

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 66.—VOL. II. [Registered as a Newspaper.] FRIDAY, FEBRUARY 15, 1889.

PRICE ONE PENNY.

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THE GOLDEN GATE, a weekly paper, published in San Francisco. Edited by Mr. J. J. OWEN.

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ALOFAS

SERVICES FOR SUNDAY, FEBRUARY 17, 1889.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, at 2-30 and 6-30: Mrs. Wallia. Sec. 187, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, 10, 2; at 6. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Gragson, Caledonia Rd.
Beeston.—Conservative Club, Town St., at 2-30 and 6: Mr. Newton. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. Butterfield. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Riley.
Birmingham.—Ladies' College, Ashted Rd., 6-45. Séance, Wednesday, 8. Sec. Mr. A. Otterell. Board School, Oozells St., 2-30, 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 8, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Road, at 2-30 and 6: Mrs. Britten. Sec. Mr. Poppleston, 20, Bengal St.
Otley Rd., at 2-30 and 6: Miss Patefield. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer Street, 2-30 and 6: Mrs. Mercer. Sec. Mr. M. Jackson, 85, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. Rowling. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mr. Hopwood. Sec. Mr. A. Pitts, 23, Sloane St., Ripley Villa.
Ripley St., Manchester Rd., 2-30 and 6: Mr. and Mrs. Hargreaves. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Thresh. Wednesdays, 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Town Hall, 2-30, at 6: Mrs. J. M. Smith. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner Street, Lyceum, 9-30; 2-30, 6-30: Mr. E. W. Wallis. Sec. Mr. Cottam, 7, Warwick Mount.
Burslem.—Colman's Assembly Rooms, Market Place, 2-30, 6-30.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, at 2-30 and 6: Mrs. Jarvis. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mr. Postlethwaite. Sec. Mr. Wm. Baldwin, 15, Essex Street.
Cowma.—Lepton Board School, at 2-30 and 6: Mrs. Connell. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., at 11, Circle; at 2-30 and 6-30. Sec. Mr. J. Duxbury, 316, Bolton Road.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Walton.
Deasbury.—Vulcan Road, at 2-30 and 6: Mr. Bradbury. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailley.
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Miss Bott. Sec. Mr. W. Brook, 41, Chapel St.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. H. Stone, Market St.
Felling.—Park Rd., 6-30: Mr. B. Harris. Sec. Mr. Lawes, Orow Hall Lane.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, Mr. Drummond; 6-30, Mr. Wilson. Thurs., 8. Sec. Mr. Drummond, 80, Gallowgate.
Halifax.—1, Winding Road, at 2-30 and 6: Mrs. Dickenson, and on Monday. Sec. Mr. J. Longbottom, 25, Pellon Lane.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Russell. Sec. Mr. W. Townend, 5, Brighton St.
Hetton.—At Mr. G. Colling's, at 6: Local Medium. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Taft. Sec. Mrs. S. Horrocks, 22, Gorton Street.
Huddersfield.—3, Brook Street, 2-30, 6-30: Mr. Hepworth. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
Kaye's Buildings, Corporation St., at 2-30 and 6: Locals. Sec. Mr. Jas. W. Hemingway, Mold Green.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Scott. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. Armitage. Sec. Mr. J. Roberts, 8, Bronte Street, off Bradford Road.
Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Ingham. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athensum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Baird. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30. Sec. Mr. Wakefield, 74, Cobourg St.
Institute, 23, Cookridge St., 2-30 and 6-30: Miss Harrison. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 8, 6-30, Mr. Sainsbury. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. J. Wilcock, 81, Firs Lane.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mr. J. B. Tetlow; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7: Mr. A. P. Sinnett, "The Spiritual Faculties of Man."
Camberwell Rd., 102.—At 7. Wednesdays and Saturdays.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—41, Trinity St., Barking Rd., at 7.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5, Free Healing.
Dalston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.
Holborn.—Mr. Coffin's, 18, Kingsgate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Islington.—Garden Hall, at 7: Mr. Hopcroft. Monday, Developing Circle. A few vacancies.

Kentish Town Rd.—Mr. Warren's, 245, at 7. Wednesday, 8, Séance, Mrs. Spring.
King's Cross.—184, Copenhagen St., at 10-45, Enquiry Meeting; at 6-45, Miss Marsh, Clairvoyance. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; Mr. Hopcroft; 7, Mrs. Wilkins. Saturday, 8, Mrs. Hawkins. Sec. Mr. Tomlin, 21, Capland St., N. W.
Mortimer Street, 51.—Cavendish Rooms, 7: Mr. T. Hunt.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11, Healing, Mr. Goddard; Mr. Earle; 8, Members' Séance; 7, Miss Blenheim; Miss Vernon will sing. Tues., 8, Members' Séance, at Mrs. Noyce, 10, The Mall, Kensington. Friday, 8, Séance, Mrs. Wilkins, at Mr. Milligan's, 16, Dartmoor St., Johnson St., 6d. each.
Peckham.—Winchester Hall, 33, High St., 11, 7, Mr. R. J. Lees; 2-30, Lyceum. 99, Hill Street, Tuesday, Lantern Lecture, R. Wortley, Esq. Wednesday, 8, Mrs. Cannon, Séance. Saturday, 8, Members' Circle. Sec. Mr. Long.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Miss Marsh. Sec. M. A. Beuley, 8, Arnold Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, at 6-30: Mr. Boardman. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. W. Johnson. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
Collyhurst Road, 2-30, 6-30: Mr. T. Allanson. Mon., 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. McKellar, & on Monday. Sec. Mr. Brown, 56, Denmark St.
Granville Rooms, 10-30, 6-30. Sec. Mr. E. Davies, 61, Argyle St.
Morley.—Mission Room, Church Street, at 6: Mrs. Craven. Sec. Mr. Bradbury, Britannia Rd., Bruntcliffe, near Leeds.
Nelson.—Public Hall, Leeds Rd., at 2-30 and 6-30: Mr. J. Walsh. Sec. Mr. F. Holt, 23, Regent Street, Brierfield.
Newcastle-on-Tyne.—20, Nelson St., 6-30: Mr. Wyldes, and on Monday. Sec. Mr. W. H. Robinson, 18, Book Market.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. R. Grice. "Christian Morality." Sec. Mr. Walker, 101, Stephenson St.
41, Borough Road, at 6-30: Mrs. Davison.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 9-45, 2; 2-30, 6-30: Mr. A. D. Wilson. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Mr. Taberner. Sec. Mr. Ainsworth, 152, Gorton Lane, West Gorton.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Stone Row, Rawmarsh Hill, Rotherham.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Green. Sec. Mr. A. Thomson, 21, New Thomas St., Brindle Heath.
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon St., at 2-30 and 6. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
Rawtenstall.—10-30, Lyceum; at 2-30, 6: Mr. Swindlehurst. Sec. Mr. Palmer, 17, Beach Street, Prospect Hill.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. G. A. Wright. Sec. Mr. Dearden, 2, Whipp Street, Smallbridge.
Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.
28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, Lyceum 10-30 and 2; 2-30 and 6-30: Miss Hollows, and on Wednesday. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.
Scholes.—At Mr. J. Rhodes', at 2-30 and 6: Mrs. Clough. Silver St., at 2-30 and 6.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
Central Board School, Orchard Lane, 2-30, 6-30. Sec. Mr. Anson, 91, Weigh Lane, Park.
Skelmanthorpe.—Board School, 2-30 and 6: Mrs. Crossley.
Slaitwaite.—Laith Lane, 2-30, 6: Mrs. Gregg. Sec. Mr. Meal, Wood St.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Corry. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, at 2-30 and 6-30: Mr. Holmes. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. O. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 10-30, Debating Class; 2-30, Lyceum; 6-30, Mr. Stevenson. Wednesday, at 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.
Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Hoey.
Tunstall.—18, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Plindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., 6-30: Mr. Plant. Sec. Mr. Lawton.
Westhoughton.—Wingates, at 2-30 and 6-30: Miss Gartside. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30: Mr. J. Forster, of South Shields. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Green Lane, 2-30, 6: Mrs. Summersgill. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30, 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Brailford.
Willington.—Albert Hall, 1-15 and 6-30. Sec. Mr. Cook, 12, York St.
Wisebeck.—Lecture Room, Public Hall, at 6-45: Mr. J. C. Macdonald. Sec. Mr. Upcroft, c/o Hill and Son, 13, Norwich Rd.
York.—7, Abbot St., Groves, at 6-30: Mr. and Mrs. Atherley.

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 66.—Vol. II. [Registered as a Newspaper.] FRIDAY, FEBRUARY 15, 1889.

PRICE ONE PENNY.

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THE ROSTRUM.

PLAIN SPEAKING IN WESTMINSTER ABBEY.

IN the powerful sermon on "Religion and Religionism," preached by Archdeacon Farrar in the Abbey, a few Sundays since, before an immense congregation, the preacher chose for his text, from one of the afternoon lessons, the words that occur in Micah vi. 8. He declared that the object of all revelation was to make men good, that Micah's plain utterance swept away the confusion of ages, inasmuch as it heralded Christ's essentially MORAL revelation. Religion, in its English meaning, is only a set of opinions and a mode of worship. This, however, should rather be termed "Religionism," which is quite worthless when it ends in opinions or observances. Any impure and ignorant youth, any empty-headed and sour-hearted girl, any worldly or greedy Dives, can in this sense be religious. Persons of all classes are delighted to believe that with such cheap and easy superficiality God is pleased.

A GOOD MIND AND GOOD LIFE.

IN the endeavour to make opinions and to make observances stand in the lieu of sincerity and righteousness, Religionism scourged St. John, it imprisoned St. Peter, and it cursed St. Paul, it beheaded St. James, it stoned St. Stephen. Aye, when religion is put in the place of righteousness, when, instead of being regarded as a mere adjunct to godliness, it is substituted for godliness, then it becomes a deadly thing. True religion is a good mind and a good life. It is not an affair of copes and candles and such childish things; but it is something which restores man to God, it enables us not merely to wear phylacteries and make long prayers, but to deny our wills, to rule our tongues, to soften our tempers, to mortify our evil passions, to learn patience, humility, and meekness, forgiveness, continuance in well-doing.

HOW TO BE SAVED.

Ask a dogmatist the question, "What must I do to be saved?" and he will perhaps give you some elaborate metaphysical definition, and will tell you that he who would be saved must think of the Trinity. Ask a party religionist what you must do to be saved, and perhaps he will say to you that that you must hear the Church, and believe in the Real Presence. Ask Samuel, David, Isaiah, Amos, Micah, Jeremiah, the four Evangelists, the twelve Apostles—ask your Lord and Master Himself, and their answer will be different, not only in the letter, but in the entire spirit. It will not be, "You must believe in this or that particular doctrine; it will not be, "You must practise this or that special ordinance;" it will be simply, "If thou wouldst enter into life keep the Commandments."

"LOVE AND SERVE."

The New Testament, while every page and verse of it breathes righteousness, scarcely contains any religionism at all, scarcely any organization even the most rudimentary, scarcely any ritual even the simplest, scarcely any dogmatic creed even the most brief. What was the sum total of the preaching of the glorious Eremita, John the Baptist? Just two words: Repent, Obey. What is the sum total of the

revelation of Christ? Just two words, the two words carved on the statue of that noble philanthropist which has just been added to our Abbey—the two words: Love, Serve.

THE VITAL QUESTION.

Are you, in truth, each of you, a good man or a good woman? If you are, then, though every Pharisee that ever lived should hate you, and though every Church in the world should excommunicate you, and though every priest that ever lived should hurl at you his separate anathema, as they once did to the King of Saints, yet to you the golden gates of heaven shall open, harmonious on their golden hinges, and you shall be folded for ever under the wings of Eternal Love. But if you are not simply, in God's sight, a good man or a good woman, then, like a saint of old, you may torture yourself for long years, together with fasts and miseries; or, like St. Simon Stylites, you may bow yourself twelve hundred times a day; or, like another saint, you may make your boast that you daily offer seven hundred prayers; and, after all this, you may say to Christ your Lord, "Have we not prophesied in thy name, and in thy name wrought miracles, and in thy name done many wonderful works?" but if, in spite of this externalism and profession, you have not truly loved God, and have not been true to your neighbour—true by God's standard, and not by the conventional standard of the world, on the one hand, or of churches and party on the other; if, I say, you have not been thus essentially true to God and man, then shall he say unto you, "I never knew you."

A SOLEMN PROPHECY.

If the Church of England should grow gradually false to its essential principle, which is the principle that it is a Reformed Church, one thing, then, I see with the absolute certainty of prophecy, that there will be, from her vast secession—"Every knee that hath not bowed to Baal, and every mouth that hath not kissed him." If—and I say again, may God avert the omen! but if the Church of England should indeed be dwindled and degenerated into a feeble imitation of the Church of Rome, with a pale reflection of her doctrines and a poor copy of her practices, then, sooner or later—it may be later rather than sooner, but sooner or later, if truth be truth—she will then collapse into irremediable ruin, and upon those ruins shall be built once more a truer and a purer fold.

WHICH WILL YOU BE?

But if, on the other hand, any one of you present—while he prides himself on his orthodoxy or on his churchmanship—is mean in his conduct, false in his judgment, dishonest in trade, a slanderer in society, impure in life, if he be a liar—and many a man who calls himself religious, and many a man who tries to stand on good terms with the world, is a liar down to the very hilt—if in his heart, in spite of his profession, he be a false witness, or a covetous man—who is an idolator—he may present himself at the wedding feast, but he has not on a wedding garment. But if, on the other hand, any one of you be indeed pure, and kind, and true; if you always admire that which is admirable, and follow that which is noble; if in humility and love you be a follower of Christ's example, you may die hated by all the world, and hated by all the nominal Church, yet your Saviour, in whose footsteps you have humbly desired to walk, shall decide your destinies for ever, when he shall whisper to your weary spirit, "Well done, good and faithful servant!"

—*Christian World.*

We know not what we do when, by our unholy appetites and passions, we invite the invisible ones of that plane to co-operate and emphasize our work.

CAN THIS BE TRUE?

"There are two hundred million Christians on the earth."—*Dr. Talmage.*

Two hundred million Christians!
Can any one believe it?
Would all the fallen sons of men
As gospel truth receive it?
If this were true, our world would not
Be steep'd in sin and sorrow;
Nor thousand suffering toilers dread
The dawn of each to-morrow.
If this were true, no hungry bands
Of unemployed would meet us;
Nor mute appealing stricken looks
Of starving children greet us.
Life had not been to thousand hearts
One scene of toil and sorrow;
While scarce one ray of hope imparts
A light o'er death's dark morrow.
Professing Christians stand to-day
Condemned by earth and heaven,
The saving of a beauteous world,
Into their charge was given;
And how have they betrayed the trust?
For answer look around you;
And sin's wild deluge surely must
Most utterly astound you.
Supposing Jesus came to-day,
Came to inspect your mission,
How few who proudly boast His Name
Could stand his supervision!
Would He believe this ruined world
Did credit to the teaching
Of all those million souls who prate
Of saving Gospel preaching?
Would He believe this fearful blight,
This tide of sorrow's tears,
Could follow on the Gospel light
Of eighteen hundred years?
We judge the trees by what we see,
And prove from nature's teaching,
They only honest Christians be
Who practise what they're preaching.
Then turn your Christians out to work
In God's wild field of labour;
Bid every man and woman too,
Be honest to their neighbour.
Bid every poor down-trodden slave
Whose lives are seared and blighted,
No longer kneel to man and crave
For justice scorned and slighted.
Bid every tyrant snap the chain
He's forged around his brother;
And cease to reap ungodly gain
By crushing down another.
Bid him restore while yet he may
The spoils of base oppression;
Or dare not on his soul to pray,
Or boast a saint's profession.
Go, send them to the toiler's home,
Where children cry for bread;
And bid them cheer the fainting heart,
And raise the drooping head.
Go, draft them to the sufferer's side,
Though poisoned streams may roll;
'Tis their's, whatever may betide,
To stand beside the soul.
Go, turn your Christians in the slums,
Those dens of sin and sorrow!
And bid them cheer some hopeless one,
And brighten some dark morrow.
Bid them raise up some little one
To childhood's life and beauty,
And win some erring, fallen one,
Back to their God and duty.

[Part of a poem by Mrs. Matilda Harrison, of 25, Augusta Street, Accrington, from whom the entire poem can be obtained.]

THE magnetism generated by unhealthy bodies, by all organisms depraved through sensuality, is congenial to these dark dwellers on the threshold of earth—these unspiritual spirits who have not been able to leave the earth at all; for in the very atmosphere of this planet there exists an inner, unseen atmosphere, peopled by thronging crowds of earth-bound human beings, to whom death has been neither a release nor a pleasure, but rather an unhappy awakening, for the first time, to a realizing sense of the direful consequences of a misspent earthly life. No statement can be truer than that which portrays heaven, hell, purgatory, and paradise, as states of mind rather than localities. Incontrovertible is the fact that we make our own heaven and our own hell for ourselves, and that the spider's web is no more a thing of that insect's own formation, than is the sphere of a spirit the outgrowth of that individual being's inner life.—*W. J. Colville.*

THE IMPROVISATORE; OR, TORN LEAVES FROM REAL LIFE HISTORY.

BY EMMA HARDINGE BRITTEN.

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CHAPTER VII.

LADY RAVENSLEIGH was mistaken when, in parting from her husband on the terrible night of doom described in the last chapter, she closed her chamber door upon him in the determination that they should *never more meet in life*. Wretched lady! She had *forsaken* her good angel and followed the leading of the dark spirits to whom she had yielded up her soul. Where should they guide her, save to destruction?

From a profound and dreamless slumber Lord Ravensleigh awoke just as the castle clock was striking two. Finding it was yet dark, he deemed that the deep-mouthed bell had broken his rest, and yet, while sleep on the instant seemed effectually banished from his eyes, he could not divest himself of the feeling that some terrible incubus pressed upon him, and that a hand strong and powerful as that of a giant was laid on his breast; and thus it was that with eyes half closed, and seemingly fixed by a vice of iron, he lay and watched the private door which communicated with Lady Ravensleigh's apartments slowly and cautiously open, while Gabrielle herself, in a loose white robe, a face of ashy pallor, and eyes gleaming like a modern Clytemnestra, glided into the room and approached the bed.

Still arrested by the trance-like power that bound his form but left his consciousness free, the Earl neither moved nor spoke. And now he feels she is bending over him, listening to his breathing and passing her hand before his eyes to see if they are really closed. This done she turns and he sees her take the glass of water which it was his constant custom to drink the first thing on awakening every morning, and which was placed on a stand at the bedside, and rapidly substitute for this another glass which she carried in her hand, and which contained a pure, clear, colourless liquid.

And now she is moving away with a step as noiseless as that wherewith she entered. She gains the door and would have passed through it, but no—the spell which held him down is broken. A hand is on her shoulder, a hand of iron; it drags her back—and still holding her, shuts and locks the dividing door, then forcing her down upon the bed, the Earl standing before her, pale and ruthless as herself, takes the glass which *she had substituted*, holds it to her lips, and simply pronounces the one word, "DRINK!" But one word, yet oh, what a world of destiny, despair, and agony was in that word! Her mute and pleading look, her wild and haggard eyes, and her white quivering lips, all bore their fatal testimony to her guilt.

"Drink!" he hisses. "Deep, deeper yet, my lady. Pledge thy lord even to the very dregs. Drink deep, drink all!"

"Edward, Edward! mercy!" The shrinking victim sinks upon her knees, the half-unfinished glass within her hand.

"Where was *thy* mercy to me, murderess?" he cries. Still she hesitates. "Drink!" he shouts. "Drain the glass to Ernest!"

"To Ernest!" gasps the Countess, and sets the glass down empty.

Once more the Lord of Ravensleigh led his lady to her chamber door, and now in solemn mockery, once more he stoops to kiss her icy hand.

"Farewell, my *gentle* lady love," he sneers. "When next we meet——"

"'Twill be in judgment, Edward, and may Heaven have mercy on our guilty souls!"

'Twas cold gray morning; such a dawn as seemed to wrap the fading stars in a shroud of misty tears, yet long ere the cheerful sunbeams pierced the chilly air, Lord Ravensleigh was up and restlessly moving in and about the gallery from which his lady's chamber led off.

Fifty times he asked whether the Countess had not yet risen, or, when she would rise. They told him she was indisposed and could not be seen. *He did not ask to see her*, and yet with the same unquiet spirit he would ask and ask again, why she did not come forth? At length he said he would go. His valet asked him where? He could not tell just then—but, "Piron might pack up a few things ready for a journey."

"For how long a time, my lord?"

He did not know.

"The carriage—post-horses? what would his lordship choose?"

"Anything—something; stay, a horse—the fleetest in the stable."

He wanted no groom, no valet. He would go alone, and return—"some time." He's gone. . . .

Peering in Gabrielle's face, the attendants whisper:

"Still she sleeps; she bade us not disturb her; come away."

With the earliest peep of dawn the hapless Countess had charged her attendants to send for her adopted mother, Mrs. Martin. This loving friend had parted from her on the eve of her ill-omened marriage with Lord Ravensleigh. Convinced that her fair *protégée's* heart had been devoted to her soldier lover, good Mrs. Martin would neither sanction by her presence or blessing a marriage in which she knew her adopted child's affections had no part.

"Live in your pleasant, flowery Brompton home, my beloved one," she said, "a pure, innocent, free woman; an artiste, admired, honored, and loved by all, and I will tread life's chequered paths with you as your mother and your friend till death parts us; but sell yourself for title, wealth, and rank, and the auction block on which La Gabrielle is put up for sale is no home for the old worn-out actress who still respects herself."

And so they parted—Gabrielle to her castellated home of gilded slavery, and Mrs. Martin to a retired farmhouse in the immediate vicinity of her daughter's residence. From this peaceful retreat, all the solicitations of her unhappy *protégée* had proved vain to lure her. Mrs. Martin had welcomed her cherished idol whenever she had thought proper to visit her, but she had steadily refused to set foot in Ravensleigh Castle, and it was only by sending the message of dread import, "Sick unto death," that the wretched Gabrielle could indulge any hope of deriving solace from the presence of the one being of all the world on whose unselfish love she could rely in the terrible hour which was to see the flickering lamp of her life quenched for ever. Mrs. Martin was out when the messenger from the castle arrived, and was not expected back for some hours.

"Some hours!" murmured the Countess, when her messenger returned; "where shall I be then?"

Alone again. She only waits for the door to close, when, springing from her couch with the energy of delirium, she drew aside the heavy drapery of the window and let in a flood of sunlight upon herself and her surroundings.

Placing herself before the splendid pier-glass which reflected her form at full length, she stood in rigid contemplation of what she there beheld. Behind her hung a portrait of what she once was—a bride—the charming, peerless queen of song. Life, youth, beauty, genius, the admiration of an adoring world—all spoke out in unmistakable language from the eloquent canvas. And this royal image, reflected in ample proportion in the mirror, stood in awful contrast to the pale, forlorn face, drooping figure, and eyes full of pleading anguish, that, with their deep, dark circles, stared so wildly hither and thither, as if looking for some one to help, some one to soothe, to speak pity—perchance forgiveness, to her troubled soul.

Scarcely sixteen months had intervened between the time when these two pictures were taken, and yet the changes written on them might have occupied a life-time. The creamy satin of the bride's dress gleamed like a fabric of sunbeams. The silken folds of the Countess's morning robe hung about her like a shroud, and, white as they were, they could not match the livid pallor of her ashy brow. Sunken cheeks, pale hands, and drooping arms—all were transformed from the glory of a radiant life to the hues of an unnatural death. But above all, the spectator of this woeful scene was moved as she contrasted the sunny curls of the bride's fair head, twined with orange blossoms, each golden tress smooth, silky, and arranged in matchless order, with the long, disbevelled masses of damp, unkempt curls that now added their evidence of neglect and disorder to the general aspect of ruin and approaching death.

"Even if he should come in time he will never know me," she murmured; then turning away with a sob of a breaking heart from the mocking image of what she once had been, she again began to pace the floor with unsteady but restless footsteps, wondering why *no one came*. The minutes sped on; to her they seemed as hours. She would not see her attendants. Their cold, frightened, unsympathetic faces repulsed her. She refused medical aid and yet she waited—waited—for some one to come.

Who would it be she wondered. Would the terrible Earl come there to mock her agonies and see how his victim could perish? No, he would not dare to look upon her. Would her precious mother still refuse to come? Oh, if she only knew all, how she would fly to the side of her dying child! Then—*there was another yet to come*. She knew he was on his way, for she had lavished money like water on the means which would speed the liberated captive to her side. His true and devoted friend, Augustine Hermance, in his correspondence with the Countess, had explained how the cruel tortures inflicted upon the hapless prisoner by his savage captors had so nearly destroyed his reason, that he—his tender friend—had feared to inform him of the lady's marriage. "He will learn it all too soon," young Hermance thought, and the Countess answered, "'Twas better so, at least until he was stronger to bear the news."

It was only just before the Earl's return that Lieutenant Rossi, accompanied still by his loving friend, had come at the Countess's urgent request to England. And now, when her doom was sealed—when she knew that the forms of earth were fading minute by minute from her sight, her heart was full of agonizing yearning to look upon her beloved once more. Even at the same hour when she had sent forth a messenger with fiery haste to summon her adopted mother to her side, she had despatched another urgent requisition to Lieutenant Hermance to come to Ravensleigh Castle, to ride for life and death on the instant he should receive the missive, but—*not to come alone*. But still the time rolled on, hour after hour, and still, save for the occasional appearance at her door of some of her scared attendants, the wretched lady counted the hours and watched the changing sky and the lengthening shadows stealing over the woods, and fields, and distant hills, and kept count of the fleeting moments by the deepening agonies that racked her frame, and bore fearful record of the mighty change that was stealing her life away. "Will they never come? 'Tis evening now. Will they never come? Must I die unheeded and alone? Ernest! Mother! hasten! or thy coming will be too late!"

A footstep on the stairs, hastily ascending—the door swings open wide, and once again La Gabrielle is clasped in the arms of her loving, tender mother—Mrs. Martin.

(To be continued.)

THE HISTORY AND MYSTERY OF MESMERISM.

BY ALDERMAN T. P. BARKAS, F.G.S.

No. III.

I HAVE briefly sketched the progress of mesmeric phenomena on the Continent of Europe, between the date of the advent of Mesmer in 1778, and 1835, when the mesmeric contest had been fought and won, and the facts had been recognised by scores of men eminent in science and literature, who had devoted much time to the investigation of the phenomena, and eventually avowed themselves believers in the reality of mesmerism.

The phenomena that are recorded as having taken place on the Continent during the half-century ending 1835 were equalled, if not excelled, by those which occurred in England and elsewhere during the succeeding twenty-five years; and to some of those more recent phenomena it is now my intention to introduce your readers.

My facts shall be drawn from my own personal experience as a practical mesmerist extending over nearly half a century, from the experiences of private personal friends, many of whose experiments were conducted in my presence and under my direction; from the public exhibitions and demonstrations of such well-known lecturers and operators as Mr. Craig, Dr. Spencer T. Hall, Dr. Darling, Captain Hudson, Mr. Lewis, Mr. Chadwick, Mr. Oliver, Mr. Morgan, and others, all of whom gave public demonstrations in Newcastle between 1842 and 1860. With nearly the whole of those well-known operators I was familiarly acquainted, and to some of them I gave their first lessons in the art of mesmerising, and for some of the more prominent I acted as business manager, and made arrangements for their meetings. I shall also be indebted for some of my facts to the valuable works of Baron Reichenbach, Dr. W. Gregory, Mr. J. C. Colquhoun, Rev. Chauncey Hare Townshend, Drs. H. Mayo, Spencer Hall, Elliottson, Esdaile, Haddock, Rev. G. Sandby, Mr. G. H. Atkinson, Miss H. Martineau, Drs. Braid, Collyer Bovie Dodds; and *The Zoist*, *Mesmerist*, and *Phreno-Magnet*. All the above works are storehouses of valuable mes-

meric facts, written and published by competent observers and critics.

The first popular impetus to the study and practice of mesmerism in England took place between 1840 and 1850, when powerful mesmerists visited the chief cities and towns in England, Scotland, and Ireland. Mr. Lewis, a coloured gentleman, Dr. Darling, Mr. Craig, and Mr. Stone created profound sensations by their marvellous experiments, descriptions of many of which are recorded in *Chambers's Journal* of that period. Mesmeric phenomena were first publicly introduced into Newcastle in 1843, in which year public lectures and demonstrations were given by Mr. Craig and Mr. Spencer Hall. These lectures, especially those of Mr. Hall, who was an earnest, educated, and painstaking enthusiast, excited great interest among all classes, and were the special means of inducing several well-known medical and other scientific men to enter upon the careful investigation of the subject, with the result that many scientific observers became convinced of the reality of the phenomena. It was at this period that Miss Harriet Martineau was residing at Tynemouth, apparently a confirmed invalid. Dr. T. M. Greenhow, of Newcastle, presided at one of Spencer Hall's mesmeric lectures, and was so impressed by the statements made, and experiments exhibited, that he induced Miss Martineau to submit to mesmeric treatment, with the result that the process ended in her permanent cure, and in her becoming a convert and earnest promulgator of mesmeric opinions. These demonstrations were followed by those of Mr. Lewis, an athletic black with fascinatingly powerful eyes and apparently unlimited energy, under whose penetrating gaze all sensitive people succumbed at once, and were led captives at his will; his demonstrations created quite a furore, and medical men and newspaper reporters were converted into mere automata under his irresistible gaze. He was followed by Captain Hudson, who was very successful as a mesmerist, but lacked the culture required by an educated audience. Then followed in succession Mr. Sheldon Chadwick, Mr. Morgan, and Mr. Oliver, none of whom had the platform tact and operative skill of their predecessors, but all of whom exercised considerable mesmeric power. After 1860, the exhibition of public mesmeric phenomena rapidly degenerated, until at present the platforms are occupied, for the greater part, by coarse and ignorant charlatans, the experiments are of a gross and offensive character, and the audiences are, for the most part, noisy, uneducated boys, the chief object of the rude exhibitions being what other amusements are rapidly degenerating into, viz., fun, frivolity, and certainly not culture, education, and refinement.

The present aspect of public entertainments is a melancholy one, boxing matches between two coarse ruffians attracting thousands of visitors, who pay hundreds of pounds to witness the brutalizing spectacle, whilst first-class theatrical performances and superior concerts are almost neglected.

I shall conclude the present article by quoting a description of a public mesmeric exhibition from a paper in the *Nineteenth Century Review*, Vol. 14, written by my friends, Messrs. Gurney and Myers, than whom few men have been more earnest investigators of the phenomena, and few persons have more ably described the occurrences that took place at public mesmeric exhibitions. I have seen hundreds of similar exhibitions, and can vouch for the general accuracy of the description.

"The scene may be a public hall in a university town, the operator a woman of vigorous frame and commanding gaze. Sitting along the back of the platform is a row of young men, groups of whom are in turn called forward, and seemingly compelled to go through ridiculous antics, to laugh, sneeze, or jump till they are floundering in agony, to divest themselves of their personal property, and generally to behave in a manner for which the blushes of a lifetime will hardly atone. In the midst of this scene a disturbance is heard at the door, and a bareheaded undergraduate is seen forcing an entrance. With gaze fixed on the mesmerist, he pushes his way to the platform, regardless of the obstacles interposed by the audience, over whose hats or persons he tramples with equal indifference. Remonstrances are not spared him, but he does not appear to hear them, and ends his headlong career by flinging himself at the feet of the stern mistress of his destinies. It turns out, on inquiry, that on a previous evening he has been bidden to attend, and all his efforts and precautions have not enabled him to resist the command.

"Or let us shift the scene to an exhibition before a less educated assemblage, where the greater simplicity of the 'subjects' makes them succumb still more rapidly and com-

pletely to the operator's will. Here will be seen a score or so of rough boys and men crowding on to the platform. They are accepted as 'subjects' without parley, and in a few minutes a majority of them are to be seen blindly following about a slight youth who reminds us of the former operator in nothing except the force and fulness of his gaze, and who has apparently dominated them by that gaze alone, aided by a few passes from his fingers.

"As they crowd on his heels, jostling over him and each other in their efforts to gain his eye, they have all the air of Franksteins which his magic has created, and of which he now can rid himself no more. At last, with a clap and a gesture, he restores them to comparative sanity. He then calls one of them forward and bids him place his flat palm on his own, a rapid pass or two, and the victim, with all his contortions, can no longer remove his hand from the cohesion of the living magnet. Another series of passes, and the whole arm is rendered stiff and insensible. Pins may be run into it, pinches may assault it, and its owner looks on in smiling contentment. Another 'subject' is then selected and thrown into a deeper state of trance, in which he is told that he is to awake in a quarter of an hour, and then to perform a long series of actions, such as taking off his coat and putting it on inside out, stealing his neighbours' handkerchiefs, and so on. While he is left to his quarter of an hour's slumber a dramatic element is introduced, and the whole remaining bevy are induced to pore upon the ground and solemnly employ themselves in reading the inscriptions on imaginary tombstones. In pursuing these studies they unintentionally collide, and angry pushes vindicate the objects of their respective homage from desecration by alien steps. Suddenly a white handkerchief is fluttered in their midst by their relentless controller, and, at the word 'ghost,' they fly asunder in the wildest confusion, one or two leaping out among the audience, convulsed with terror, and taking refuge under chairs and benches. After a time the last impression seems to vanish, and in an absorbed and stealthy fashion they again approach their respective tombstones, to be again scattered by a wave of the magician's handkerchief. And, at last, when the churchyard struggle has become too thronged and violent, a sudden word fixes each all at once back in the place and posture in which it finds him. They are now released, and one of them in shame and confusion hastily attempts to leave the place of entertainment. Vain thought; he is suffered to skulk down the length of the hall, but at the very threshold a word of command from the platform turns him as motionless as Lot's wife, and another brings him back like Eurydice, drawn all unwillingly from the portals of safety by a force which he can neither resist nor comprehend.

"Then follows an interlude in which the sleeper, punctual to the time appointed, wakes up and performs in correct order, but with bewildered pauses—during which he appears to dive into the very depths of his memory—the series of actions which had been impressed a quarter of an hour before on his sleeping brain. The final act of the drama is one of calm. Another whispered suggestion persuades each subject, in turn that he sees floating in the air above him some object which his imagination is allowed to shape into sunset glories or angel beckonings, or whatever may most readily stimulate his sentiments of admiration and awe. One stands rapt and motionless, transformed from an ordinary English working boy into a model for St. Sebastian, others fall one by one on their knees, their homely countenances lightening with an expression that a painter might envy. A ruffianly tanner in the centre of the stage clasps his hands, and shows a dark visage concentrated into glowing intensity. Leaning over him the mesmerist says, 'What do you see?' In a gruff whisper comes the answer, 'Heaven!' But this state of tension cannot be too far prolonged. Gradually the adoring crew roll over from their knees on their backs, and the curtain falls on a bevy of motionless figures who have sunk below the limit of consciousness into profound and dreamless sleep. In another minute if we peep behind the curtain we shall see the operator waking his subjects one by one. One or two of them complain of headache, which a few upward passes relieve, and they walk home apparently none the worse—later on, indeed, we shall have to point out circumstances in which they may find themselves much the better for their evening's experience."

The above is a vivid typical description resembling scores of demonstrations I have witnessed produced in public and private by various mesmeric operators, and on several occasions produced by myself; in fact, in the course

of these articles I propose to describe more remarkable phenomena which I have personally produced or have seen produced publicly and privately through the mesmeric agency of personal friends.

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

(To be continued.)

STRANGE RELIGIOUS SECTS—"THE DUNKARDS."

BY DR. ALLEN.

WHEN George Jacob Holyoake visited America, he said that the thing that most strongly impressed him was the great prevailing variety of religions. He enumerated something like two hundred different forms and phases of belief. Each of these had its devout followers, and was of the most vital importance to its devotees; while all the other one hundred and ninety-nine were a fatal heresy not within the limits of toleration by the unmistakably correct two-hundredth sect.

While this national peculiarity is more noticeable to a foreigner, it has not escaped the attention of some of us who are a part of the great procession, who have helped to add our mite to the situation.

I remember speculating a good deal on the merits of one phase of the case, the first summer that I spent in the vicinity of a large and prosperous sect, variously designated, in the states where they have become a considerable part of the population, as "Dunkards or Tunkers."

The Dunkards were quite as sure that their neighbours down the valley (the blue Presbyterians) were too giddy and worldly to be on the only straight and narrow road, as were the Presbyterians that their Tunker brethren were feeble-minded, benighted, but withal honest and "steady" citizens.

I never saw a Dunkard use any other style of four-wheeled vehicle than a heavy farm-wagon. They appeared to look upon the buggies and carriages of their neighbours as needless worldly possessions, and whole families either walked to church on Sundays—their only diversion—or rode two, or not infrequently three, on one horse.

The men all wore long beards. It is held by them a sin to use a razor on the beard. I have sometimes been led to think that they hold pretty much the same opinion as to the use of a brush also. Their beards are often two feet in length, and not infrequently they present the appearance of being about as wide as they are long.

They wear broad-brimmed hats, and practise the apostolic custom of washing each other's feet on Sunday as a part of their religious service. I never saw a Dunkard of mature years smile.

These thrifty and honest folk visit but little, even among themselves; and, in the region of which I write, many of them do not emerge from the seclusion of their mountain cabins but twice each year, except when they appear on "the Lord's day at His Sanctuary," which, in this instance, was a small log structure, so far from any other road than the bridle path used by themselves, that few persons, other than its members, ever saw the little church.

But, twice each year, these people put on their best clothes—butternut jean for the male portion of the community, and calico for the female contingent, the sun-bonnets of the latter "matching" their dresses—and went to town. Or, perchance, if the girl is somewhat given to worldly-mindedness, her sun-bonnet may be of white "dimity," starched very stiff, and made with a short skirt to it, which comical little tail turns stiffly—in a solid body, as it were—without wrinkle or fold, with each movement of the wearer's head. But these bonnets are rare, and belong to the more fashionable element.

The rule is the "matched" calico dress and bonnet not so stiffly starched, and hence more godly; and as the colour chosen is invariably of a subdued dark shade, the effect, as they sit in a row on the puncheon seats of the "Sanctuary," is that of a flock of guinea-hens perched on a fence, for these women are neatness and primness itself.

"Bangs" and "frizzes" are unknown among them. Their hair is smooth and sleek as polished mahogany.

But to return to the two events of the year, when these sober people "go to town," and return feeling as dissipated as the gentleman in Peter Simple, who drank a whole bottle of ginger pop.

The first time is in huckleberry season, and every member of every family, who is large enough to do so, carries on

each arm a large wooden or tin pail full of berries. They call these "buckets," not excepting those no larger than a quart cup, which are carried by mere toddlers.

On these expeditions they usually walk—often many miles—dispose of their berries, invest the proceeds in guinea-hen calico or dimity, and trudge demurely home again with abundance of material for dresses, bonnets, and mild gossip to last until the next great event of the year, which arrives with the turning of the sumach into its glorious blaze of crimson, when, with a brush of flame, Nature touches its leaves, and in a single night, paints the whole mountain side into a picture whose wealth of colour has never yet been rivalled, even by the inspiration of genius.

To the eyes of these simple folk, this marvel of transformation brings but one dream. It means for them more guinea-hen calico, dimity, jean, and means a journey to town, a winter's supply of raiment for the body, and food for the mind. They gather the leaves of the sumach, put them into large "gunny bags," and trudge with these gorgeous samples of Nature's handiwork to the tanner's pen, where they become useful objects of commerce, but, alas, things of beauty no longer!

That the leaves may be gathered just at the right time, and to save going back and forth to their homes, these sumach gatherers camp out on the mountain side during the gathering time, and by the light of their innumerable camp fires, they work long after night sets in. It is a weird and beautiful sight, not easily forgotten when seen from the valley below—these hundreds of twinkling fires—the suggestion of life and movement in those dark and solemn heights, where an occasional bear still prowls, and rattlesnakes are almost as common as fire-flies.

Every member of the community works early and late. Every member helps carry, or if too small or too old, follows the leaves to town; takes part in the sale and in the purchases which follow; and then the mountain swallows them up again until the months roll by, and they once more appear with the brightest of tin pails, the stiffest of sun-bonnets, and the bushiest of beards, at huckleberry time.—*The Better Way.*

[And this life is the Dunkards' religion! and this is their idea of what God made them for, and what He requires of man, and what alone will lead to "Heaven, and everlasting life." Truly is the world perishing, hungering, and thirsting for the religion of reason and common sense.]

"THE TWO WORLDS" FIFTH PRIZE ESSAY.

WE are very happy to announce that we have received from LEWIS FIRTH, Esq., of Bacup, the sum of ONE GUINEA to be given for the best Essay on the following subject:—

"WHAT IS THE BEST MEANS OF DEVELOPING AND CULTIVATING THE GIFT OF MEDIUMSHIP?"

All writers desirous of competing for this prize must send in their essay clearly written, on one side of the sheet only, signed by a number and *nom de plume*, and accompanied by a closed envelope containing the name and address of the writer. These envelopes must be marked like the signatures of the papers, and will not be opened until the prize essay has been selected by the judges.

All competitions must be sent in before the last Wednesday of February, addressed to the EDITOR OF "THE TWO WORLDS," and marked "Prize Competition."

KILLING A WITCH IN GUATEMALA.—A man named Medina, living near Tlalpam, the day of the funeral of a child of a friend met in the street an old woman who had long passed for a witch. He asked her why she had caused the death of the infant. She replied that they would not pay what she demanded. He then told her that it was useless to ask for payment. She then threatened to kill Medina's youngest child. Enraged at the audacity of the old woman, he raised a heavy club, and, striking her over the head with it, said, "You will, will you? Then take that—and that—and that," and he beat her to death. Medina has been arrested, and is in prison. He has able counsel to defend him, and will show that it was the universal belief that she was a witch, and had power over life and death.—*Guatemala Star.*

THE world needs justice, not self-sacrifice. It is no great thing to claim the right of free thought and private judgment for ourselves; Martin Luther did this much. But to freely accord to others the same right is somewhat more.

OFFICE OF "THE TWO WORLDS,"

61, GEORGE STREET, CHEETHAM HILL, MANCHESTER.

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

The Two Worlds will be supplied at the following favourable rates: 100 copies for 6s.; 50 copies for 3s.; 25 copies for 1s. 6d.; 12 copies for 9d. Carriage extra.

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ADVERTISEMENTS are inserted at 6d. per line, 1s. for three lines. Remittances must accompany all orders for one or three insertions. Monthly settlements for larger and consecutive advertisements, for which special rates can be obtained on application to Mr. E. W. WALLIS, to whom all Post-office Orders and Cheques should be made payable.

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

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

To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 11, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, FEBRUARY 15, 1889.

"TWO WORLDS" PUBLISHING COMPANY, LIMITED.

THE first Annual Meeting of this Company's Shareholders and Directors, took place on Monday evening, February 4th, at the Co-operative Hall, Downing Street, Manchester.

Although the balance sheet and announcement of the meeting had been sent out, in compliance with the Act regulating such companies, seven days in advance of the meeting, the inclement weather and the distance at which many of the shareholders reside, no doubt combined to make the representation of the latter more limited than the Directors could have wished, especially as the balance sheet was only made out as far as legal requirements demanded, and the Directors would have been glad to have laid the affairs of the company more fully before a larger number of shareholders than those who found it convenient to attend. After the report of the Auditors had been heard, the books offered for inspection, and Dr. Britten, the president, and Mr. Wallis, the secretary, had invited and answered many questions respecting the management and financial affairs of the company, Dr. Britten entered freely and exhaustively upon the nature of the expenses, profit, loss, &c., &c., and the next business of the meeting was, to receive the resignation of the retiring Directors. These, by a unanimous vote, were re-elected, and the meeting then entered upon the question of "ways and means" for the ensuing year. Dr. Britten pointed out that after the issue of the sixth number of *The Two Worlds*, the Directors, moved by the wishes of certain societies and news-agents, had been induced to lower the price of the paper from the petty sum originally charged—namely, three halfpence—to one penny. Whilst (as he explained) the Directors had taken this course in the best interests, as they conceived, of the public and the cause they had at heart, it had certainly entailed a severe financial burden upon the paper. Had the original price been retained, Dr. Britten showed that even in the short period of one year, and with all the heavy expenses incidental to the first starting of such a company, the receipts would have placed the paper on a paying basis. As it was, the allowances made to societies and news-agents, actually gave them the paper for sale at a sum below what it cost to print and distribute.

This became a serious matter, and until the circulation could be largely increased, especially among individual purchasers and subscribers who did not require discount off the small price of the paper, neither this nor any spiritual penny paper could possibly pay its actual cost.

Mr. Johnson, of Hyde, Mr. Boys, of Openshaw, Mr. Hayes, of Macclesfield, and other shareholders present, remarked upon the wide circulation the paper had already attained,

the warm praises bestowed on such "a bright, clean, and thoroughly spiritual paper," and whilst fully coinciding in Dr. Britten's views and statements, expressed a confident hope that the societies, for the behoof of whom especially the price had been lowered, would see the duty as well as the advantage of shaking off the apathy so customary and so really unjustifiable amongst spiritualists, and determine to recoup the Directors and shareholders for the sacrifices they had made, by more energy and exertion in promoting the sale of their popular penny paper. They ought thus to aid the cause by the circulation of so excellent a journal, and prove that the experiment of benefiting the societies in giving them the cheapest and one of the best spiritual papers ever published, was not made in vain.

Several of the speakers alleged it would indeed be a reproach to the English spiritualists if they suffered so bright a paper to cease its usefulness, or compelled the Directors to raise its price for lack of that support which could so easily be secured by announcements from the platforms, a few pence expended in giving away specimen numbers—which were always highly approved of—and an additional number of paying advertisements. What could the spiritualists be worth if they could not support their papers without the necessity of begging, and that in favour of a journal which every one acknowledged to be unexceptionable in tone and style?

Mrs. Hardinge Britten, the Editor of *The Two Worlds*, being present in her capacity of a shareholder, was then cordially invited to address the meeting. On rising, she said, she could scarcely feel justified in laying blame upon the spiritualists of the country for lack of support considering the short time the paper had been in existence, the amount of cost necessarily incurred in the legal expenses of starting, and the act of the Directors in so soon reducing the price to a penny, a reduction which, under any circumstances, could only meet the cost of printing by a much larger circulation than papers just started on special and unpopular denominational subjects could generally command. Mrs. Britten spoke in detail of the tremendous struggle which the promoters of spiritual literature in the United States had been subject to. During the forty years' existence of spiritualism she had known of thirty-four papers that had been started in the interests of the cause, some of which she had herself edited, and taken part in. Many of these undertakings had commenced on large capital, furnished by wealthy spiritualists. Not one had been issued at a less price than from five to ten cents a copy, yet of the first thirty-four, only two journals—the *Banner of Light*, and *Religio-Philosophical Journal*—had been able to maintain an existence up to the present time. All the other spiritual papers now in circulation in America were comparatively recent undertakings, and all were obliged to wait and labour for at least two or three years before they could calculate on being able to meet expenses. Mrs. Britten then alluded to the struggles of the early journalists in this country. To the *London Spiritual Magazine*, and its generous and self-sacrificing publishers, she paid a high tribute, showing how her coming to England had been heralded in its pages, how its distinguished promoters had inaugurated her own lectures, and then published and distributed them gratis, during her first year's residence in England. All this had been done, she claimed, even to the expenditure of large sums in the hire of St. James' Hall, London, the printing of all the reports of the papers, and their distribution by thousands, by the gentlemen who published the *London Spiritual Magazine* at their own expense.

The little *Yorkshire Spiritual Telegraph*, the first spiritual paper published in England, had been sustained chiefly by the devoted efforts of good David Weatherhead, of Keighley. The *Spiritual Times* owed its existence and support to the generosity and self-sacrifice of Robert Cooper, and the *Spiritualist*, one of the finest and most scholarly papers ever published in the interests of spiritualism, was almost entirely maintained by the unbounded liberality of Mr. Charles Blackburn. The gentlemen who contributed the largest share of effort to *Light* they must all know could gain nothing but a loss by their disinterested labours, whilst it would be needless to reiterate what all those present so well knew, and often discussed, namely, the sums that had been contributed by different individuals (several of whom were named) in support of the *Medium*.

With all these precedents before them, the speaker could not for one moment suppose that a single shareholder, any

more than herself and her family, who contributed freely of shares to the concern, could expect to command in one year the financial success that it had taken the *Banner of Light* thirty years to effect, and which scores of others had been unable to achieve after many years of effort, and thousands of pounds contributed as gratuities.

Whilst still regretting the too great liberality of the Directors in reducing the price of *The Two Worlds*, Mrs. Britten looked forward hopefully to the ensuing year.

The words of commendation so lavishly bestowed on the paper, promised a steady increase in the circulation. She trusted that more and more efforts would be made by the societies to announce and distribute this paper and all their literature more generally, and this, with the strict economy practised in their expenditure, and the increasing efforts of herself and her co-adjutor, Mr. Wallis, to make the paper better and better, level up the tone of their readers, and DESERVE SUCCESS, would enable them to render a more flourishing, if not a more satisfactory account of financial results in the future.

With many kind expressions of mutual regard and interest, and cordial votes of thanks rendered to the Editor, Sub-editor, Chairman, and Auditors, concluding by the appointment of Mr. Hayes, of Macclesfield, and Mr. Wheeler, of Oldham, as Auditors for this year, the meeting broke up. It is a notable and very pleasing circumstance to recall, that on this occasion, every vote given was unanimous, and all present seemed heartily to concur in the candour, clearness, and satisfactory character of the proceedings.

CORRESPONDENCE.

We are always happy to give space to intelligent contributors who have anything of value to say; questions to ask or to answer, or well-attested cases of phenomena to report. Our only taboo is laid on letters in which personal abuse or unkind slurs on individuals are found. PRINCIPLES may be freely discussed, but those personalities which are sure to lead to controversy MUST be avoided. Even such a letter as Mr. Peter Lee's, in our last number but one—although discussing merely the old and time-honoured principle, "the labourer is worthy of his hire"—is at once seized upon as a plea for indignant rejoinder, and not a little rude and personal controversy. Some of our late correspondents may understand, therefore, why their letters do not appear.

Again: We desire to say we do not hold ourselves responsible for the OPINIONS of our contributors; and, though often disagreeing with them upon matters of opinion, we wish to afford to all worthy and competent writers a fair field and no favour.—ED. T. W.

A WORD TO INVESTIGATORS.

I SHOULD advise investigators to ascertain from some good medium before sitting whether they have any mediumistic gift, i.e., have any talent for becoming a medium between the two worlds, and in what direction. If none of them are physical mediums, they might sit till doomsday and the table would not move—it will not move for me. My spiritual gifts take another form; it may be so with them. The first step to cultivating our talents is to ascertain what particular phase of mediumship we are most fitted for.

In reference to, spirits appearing in clothing, this was a source of great mystery to me when I was investigating this science of religion, called modern spiritualism. I find that there is a spirit in all things, animate and inanimate, and that every form of spirit is indestructible; consequently that every dress, and indeed all articles of wearing apparel which we have ever had, and which we consider have been worn out, are in reality in existence spiritually waiting for the owner, who made, designed, or possessed them, to reclaim them in the world of spirits; that this solution is possibly a correct one, even material scientists will not deny, and when we consider the hundreds of instances in which strangers to the officiating seers get the descriptions of deceased friends and relatives daily, with an accurate and detailed account of certain well-remembered articles of clothing, even to the jewellery, colour and size of stones in finger rings, we are bound to believe that spiritual scientists are correct, because there is nothing within the knowledge of man to prove that this is not so, though there is much in the idea which is new and startling.

So far from spiritualists not being Christians, my experience goes to prove that spiritualists have been active workers and moral ornaments in some Christian church or chapel, from which they have evolved intellectually and progressively. The creeds there taught have proved the stepping-stones to a moral prayerful life; education in Bible facts and scripture history has stimulated their reason to

enquire why the angels cannot as easily speak to them as to Manoah, Joseph, Paul, &c. They have continued their enquiries through opposition and condemnation, in the same prayerful dependence that has stimulated the whole of their previous lives, with the result, that in their own individual experience, they find that angels can and do speak to those who desire to hear them; their philanthropy urges them to proclaim this to their friends, neighbours, and fellow-worshippers, who, instead of welcoming the news gratefully, surround them with such an atmosphere of suspicion, that they are compelled to worship God in twos and threes, where the voice of God, through his angels, can be heard by them undisturbed by the din of contentious argument and prejudiced cavil; this is the way many spiritualists have been made. The churches often drive their brightest ornaments from them.

S. A. POWER.

92, Ashted Row, Birmingham.

[NOTE.—With the utmost respect and kindness towards the writer of the above interesting letter, we beg to differ from her views on two important points. Mediums are not always the best judges of medium power in others. They are so, occasionally; but, as a rule, we should prefer to advise investigators to join a circle, when the spirits themselves often indicate who are mediums, and in such instances the sources of information are far more reliable than the views of mediums, unless they are directly influenced by spirits. Again, from hundreds of spiritual sources, the editor and her associates have been informed that the appearance of spirits, clothed in their earthly attire and former environments, is generally a psychological impression produced on the mentality of the seer, of course by a spiritual psychologist, and acting upon a "sensitive," just as an earthly "electro-biologist" would desire his subject to see a certain picture, which he frames by his will. The electro-biologist of the spirit-world can, and does, it is claimed, present pictures in the same way, and this for purposes of recognition. Were mortals—even seers—to behold the inhabitants of the spirit-world as they really are, the sight would, in most cases, produce effects scarcely enduring, and more or less injurious to the seer or seeress.—ED. T. W.]

To the Editor of "The Two Worlds."

THROUGH your kindness I wish to give to the world my little experience. While talking with a friend in Chicago, which is my home, he related an experience he had with one Eugene Stevenson, of 922, 5th Avenue, Minneapolis. He was so profuse in his praises, I concluded I would show him how easily he had been duped. You must remember I have been a very rabid materialist for twenty-five years. I took no stock in spiritualism whatever, having written several sealed letters to mediums, and received very unsatisfactory results. Hence, it was with a satisfied feeling of success that I undertook to show to my friend the duplicity of the medium he so highly extolled. I prepared a letter to send to him. After writing twelve questions, that none but the deceased relative, to whom they were addressed, could answer, I cemented the edges together with white furniture glue, and after stitching this around the edges inside the glue, I placed it inside an opaque envelope, which I also glued. I then had the seams well covered with sealing wax, and in the wax made eight impressions of my seal ring, and with the end of a trunk key. All this I placed in a large envelope, with a substituted name and address, and mailed on the 1st day of October.

On the 28th of that month I received my letter and a reply, which I did not open until I had the audience of my friend. Upon opening it in his presence, judge of my surprise on finding each of the questions not only correctly but minutely answered. For example: question number three was, "Where, and of what disease did you die?" Answer: "In Augusta, Maine, the 27th of December, 1859. I died of no disease, but from the wounds made by the accidental discharge of a shot gun. I died the fourth day after the wounds were received, at the house of my uncle Andrew."

This was correct in every particular. The other questions were answered as satisfactorily; and, as there was nothing else for me to do, I dropped my materialism and became a firm believer in Mr. Stevenson's spiritualistic phenomena. My business compels me to spend about four or five months out of the year in this district, and since my arrival I have had several independent slate-writing sittings with Mr. Stevenson, and the genuineness of his accomplishments is beyond question, as writing came between slates held by myself.

I will have your paper sent to me upon my return to Chicago. So, hoping this little contribution will meet your approbation, and I will see it in the next issue of your valuable paper,—I remain, yours respectfully,

CHARLES DUCKWORTH.

REVIEW.

THE REVUE FRANCO-ANGLAISE.—A monthly magazine in French (annual subscription 5s.), edited by G. Pascal, M.A., has just made its appearance. It is unsectarian, and of a purely moral character, and contains articles of literature, of science, of philosophy, and religious criticism. The review is intended to reach the English public, and the Editor hopes it will afford the means to those who already know the French language of not losing the habit they have acquired of reading and speaking it. The review is published by Messrs. Bale and Son, 87, Great Titchfield Street. A specimen copy will be sent on application to the office, 5a, Union Street, Middlesex Hospital, London, W.

SPIRITUAL FRAGMENTS.

"Gather them up!"

A CLAIRVOYANT AT THE LATE BRUSSELS FAIR.—*La Messager* of Liège, Belgium, reprints from *Figaro*, Paris, what a correspondent of that journal says of an "exceptional curiosity" at the Hermes Fair, established at the South West-Dock. This "curiosity" is an Italian woman by the name of Lully, thirty-five or forty years old, who, placed between two mechanical wood-horses, in the midst of orchestra noise and racket of parades, passes into a magnetized sleep as quickly as an isolated subject sheltered by a cabinet. It is only necessary for the magnetizer to place his hands over her eyes a few seconds and Lully is asleep on her elevated chair surrounded by a crowd of spectators. Thus placed, Lully at once, without hesitation, tells what is on a visiting card in a portfolio, gives the address of the latter printed on the lining of a hat, and tells the contents of a letter enclosed in an envelope. She pronounces, without having heard, the name of any person who places a hand on her shoulder or forehead. The words which she repeats or reads cannot be communicated by any ingenious combination of questions, by speech or movement of lips, because the magnetizer neither speaks nor questions. The lady reads in French a letter written in the Flemish language, although she speaks French but poorly, and absolutely knows nothing of Flemish. The correspondent says: "In magnetic sleep she becomes a polyglot; I have heard her read and fluently translate two verses of Virgil. The phenomena are not new, but the great interest in this exhibition resides in the subject's instantaneous transmission and sure responses. Lully is a perfect subject. She has caused nearly the whole of Brussels to come to the fair ground, and several physicians have offered considerable sums of money to persuade her to quit her booth and submit herself for a year to their experiments. Lully is very submissive and gentle when in magnetic sleep, but becomes ambitious in her normal state. She is now studying to make herself more perfect in the French language in order to exhibit in Paris. She transmits well the spectators' thoughts, but she is obliged to express herself in a *patois* tolerably euphonical between the provincial and the Piedmont *ligurien*. She expects to be able in a few months to present herself before the Parisian public."—*Banner of Light*.

MAGNETIC HEALING.—A writer in the *Homöopathische Monatsblätter* (Stuttgart) remarks that magnetic healing is considered by some to be charlatanism, or self-delusion, because it does not to them seem possible that from certain human beings a nerve-fluid flows which influences others. He then says he had an opportunity in Wiesbaden to observe an experiment which decides this question. The well-known magnetic healer Kramer, in the Restaurant "Kaiserhalle," placed his walking stick on a table, and held the head of it in his hand; from the end of the stick, of seven persons present, four of them saw a gaseous fluid flow, and also felt it very plainly. Two evenings later the experiment was again made, and after one person who happened to be present had expressed his suspicion that Mr. Kramer might have his stick prepared, Kramer asked for another, which was given him by one of the strangers. From this, of eight persons present, six saw the outflow very plainly. Among them was a doctor who, from this remarkable experiment, became convinced of the fact in dispute. It is seldom that a magnetic healer has such a strong magnetic power as Mr. Kramer, who is seventy-five years old.—*Messenger de Liège*.

Usually the greatest boosters are the smallest workers. The deep rivers pay a larger tribute to the sea than shallow brooks, and yet empty themselves with less noise.

LYCEUM JOTTINGS.

THE CHILD ANGEL.

Poor little Jessica's father was bad,
He took the little of money he had
Each night to the Fox and Hen;
And poor little Jessica had to go
In spite of wind, or rain, or snow,
To persuade him home again.

Now nobody else from town to glen
Could ever get Jim from the Fox and Hen
But his own pet little girl;
Not even her mother or brother Tim—
Nobody ever came over him
But his winsome wee darling "Pearl."

So she used to go in the bitter cold,
In garments scarcely sufficient to hold
Her poor little limbs from sight;
Through the lonely glen to the busy town
She trotted away without grumble or frown
With the best of her little might.

She knew where to find him, and thither fled,
Sat on his knee, and stroked his head,
Then got his hat and stick;
Then she kissed his cheek and said, "Father, come!
'Pearl' has come to bring you home,
And she wants you to be quick.

"Mother is lonely and 'Pearl' is cold,
She wants her father's hand to hold
To keep her nice and warm,"
So "the little child is parent to the man"
As she leads as only God's angels can
That father through fearful storm.

But of all these journeys the last must come,
Somebody else must bring Jim home
If ever he come at all,
For the poor little frame gave way at last,
The feet which trotted to town so fast
Must lie 'neath a funeral pall.

The very last words little Jessica said,
As she raised from her pillow her weary head,
Were such touching words as these—
"I'm going to God and Heaven to-day,
If you have nobody show you the way
You will stay in the cold and freeze.

"So I'll ask if God will let me show
A pretty bright star, when it's dark, you know,
And He will, if I say "Do! please;"
And always think I'm looking through
God's windows in heaven for mother and you,
And I'm watching all you do.

"You must think the star is 'little Pearl,'
I'll tell them in heaven I'm Jim's little girl,
Then they'll let you in, you know;
And Tim must come and we all will sing
What the angels do to the Mighty King,
And do what the angels do.

"'Pearl' is sleepy, so say good night,
'Pearl' is cold, mother, wrap me tight
In the shawl I fetch father in."
A few more moments and all was still,
Then words a stoic's heart might thrill
Came from the little one.

"Please, kind God, I want to show
A pretty bright star to shine below,
For father to see his way."
Then the spirit went to the spirit land;
And ever after an angel's hand
Kept him from going astray.

So never again, after "Pearl" went home,
To the Fox and Hen did her father roam,
Or stay in the cold to freeze.
And we would believe, without shadow of doubt,
That God will let a bright star shine out
To the little one's—"Do! God please."

That soon when the battle with sin is o'er,
"Where the wicked trouble and vex no more,"
That mother and Tim and I all will be
With dear "Angel Pearl," where the crystal sea
Its "silver spray" doth throw;
Where there is no need of sun or star,
Because no cloud or mist can mar
As they did the sky below.

—*Melia's Magazine*.

QUESTIONS are ever cropping up in the minds of investigators with regard to the locality and condition of the unseen realm; no matter how many these questions, or how frequently and elaborately they are answered, an almost infinite expanse of unexplored territory remains yet to be discovered and explained.

LIBERTY is a principle; its community is its security, its exclusiveness is its doom.—*Kossuth*.

THERE is nothing so strong or safe, in any emergency of life, as the simple truth.—*Charles Dickens*.

CHRONICLE OF SOCIETARY WORK.

[Editorial matter only should be sent to the Editor, MRS. HARDINGE BRITNEY. All reports, notices, and items for Passing Events' columns, should be sent to the Sub-Editor, MR. E. W. WALLIS, 61, GEORGE ST., CHESTHAM HILL. The Editors do not hold themselves responsible for the views expressed by correspondents, but cheerfully give room for all temperately worded reports and letters when honestly written and free from personalities.]

BELPER.—Mr. Wallis's guides gave good lectures. Morning, "How much of (and in what sense is) the Bible the word of God." Evening, "The Higher Life; or, Spiritual Unfoldment on the Earth." Monday: A first-class tea was given by Mr. G. Adshead to aid the funds, being the fourth which has been given for the same object; Mr. W. P. Adshead, Mr. A. and Mr. F. Smedley, were the prior donors. A most enjoyable entertainment followed, Mrs. Welch, Messrs. Austen, T. Smedley, Robinson, and Mr. E. W. Wallis, taking part.

BIRMINGHAM. 92, Ashted Row.—Jan. 26th. A gentleman who has been attending the séances lately took the platform; he urged strangers not to be discouraged, for the first meeting he attended thoroughly set him against spiritualism, but he was now glad he fought with his prejudices until he understood the teachings. On February 3rd, Miss Power spoke as to the motives she had in giving up her house and time for the exposition of spiritual philosophy. She found the intelligent and scientific public had no idea of what spiritualism was beyond what conjurors, and those who trade on its pretended exposures, have to say about it. Nearly seven years ago, she saw and heard her mother, whom she thought far away in heaven. She quickly decided to receive the vision as a warning, and adopt the advice: (1) Because she knew she was wide awake. (2) Because she was not thinking of her, and for the moment had forgotten she was not in the body. (3) Because she was too practical to indulge in imaginings. (4) Because no mesmeric or scientific law known to her, could explain what to her was a natural, visible, and audible fact. A few months afterwards, she heard another departed voice, giving advice as to the answering of a letter she had received from the father of the recognized voice; as this advice was contrary to what she had written, she rewrote the letter and sent it, and built up all sorts of theories to account for the voice, none of which stood the test of practical reasoning. She appealed to theologians and scientists, to throw some light on these mysterious voices, but to no purpose, they treated her as one bereft of her senses, and in the spirit of Kirke White, she reluctantly turned from these pitying ones to the spiritualists for light and knowledge. Therefore in the midst of frowns and condemnations, at much inconvenience and sacrifice, she discovered that modern spiritualism is the science of religion, and proved that men do not die, and that they can appear to, and converse with friends in the body, from their advanced plane of knowledge. Further, by a mutual arrangement with her departed, Miss Power has taken the portraits of many of them, which are recognized. She now desires that the public should reap the advantages of her experiences, and have opportunities of examining and proving this spiritual and philosophic fact for themselves, instead of trusting to newspapers for information. A recent investigator, who has had conclusive proof of the intelligent existence of his departed, ably took the meeting on Sunday last.—*Our.*

BRADFORD. Ripley Street.—Mrs. Smith's controls gave able answers to questions from the audience, which were very highly appreciated; even strangers, who had never been in a spiritualists' room before, could not refrain from appreciating the answers. Clairvoyance was given in the evening, which was very good.—*T. T.*

BRADFORD. St. James'.—We were disappointed in not having Mrs. Stansfield, but found in Mr. Bush a most able substitute, who lectured on "The Star of Progress," both religiously and politically in the afternoon; and in the evening on "Inspiration," both being well given, holding his hearers from start to finish.—*A. P.*

CLEOKHEATON.—Mrs. Beanland's guides gave two good discourses. Afternoon subject, "Religion"; evening, "Does God hold humanity responsible for deeds done in the body?" which was attentively listened to. Excellent clairvoyance at each service. While clairvoyance was going on in the evening, there was a person controlled in the audience, which caused considerable excitement. We are doing good work. We have broken Ashcroft down.—*W. H. N.*

COLNE.—Mr. Swindlehurst gave two grand lectures. Afternoon, "Crime of the crucifixion at Calvary; crime of Adam in the garden of Eden." Evening, "Samson gone a fox hunting." Good audiences. Gave great satisfaction. Made the fox hunting look ridiculous. It was a masterly lecture.—*J. W. C.*

COWMS. Lepton.—A splendid day with Mr. Hepworth. The afternoon was open to the answering of questions from the audience: "When a spirit gets into the spirit-world, can it retrograde?" "Is thought-reading connected with spiritualism?" Evening subject, "The Aim of Spiritualism," which he treated with his usual force and ability, to the satisfaction of a good audience. Clairvoyance very good.—*G. M.*

DARWEN.—Miss Walton, of Keighley, a young and promising medium, lectured in the afternoon. Subject: "Where are our dead?" Evening, "What must we do to be saved?" which were given in a most effective manner.—*J. D.*

DEWSBURY.—Mrs. Denning being ill, Mrs. Black, of Batley, a local medium, kindly came down and assisted us. After giving clairvoyance in the afternoon, she was followed by the guides of Mrs. Council (who was present as a visitor) who gave a very effective address. In the evening Mr. Olliffe addressed us on "Scattering seeds of kindness," followed by some good clairvoyant descriptions by Mrs. Black, mostly recognized.—*W. S.*

FELLING-ON-TYNE.—Mr. Henderson, of Newcastle, chairman. Master Robinson, after a very satisfactory but short address from the subject "Orthodox Christianity compared with Spiritualism," answered several questions to the satisfaction of a very fair audience.—*G. L.*

GLASGOW.—Thursday evening, investigators' meeting. Chairman, Mr. Wm. Corstorphine. Mr. J. Griffin opened with prayer and an address on Spiritualism. The guides of Mr. Walrond spoke on the "Use of Spiritualism," and answered relevant questions. Sunday morning, Mr. J. Robertson spoke on "Spiritualism, its philosophy and inspiration." Evening, Mr. Wm. Corstorphine gave the association a choice selection of readings and recitations, rendered in his usual

pleasing and appreciative manner. Next Sunday evening at 6-30 spiritual evidence and testimony meeting. Five minutes each speaker.

HALIFAX.—A good day with Mr. A. D. Wilson. Evening subject, "Straining at a gnat, and swallowing a camel." Everyone was well satisfied, and thanked Mr. Wilson and his guides for his able and instructive addresses. Monday evening, "Spiritualism from Shakespeare's plays."—*J. L.*

HECKMONDWICK.—The guides of Mr. T. Crowther, one of our mediums, gave two discourses afternoon and evening, subject, "As a tree falleth so it lieth," in a very creditable manner.—*J. N.*

HEYWOOD.—Mrs. Stansfield. Afternoon subject was "Is man a creature of circumstances?" Evening subject, "And God saw everything he had made, and behold it was good." Both subjects were listened to very attentively, by moderate audiences. Clairvoyance at each service was very good.—*S. H.*

HUDDERSFIELD. Brook Street.—Mrs. Green has given good addresses and clairvoyance to fair audiences. The snowfall had a visible effect on our attendance, for we had hoped for large audiences, seeing that this is Infirmary Sunday, and we devote the whole of the collections to that object.—*J. B.*

LANCASTER.—Mrs. Wade gave two good discourses. Afternoon subject, "Life Here and in the Spirit Spheres;" and evening subject, "Signs of the Times," which was a good, practical address, and seemed to rivet the attention of our good audience.—*J. B.*

LEIGH. Railway Road.—Miss Jones gave two discourses on "Time Swiftly Flies" and "Fear not, for I am with you, even unto the end of the world." She gave clairvoyance afterwards, all being recognized by one.—*J. W.*

LONDON. 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Morning, Mr. J. Hopcroft answered several important and interesting questions, and gave some accurate clairvoyant descriptions. Afternoon, members' seance, some physical phenomena were obtained. Evening, Miss Keeves gave the address; subject, "What is Spiritualism and its uses to humanity?" the same being dealt with in a practical and comprehensive manner.—*W. O. D.*

LONDON.—Canning Town Association's Eighth Monthly Ticket Séance. Medium, Mrs. Spring. The clairvoyant descriptions were so clear and vivid as to cause instantaneous recognition. The controls also gave interesting discourses on various subjects of interest. One was "Spirit and Matter, their differences." This subject was dealt with by a master mind, and was fully demonstrated; it deserved the honour of publication. We hope to have the pleasure of seeing Mrs. Spring again in our midst.—*H. Copley, Secretary.*

LONDON. Cavendish Rooms, Mortimer Street, W.—Mr T. H. Hunt has, for the last few weeks, been lecturing on subjects chosen by the audience. He seems to be able to speak with more confidence, and with greater ability when he does not know or feel what he is going to say. He gave several poems on soul, reason, and natural laws, all of which were given with expression. Our meetings on the whole are well attended, and a growing feeling for "organization" is prevalent in our midst. Our cause requires strengthening, and only by true organization can we stand on sure ground. Considering the high price of the Cavendish Rooms, and the not too large attendance, it is no easy matter to keep these meetings going, and it is only through the individual efforts of both invisible and visible friends that we continue to herald the truth of spiritualism in the west.—*C. H. B.*—February 10, a fair attendance considering the weather, things went off well. We were pleased to make the acquaintance of two American ladies, who spoke in favourable terms of the spiritual work in England. They promised to come again. We hope they will, for they were very interesting, and also very nice singers. Do no fall, friends. Stand up! The battle is severe, but the victory shall be great.—*T. H. H.*

LONDON. Garden Hall, 309, Essex Road, Islington.—Owing to the unfavourable weather the attendance was small.—*G. C.*

LONDON. Marylebone, 24, Harcourt Street.—Many brave hearts assembled to celebrate the third anniversary under Mr. Tomlin's leadership. An excellent tea was prepared by Mrs. Tomlin, Mrs. Hawkins, and lady assistants. Tea over, Mr. J. Veitch, after an invocation by Mr. J. Hopcroft, explained the object of the gathering. Mr. Tomlin, through ill health, was compelled to give up his work here, and it was thought that the work of spreading spiritualism publicly in Marylebone should not after seventeen years die out. We were gathered to see whether, by uniting ourselves into a society, we should be able to keep the work going. Several speakers followed, including Messrs. Whitley, Hunt, Tomlin, Clack, Matthews, Gummer, and Mrs. Hawkins, who suggested the formation of a society. Thirty-seven names were given in. On Sunday, February 24th, another meeting in connection with the formation of the society will be held, when it is earnestly hoped that all who have given their names in will, along with others who wish to assist the friends by joining, be at 24, Harcourt Street, Marylebone, at 7 p.m., for the election of officers and committees.

LONDON. Peckham, Winchester Hall.—A fair audience listened with evident relish to a good address on "The love of the neighbour," by Mr. R. Harper. A scathing attack on the social conditions of to-day was made, and some far-reaching reforms suggested. Evening: Snow prevailing, we had to forego the pleasure of listening to Mrs. Wilkinson, and were thrown on our own resources. We held an excellent experience meeting, many interesting and weighty evidences being adduced for the "faith within us," Mr. J. F. Steven presiding for the last time, previous to his leaving for South Africa. [ERRATUM.—In our last week's report the name of Mr. Veitch appears, it should read Mrs. Veitch.]

LONDON. Stratford.—Quarterly Report. We have now completed the first quarter of our existence as a society, and I think may congratulate ourselves on the progress made in the time. We have had fairly good attendance, in spite of the inclement weather, the number averaging 40, and the members have increased from 8 to 22. We believe that much good is being done, an excellent spirit prevails among the members, each being anxious to do all they can towards the dissemination of our glorious principles. Our speakers have, one and all, given their services gratuitously, most of them declining even their travelling expenses. Money received, £9 9s. 11d., balance in hand, 2s. 3d.—*M. A. B., Sec.*

LONDON. 41, Trinity Street, Canning Town.—Attendance small, on account of weather. Mr. Rodger presided, and addressed the

meeting; subject, "Time." Several strangers present, and much appreciated the address, which was well received by all.—*Cor.*

MACCLESFIELD.—Mrs. Rogers' guides spoke on "Angels' visits." It was stated that "angels' visits" were few and far between, but this has been proved to be a delusion. When a man or woman goes among the poor doing all the good they can to the sick and afflicted, these are "angel visits."—*W. P.*

MANCHESTER. Assembly Rooms, Downing Street.—Miss Walker gave two excellent lectures, her afternoon subject being "The Christ Principle." Seven clairvoyant descriptions were given, five being recognized. The evening subject was "The Temple of the Living God," showing that every man, woman, and Child are temples of the living God. Consecrating a building by a bishop does not constitute a temple of the living God any more than a poor man's cottage.—*W. H.*

MANCHESTER. Psychological Hall.—Mr. Pearson in the afternoon spoke upon "Snow," and explained some of the planetary aspects. Evening, subject "Planets, and their influences upon man." At each meeting he gave some astro-phrenological delineations correctly. A duet was also given by the Brothers Smith in their usual excellent manner.—*J. H. H.*

MIDDLESBROUGH. Spiritual Hall.—Morning: In an interesting address on "The Soul's March," Mr. Lashbrooke quoted the experience of a lady who, while entranced, was taken by her guardian into an objective state of spirit existence. The speaker had had several such visions. It is remarkable that for the third time in a fortnight we were told that objective spirit experience was attainable by all. Evening, a trenchant "Testimony of the Ages to Spiritualism," Dr. Peebles's "Seers of the Ages" being ably used. Chinese literature took back spiritualism 4,000 years. India and Egypt supported the testimony. Arabia, Palestine, Greece and Rome did the same. In modern days Baxter, Wesley, Clarke, Everett, Theodore Parker, Beecher, Mrs. Stowe, Lloyd Garrison, Shelley, Tennyson, and Longfellow, witnessed to the continuity of spirit communion. February 11, Mr. Lashbrooke lectured on "The Philosophy of Prayer."—*S. B. S.*

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Dinsdale gave a grand address on "Why has Spiritualism been kept back?" which was very interesting to a large audience. Mr. Hoey gave sixteen delineations, twelve recognized, all to strangers.

NELSON.—Public Hall.—The control of Mr. Grimshaw gave two good addresses. Afternoon subject, "What is Modern Spiritualism?" Evening subjects, sent up by the audience, viz., "In what way is Christ our Saviour?" "How is it that some disembodied spirits are apparently not as intelligent when controlling persons, as they were in earth life?" In both he gave great satisfaction. Clairvoyant descriptions at each service, all recognized.—*F. H.*

NORTH SHIELDS. 41, Borough Road.—Mr. W. H. Robinson discoursed on "Studies in the realm of transcendental physics" in an eloquent manner, for which a hearty vote of thanks was given to him. Our chairman, Mr. Forrester, suggested that Mr. Robinson should issue the discourse in pamphlet form, in order that others might be instructed and elevated as we had been.—*C. T.*

NOTTINGHAM.—Mrs. Barnes' services were given on Sunday, but the wintry weather made attendances thin. Our Lyceum session was well attended. Mr. Campkin gave an address on "Botany," which, as an introductory lesson, was instructive and interesting.—*J. W. B.*

OLDHAM.—In the unavoidable absence of Mrs. Britten, who was prevented from reaching the train, Mr. H. Eaton gave a running commentary upon "M. A. Oxon's" "Higher Aspects of Spiritualism," in the afternoon. In the evening Mr. J. Savage kindly gave his services, when an address on "The Coming Millennium" was given, followed by personal experiences by the chairman, Mr. J. W. Britland. The audiences were greatly disappointed at not having Mrs. Britten, but on the whole we were well served.—*J. S. G.*—[In consequence of the severe snowstorm in Manchester, Mrs. Hardinge Britten, who was to have spoken at Oldham, was unable to procure trams, cabs, or any conveyance to take her to the station, on Sunday morning. Walking three miles from her residence in the severe snowstorm of Sunday morning was impossible, and the Carriage Co. of Cheetham Hill being unable to supply her as above stated, with any manner of conveyance, she makes this announcement of her inability to fulfil her engagement.]

OLDHAM. Mutual Improvement.—Mr. C. Thorpe gave descriptive readings of travels from London to Niagara, illustrated by Messrs. Cooper and Fullalove's limelight effects, exhibiting many of the magnificent buildings of New York, the statue of Abraham Lincoln, and the Niagara Falls (showing them in winter and summer views). This mighty volume of water, falling from its enormous height, causes much spray to rise, which, settling on the trees in winter, becomes frozen, and resembles one block of ice—and many other grand pieces of architecture. A few comic pictures were greeted with much laughter. The entertainment was well worked, and was worthy of a far larger audience.

OPPENSHAW.—Mr. Tetlow, in the morning, dealt in a very able manner with four subjects sent up by the audience. Evening, no subject being sent up, the controls took their own, "Reform and Reformers," showing how mankind had been held down by the churches, creeds, and dogmas, and how by strenuous efforts of noble-hearted men and women, the creeds and dogmas had been overcome, and we need no longer fear the rack or stake; mentioning the names of some who had struggled hard to bring about this reformation, and others who had been the means of working reformation amongst their fellow creatures, politically, physically, and mentally. Closing each service with psychometry.—*J. A.*

PENDLETON.—The inspirers of Mrs. Wallis addressed moderate audiences. Afternoon, "Mediumship, the Corner Stone of Spiritualism." Evening, "Free Will, or Man's Destiny," followed by fairly successful clairvoyance.

RAWTENSTALL.—Afternoon, Mr. H. Goulding's control spoke very nicely on "Love one Another," a principle it would be well for every individual to express. When true love lives in the human breast it will manifest itself in the very looks of a person. Let us all strive after such a noble attribute. We thank Mr. Goulding for helping us in our need. Miss Warburton was very good with clairvoyance; she bids fair to become a very good medium. Evening: In the absence of Miss Mawdsley, through sickness, Miss Warburton stepped upon the platform, and exercised her clairvoyance to perfection, giving great satisfaction. Mr. T.

Walsh, of Blackburn, also came forward, and gave a nice little speech, taking us all by surprise. He is a visitor at our room occasionally; and seeing that no one would assist the chairman, who had announced that he would close the meeting unless some one helped him, Mr. Walsh right manfully delivered himself, and thus saved the meeting. I think our friends are greatly to blame in leaving the conducting of meetings with one person; and unless something is done to rectify such careless procedure, I shall certainly retire.—*W. P.*

SALFORD.—Feb. 6th, we had no speaker. The evening was passed very pleasantly by members and friends giving their personal experiences. Feb. 10: Afternoon we formed a circle. Evening, Mr. Buckley spoke for a short time on "True prayer."—*Mrs. Rowbotham, Secretary.*

SCHOLES. New Brighton St.—Afternoon: Miss Bott spoke excellently well on the subject, "No man shall say that Christ is the Lord, excepting by the Holy Ghost." Evening, she spoke on "Spirit return, and what they return for?" She gave clairvoyant descriptions very satisfactorily, afternoon and evening.—*J. R.*

SCHOLES. Silver Street.—A pleasant circle in the afternoon. Evening, Mrs. Wainwright offered an invocation. The guides of Mrs. Wainwright spoke well on the "Two Worlds." The spirit world is linked with the material, and so close is the connection that the material is entirely governed by the higher, the ethereal or spirit plane of existence. At the close he gave nine psychometric readings being very successful.—*T. M.*

SKELMANTHORPE.—Miss Patefield's guides gave two very good addresses, which gave great satisfaction to the audiences. After each address some clairvoyant descriptions were given, mostly recognized.

SLAITHWAITE.—A good day with Mrs. Midgley. In the afternoon her guides took their subject from the hymn sung, "Sow in the morn thy seed," a good discourse, full of good advice and encouragement. In the evening the subject was "In my Father's house are many mansions." A good audience, considering the weather.—*J. M.*

SOUTH SHIELDS. Cambridge Street.—Morning, Mr. Davidson and Mr. Forster gave short addresses on the subject of "Magnetism and its great utility as a means of healing diseases." Evening, Mr. Grice gave a short address on the question so often asked by the outside public, "Why he was a spiritualist?" He advanced good arguments and showed the reasonableness of the teachings as advocated by the spiritualists, after which Mr. Davidson gave an address, followed by clairvoyant descriptions, most of which were recognized.—*J. G.*

SOWERBY BRIDGE.—Mr. Sutcliffe presided. A service of song, entitled "Angel Ministry," was gone through. Miss Thorpe and Miss E. J. Sutcliffe read alternately. The work is simple and effective, sometimes causing a smile and sometimes a tear, yet it teaches many lessons which all can put into practice. The extension of love and sympathy to the poor and needy is the leading feature, and if this comes from the heart it will manifest itself through the pocket. Pity without help will not satisfy a hungry stomach. Mrs. Robinson sang "O mother, sing to me of heaven," and the choir gave an anthem "Hearken unto me." Mrs. Greenwood officiated at the organ. [Send to Mr. Wallis for a sample copy, price 2d.—see advertisement.]—*J. G.*

SUNDERLAND.—Mr. Westgarth's guides gave a lecture on "The origin of man and his destiny," which was attentively listened to by a good audience.—*J. A.*

TYLDESLEY.—Miss Gartside gave two very interesting discourses, which were greatly appreciated. During the past week our little town was decked with posters, handbills also very numerous, and two doses of the town crier to announce the coming of Salmon the Confessor, who did come, much to his sorrow, for the audience he raised was scarcely thirty, who were kept waiting for forty minutes after time announced for starting, and then politely told by the chairman that on account of not having sufficiently advertised the lecture they had been unable to raise an audience, and that the lecture would be postponed and money returned until it had been more judiciously advertised.—*A. P.*

WESTHOUGHTON. Wingates.—Mr. James Mayoh spoke in the afternoon on "This day shalt thou be with me in paradise." He said the Church had for a long time put a wrong interpretation on this saying, which led men to believe they might go on sinning all their lives and at last by offering up a few words of prayer they would be enabled to enter into a state of everlasting happiness in the future life. This however was false, for our condition does not depend on prayer nor on faith, but on the good we do here. This truth is proved by everything we see around us, as well as by the messages we receive from those who have passed on. In the evening he gave his reasons for being a spiritualist, which was very interesting.—*J. P.*

WIDSEY.—Afternoon, Miss Harrison gave a very interesting address, followed by 22 clairvoyant descriptions, 21 recognized. Evening subject, "One Great Divine Spirit," which was listened to very attentively. She gave a number of clairvoyant delineations, all recognized.—*G. S.*

WISBECH.—A good day with Mr. J. C. Macdonald, and a good audience in spite of the snow. Subject, "Spiritualism, the light of the age," which was handled in a masterly and interesting manner. The guides showed clearly that spiritualism was the need of the age, and urged all to think for themselves, and not pay the parson to do it for them. Miss Ada Yeeles rendered a solo, "Watching at the golden gate" in nice style.—*W. U.*

RECEIVED LATE.—Eccleshill: Mr. Bowens spoke very ably on "Spiritualism—What is it?" and "Can a Future Life be proved?"—Denholme: Mrs. Summersgill's guides gave two splendid addresses, much satisfaction.—Newcastle-on-Tyne: Mr. Wyldes' lectures were unique, instructive, and full of interest; demonstrations very clear.—London: 184, Copenhagen Street, 10 a.m. Harmonious meeting. Mr. Paine, at night, gave psychometric readings. Dr. Daly presided.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD.—Milton Rooms, Westgate.—Invocation by conductor Mr. F. Bailey, a. & g.-c.-r.'s, and musical reading. The conductor spoke a few words on "The necessity for absolute purity." Marching and calisthenics (conducted by Mr. J. Naylor) were well done. Lessons on Botany, Phrenology, Bible, and easy reading for the infants. The flowers selected for the botany class to examine, were Tulip and Snowdrop. Closed with benediction. Number present, 80 scholars, and 6 officers.—*G. B.*

BURNLEY. Tanner Street.—Attendance: 110 members, 14 officers, 6 visitors. Programme as usual; with marching and calisthenics conducted by William Dean, but conduct rather indifferent, owing to leaders unwilling to fill their places.—*H. W.*

CLECKHEATON.—February 11th. Invocation by Mr. Walker. Marching and calisthenics gone through very well indeed. We must give our scholars great credit for the progress they have made. Mr. Walker gave a sound and interesting address on "Spiritualism." Recitation by Miss Denham. S.-c.-r's. Scholars, 23, officers, 8. A few friends from Brighouse came to see us, we gave them a hearty welcome, and hope they will come again soon.

HECKMONDWIKE.—Opened as usual. Musical reading. S.-c.-r's. Reading, Miss Burden. G.-c.-r's. Closed with hymn and prayer.

LONDON. 83, High Street, Peckham.—A very happy meeting. Mr. Long spoke on "Prayer," showing that prayer was not a set form of words but might be thought only; but the best kind of prayer, and most acceptable to our father God, was work. Readings by conductor, from *The Two Worlds*, and the following gave recitations, Masters L. Lees and Ralph Audie, very nicely.—*Conductor.*

MACCLESFIELD.—Morning: Present, 32. Marching and calisthenics very creditable done. A new exercise was learned. Groups—in the 1st, Mr. Bennison read a paper on "Food." He claimed that vegetable food was preferable to animal food, but the majority of his hearers did not seem to agree with him, as I am sorry to say they are nearly all "roast beef eaters." Afternoon, programme as usual. The 1st group took "Phrenology;" the 2nd, "History of Religion in England;" 3rd, "New Testament." The attendances were good considering the rough weather. Next Sunday morning, Mr. Boardman will attend.—*W. P.*

MANCHESTER.—Present: 20 scholars and 2 visitors. The usual programme was gone through, and a reading by Mrs. Hall. Closed with benediction by Mr. Hart. Afternoon: a few came through the snow. They sang, and then marched to their places for service.

MANCHESTER. Psychological Hall.—Attendance fair. Usual programme. Marching done exceedingly well. Recitations by Miss F. Dean and Master A. Wallis given very nicely. C. Banham, conductor.

MIDDLESBROUGH.—Usual programme. Recitations by Lena Roeder, Sabie Davis, Ada Fountain, and Edith Brown. Mr. Roeder gave a general lesson on "The Three Rules, and the Kingdoms of Nature." The children seemed much interested. Invocation by the guardian, Mr. Shirley. Attendance, 46 children, 6 adults.—*W. S.*

OLDHAM.—Morning, good attendance. Recitations by the Misses I. Calverley, C. Shenton, H. and M. A. Gould. Classes on astronomy, physiology, and geology. Moral lessons. Gentlemen's discussion class, "Who are spiritualists?" In its broadest sense they are those who believe in a continued future existence and that departed spirits can and do communicate with man. Afternoon, moderate attendance. G. and s.-c.-r's.—*J. S.*

RAWTENSTALL.—Sarah Elisabeth Ormerod, recit. "Only a feather." 30 scholars, 2 visitors, 3 officers.—*H. S.*

SALFORD. 48, Albion Street.—Present: Morning, 13 officers, 26 children. Afternoon, 13 officers, 29 children. The usual programme was gone through. Recitations were given by Mr. J. Jackson, Miss K. Cowburn, Miss C. Wood; and singing by Miss Mary J. Moulding, and the Assistant Conductor. Mr. Clegg gave a short address to the children. 5 visitors.—*T. E.*

SOUTH SHIELDS.—Present: 30 children, 4 officers. Musical reading, and g. and s.-c.-r's. Committed to memory another verse of "Things that Never Die." There was great improvement noticed in the marching and calisthenics, which were very well done. Closed by the conductor with prayer.—*P. P.*

PROSPECTIVE ARRANGEMENTS.

Mr. J. Swindlehurst has Sundays, March 3rd and 31st at liberty, through a misunderstanding; also a few other dates. Address him—25, Hammond Street, Preston.

The back numbers 60, 61, 62, 63, 64, and 65, containing the early portions of the story, "The Improvisatore," by Mrs. Britten, can be had on application to the manager, 61, George Street, Cheetham Hill, Manchester.

Mr. Towns, of London, will be in Sheffield from Sunday, Feb. 10 until Sunday, Feb. 17. His address will be, c/o Mr. Hardy, Midland Cocoa House, 175, Pond Street.

BATLEY.—Mr. Wallis has been invited, and will lecture, on Thursday, the 21st inst.

BATLEY CARR LYCEUM.—Saturday, February 16th, the members will provide a tea in aid of the building fund; after which the Heckmondwike friends will give an entertainment. Tickets for tea and entertainment—adults, 6d.; children 3d.; entertainment only, 2d. and 1d. All friends are invited. Mr. R. A. Armitage, Sec.

BRADFORD. Milton Rooms, Westgate.—Saturday, Feb. 16: The male members intend giving a ham tea and entertainment in aid of the general fund. All the tables will be presided over by gentlemen. Tickets, 9d. each: children, 6d. and 4d.

BRADFORD. Walton Street, Hall Lane.—The spiritualists and the public of Bradford and vicinity will please take notice that Mrs. E. H. Britten will speak in the above place at 2-30 and 6 p.m. on Sunday, February 17.

BURSLAM. Coleman's Assembly Room, Market Place.—February 17, 1889: Mr. F. S. Sainsbury, of Leicester, will give two addresses, at 2-30 and 6 p.m. Feb. 24: Mrs. Roberts, of Walsall, will deliver two addresses. Collections; a hearty welcome to all.

DEWSBURY.—The first annual festival will be held at Shrove-tide. Saturday, March 2: A grand tea meeting is being arranged. On Sunday, Mrs. Groom, of Birmingham, morning and evening, in the Albert Hall; and Mrs. Craven, of Leeds, in the afternoon. Monday: Phrenological lecture on "Shams," by Mr. Rowling, of Bradford. Further particulars next week.

EXETER. 9, Market Street.—Mr. A. Hopkins writes: "I have resigned my office as corresponding secretary. Allow me to thank you for the courtesy shown me by you in publishing my announcements of our meetings during my term of office."

FELLING-ON-TYNE.—February 16th, at 7-30 p.m., Mr. Victor Wyldes will deliver an address on "Spirits and their occupation in the spirit world." All spiritualists in the district invited. Admission free. Collection.—*G. L.*

GLASGOW.—The Jewish Young Men's Association having expressed a desire to learn something of spiritualism have, through their committee, obtained the services of Mr. Geo. Walrond, who will deliver a lecture at their Hall, in Argyle Street, on Sunday evening, 24th March. Subject: "Spiritualism, its History, Philosophy, Facts, and Teachings." We are living in an age of progress, and spiritualism is marching onwards.

HALIFAX.—We intend holding a Sale of Work on Good Friday, Saturday, and Easter Monday and Tuesday. The object is to get a larger room, as we have so many to turn away. We ask all friends that can, to help us—spiritualists and non-spiritualists. Money, or any kind of articles, can be sent to Miss Culpan, 8, Union Street; Mrs. Hitchin, 16, Rochdale Road, King Cross, Halifax; or Mrs. S. Jagger, Claremont, Halifax.

LONDON. 93, Cambridge Road, Mile End, The Royal Foresters' Palace.—On Sundays, Feb. 17th, and 24th, John Page Hoppe will conduct three special gatherings. Addresses on the following subjects will be given:—"A common sense view of a Future Life," and "This one thing I do:—I press on." All seats free, and books provided. Commence at seven. Come and welcome.

LONDON. Peckham: Winchester Hall.—Tuesday, Feb. 19: In aid of the funds, Mr. R. Wortley will give a lantern lecture, dealing with the facts and phenomena of spiritualism. Doors open at 7-30 p.m.

LONDON. 18, Baker Street.—On Sunday evening next, at 7, Mr. A. P. Sinnett will lecture on "The spiritual faculties of man."

LONDON, E.—Canning Town Association's Ninth Monthly Ticket Séance, Sunday, February 24th, when Mr. J. Hopcroft will attend as medium. Medium wanted for March. Send terms, those in London only.—*H. Opley, M.P.A., Secretary, Canning Town, London, E.*

LONDON SPIRITUALIST FEDERATION.—The next council meeting will take place at Lockhart's, 109, Fleet Street, on Thursday, February 21st, at 8-15 p.m. Important business, all to attend.—*J. Veitch, 44, Coleman Road, Peckham.*

LONDON. Winchester Hall, Peckham.—Tuesday next, a lantern lecture illustrative of the "Facts and philosophy of spiritualism." Doors open at 7-30. Admission, 2d., children, 1d.

LONDON. Zephyr Hall, 9, Bedford Gardens.—Our first tea meeting on March 3rd. Tickets 1s.

MACCLESFIELD.—Wednesday, Feb. 20th, an entertainment will be given, principally by the members of the Lyceum. Doors open at 7, commence at 7-30. Tickets 6d. each.—*W. P.*

MANCHESTER. Progressive Lyceum.—A grand miscellaneous entertainment in the Temperance Hall, Tipping Street, Ardwick, Saturday, February 23rd, 1889, in aid of the above. Tickets, 4d. The entertainment will consist of a dramatic sketch, songs, solos, readings, &c. Commence at 7 p.m.

MIDDLESBROUGH.—Feb. 24: Mr. E. W. Wallis will deliver two lectures.

OLDHAM.—Lyceum Anniversary, Sunday, Feb. 24. Mr. Alfred Kitson, of Batley, will take part in all three services. At 10-30 and 2-30: complete Lyceum sessions, including recitations, marching, calisthenics, and other exercises. Parents and friends are specially invited. At 6-30: Mr. Kitson will speak with reference to Lyceums and their work. Mr. W. H. Wheeler, conductor, will preside. Friends from out-districts are cordially invited, besides those at home.

SLAITHWAITE.—Saturday, Feb. 23: The lady members will give a tea and entertainment for the benefit of the society. Miss Bamforth, Mr. Hepworth, Mr. E. Meal, principal vocalists; Mr. J. E. Meal, pianist. Tea and entertainment, 9d.; entertainment only, 4d.

SOUTH SHIELDS. Cambridge Street.—Our quarterly meeting will be held on Wednesday, 8 p.m., February 20th. A public debate Tuesday, February 19th, at 8-30 p.m. in the Y.M.C.A. Rooms, Fowler Street, South Shields, between Mr. J. T. Owen, Sub Editor of the *Shields Gazette*, and Mr. R. Grice; subject "Bible Morality."—*J. G.*

SOWERBY BRIDGE.—The "Excelsior Group" of young ladies intend making their third appearance on Saturday, February 23rd, at the Lyceum. Songs, duets, readings, recitals and dramatic sketches, composed expressly for the occasion, form the programme. Doors open at 6 p.m., to commence at 6-30 prompt. Admission 6d. A first class entertainment is anticipated.

PASSING EVENTS.

BY E. W. WALLIS.

All the meetings appear to have suffered on Sunday from the snowstorm. As it was Sunday, and Hospital Sunday included, if the Jewish Jehovah governs the weather, as some people imagine, it seems a pity he did not send the storm a day sooner or a day later! He does not appear to have as much respect for his own day as many Sabbatarians have; the churches must have been thinly attended for divine worship, and the hospital funds will suffer in consequence. Is it possible that Jehovah is wrath because Christians have abolished the Sabbath, and instituted Sunday, for we have scarcely had a fine Sunday this year? Or has he retired from the government of the weather in an especial sense?

PRESTON.—The spiritualists of Preston contemplate holding a tea party and social gathering, with a view to organization, on or about Shrove Tuesday. All friends desirous of being present are requested to make an early application for tickets, as the number is limited, either to Mr. E. Foster, 50, Friargate, or J. Swindlehurst, 25, Hammond Street.

THEOLOGICAL NUTS TO CRACK.—(1) As we are required to love our enemies, may we not safely infer that God loves his enemies? (2) If God loves his enemies, will he punish them more than will be for their good? (3) Would endless punishment be for their good? (4) As God loves his friends, if he loves his enemies also, are not all mankind the objects of his love? (5) If God loves those only who love him, what better is he than the sinner? (Luke vi., 32, 33.)—*Rev. A. C. Thomas,*

We desire to thank many friends for their kind expressions of sympathy and appreciation of our efforts to further the cause we have at heart.—E. W. W.

NEWSPAPER CORRESPONDENCE.—Our good friends, Mr. W. Stansfield and Mr. Joseph Armitage, have first-rate letters in the *Bailey News* of Feb. 9th, and thus they keep the subject before the public. We congratulate them on the good work they are doing.

"A LOVER'S DREAM," OR VISION; WHICH?—A paragraph is going the round of the press that at a coroner's inquiry respecting the death of Miss Adams, of Hackney, the following testimony was given:—In the evening the deceased's sweetheart called, and as the former said she was alarmed at noises which she fancied she heard, he remained all night. During the night the sweetheart dreamed that he saw the deceased beckoning him to follow her, and on awaking he proceeded to her room, but could get no answer. He raised an alarm. On the door being opened, the girl was found dead, blood issuing from the mouth.

IS THE SPIRITUALISTS' PLATFORM DETERIORATING?—A lady medium writes: "Having read with much interest Mr. Peter Lee's letter in the last number of *The Two Worlds*, and anticipating much discussion of the important subject he deals with, I should like to say a few words thereon, in a spirit of friendliness to all. I am somewhat afraid some of our hard-working mediums will feel their efforts are not appreciated, and would like to give all honour to those who are working, whether paid or free. To my thinking, the gift of mediumship is, like any other gift or talent, capable of being used or abused; its value is proved by the use to which it is put. It is necessary for mediums to serve their apprenticeship (*viz.*, development), so that they become well fitted to exercise their powers; and that should be done in private or small circles, and, wherever possible, among friends. It is the duty of mediums to make themselves the best possible instruments for their inspirers' use. I should much like to see a school of the prophets established, where young mediums might be helped. The various Lyceums, as they aim to develop the powers of their members, have, no doubt, begun such work. Personally, I have had some sixteen years' experience in mediumship, working between eight and nine years almost entirely on the free principle, as local medium, &c., and I found that as soon as fees were expected my services were usually considered much more valuable. The aim of all true spiritualists, I take it, is to advance the cause. How can this be done? We must admit one fact—there are more platforms to be filled than there are developed mediums to occupy them. Should these be closed? Not while enquirers are anxious to investigate, and the truths spiritualism presents needed by so many. Let all friends of mediums do their best to help and encourage them to educate and fit themselves more effectually for public work. In almost all towns there are to be found old spiritualists who have withdrawn from public connection with the advocacy of spiritualism. Why? Because the cause is frequently presented in such a manner that, as they say, more instruction can be received by reading at home than can be gained from the platform utterances of many of our speakers. We want to meet all classes and supply the spiritual food needed, guided by love and sympathy, and, assisted by the risen ones, to raise our beloved cause to the highest possible position, and show light amid the darkness to prove in the best way what we know to be true."

We have also received a letter, in reply to Mr. P. Lee, from the officers of the Psychological Hall, Manchester, which we are unable to print in full, because it is too personal in its tone. Mr. Lee made no attack upon anyone. His statements were all of a general character. We give as much of the letter as we can: "In reading a letter published in your paper by Mr. Peter Lee, respecting the question of platform speakers, we felt much grieved, especially so on account of seeing an announcement some time ago that you would not allow any such correspondence to appear in your paper. We regret to see letter after letter supporting paid, and endeavouring to eradicate free speakers. Mr. Lee mentions a few names as if the cause of spiritualism would be effaced but for them. We give due credit to the names mentioned for their efforts to spread the cause. But we hold that free speakers have been the main cause of the rapid spread of spiritualism, such as Mrs. Groom, Mr. Armitage, and many others. Our friend states there are two classes which are fed from the spiritual platform, one by the class to which he refers of elevated teachings, and the other is the undeveloped and illiterate. We suppose our friend would allow the illiterate to remain in ignorance, and pass in that state to the spirit world? He also condemns the system of floating societies on the free speaker principle. We cannot see any other, 'unless a legacy be left them,' if they are to be kept in a solvent condition. Societies, where paid speakers are employed, have to engage free ones to counterbalance the loss sustained. Our society is conducted on the free speaker system entirely, and we are happy to say since we adopted that course we have been enabled to pay our way, and clear away debts incurred by paid ones when we first commenced. Does Mr. Lee mean that persons who give time, and to the best of their ability find the money to assist in the spread of spiritualism, that they are sapping the vitals of the movement? We think they are producing them. Perhaps our friend will be able to enlighten us whether we are right on that point."

In respect to the foregoing, our position is clear, we do not accept the responsibility for opinions expressed by our correspondents. We are anxious to give fair ventilation to all views which are temperately stated. There is wide divergence of opinion on the question under discussion, but no good can possibly be gained by discourtesy. Mr. Lee's letter expressed his opinion as the result of his experience; he spoke in his capacity as an individual, and however much others may differ from him, he is entitled to respect and his arguments should be answered, not himself attacked. We felt, when Mr. Lee's letter came, that he had not sufficiently acknowledged the services and sacrifices of many good and worthy mediums, unpaid and paid; but we are perfectly sure Mr. Lee did not mean to slight anyone, and would be the last to seek to eradicate free speakers. He asks for ability in speakers, paid and unpaid. Side by side with the Manchester letter came another, in which the writer said: "I am almost afraid of next month coming,

our speakers engaged then are not capable of holding their own in our large hall," and he expressed his opinion that certain speakers were "not suitable for public platform work."

Mr. W. Stansfield, of Batley, hon. sec. of the Dewsbury Society, says: "With all due deference to the opinions of your respected correspondent, Mr. Peter Lee, in your last issue, I beg to differ from him in many of his conclusions in regard to the assumed 'deterioration' of the spiritualistic platform. I unite with him in honouring those who have borne the brunt of the battle, and are now to the front in nobly expounding the philosophy and intellectuality of true spiritual teaching. But my own observations and experiences prove to me that many more of our public mediums are treading in the footsteps of our leaders, and are giving forth, through their inspirers, utterances that will bear the philosophic scrutiny of any thinking listener; and, beyond these, there is a much larger circle of media doing an amount of work of a private character that is incalculable, and will, in time, prove eminently useful in the advocacy of our grand spiritual philosophy. I admit there is a large proportion of media introduced upon our platforms who are, as Mr. Lee states, in an undeveloped and illiterate condition; but I submit that in most of these cases the mediums themselves are not to blame, as no sooner do they exhibit the gift of clairvoyance in a private circle than they, in many cases, are invited to assist in platform work, and, with a desire to help the cause forward, willingly give themselves to the service. It is thus that many of our mediums are introduced to the public notice before there has been time given wherein to test the qualities of the controlling intelligences. Many refined and cultivated minds have been turned away from an earnest desire to investigate because of the illiteracy of those they have been listening to. In this era of School Boards, of religious freedom, of intellectual activity, and of social reforms, it behoves leaders of spiritual circles to be exceedingly careful how they attend to the development of the gifts placed in the keeping of their members. Let it be felt that God will expect a reckoning for the talents He has entrusted to our care, and if this is done, we shall see a much larger cultivation of the unseen intelligences, as well as an improvement in the intellectual condition of the media in the future. With Mr. Lee, I feel that the public platform is not the place for experimentation. Those who are given a place on the platform should be capable of teaching our philosophy in an intelligent manner, and also those who have the gift of clairvoyance should be capable of using that talent with discretion, being able to make allowance for absent-mindedness, obtuseness, or the strangeness of the phenomena when giving public evidence of this power. Much injury has been done by mediums or their guides taking offence at non-recognition, and it would be well if this kind of spirit could be avoided, and one cultivated of a more cheerful and beneficial character. I rather fear that Mr. Lee's remarks may have a deterrent effect upon many mediums who are quietly doing most useful work, and would in time become intelligent teachers. Such are exceedingly sensitive to the opinions of others, and may feel themselves classed amongst the illiterate, although they may not be of that class, and the consequence may be a withholding of their services at a time when they are most needed. I trust these will consider the interests of our common humanity, and help on the car of progress to the utmost of their power. It is most desirable that some central supervision should be organized, whether it be a school of the prophets or any other scheme that can be devised, wherein our media may be trained for the high and noble vocation of transmitting the intelligence of the spirit world in the highest form possible for the acceptance and upliftment of our common humanity. I see nothing so conducive to this end as the organizing of our societies into one band of workers having full sympathy one with the other, the strong being united with the weak, and each realizing the fact that 'United we stand, divided we fall,' then, and not till then, shall we see these flaws removed, and the aims and intentions of the brightest intellects amongst our spirit friends will be more fully demonstrated, and the consummation so long and so earnestly desired of 'Peace on earth and goodwill to men,' more generously recognised and practised."

Mr. Stansfield's temperately worded letter gives a very genial view of the case, and we agree with much that he says. We would not disdain or despise the work of any, but sympathize with and encourage all. What we want is honesty, worth, character, rectitude, earnestness, and as large a measure of competency as possible in all workers, and a desire to improve all round. Each one may work in his own sphere, and agree to differ if need be, but give credit for good intentions to others, and in the company of those with whom he is in harmony find abundant work to do.

Both the *Brighouse papers*, the *Echo* and the *News*, give fairly impartial reports of Mr. Wallis's recent lecture in that town, for which we thank them. The *News* says: "We consider that Mr. E. W. Wallis made a gentlemanly and an able exposition of his views of spiritualism in the Oddfellows' Hall on Monday evening, and we were sorry the audience did not give him a better hearing. His patience must have been sorely tried by the unseemly interruptions, the silly and impertinent remarks which were thrown at him from time to time, and by the foolishness of some of the questions addressed to him, but he bore the ordeal with almost Christian fortitude, which at least was a reproach to his tormentors, who exhibited anything but a Christian spirit." The editor deals with the scriptural phase, and concludes: "The scriptures say that when men die they 'know not anything,' and believing that testimony, we necessarily disbelieve all the so-called messages from the dead." We should like to ask, What do Brighouse Christians think of the man who, professedly a Christian, inflames passion, arouses intolerance, and inspires Christians to behave as they did on January 28th?

Which is it—God so loved the world, that he gave his son; or, God so hated the world, that his son was obliged to bribe him to be kind to it? Is it—"Behold the Lamb of God, that taketh away the sins of the world!" (by teaching the world to cease sinning); or, is it—Behold the Lamb of God, that taketh away the punishment (consequences) due to the sin of a few people in the world?

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