands going forth to persecute, and returning to their homes to find their own hearth firesides the scenes of similar phenomena. The power now grows from simple knockings to voices; forms of the dead in the panoply of life—some in glory, some in Cimmerian darkness. Anon ponderable bodies begin to act like things of life. Tables, chairs, and household furniture become endowed with motion, and spell out the names of the dead—*ever of the dead*—but all in life again now. Messages are signalled forth. Calm, wise, orderly directions are given for the working of the telegraph, the formation of circles, the conduct and management of public gatherings for inquiry and discussion. And now, Science puts on her authoritative cap and gown, and says, "This must not be, shall not be; it is contrary to my dictum, and, therefore, *cannot be*." Theories, the wildest and strangest, are invented, only to be crushed out or laughed to scorn by the new phenomena which spring up spontaneously on every side, whilst thousands of mediums of every class and grade arise under the resistless force of the power that is on them to fill up the ranks of the forming legions. And now the power has expanded from mere rappings to tiltings, flight of ponderable bodies through the air, motions of all manner of inanimate objects—music, drawings, writings, and paintings are made by invisible agency. Trance, with all its wonders of seership, speaking with new tongues, writings, pantomimic action, impressional and inspirational speaking, clairvoyance, clairaudience, and influence in every form seizes upon all varieties of mind. Healings are performed by the multitude. Each Sabbath vast crowds assemble—some to mock, some to listen, all to wonder at the bursts of oratory poured from untrained tongues, and burning eloquence sounding in tones of high command, messages of power from the realms of the living, the immortal, once-called "dead." The tongue fails, and the pen drops from the palsied hand in the vain attempt to depict the mighty, swift, but irresistible spirit of change that went out from that haunted cottage on the night of the 31st of March, and after traversing a hundred thousand miles of iron road throughout the length and breadth of the thirty-six States of America, stretched away across the white-crested waves of the Atlantic, Pacific, Northern, and Southern seas; lighted its beacon fires on every high hill; set up its standards of immortality in every land of civilization; and, in the name of spiritualism, has commenced to lay the foundations of a new earth and a new heaven. The 31st of March, 1848-1888! Only forty years between these epochs, but who can number up the wonders that have been achieved, the terrific momentum with which the spirit of the age has mounted the supreme heights of mental and spiritual progress?

"Shall I tell you what I have gained?" cries the voice of one from the midst of life's mighty battle-field, standing

in the centre of an immense crowd, all singing a hymn to God the Spirit—a dedication hymn, for she who speaks stands, trowel in hand, ready to lay the foundation stone of a new spiritual temple. There are many gentlemen and some dainty ladies there; crowds of brave, bold, resolute Lancashire men; also operatives and mechanics—for the place is Oldham, and the time less than one year ago. There are groups of sad-eyed “mill hands,” bright and happy now, all turning kind eyes and eager looks on the speaker. The solemn, thunderous choral tones of the hymn are hushed, and thus does the voice cry aloud.” You would know something of what I owe to the cause we are met here this hour to honour. Listen, I will tell you

WHAT HAS SPIRITUALISM TAUGHT, AND WHAT GOOD HAS IT DONE FOR HUMANITY.*

“1st. It proves man’s immortality, and the existence of a Spiritual Universe.

“2nd. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

“3rd. It sweeps away the idea of a personal devil, and locates the sources of evil in man’s own imperfections.

“4th. It denies the immoral and soul corrupting doctrine of any vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own saviour.

“5th. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all perfect Spirit, an Alpha and Omega, all Love, Wisdom, and Law.

“6th. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.

“7th. It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.

“8th. Whilst spiritualism proclaims that there is a standard of truth in everything, it acknowledges man’s incapacity to discover all truth, and therefore it fetters no one’s opinion, and teaches, but never forces, its beliefs on anyone.

“9th. Concerning all spiritual life, state, and being, spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

“10th. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

“11th. Spiritualism is a ceaseless incentive to practise good; it re-unites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

“12th. Spiritualists have no creed, but may all unite in the following simple summary:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the
good or evil deeds done here,
And a path of eternal progress open to every human
soul that wills to tread it by the path of eternal
good.”

And all these noble teachings have grown out of the grand work THE SPIRITS have effected since the year 1848! And all these broad and humanitarian truths will stir the hearts of millions throughout the world on the 31st of March in this year, 1888.

* Copy of a paper given by the spirits through Mrs. Emma Hardinge Britten, and laid by her with the Foundation Stone of the Spiritual Temple, Oldham, Lancashire, April 9th, 1887.

GHOSTLAND:

OR RESEARCHES INTO THE REALMS OF THE OCCULT. ELEMENTARIES AND IMMORTALS.

It is often urged in palliation of men’s ignorance and wilful blindness to consequences, that “science must have its martyrs.” This may be an axiomatic truth as far as the investigation of unknown material forces are concerned, but can never justify mortals in the attempt to tamper with the sacred powers and functions of the spirit, and it is because I have seen the fatal consequences that accrue from bold and unwarranted intrusion into that mystic realm, that I have drawn aside in part the veil which shrouds from the eye of mortality the terrible form of *the Dweller on the Threshold*. It is a better day for the explorer now that spiritualism has dawned upon humanity. That portion of the spiritual universe connected with man by the ties of consanguinity and attracted back to his sphere of being by love and similarity, bridges over so naturally the hitherto dreadful gulf of separation between spirit and matter, that a highway is formed upon which the feet of both may tread in the path of scientific order, and the realm hitherto filled with the goblin shapes of the under-world is now a neutral ground where men and angels may clasp hands in the first and second stages of eternal progress.

It was not so when I spent my boyhood’s years as a “flying soul,” exploring the secrets of the unseen universe for cold and remorseless employers. It was not so when I watched the once beautiful form of my saint, Constance, withering, fading, dying, under the awful processes of the same grim explorations. Months—years it seemed to both of us, had passed since she took her first inaugural flight from earth. Fatal flight! and now we sat together on the banks of a swift dark stream that skirted a neighbouring grove; boy and girl in years, old, very old, weary in spirit, and each cherishing the unspoken wish that we were floating on those gloomy waters, out to the ocean of peace, rest, and eternity.

Constance broke the long sad silence at length by saying, “Louis, you think that the men who have entrapped us both body and soul in their magical meshes are good and pure, even if they are cold and stoical in their pursuit of occult knowledge, but I bear witness to you, as the last and perhaps only act by which I may evermore serve you on earth, that they are impious, inhuman, remorseless, and impure.”

“Constance, you amaze me!”

“Do not interrupt me, Louis. I am myself lost past all reparation. You may be snatched from the vortex which pollutes the body and blasts the soul; but for me! O I would the end were come!”

The indescribable tone of anguish in which this lament was uttered pierced me to the quick. I threw myself at the feet of the beautiful lady, protesting I would die to save her. For her sake, to do her good, or even to pleasure her, I would crush the whole nest of magicians, as I would so many wasps. I would kill them, denounce them to the authorities; anything, everything, she bid me do; all I asked was to be permitted to save her.

To this wild rhapsody the low tones of the gentle Constance only responded in stifled whispers, entreating me to be still, calm, patient, and to be assured that neither I nor any other living creature could be of the slightest assistance to her. “I have seen the end,” she added, “and I know it will not be long delayed. I shall enter into the realms of light and glory, for these dreadful men have only tortured my spirit so long as it is imprisoned in my weak body; they have not touched its integrity, nor can they maintain their hold upon it one instant after it has severed the chain which binds the immortal to the mortal. When that is broken I shall be free and happy.”

“Constance!” I cried, “is it then given you to know what new form you will inhabit? Surely, one so good and beautiful can become nothing less than a radiant, planetary spirit!”

“I shall be the same Constance I ever was,” she replied solemnly. “I am an immortal spirit now, although bound in material chains within this frail body, and in magnetic chains still more terrible, to the power of your base, bad men.”

“Constance, you dream. Death is the end of individuality. Your spirit may be, must be, taken up by the bright realms of starry being, but never as the Constance you now are.”

"For ever and for ever, Louis, I shall be ever the same! I have seen worlds of being those magians cannot ascend to. Worlds of bright resurrected human souls upon whom death has had no power save to dissolve the earthly chains that held them in tenements of clay. I have seen the soul world; I have seen that it is imperishable. There are in these grasses beneath our feet spiritual essences that never die. In my moments of happiest lucidity my soul-winged through space, has pierced into a brighter interior than those men have ever realized, aye, even into the real soul of the universe, not the mere magnetic envelope which binds spirit and body together. In the first or inner recesses of nature is the realm of force—comprising light, heat, magnetism; life, nerve-aura, essence, and all the imponderables that make up motion, for motion is force, composed of many subdivisible parts. Herein cohere those worlds of half-formed embryotic existences with which our tormentors hold intercourse. They are the spiritual parts of matter, and supply to matter the qualities of force, but they are all embryotic, all transitory, and only partially intelligent existences. Nothing which is imperfect is permanent, hence these imperfect elementary spirits have no real or permanent existence; they are fragments of being; organs, but not organisms; and until they are combined into the organism of manhood, they can outwork no real individuality; hence they perish—die, that we may gather up their progressed atoms, and incarnate their separate organs as the complete organism of man."

"And man himself, Constance?"

"Man as a perfected organism *cannot* die, Louis. The mould in which he is formed must perish in order that the soul may go free. The envelope, or magnetic body that binds body and soul together, is formed of force and elementary spirit; hence this stays for a time with the soul after death, and enables it to return to, or linger around the earth for providential purposes until it has become purified from sin; but even this at length drops off, and then the soul lives as pure spirit, in spirit realms, gloriously bright, radiantly happy, strong, powerful, eternal, infinite. That is heaven; that it is to dwell with God; such souls are his angels."

"Constance, you speak with assurance. How know you this—not from the Brotherhood?"

"The Brotherhood, Louis! Why, they are but groping through the darkness of the material world, and just penetrating the realms of force. I tell you those realms are only peopled with shadows, ghosts, phantoms. The hand is not the body; the eye is not the head; neither are the thin, vapoury essences that constitute the separate organs of which the world of force is composed, the soul. Mark me, Louis. Priests dream of the heaven and hell of their own creation; the Brotherhood, of the beings in the world of force. Priests call the elementary spirits of the mid-region creations of fancy and superstition. The brothers charge the same hallucination upon the priests. Both are partly right and partly wrong, for the actual experiences of the soul will prove that both realms are verities; only the elementary spirits in the realms of force are, like the earth, perishable and transitory, and the perfected spirits in the realm of soul are immortal, and never die. Louis, I have seen and conversed with both, and I know I do not dream. Here, I am bound to earth; my soul is imprisoned by the chains of force; I am compelled to minister to the insatiate curiosity of those who do not seek to ascend beyond the mid-region, and the horror of that bondage would have bereft my soul of reason, had it not been redeemed by foregleams of the more holy and exalted destiny reserved for the soul in the blest spheres of immortality. Dear boy, ask me no more, press me no farther. My brother! dearly loved by Constance, when I am an enfranchised spirit, I will come to thee, and prove my words by the presence of an arisen, immortal soul. Remember!"

During the month succeeding this memorable conversation, I only encountered the "flying soul" of the dying Constance once.

I understood that this recession of her spirit was from no decrease of the experiments, whatever they might be, nor yet from any cessation of her attraction to myself, but the bonds of earth were waning, and I knew that the pale phantom was losing the earthly essence necessary to become visible even in the atmosphere of force. My beautiful saint would soon be taken from me, and were it possible to believe her words, and think that she could still live in a brighter and better state of being, I might have been

comforted, but driven from this anchor of hope by the emphatic teachings of the Brotherhood and their spirits, I beheld my earthly angel melting away into blank annihilation with an anguish that admitted of no alleviation.

One night when I had been absent with Professor Marx a month at G——, I was about to retire to rest, and proceeded to draw the curtain which shaded my window, when something seemed to arise outside the casement, which intercepted the light of the moon. The house in which I dwelt was on the borders of a beautiful lake, and too high above it to allow of any stray passenger climbing up to my casement. There was no boat on the waters, no foothold between them and the terrace which was far below my window. I had been gazing out for some time on the placid lake illumined by the broad path of the full moon, and I knew that no living creature was near or could gain access to my apartment; and yet there, standing on air against the casement, and intercepting the rays that streamed on either side of her and the floor of my chamber, stood the gracious and radiant form of Constance Müller. In the flash of one second of time I knew it was not her mere *atmospheric spirit* that stood there.

Radiant, shining, and glorious she now appeared, her bright eyes looking full of penetrating intelligence into mine, her sweet smile directed towards me, and a motion of her hand, like the action of a salute, indicating that the apparition saw and recognized me. By a process which was not ordinary motion, the lovely phantom seem to glide through the window and appear suddenly within a few feet of the couch, to which I staggered back. Slightly bending forward, as if to arrest my attention, though without the least movement of the lips, her voice reached my ear, saying, "I am free, happy, and immortal." Swiftly as she had appeared, the apparition vanished, and in its place I beheld the visionary semblance of the old-fashioned room in the college building occupied by Constance Müller. On a couch which I well knew, lay the form of the once beautiful tenant, pale, ghastly, dead! The form was partly covered over with a sheet, but where the white dressing-robe she wore was open at the throat, I observed clearly and distinctly two black, livid spots, like the marks of a thumb and finger.

The face was distorted, the eyes staring, and I saw she had been murdered.

Ghastly as was the scene I looked upon, a preternatural power of observation seemed to possess me, impelling me to look around the apartment, which I perceived was stripped of many things I had been accustomed to see there. The harpsichord was gone, and so was the desk and books at which I had so frequently seen her seated. Looking with the piercing eye of the spirit behind as well as upon the couch where the body lay, I saw the black ribbon and gold locket which Constance had always worn round her neck, lying on the ground as if it had been dropped there.

If there was any meaning in this vision, it would appear that this object was the point aimed at, for I had no sooner beheld it and the exact position in which it lay, than the whole phantasmagoria passed away, and once more the shining image of a living and celestially beautiful Constance stood before me.

Again the air seemed to syllable forth the words, "I am free, happy, and immortal," and "I have kept my promise," when again, but this time far more gradually, the angelic vision melted out, leaving the chamber gilded only by the bright moonbeams, and the diamond panes of the casement shadowed only by the white flowers that were trained over the house. Ah me! Never did I realize such a profound gloom, such "darkness visible," as the absence of this radiant creature left behind. Whilst she stayed, it seemed as if sorrow, evil, or suffering had never had an existence. Life and being was a mighty ecstasy, and now, she had taken all the joy and sunlight out of the world, and that—for ever!

The recital of the previous night's vision, every item of which I faithfully related to Professor Marx the next morning, found in him a grave, attentive, but still unmoved listener.

He did not seem to doubt but that Constance Müller was dead. He made no remarks upon the appearances which, I passionately declared, inferred that she had suffered death by violence. To all this he simply said, "We shall see;" but when I strove to convince him that the apparition of a soul after death, with all the signs of life and tokens of intelligence, must prove a continued existence, he seemed roused to his usual tone of dogmatic assertion. He repeated what he had often insisted upon

before; namely, that the life emanations did often subsist for a short period after death, and appear as an organic form, but he still maintained that such essences soon disintegrated, and became as scattered and inorganic as the body they had once inhabited.

When I urged the words I had heard from the beautiful phantom, he insisted they were the reflections of my own thoughts, associated with the appearance of one who believed in idle superstitions; and to my plea that the dress of pure, glistening white in which the figure was arrayed could be no reflex of my mind, whilst the happiness that sparkled on her angelic face was as far removed as light from darkness, to the sad, faded original, he replied that as the essence was pure and unalloyed by the earthy, I should see it clothed in an image of its own light and purity. I was silenced, but not convinced. Two days later, Professor Marx stood with me knocking at Herr Müller's chamber door. The Professor himself opened it; and anticipated all we might have to say by informing us, gravely, that he had been unfortunate enough to lose his niece "by a sudden attack of putrid fever," which had compelled her speedy interment, the ceremony of which he had been just attending.

"I knew that Fraulein Müller was no more," replied my teacher, in a voice which, despite his philosophy, was something broken, "and I called thus early, not to condole with you, for I know your resolved stoicism, but to ask if you were willing to let my dear young friend here make purchase of your niece's harpsichord. You know the young people were much attached to each other, and Louis is anxious to possess this souvenir of his beloved friend." I could not speak; a choking sensation was in my throat, and I was astonished at the cool invention by which Herr Marx was trying the truth of my clairvoyance—but I listened breathlessly for the reply.

"I had her harpsichord, desk, books, and other matters which might have been rendered unsaleable by the contagion of the fever, removed," replied Herr Müller, with a slight shade of confusion in his manner. "I did not want a crowd of persons hovering around the sufferer in her dying moments, hence I had the apartment cleared in an early stage of her disease."

"Is there nothing my young friend could procure from that much venerated spot?" persisted my crafty ally.

"I do not well know," replied the other, thrown off his guard, "but if you desire it, you can step in and inspect the apartment."

Following the two strangely matched associates into the desolate shrine from which the saint had been removed, I gazed around only to see a perfect fac-simile of the scene I had beheld in vision. It was evident the quick, furtive glances of Professor Marx were directed towards the same end as my own. Suddenly he stopped before a dark picture hanging on the wall, and standing in a line between me and Herr Müller, directed his attention to something which he pretended to call remarkable in the painting, thus giving me the opportunity to cross the room hastily, draw out a couch in the corner, and gather up, from behind it, a black ribbon and gold locket, which had lain there apparently unnoticed till then. Professor Marx never lost sight of me for an instant, and no sooner saw me secrete my treasure in my bosom, than he said abruptly, "Come, Louis, I don't like the atmosphere of the place. Herr Müller is right: the contagion of death lingers around,—there is nothing left here now that you can desire to have; let us go."

As we returned to our lodgings, the Professor silenced my deep and angry murmurs against the man we had just left, by a variety of sophistries with which he was always familiar; one of these was the total indifference with which all the Brotherhood regarded the lives of those who were not of their order. It mattered little, he said, how poor Constance's thread of being was finally cut short, since it was evidently too attenuated to spin out to any much greater length than it had already attained, and finally, if I would persist, he said, in indulging in pernicious bursts of passion, I should mar the necessary equilibrium so essential to pure clairvoyance, and he should lose the best "lucid" in the world.

Before we parted for the night, the Professor asked me if I had ever seen or heard of Zwinger, the Bohemian.

"Who is he?" I asked, indifferently.

"You have never seen or heard of Zwinger? Then," he rejoined, "you have something to learn; another lesson to take; one I think that will help to dissipate your faith in

the myth of immortality, and throw some light on the question of apparitions. Come with me to-morrow to S— Stradt. There I will introduce you to Zwinger, and, in his person, to one of the phenomenal wonders of the age; and, Louis," he added, after a moment's pause, as we shook hands at parting, "carry that ribbon and locket somewhere about you—poor Constance's jewel, I mean; we may find a singular use for it. Good-night."

"THE TWO WORLDS." FIRST PRIZE ESSAY.

THE Directors of *The Two Worlds* Publishing Company have great pleasure in announcing that a Prize of One Guinea has been deposited with them by GEORGE HEPPLESTON, Esq., of Fern Bank, Fartown, Huddersfield, to be paid for the best essay on "THE BEST MEANS OF ADVANCING THE CAUSE OF SPIRITUALISM IN GREAT BRITAIN." Competitors for this prize must send in their essays from this time up to the Third Wednesday in April, i.e., April 18th, when a committee will be formed from the Board of *Two Worlds* Directors to decide upon the merits of the several essays. The prize will be assigned on May 1st, and the name and receipt of the successful competitor be published in the current issue of *The Two Worlds*. Competitors must send in their MSS. plainly written on one side of the sheet only (the length not to exceed at most four columns), and directed to "The Editor;" and each essay must be accompanied by a sealed envelope, containing the full name and address of the sender, marked "Prize Essay," and numbered with a number or word corresponding to the number or word on the essay. The envelopes will only be opened by the committee after the decision has been made.

The Editor has great pleasure in announcing that several ladies and gentlemen have signified their intention of offering prizes for future competition on various spiritual subjects, and all who take an interest in the success of the great cause of spiritualism are hereby earnestly solicited to join in this noble enterprise. A club of several members can combine to offer a prize.

LONDON SPIRITUALISTS' EASTER GATHERING.

THE above will take place on Sunday, April 1st, at the HOLBORN TOWN HALL, when MRS. EMMA HARDINGE BRITTEN will deliver an address on "The Origin and Spirit of Easter (and) The 31st of March, 1848, a new era in Human History." The above meeting will be supported by many London Spiritualists' Societies. Doors open at 6-30, meeting at 7 prompt. Tickets 2/-, 1/-, and 6d., to be obtained at the different London Spiritualist centres.—J. WILKINSON, Hon. Sec.

NOTICE TO CORRESPONDENTS.

Earnest, Hargrave, S. C. Hall, and numerous other kind contributors will receive attention in each future number as space affords.

THE LYCEUM CONFERENCE OF 1888.

Will you kindly allow me space in your valuable paper to call the attention of all Lyceum officers to the approaching Lyceum Conference to be held on the second Sunday in May, at the Spiritual Institution, 1, Winding Road, Halifax, as per resolution of last year's Conference, held at Leeds, so that all Lyceums may elect their representatives, and notify the same to me not later than the 1st of May, so that due steps may be taken for the accommodation of all. And, also, those who will have to arrive in Halifax on the Saturday evening, in order to be present at the morning's sitting, should specify the same, so that lodgings may be secured for them. The following is an outline of the programme:—Assemble at 10 a.m. Chair to be taken at 10-30 prompt.

Part I.—(1) Reading and confirmation of minutes of last conference. (2) Reading of letters sent to the Conference. (3) Reports from the Lyceums. [It is desired that these be prepared on paper, and consist not so much of personal experience as a statement of the progress made, and requirements of the Lyceums, as a guide for future Action by the Conference. Write on one side of the paper only]. Adjourn at 12-30 for dinner.

Part II.—Reassemble at 2 p.m. prompt. (1) Resolutions heard and discussed. (2) Resolutions of united action that may be considered desirable for the benefit of the whole movement. (3) Place of conference in 1889. (4) Election of conference secretary. Tea to be ready at 4 p.m.—I remain, your humble servant, ALFRED KITSON.

Secretary to the Lyceum Conference.

55 Taylor Street, Batley, Yorkshire, March 21st.

CHRONICLE OF SOCIETARY WORK.

Owing to the holidays we have been compelled to go to press this week a day earlier, and in consequence have had to fill up our columns with matter which came to hand in time, and greatly condense the reports, for which we crave the indulgence of our correspondents.

BEESTON.—Being from home on March 11 and 18, no reports were sent. Both Mrs. Dickenson and Miss Hartley went on well.—Mar. 25: Miss Walton's guides spoke excellently on "Love," in the afternoon; but some disappointment was felt owing to her not being clairvoyant. In the evening they spoke admirably on "Spiritualism," and were very interesting. Miss Brammer, one of our mediums, gave clairvoyance, and satisfied all. Mrs. Wade, Easter Sunday.—*James Stephenson, 11, Waverley Grove, Beeston Hill, Leeds.*

BELPER.—Mrs. Gregg gave two addresses. Morning subject: "Home Circles." Evening: "Life Unveiled." Both treated in a broad intelligent manner, and much appreciated by large attentive audiences. Clairvoyant delineations after each address, nearly all recognized.—*H. U. Smedley.*

BERMONDSKY.—Mrs. Spring, owing to illness, was unable to attend. Mr. Wallace gave trance address, "How the Bible was invented and by whom," which was appreciated. Good attendance.—*J. D. H.*

BINGLEY.—We had two splendid addresses on Sunday by our friend Miss Patefield. Thirteen tests, ten recognized.—*E. G.*

BISHOP AUCKLAND.—At 2 p.m., quarterly meeting for election of officers, and other business. At 6, local members spoke their experience. Mr. J. Scott, Mr. Houghton, and Mr. J. Eales kept a lively meeting together.—*H. W.*

BLACKBURN.—Mrs. Wallis gave two excellent addresses to good audiences: "Spirit Identity, How it can be Proven?" and "Hell—what is it, where is it, by whom created, and for what purpose?"

BRADFORD. Little Horton.—We had Mr. Peel. Afternoon subject, "Understand like Men;" evening, "Is Spiritualism True?" Good attendances. Evening address especially edifying.—*G. Bown, Sec.*

BRADFORD. Otley Road.—Mr. Ringrose spoke on "Sympathy." Evening subject, "Treading the winepress alone," urging all to seek to know themselves and the truths of spirit communion.—*C. W.*

BURNLEY.—Mrs. Butterfield gave two splendid lectures. Afternoon, "Mediumship;" the beauties and dangers were clearly shown. Evening, "Speak gently to the Erring;" a valuable lecture.—*W. Mason, 38, Colville Street, Burnley Lane.*

COLNE.—Mrs. Bailey delighted two large audiences by the attractive and scholarly manner in which she treated her subjects—"The pure in heart shall see God," and "They are not dead, but gone before." Clairvoyant descriptions were given by her guides with a minuteness of detail which was really astonishing; no less than twenty friends were described, and eighteen were acknowledged correct. Mrs. Bailey addressed a meeting on Saturday evening.

CRAWSHAWBOOTH.—A number of the friends from Colne, with Mr. R. J. Lees, visited Crawshawbooth, where Mr. Lees delivered two discourses on "Spiritualism a Cornerstone of Christianity," a reply to the Rev. T. Ashcroft's recent statements in the district, that spiritualism is anti-scriptural. Mr. Lee's argument is powerful and answerable, showing by upwards of one hundred references that there has been communication with the unseen world from the earliest times; that the prophets of the bible were simply media; they held séances, took fees for the same, used music, had to wait for their answers, were often false, told lies, were not believed, and were persecuted by the priests. Spirit communion was sanctioned by Jesus, and the meetings of the early church were nothing but séances as we hold them to-day, finishing by demanding an admission that spiritualism was sanctioned by the bible, or the resurrection of Jesus was untrue, and challenging anyone to attack his position. The audiences were large. The second discourse was listened to with marked attention, the silence being almost painful when the speaker sat down and asked for opposition—no one offered to move. Mr. Lees is at Colne for some time, and friends wishing him to visit them, should communicate with Mr. J. W. Coles, 16, Seldon Street, Colne.

CROMFORD AND HIGH PEAK.—Morning subject, "Are we Right?" This was put, and answered in many ways. Evening, "Does Man Inherit, or are his Religious Ideas Created?" It was shown man is a progressive spirit, his own redeemer and saviour. Only struggle to be purer and the pure would help him.—*W. Walker.*

DARWEN.—Miss Jones gave two addresses explaining psychometry and its relations to spiritualism. Psychometric readings were given from articles, which were admitted to be correct.—*G. W. Bell.*

GLASGOW.—A most enjoyable day with that evergreen veteran, Mr. Robert Harper. Morning, a most eloquent discourse on "Reverence," followed by Messrs. Robertson, Griffin, Dewar, and others on the same subject. Evening, a number of written questions on spiritualism were handed up, which were severally answered, illustrated, and explained in a manner easy of comprehension and capable of appreciation.—*G. W.*

HALIFAX.—Mrs. Yeeles spoke well, and gave 30 descriptions in a remarkable and convincing manner. All recognized. Monday, 19th; subject, "The Devil," which was interesting and instructive. 18 descriptions. The result is sure to be good. She is well developed for a mighty work both in public and private.—*S. J.*

HUDDERSFIELD. Brook Street.—Miss Caswell, a young and promising medium, gave great satisfaction to large and intelligent audiences. Her clairvoyance is highly developed, as evinced in the large number of successful descriptions, many of a remarkable character. Crowded at night.—*J. B.*

HUDDERSFIELD. Kaye's Buildings.—Mr. Swindlehurst devoted the afternoon to answering questions. Evening subject, "The Illustrious Dead." He said if we wanted to find who were the illustrious, we must not look to the monarchs or the princes who won their name by slaying thousands, and whose history posterity shudders to read; we must come to those bright and open-minded ones who have risen above sects and realize the fellowship of humanity.—*J. H.*

IDLE.—Mr. Murgatroyd, afternoon, "Where are the dead?" Miss Parker gave fifteen delineations, ten recognized. Evening, Mr. Murgatroyd's guide gave his reasons why in earth life he was an atheist. Miss Parker gave fourteen descriptions of spirit friends, ten recognized.

LANCASTER.—A good day with Mrs. Beanland, our hall in the evening being crowded, many having to stand. Her guides gave two short addresses, highly appreciated. Subjects: afternoon, "Prayer and Progression," evening, "Spiritualism." Forty-two clairvoyant descriptions, thirty-eight recognized, some of them unique. She is very good in giving prescriptions to suffering humanity.—*J. B.*

LEEDS.—March 18: Mrs. Ingham gave some good advice and two stirring addresses. Pat, as usual, came and gave us some of his straightforward and telling little speeches.—*J. W. T.*

LEICESTER.—Morning, 10-30: Preliminary Opening of the Children's Lyceum; 18 children and an efficient staff of leaders, &c. The formal opening will be on Easter Sunday. Evening, the guides of Mr. Young gave an instructive discourse, and the guides of Mr. F. Sainsbury spoke very intellectually on "Jesus the Prophet." March 23rd: Mr. and Mrs. Walker and friends gave a good concert in aid of the building fund.—*W. J. Ogden.*

LONDON SOUTH. Winchester Hall, Peckham.—Morning, Mr. Dales gave an account of three dreams, descriptive of the progress of the feminine branch of the human family, from subjectiveness to her true and proper position as the helpmate of man. Couched in beautiful symbols and allegorical language it was much enjoyed. Evening: Farewell visit from Miss Keeves previous to her leaving London. A thoroughly spiritual address on "Love never faileth;" of the love of God, the universal father, the love of the mother for her offspring, and the love of philanthropy, which prompts mankind to good and charitable deeds. A benefit séance will be held at the society rooms on Good Friday, at 7-30 p.m. Proceeds to Mrs. Spring. We hope for a good attendance.—*W. E. Long.*

MANCHESTER. Downing Street.—Mrs. Barr being unable to come through illness, sent Mrs. Roberts, of Walsall, who gave, in the morning, a grand lecture on "The Out-pouring of Spirit on all Nation." Evening: An interesting discourse to a fair audience, on "What lies beyond." (She described the boy at school, diligently learning his lesson, but, anxious to know what was to be learned in the next. And the astronomer, with his mighty instruments, yearning to know what is beyond). This desire has troubled people of all denominations—in all ages. They say we must wait until the judgment day before we can know. Through the doctrines taught in the past many had gone to early graves and asylums through fear of the beyond; but spiritualism taught what was beyond the grave. The day is come for people to investigate for themselves, and they will find that there is a home beyond. If people do their duty here the "beyond" will be bright, happy, and glorious.—*Wm. Hyde, 89, Exeter Street, Ardwick, Cor. Sec.*

MARYLEBONE.—Morning, healing séance. Mr. Hawkins exercised his magnetic power on several patients, and Mr. Goddard gave clairvoyant descriptions. Evening, an address from Mr. Rodger on "The Bible and Spiritualism," showing that the Bible could be best understood by spiritualists; its pages abounded with manifestations which it was impossible for those unacquainted with its truths to realise the significance of. Mr. Mc.Kenzie, who presided, thought that in place of long addresses, a short address should be given, followed by clairvoyant descriptions. He wished it understood that though he believed clairvoyance to be the great bulwark of spiritualism, it should act as an impetus to attain something higher.—*Cor.*

MEXBOROUGH.—A very good day with the guide of Mr. S. Featherstone. Afternoon, "What Effect has the Holy Spirit upon Humanity?" Evening, "What must I do to be saved?" Both discourses were ably treated. The guides of Mr. A. Sayle followed with clairvoyance, nine out of ten correct; in one instance the Christian and surname was given.—*W. Warren.*

MIDDLESBROUGH. Spiritual Hall.—Mrs. Dix gave capital clairvoyance and short address. She made an excellent impression. In last report Mr. Schutt's Tuesday lecture was misnamed; its title is "A Gleam of Sunshine." This magnificent discourse is suitable for any assembly. It is a capital and practical guide to health and happiness.

MILES PLATTING.—Afternoon, Mr. Pearson gave astro-phrenological descriptions of character. He spent a short time on the "Laws of Nature" as an introduction to his evening discourse, "How God in His wisdom shows by His laws operating at spring time in the developing of plant and animal life."—*J. H. H.*

MORLEY.—Afternoon, Miss Tetley's spirit guides spoke on "If I am wrong, oh teach my heart to find that better way." They gave good counsel and purest teaching. Evening subject, "Does God answer prayer, or is prayer ever answered?" We highly appreciate the noble ethics advanced.—*J. B. L.*

NELSON.—Mr. Walsh, speaker, of whom we are particularly fond, brought, by request a quantity of slates written on by spirit power. These were shown round, it being previously explained how they were obtained.—*J. H.*

NOTTINGHAM.—Mr. W. V. Wyldes, morning and evening. Latter meeting packed to the door. Six subjects from the audience were effectively handled. Clairvoyant descriptions at the close. A very successful evening. Strangers come in strong numbers.—*J. W. B.*

OLDHAM. Spiritual Temple.—Mrs. Hardinge Britten lectured for the first time since her severe indisposition, afternoon and evening, with her accustomed power and energy. In the evening questions were taken from the audience, and the interest manifested was deep and absorbing. The beautiful hall was packed to overflowing. We have formed a Children's Lyceum at the Temple, and during two months, have increased and progressed in a wonderful manner. The first Sunday we met we were 17 in number; to-day, the 7th Sunday, there were present 58 scholars, 6 leaders, and 8 visitors. The attendance has gradually mounted each Sunday, and we confidently hope will still continue to do so. After the usual hymn we had invocation by Mr. Fitton, musical readings, silver and gold chain recitations, one verse to memory, and also recitations by the Misses Gould and Master J. Chadwick; marching and calisthenics, from which we formed into the following groups: Mr. R. Fitton, Phrenology; Mr. C. Garforth, Physiology; Mr. S. Broadbent (botanist), Botany; Mr. Chadwick, Astronomy; Mr. Foster, Geology. Conductor, Mr. W. H. Wheeler.

PENDLETON.—Mr. E. W. Wallis, afternoon and morning, dealt with subjects from the audience. After the discourse the people wanted to

know when Mr. Wallis was coming again. Miss Lacovski also gave some successful clairvoyant descriptions; she bids fair to become a great help to the cause.—A. T.

ROCHDALE. Regent Road.—Mr. Plant. Afternoon: subject, "What is Death." Evening: subject, "Spiritualism a Science," which were dealt with in an able manner. Forty clairvoyant descriptions, thirty-two recognized.

SALFORD.—March 18: In the afternoon and evening Miss Blake gave two very good addresses and successful clairvoyant descriptions. All were recognized. Two gentlemen beg to say they recognized the spirits Miss Blake described to them six months since.—March 25: Miss Hollows. Afternoon subject, "The Heaven of our Forefathers and the Heaven of To-day." Evening subject, "Why Do Spirits Return?" Both ably dealt with to good audiences.—T. Toft, 45, Florin Street, Seedley, Pendleton.

SHEFFIELD. Central School.—Miss Busher, a very promising young medium, gave a short address, and twenty-four clairvoyant descriptions. Twenty-two recognized. In the evening Mr. Maw gave sixteen descriptions. All recognized. Mr. Baulme gave an interesting address on "Mesmerism and Spiritualism."—Thos. Widdowson, Sec.

SKELMANTHORPE.—Mr. A. D. Wilson delivered a capital address, taking for his subject "Creeds versus Deeds," showing that good deeds and noble actions formed the only way to true happiness.

SLAITHWAITE.—March 24: Excellent tea and entertainment. The children gave good recitations; Miss Bamforth, Mrs. Green, Misses Meal and Mary Meal, and Mr. Meal, sen., sang well. The entertainment was followed by dancing. Sunday, 25th: Our beloved friend (for such she really is), Mrs. Green, gave two excellent discourses—afternoon, "Blessed are the pure in heart, for they shall see God;" evening, "Divine Revelations." We cannot describe these discourses; people must hear her to realize their beauty.

WESTHOUGHTON.—Mr. Runacre gave two discourses. Questions afterwards of an interesting character.—J. Pilkington, 66, Chorley Rd., Sec.

WEST VALE.—Mr. J. B. Tetlow gave a stirring address in the afternoon on "Spiritual Gifts." Evening, subjects were sent up by the audience, the most prominent being "Who and what are the Angels?" "The difference between the spirit of man and elementary spirits," upon which he gave a splendid discourse. He gave psychometric tests, which surprised the audience.—T. B.

WIBSEY.—Miss Harris spoke on "What must I do to be saved?" Eighteen descriptions, twelve recognized. Evening, "An angel sits beside the tomb." Nineteen descriptions, fourteen recognized.—G. S.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY.—Good attendance. Opening hymn and invocation by the conductor. Exercises gone through. Room for more workers yet. A hearty welcome to all strangers. Parents will do well to send their children.—W. M.

GLASGOW.—The Lyceum inaugurated, good attendance, 48 present including adults. After a fervent prayer by Mr. Robertson, reading and explanation of the "Voyage of Life," calisthenic instruction was given by Mr. Walrond. The guides of Mr. Ritchie addressed the little ones, who were soon at home with their teacher.

MIDDLESBROUGH. Spiritual Hall.—Opened with singing and invocation. Roll called—members, 40; leaders and officers, 12; visitor, 1. Silver-chain recitation and musical reading. Mr. Gallatie tested the muscles and memories of the Lyceum by varied calisthenics; an examination on political events followed. A duet by the Misses Brown, reading by Mr. Stirzaker, marching, and an address by a visitor. The new hall gives splendid space and light.—A. E. Brown, 56, Denmark St.

MILES PLATTING.—Good attendance. Programme: Hymn, invocation, golden and silver-chain recitations, marching and calisthenics, recitations by members, closing hymn and invocation. W. Crutchley, conductor.

OPENSHAW.—March 18th, the following officers were elected: Mr. H. Boardman, conductor; Mr. J. Dugdale, assistant-conductor; Mr. Packer, guardian of groups; Mr. Frost, musical director; Miss Hilton, secretary. Attendance, morning, 25; afternoon, 70. Take office on 1st April.—Sec., R. R.

PROSPECTIVE ARRANGEMENTS.

BACUP: 1, Mr. Tetlow; 8, Mr. Plant; 15, Mr. Johnson; 22, Mrs. Britten; 29, Mr. Boardman.—John Venables, Sec., 137, Hartley Terrace, Lee Mill.

BELPER: Jubilee Hall.—1, Local; 8 and 9, Mr. W. V. Wyldes; 15, Local; 22, Mrs. Groom; 29, Mrs. Butterfield.—Secretary, H. U. Smedley, Park Mount.

BRADFORD: Walton Street, Hall Lane—1, and on Monday at 7-30, Mrs. Riley and Mr. Moulson; 8, Mr. C. A. Holmes; 15, Open; 22, Miss Harrison; 29, Mrs. Russell.—Mr. T. J. Poppleston, 20, Bengal St., Ripley St.

BRADFORD: New Leeds Spiritual Institution, Birk St., off Birklands St., Leeds Rd., at 2-30 and 6—1, Mr. Metcalfe; 8, Mr. Thresh and Mrs. Hargreaves; 15, Mrs. Whiteoak; 22, Mrs. Clough; 29, Mr. Metcalfe and Mrs. Bullock.—Thos. H. Copley, Sec., 898, Leeds Road.

CLECKHATON: Spiritual Room, Water Lane, at 2-30 and 6—1, Mrs. Clough; 8, Mrs. Dix; 15, Miss Parker and a Friend; 22, Miss Capstick and Miss Bott; 29, Miss Bentley.—Geo. Roberts, Sec.

IDLE.—1, Mr. Parker; 8, Mrs. Dickenson; 15, Mr. Metcalfe; 22, Mrs. Whiteoak; 29, Miss Harris.—W. Brook, Sec., 41, Chapel Street, Eccleshill.

MANCHESTER: Assembly Room, Co-operative Hall, Downing Street, 10-30 and 6-30—1, Mr. Schutt, also on Monday evening, at 7-30; 8, Mrs. Green; 15, Mr. Ormrod; 22, Mr. B. Plant; 29, Mrs. Wallis.

SALFORD: 48; Albion Street, Windsor Bridge, 2-30 and 6-30, and Wednesday at 7-30—1, Mr. Pearson; 4, Mr. Pearson; 8, Mr. Ormrod; 11, Mr. Bourne, B.A., subject: "The Planets"; 15, Mr. Savage; 18, Mr. Pearson; 22, Mr. Runacker; 25, Mr. Carline; 29, Mr. Mayoh.

SKELMANTHORPE.—8, Mrs. Crossley; 15, Mrs. Beanland; 22, Miss Walton; 29, Miss Harrison. May 6, Mrs. Wade.—N. Peel, Sec., Emley Park, near Wakefield.

WESTHOUGHTON.—1, Open; 8, Miss Hollows; 15, a Lady Friend; 22, Mr. J. Mayoh; 29, Mr. J. Fletcher.—James Pilkington, Sec., 66, Chorley Road.

BATLEY CARR.—A Tea and Sale of Work will be held on Easter Monday and Tuesday for the benefit of the proposed new building. Friends wishing to give us help in the work, either in goods or money, are requested to send the same to Mrs. Armitage, Stonefield House, Hanging-heaton, or to the secretary, Mr. Martin Booth, Thornhill, near Dewsbury.

BELPER. Jubilee Hall.—On Easter Monday a Tea Meeting and Entertainment will be held. Tea on the tables at 5 o'clock. Entertainment to commence at 7 o'clock. Tickets for Tea and Entertainment, 6d. each; entertainment only, 2d. each. Children half-price. Friends cordially invited;

BISHOP AUCKLAND. Temperance Hall, Gurney Villa.—Good Friday: Tea at 4-30; concert at 7. Tickets—tea and concert, 9d. males; 6d. females. Friends in surrounding district invited.

BRADFORD. Birk Street, Leeds Road.—Tea and Musical entertainment. Tickets, 6d. each. Entertainment free to tea-ticket holders and members.—T. H. Copley, 398, Leeds Road.

HALIFAX. Spiritual Lyceum, 1, Winding Road.—The Committee have arranged for a tea and entertainment on Saturday, March 31st, 1888. Tea on the tables at 4-30. Entertainment at 7, consisting of songs, recitations, and dialogues. Tickets for tea and entertainment—Adults, 9d.; children, 6d. Entertainment only—Adults, 3d.; children, 2d. Tickets may be obtained of the Teachers; or of the Secretary, Mr. E. Wilson, 70, Violet Street.

HUDDERSFIELD. Brook Street.—On Easter Monday, a Tea Party and Entertainment, consisting of songs, recitations, and dramatic sketch, will take place. Tea at 5-30 p.m.; entertainment at 7-30. Tea Tickets, with programme, 9d.; admission to entertainment by programme, 3d.—Hon. Sec., Mr. J. Briggs, Folly Hall.

LANCASTER.—The Spiritual Society wish to intimate that all friends visiting Morecambe Bay during the coming season, will be able to obtain all information as to meetings, &c., by applying to Mr. Geo. Watkinson, 9, Anderton Street, Morecambe Bay.

LITTLE HORTON.—Annual tea: On Easter Monday, April 2nd. Tea on the tables at Five o'clock. Entertainment at Seven o'clock. Tickets for tea and entertainment: adults, 9d. each; Children, 4d. each.

LIVERPOOL. Daulby Hall.—We intend holding our quarterly social Tea Party on Easter Tuesday, April 3rd, at 7 p.m. Tickets, 6d.

LEEDS. 23, Crookridge Street.—Good Friday, a Tea Meeting and Entertainment will be held. Tickets, adults, 6d.; children, 4d. Collection at entertainment. All friends are invited.—On Thursday, March 29, Mrs. Gregg will occupy our platform, for descriptions of spirit friends, diagnoses of diseases, &c.—J. W. Turlton, Sec.

LEEDS. Psychological Hall.—We shall have a Tea Meeting on Good Friday. All will be welcome who can make it convenient to come. After tea we shall have a social evening, combined with songs, recitations, &c. Tea to be on the table at five o'clock prompt. Tickets may be had of the Secretary and members of the society. Adults, 9d. each; children, 4d.—Hon. Sec., H. A. Atkinson, 3, Recorder Street.

MIDDLESBROUGH. Newport Road.—On Easter Monday, a tea party and entertainment will be held in our New Hall, Newport Road. Tickets, 9d. each. We shall be glad to meet with old friends.—John Corby, 43, Jamieson Street.

MILES PLATTING. William Street, Varley Street.—Our last entertainment being successful, we intend holding a second on March 31st (Saturday). We invite all friends, and hope as many as possible will make it convenient to attend. Tickets 3d. each, which may be had from any member of our committee, or from the various societies.—J. H. Horrocks, Marsh Street, Ancoats.

NEWCASTLE.—Our friends here are making strenuous efforts to celebrate the fortieth anniversary of spiritualism worthily. A tea and concert is to be held in Cordwainers' Hall, 20, Nelson Street, on Easter Monday, April 2. The concert will commence at 7-30 p.m., at which a choice and varied programme will be rendered, specially appropriate to celebrating the advent of the angels and the opening up of the means of communion between the two worlds. A tea will be served previously, at 4-30, and as spirit friends have expressed a desire not to be left out, the evening will close with a circle for spirit communion for those who desire to stay to it. Several ladies are contributing to the tea tables, others are perfecting their part in the exercises, and all are working with a zeal and harmony deserving of success, and a truly happy evening is anticipated. All friends are cordially invited and will receive a hearty welcome, and as the day is a general holiday an excellent opportunity offers for a very pleasant reunion. Tickets for tea and concert, 1s.; for concert only, 6d.; children half-price.

NOTTINGHAM.—Mr. James Burns will give his Lantern Lecture on "Spiritualism, its Facts and Phenomena," on Monday, April 9th, in the Mechanics' Lecture Hall, Nottingham, open 7-30 for 8, tickets 6d. and 1s. each, may be had at Mosley Hall, and from the friends. We hope all will endeavour to make the most of this opportunity to bring the truth before strangers. Sunday, April 8th, Mr. Burns will be at the Mosley Hall. Evening lecture, "Spiritual teachings of Robert Burns."

OLDHAM. Spiritual Temple, Union Street.—There will be a sale of work on Good Friday, Mar. 30th, which will be opened at 4 o'clock, to be followed by a tea party and concert. Tea on the tables at 4-30. Tickets 8d. each; children under twelve, 4d. each. Proceeds towards the reduction of the debt. Visitors will be heartily welcome.

PENDLETON.—We hold our annual tea, concert, and ball on Easter Monday, in the Town Hall, Pendleton, when we hope all who can make it convenient will rally and support us. See particulars and bills at the various societies.

ROCHDALE. Regent Road.—On Good Friday, a tea-party and entertainment will be given by the Regent Hall Amateur Minstrels, consisting of conundrums, songs (comic and sentimental), stump

speech, and a nigger farce, entitled "Black Justice," &c., &c. Tea on the tables at 4-30 p.m. Tickets 8d., children under 12 years, 4d.; tickets after tea, 4d. each. All friends are invited.—*G. T. Dearden, Sec., 2, Whipp Street, Smallbridge.*

SKELMANTHORPE.—On Saturday evening, April 7, there will be a public tea party in the Board Schools, after which a miscellaneous entertainment will be given, to consist of songs, recitations, and readings; Mr. Hemingway in the chair. Tickets for tea and entertainment 8d. each, for entertainment only 2d. each, may be had at the door. Tea on the tables at 4-30, entertainment to commence at 7 p.m. We earnestly invite the co-operation of our friends in these efforts to spread the cause.

WESTHOUGHTON. Spiritual Hall.—We intend holding a social Tea Party on Friday, March 30th. Tea on the tables at 5 o'clock, to which we give all a cordial invitation to come. Tickets—Males 8d., females 6d., Children 4d.—*James Pilkington, Sec.*

WEST PELTON.—The members of the West Pelton Spiritual Association intend to hold a public tea in the West Pelton Co-operative Hall, on Saturday, March 31st. Tea on the tables at 4 p.m. Tickets 9d., and children under 12 years, 6d. After tea a short lecture and entertainment will be held, to commence at 6 p.m.—*T. W.*

WILLINGTON.—The spiritualists here have commenced a society to promulgate the truth of spiritualism. Mr. John Scott will open the meetings on April 1st, in the Albert Hall, Willington, at 6-30. We give a cordial invitation to all to attend.—*G. Cook, 18, Railway Terrace, Willington, Durham.*

SPEAKERS APPOINTMENTS FOR APRIL, 1888.

Mrs. Britten: 1, London, Holborn Town Hall; 8, Huddersfield, Brook Street; 15, Bradford, Milton Rooms; 22, Bacup; 29, Rochdale.

Mrs. A. Craven: 1, Cowms; 8, Batley Carr; 15, Otley Road, Bradford; 22, Burnley; 29, West Vale.

Mrs. Gregg: 1, Blackburn; 8, no information; 15 and 17, Huddersfield; 22, Keighley; 29, Halifax.

Mr. Hoperoff: 1 and 2, Northampton; 8, Peckham; 12 and 15, Harcourt Street; 22, Wellington Hall; 27, Regent's Hall.

Mr. J. C. Macdonald: 1, Open; 8, Open; 15, Open; 22, Openshaw; 29, Open. [Mr. Macdonald will be glad to hear from societies at once to book his vacant dates. Keep him busy.]

Mr. B. Plant: 1, Burnley; 8, Bacup; 15, Rochdale, Michael Street; 22, Manchester; 29, Facit. [Mr. Plant will be in Leeds May 6th, and desires to book dates for week evenings. Address 52, John Street, Pendleton.]

Mrs. J. M. Smith: 1, no information; 8, Leeds; 15, Cowms; 22, Addison Street; 29, Bowling, Bradford.

Mr. J. B. Tetlow: 1, Bacup; 8, Openshaw; 15, Liverpool; 22, Huddersfield, Kaye's Buildings; 29, Darwen.

Mr. E. W. Wallis: 1, Huddersfield; 8, Burnley; 15, Oldham; 22, Walsall; 29, Blackburn.

Mrs. Wallis: 1, Bradford, Milton Rooms; 8, Rawtenstall; 15, Colne; 22, Macclesfield; 29, Manchester.

Mr. J. B. TETLOW desires us to announce that his address will be 20, Allen Street, Astley Street, Pendleton, until further notice.

Miss WILSON begs to inform the secretaries of the different societies, that until further notice her address will be 3, Fleming St., Batley, Yorkshire.

Mr. J. H. Feugill, 12, Bracken Hill, Pelton, Halifax, is the Hon. Sec. of the Halifax society, not Mr. Jagger as was wrongly announced last week.

North London friends are advised that *The Two Worlds* is on sale at Mr. J. Carter's, Newsagent, 211, Copenhagen Street, Islington. We should be glad of the names and addresses of other London agents.

PASSING EVENTS.

MR. GEORGE HILL IN CALIFORNIA.—The many warm friends of Mr. Hill and family, including the Manchester Spiritualists and *The Two Worlds* Board of Directors, will be delighted to hear that they have arrived safely in San Francisco, after a pleasant passage across the Atlantic, and a long and weary three thousand miles of land journey from New York. Mr. Hill, in a letter to the Editor, speaks in enthusiastic terms of San Francisco: the charm of its mild climate, balmy air, and above all, of the abundance of spiritual power and mediumship by which he is surrounded. Writing of Mrs. Ada Foye, one of the best and most reliable public test mediums that has ever appeared in this century, Mr. Hill says: "After going to Mrs. Foye's meeting one Sunday evening, I, myself, must confess I know nothing of spiritualism as yet. The rappings, tests, and clear unhesitating descriptions, including names, dates, and answering—but asking no questions—was most marvellous. The hall was full. She is, indeed, a most wonderful medium; and if you could get her to Manchester, she would startle the whole city." . . . Mr. Hill adds, "I wish our people could see the splendid halls they have to lecture in, and all the meetings well supported." . . . We are quite sure many of our readers will join with us in wishing that the career of Mr. Hill and family, so auspiciously commenced, may continue one of undimmed success and brightness.

THE FUTURE LIFE.—The Rev. W. Briscoe, Wesleyan, as reported in the *Burnley Express*, has been giving his views on the future life. He speaks of a "final period after the last judgment," and said "there would be a great alteration in the moral constitution of the universe," whatever that may mean. "The globe would undergo a renovation; the angels reigning in heaven would dwell upon this earth; and Christ would rule this world as its enthroned monarch." "As man was made of dust, so after his resurrection he would have a material body glorified (?) which would consist of matter taken from the world. The new earth was this world after the last great fire, which would consume all that was inflammable on the earth and in the atmosphere." What would be

left? He said "he believed this world would hold all the saints, if not God would expand it so that it would." It is to be a species of telescopic world apparently. It is refreshing to find some one who clings to the old story of a last judgment, a physical resurrection, and a Kingly Christ reigning after a general conflagration. Interesting! yes, as a fossil is interesting, an indication of outgrown conditions and antiquated opinions.

An enquirer, reading our paper for the first time (and we trust there will be many who will do so, and thereafter become regular readers), will be struck by the numerous "holiday notices" which appear this week. It can easily be seen that spiritualists are a social set of people, and believe in being happy in *this* world as well as in the next. Why not? Where is the use in being miserable! A cheerful disposition and a brave spirit, determined to make the best of everything, is half the battle. Never give way to gloomy thoughts or dark despair. Push on and conquer by and bye.

The fortieth anniversary of Modern Spiritualism, which occurs on March 31st, should be referred to at the entertainments about to be held. We have much to be thankful for in the spirit world. Remember and acknowledge those benefits at the right season. We should be sorry to see the comic and farcical element (all right in their time and place, when not too much of them) push out the more sensible and useful. We ought to maintain a *high tone* in our amusements. Let us be "merry and wise."

"*Hall's Journal of Health* points out the objections, especially sanitary, to the habit of ladies saluting each other by kissing. To truly spiritual natures the practice is repelling and absurd. Friendship and affection need not seek forms of expression which, while unpleasant to fine sensibilities and *perilous to health*, are usually altogether affected."—*World's Advance Thought*. The churches are beginning to put a stop to the vulgar and dangerous practice of promiscuous kissing in so-called "kissing games," which were so much in favour a short time since at soirées, &c. It is hardly necessary to warn sensible spiritualists against these foolish practices.

PSYCHOMETRY.—At Milton Rooms, Bradford, on the 18th inst., Mr. Tetlow gave very successful delineations. One man requested him to tell him where he was twenty-five years ago. After a few moments waiting, Mr. Tetlow replied, "At the gold diggings of Australia," and went on to describe a scene which was presented to him, where two parties of men exchanged shots. All this the man acknowledged to be true.

An enthusiastic and pushing spiritualist says:—"I am glad to know that *The Two Worlds* is growing in favour continually; it deserves to be in every home in the land. I think there is not half enough done by spiritualists to sustain the literature of the movement. Get people to read and they'll think. Every stranger should be induced to purchase a copy of *The Two Worlds*. I have given my son, a lad of 12 years, the agency here, and since he has had it the sale has been doubled; it is good training for him, and he likes to push the sale. Look what General Booth has done with the *War Cry*! Are there not boys and girls in every town who are sufficiently earnest in the cause to take hold and push the sale, induce their friends, neighbours, and inquirers, to become regular customers? They would do a great and good work for the cause."

"THE CARRIER DOVE" (San Francisco) has given the best notices of the work of Mr. J. J. Morse in that city, including several reports of his lectures; and has also given kindly notices of *The Two Worlds*. The number for March 3rd is a very full and exceedingly interesting one. The Editor announces that "to-day we own our own type, printing materials, and presses" (Would that *The Two Worlds* could say the same!) and further proclaims the taking of central offices, where the Society of Progressive Spiritualists have agreed to remove their library and open a free reading-room, open week-days and Sundays. This is excellent work in the right direction. We congratulate the *Dove* on its success, and its able Editor (who, like the Editor of *The Two Worlds*, is a woman. God speed the women!) and the sensible progressive society. May their work be increasingly prosperous, and in the true humanitarian spirit. Mr. Kersey and Mr. Wallis are agents for the *Dove*.

In connection with the descent of Christ into hell, or the conflict between Christ and Satan, it is very noteworthy that some of the fathers taught the "atonement" was paid to Satan. It was Satan, they said, who wanted the blood of Christ, not God; and that is really far more reasonable than that God needed the death of Christ. It was Satan, said one of these ancient fathers, it was Satan who held the sinner in his grasp. It was Satan from whom the sinner needed saving, and it was, therefore, to Satan that the debt had to be paid. But another "father" pointed out that Jesus cheated or outwitted, just as the story I told you makes out: for when Satan got his victim, he not only could not keep him, but he could not prevent him running off with his prisoners. As one has said: "He (*i. e.* Satan) had been deceived by the two natures of Christ, and, having swallowed the bait, (the humanity) was tortured by the hook (the divinity), and was only too glad to let both go."—*J. P. Hopps*.

Mr. Jesse Leggott, of Storr Hill, Wyke, near Bradford, writes to Mrs. Goldsbrough, of Bradford: "I was suffering for a long time with rheumatic, and for a fortnight I was confined to my bed with rheumatic fever. I was told by three doctors that I *could not* be cured, but I am thankful to say, that after taking six bottles of your medicine and used three bottles of your Embrocation, I was restored to health. Let me here say that all sufferers from rheumatic pains, I do not care how bad, should try your Premier Embrocation at once. When I commenced with it I had to be fed with a spoon, as I could not feed myself. When I tell you that I have got back to my work again, and am as well as ever I was in my life, you will think that you have made a very clever cure indeed, without ever having seen me. I, at least, think so, and shall recommend your treatment to all sufferers."

NOTICE TO SPIRITUALISTS & MEDIUMS.**J. W. OWEN,****Qualified Medical Herbalist (by Examination),***Member of the National Association of Medical Herbalists.**Member of the Society of United Medical Herbalists of Great Britain.***102, GEORGE ST., HYDE, MANCHESTER,**

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THE EDITOR OF THE MEDICAL HERBALISTS' MONTHLY CIRCULAR says, "DON'T purchase Botanic Remedies where Herbs, &c., are hung up in bunches in draughty places, or exposed to every kind of weather, fog, gas, or poisoned air, but get them where they are nicely protected in packets or drawers, and kept dry."

THE EDITOR OF "THE ECLECTIC JOURNAL AND MEDICAL FREE PRESS" says, "We particularly advise our friends to purchase their Herbs cut up small and pressed in packets; never buy those that have been exposed in windows for a length of time, or hung up in the dust and smoke of shops; such herbs are all but worthless."

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The following are a few abstracts from a somewhat long letter which J. W. O. has received from E. Gallagher, Esq., Medical Clairvoyant, Stockport.

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