

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 69.—VOL. II. [Registered as a Newspaper.] FRIDAY, MARCH 8, 1889.

PRICE ONE PENNY.

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ALOFAS

## SERVICES FOR SUNDAY, MARCH 10, 1889.

**Ashington.**—Mechanics Hall, 5 p.m. Sec. Mrs. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, at 2-30 and 6-30: Miss Walker. 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, at 10 and 2; at 6: Mr. Armitage. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.  
**Batley.**—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.  
**Beeston.**—Conservative Club, Town St., at 2-30 and 6: Mrs. Murgatroyd. Sec. Mr. J. Robinson, Silver St., Beeston, near Leeds.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 3-30: Local. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Mercer.  
**Birmingham.**—Ladies' College, Ashted Rd., 6-45: Mr. Anson. Wed., 8, Séance. Fri., Healing. Board School, Oozells St., 6-30. Mon. 8.  
**Bishop Auckland.**—Mechanics' Hall, New Shildon, at 2-30 and 6-30.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Britten. Sec. Mr. Robinson, 124, Whalley Range.  
**Bolton.**—Bridgeman St. Baths, at 2-30 and 6-30: Open.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Schutt, and on Monday. Sec. Mr. Popleston, 20, Bengal St.  
**Otley Rd.,** at 2-30 and 6: Mrs. Scott. Sec. Mr. M. Marchbank, 129, Undercliffe St.  
**Little Horton Lane,** 1, Spicer Street, 2-30 and 6: Mrs. Crossley. Sec. Mr. M. Jackson, 85, Gaythorne Road.  
**Milton Rooms,** Westgate, 10, Lyceum; at 2-30 and 6: Mr. Bamforth. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.  
**St. James's Lyceum,** near St. James's Market, Lyceum, 10; 2-30, 6: Miss Patefield. Sec. Mr. A. Pitts, 23, Sloane St., Ripley Villa.  
**Ripley St.,** Manchester Rd., at 2-30 and 6: Mr. and Mrs. Marshall. 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: Mrs. Mercer. Wednesdays, 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.  
**Horton.**—55, Crowther St., 2-30, 6. 21, Rooley St., 6. Mrs. Mercer, Monday.  
**Brighouse.**—Town Hall, 2-30, 6: Mr. A. D. Wilson. Monday, Mr. Wallis. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. Hepworth. Sec. Mr. Cottam, 7, Warwick Mount.  
**Burslem.**—Colman's Rooms, Market, 2-30 and 6-30: Mr. Macdonald.  
**Byker.**—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mrs. Connell. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Local Mediums. Sec. Mr. Wm. Baldwin, 15, Essex Street.  
**Cooms.**—Lepton Board School, at 2-30 and 6: Mrs. Green. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.  
**Darwen.**—Church Bank St., at 11, Circle; at 2-30 and 6-30: Miss Musgrave. Sec. Mr. J. Duxbury, 316, Bolton Road.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Mrs. Taylor.  
**Deesbury.**—Albert Hall, 2-30, 6. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.  
**Eccleshill.**—Old Baptist Chapel, 2-30 and 6-30: Mrs. Denning and Miss Crowther. Sec. Mr. W. Brook, 41, Chapel St.  
**Exeter.**—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. H. Stone, 29, Exe St.  
**Felling.**—Park Rd., 6-30: Mr. J. Hall. Sec. Mr. Lawes, Orov Hall Lane.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, Mr. Harkness; 6-30, Mr. J. Griffin. Thurs., 8. Sec. Mr. Drummond, 80, Gallowgate.  
**Halifax.**—1, Winding Road, 2-30 and 6: Mr. Rowling. Monday, 7-30. Sec. Mr. J. Longbottom, 25, Pellon Lane.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Gregg. Sec. Mr. W. Townend, 5, Brighton St.  
**Hetton.**—Mr. Richardson's, Hetton, at 6: Local Medium. Sec. Mr. Charlton, 29, Dean Street, Hetton Downs.  
**Heywood.**—Argyle Buildings, 2-30 and 6-15: Mr. Mayoh. Sec. Mrs. S. Horrocks, 22, Gorton Street.  
**Huddersfield.**—3, Brook Street, at 2-30, 6-30: Mr. Tatlow. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.  
**Kaye's Buildings,** Corporation St., 2-30 and 6: Mr. Espley. Sec. Mr. Jas. W. Hemingway, Mold Green.  
**Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mrs. Jarvis.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6: Mr. Campion. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.  
**Assembly Room,** Brunswick St., 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. A. Scott, 157, West Lane.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Murgatroyd. Sec. Mr. Wakesfield, 74, Cobourg St.  
**Institute,** 23, Cookridge St., at 2-30 and 6-30: Mr. Newton. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.  
**Leicester.**—Silver St., at 10-30, Lyceum; at 8 and 6-30: Mr. Bailey. Cor. Sec. Mr. Young, 5, Darnett St.  
**Leigh.**—Railway Rd., 10-30 and 6. Sec. Mr. J. Wilcock, 81, Firs Lane.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. E. W. Wallis; Discussion, 8. Sec. Mr. Russell, Daulby Hall.  
**London.**—Baker St., 18, at 7: Mr. Dale, "The Moon and its Attributes." Camberwell Rd., 102.—At 7. Wednesdays, 8-30.  
**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.  
**Clapham Junction.**—295, Lavender Hill, 6-30; Lyceum, 3. Wed., 8. Hon. Sec. R. Hill, Ilminster Gardens, Lavender Hill.  
**Dalston.**—21, Brougham Rd., Tues., at 8, Mr. Paine, Clairvoyance.  
**Euston Road,** 195.—Monday, 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Rd., 7: Mr. A. V. B. and Mr. Hopcroft.  
**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.  
**Islington.**—Wellington Hall, Upper St., 7. Tuesday, 8.  
**Islington.**—Garden Hall, at 6-30: Mrs. Hawkins. Mon., Developing Circle, 8. A few vacancies. Wed., 8, Séance, Mr. Vango.

**Kentish Town Rd.**—Mr. Warren's, 245, 7. Wed., 8, Séance, Mrs. Spring.  
**King's Cross.**—184, Copenhagen St., at 10-45, Debate; at 6-45, Mr. W. Wallis. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.  
**Marylebone.**—24, Harcourt St., 11, Mr. Hawkins, Healing; 3, Mr. Goddard, jun.; 7, Mr. R. Harper, Inspirational Address. Sat., 8, Mrs. Hawkins. Sec. Mr. Tomlin, 21, Capland St., N.W.  
**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, Mr. Hopcroft; 3, Séance; 7, Mr. Walker. Tues., 8, Members' Séance, at Mrs. Noyce, 10, The Mall, Kensington. Friday, 8, Séance at Mr. Milligan's, 16, Dartmoor St., 6d. each.  
**Peckham.**—Winchester Hall, 83, High St., 11, 7, Mr. R. J. Lees, "Spiritualism and the Bible;" 2-30, Lyceum. 99, Hill St., Tues., 8, Miss Marsh (members only). Wed., 8, Inquirers' Séance, Mrs. Cannon. Sat., 8, Members' Circle. Sec. Mr. Long.  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mr. Summers. Sec. M. A. Bewley, 3, 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: Local. Sec. Mr. S. Hayes, 20, Brook Street.  
**Manchester.**—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mrs. Groom. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.  
**Collyhurst Rd.,** 2-30 and 6-30: Local. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.  
**Mexborough.**—Ridgills' Rooms, 2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30. Sec. Mr. Brown, 56, Denmark St.  
**Granville Rooms,** 10-30, 6-30. Sec. Mr. E. Davies, 61, Argyle St.  
**Morley.**—Mission Room, Church St., at 6: Miss Cowling. Sec. Mr. J. Illingworth, Johnson's Buildings.  
**Nelson.**—Public Hall, Leeds Rd., at 2-30 and 6-30: Mrs. Butterfield. Sec. Mr. F. Holt, 23, Regent Street, Brierfield.  
**Newcastle-on-Tyne.**—20, Nelson St., 6-30: Mr. J. J. Corry. Sec. Mr. Robinson, 18, Book Market.  
**St. Lawrence Glass Works,** at Mr. Hetherington's: at 6-30, Mr. Robison. Sec. Thos. Dobson.  
**North Shields.**—6, Camden St., Lyceum, 2-30; at 6-15: Mr. G. Wilson. Sec. Mr. Walker, 101, Stephenson St.  
**41, Borough Rd.,** 6-30: Mr. G. Forrester, Mr. Brown, Clairvoyant.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30: Mrs. Yarwood. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mr. Wyldes. Sec. Mr. Burrell, 48, Gregory Boulevard.  
**Oldham.**—Temple, Joseph St., Union St., Lyceum, 10 and 2; 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Miss Walton. Sec. Mr. Ainsworth, 152, Gorton Lane, West Gorton.  
**Parkgate.**—Bear Tree Road, at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 66, Stone Row, Rawmarsh Hill, Rotherham.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mrs. Bailey. 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.**—Oddfellows' Hall, 3, 6-30: Mr. G. Wright. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.  
**Rawtenstall.**—10-30, Lyceum; at 2-30 and 6: Mr. Plant.  
**Rochdale.**—Regent Hall, 2-30 and 6: Mr. Standish. Sec. Mr. Dearden, Holmes Mill, Smallbridge.  
**Michael St.,** 2-30 and 6: Local. 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: Mr. Le Bonc. Wednesday, Mr. Pearson. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.  
**Scholes.**—At Mr. J. Rhodes', at 2-30 and 6.  
**Silver St.,** at 2-30 and 6: Mr. Wainwright.  
**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.  
**Slaithwaite.**—Laith Lane, 2-30, 6: Mrs. Craven. Sec. Mr. Meal, Wood St.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, Lyceum, 10, 2-30; 6-30: Mrs. Wade. 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. Wednesday, at 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.  
**Monkwearmouth,** 8, Ravensworth Terrace, at 6: Mr. Barker.  
**Tunstall.**—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6-30. Sec. Mr. A. Flindle, 6, Darlington Street.  
**Walsall.**—Exchange Rooms, High St., Lyceum, 10 and 2-30; at 6-30. Sec. Mr. Lawton.  
**Westhoughton.**—Wingates, 2-30, 6-30: Mr. P. Gregory. Sec. Mr. Fletcher, 844, Chorley Rd.  
**West Pelton.**—Co-operative Hall, at 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Green Lane, 2-30, 6: Mr. Crowther. Sec. Mr. Berry.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6: Mrs. Venables.  
**Wibsey.**—Hardy St., at 2-30, 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smidles Lane, Manchester Road, Bradford.  
**Willington.**—Albert Hall, at 1-15 and 6-30. Sec. Mr. Cook, 12, York St.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles. 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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## CONTENTS.

The Rostrum .....	193	Notice .....	199
Poem—We, the People .....	194	Poem—My Lady's Grave .....	200
The Grand Reality—Extract II. ..	194	Review .....	200
The History and Mystery of Mes-		Lyceum Jottings .....	200
merism—No. VI. ....	196	Chronicle of Societary Work .....	201
In Memoriam—The Late Mrs. John		Prospective Arrangements .....	204
Postlethwaite .....	196	Passing Events .....	204
Irreligious Intelligence .....	198	Sunday Services .....	ii.

## THE ROSTRUM.

### ORIGIN OF CHRISTIAN DOGMAS.

*Abstract of Two Lectures given in Berkeley Hall, Boston, U.S.A., in December, 1888, by GERALD MASSEY. Reported from the "Boston Post."*

"CHRISTIAN dogmas began with being unintelligible and inexplicable. The doctrine of the trinity was of purely mythological origin. The horned new moon, the waning moon, and the moon at full, were in external nature eternally three in one. So the origin of the theological devil could be traced back to a day most remote. Satan meant an opponent or adversary, and the great natural adversary recognized by primitive man was darkness, the constant enemy of light. Thus the power of darkness was literal before it became metaphorical, moral or spiritual. Darkness was the vast, huge swallower of the light, night after night, and so the original devil that put out the light, was the subtle enemy, the obstructor, deluder, and general adversary of man. The crocodile was an ideograph of the swallowing darkness, and the serpent was another form of the swallower, since, according to the Egyptians, it was all mouth. Thus the mythical dragon and the old serpent were interchangeable in mythology, each being a representative of the devil of darkness. Out of the darkness leaped the lightning bolt, and in deep waters lurked another subtle foe of life, and thus the jaws, the fang, and the sting of death were assigned to the devil of darkness, who gradually assumed the character of man's mortal enemy.

"The earliest mode of representing the eternal alternation of external phenomena called night and day, the good and bad, was in the universal myth of the twin brothers. These brothers were portrayed as in continual conflict with each other, and, as in the story of Jacob and Esau, fought in the struggle to get born first. St. George and the dragon was but a later form of the same mythos, typical of the warfare between good and bad, the light and the dark. When mind became an element in the manifestation of phenomena, the twins were called the bad mind and the good mind, and were thus moralized on their way to becoming the dual divinity or modern God and devil. The dark divinity in the physical, mental, or moral domain was only negative or negational; the bright one, the god of light, the good mind, was the supreme being, the reality, the author of all that was finally real and eternally true. Men of to-day are thus not only contemporaries of savages in many of their current customs and benighting beliefs, but are also the victims of their leavings, since various superstitions of to-day are nothing but the primitive fetichism that still survives in the last stage of perversion."

The speaker then proceeded with a detailed account of the development of the devil, which he traced through Egyptian and mediæval mythology. His concluding remarks are outlined as follows:—

"The mythical devil was pretty much dying out, until it was revived by the theology of Luther and Calvin, who doubled it, placing one at each end of their scheme of things, the upper or bright God being the worse devil of the two.

The Satan of sacerdotal belief was not a being for God or man to kill, but an effigy in shoddy that only needed to be ripped up to show that it was the refuse of ages. In giving up the orthodox hell and ancient devil, men were doubtless giving up one of the most potent motive powers. The devil was a fundamental part of the Christian scheme. If there were no devil there need be no redeemer. Orthodox Christianity was answerable with its life for the literal truth of these stories of the devil, the fall of man, and the doctrine of a dying deity's atonement. Its life was staked upon the stories being true, and its life must pay the forfeit of their being found to be false. Still, one would like to believe in just a very little hell for their dear sake. They have so devoutly believed in a big one for ours. There was devil enough, however, but of another kind from the one that men had so long played with. The devil and hell of his creed consisted in that natural Nemesis which followed on broken laws, and dogged the law-breaker in spite of any belief of his that his sins could be cheaply sponged out through the shedding of innocent blood.

"Nature knew nothing of forgiven sin. She had no rewards or punishments—nothing but causes and consequences. Evolution showed the continuity of ourselves, our desires, passions, and characters. If men had not mastered and disciplined their lower passions here, they would be mastered by them hereafter. These old passions burned and burned, and would and must burn on till they were burned out. Men had been amused with a fancy devil long enough, whilst inside and outside and all around them the real devil was working with most terrible activity. They had been following a phantom of faith, while the actual, veritable devil had been dogging them indeed—the devil of their own ignorance and their deification of self.

"Seen in the light of evolution, the existence of evil was no longer a mythological mystery, to be made the most of for preaching purposes, but a necessary concomitant of development. This evil, for which nature was responsible, was a means of evolving the very consciousness of good. The moment men recognized evil, the responsibility for its existence became theirs. Here was something to be turned into good—a devil to be converted. It was not a fantasy to claim divine patronage for, but a misbegotten devil of ignorance, and a miscarriage of humanity in the past. There was no origin of evil in the moral domain that was not derivable from ignorance. There was no devil in the moral domain except in the devilish determination to do the wrong or permit it to be done, after one had evolved the consciousness that recognized the right. The reason why God did not kill the devil was because man had unconsciously created or permitted all that makes a devil; and here or hereafter man had to consciously destroy his own work, and fight himself free from the errors of his own ignorance; not man as mortal simply, but as an immortal, marching onward side by side with those who were elders in immortality, still united with man, and lending a hand to effect in time the *not* altogether inscrutable, but slowly unfolding, purposes of the eternal."

The above is a very brief abstract of Mr. Massey's effort, and if the Independent Club, under whose auspices the lectures have been given, do nothing more this winter, the placing of this brilliant man before the public has earned it the gratitude of thinking people.

### "THE COMING RELIGION."

On Sunday afternoon, December 9th, the ninth discourse in the Independent Club Series, in Berkeley Hall, Boston, was delivered—the lecturer on that occasion being the world-famous author of "The People's Advent"—Gerald Massey!

His theme was "The Coming Religion," and his remarks were replete with gems of crystallized thought, which were ably and eloquently enunciated. His illustrations were rendered with a pointedness which was quickly appreciated by his attentive auditors.

"Orthodox Christianity," he said, "is mainly built up of outworks or scaffolding. The ordinary worshipper stands aside, and mistakes the scaffolding for the real building, and looks upon it as it rises, tier above tier, like so many landing-stages on the upward way to heaven.

"The so-called 'revealed religion' is simply unrevealed mythology. A spurious system of salvation was proffered to those who would accept the ancient mythology transmogrified into historic Christianity, and be bribed into changing their old lamps for new ones. Orthodox preachers will go on asserting in the name of God any number of things which their hearers do not believe, only they have heard them so often that their sense is too outworn to rebel. They have taught us to look for God in the wrong way. They have based religion on erroneous grounds, and have made us the victims of false beliefs.

"The fact must be faced that these teachings are not true. The meek do not inherit the earth, and are not going to. We are not forgiven because we are forgiving. Nature does not keep her book of accounts in that way. No death of Jesus can save us from ourselves. It was taught that he came to abrogate certain Jewish laws, but no Jesus can upset the natural law of development. No blood of the Lamb will wash out one internal blot. Nothing but life can work any transformation of character here or hereafter; death does not—cannot do it.

"We are often told that our civilization is infinitely indebted to Christianity; but it is a fact that the redemption preached for eighteen hundred years has failed to save the world, and it must now give way for other workers, with other methods, applied to such matters as the problems of poverty, the distribution of wealth, and the ownership of land.

"What is going to take the place of the cast-out faith? It is being rejected at home faster than you can give it away abroad. Nature works by transformation, not by repetition. Her changes imply growth as the outcome of a new life. Religion is not a set of precepts or a mode of worship. It is not what we believe or profess, but what we are.

"Nothing avails but the life lived. Our past deeds must and will make our future fate. The only way of showing love to God is in working for humanity. The coming religion must be founded on knowledge, and the phenomenal spiritualist stands level-footed on the only ground of fact that is, or ever has been, offered by nature for human foothold in the unseen.

"Spiritualism alone reveals a bridge on which we can get any bit of actual foothold for crossing the gulf of death. Spiritualism is going to be a mighty agent in carrying on the work of this world, in producing loftier souls for the life of another world, of which it gives us glimpses on the way.

"We mean, for one thing, to rescue our Sunday from the sacerdotal ring. We mean to try and rescue this world from the clutches of those who profess to have the keys and the keeping of the other. We mean to show that the wage system is a relic of barbarism; we mean for women to have perfect equality with men, social, religious, and political. We will have a sincerity of life in place of pretended belief; a religion of joy instead of sorrow, of work rather than worship, a religion of life—life actual, life here, life now, as well as the promise of life everlasting."

### WE, THE PEOPLE.

We, the people—not the crown,  
Not the surplice nor the brand—  
Noble's crest nor schoolman's gown,  
Purse nor rostrum, grange nor town—  
We, the people, rule our land.

We, the people—not the few,  
High nor low nor middle class;  
High and low and middle too.  
Free men! he and I and you.  
We, the multitude—the mass.

Myriads waited myriad years,  
Goaded by the lash of power;  
Groaning, wept a sea of tears;  
Lo! at last their day appears;  
Heaven's clock hath struck the hour

Asia deemed their woe decreed;  
Brahm nor Buddha heard their cry;  
Europe heard with scornful heed;  
Prince and Pontiff mocked their need,  
Making Christ a bitter lie.

Demagogue nor demigod  
Shall again control the world;  
Man awoke! disdained the rod!  
Spurned the despot's whip and prod!  
To the dust his rider hurled!

Man has come unto his own,  
Rank and blood and gold are great.  
But the greatest greatness known  
Is intrinsic worth alone—  
Worth exalts the man, the State.

Earth grows better growing old,  
Still by happier beings trod;  
Plato's iron men are gold;  
New humanities unfold;  
Evolution's law is—God.

We, the people, moving slow,  
Lift the nations as we climb;  
Patience points the way we go;  
In our bosom burn and glow  
Hopes and purposes sublime.

We are neither fools nor blind,  
Nihil horde nor rabble mob;  
We, the people, know our mind  
For the weal of human kind,  
Thoughtfully our pulses throb.

All are wiser than the wise;  
All are better than the good;  
All for all can best devise;  
We, the people, sympathize  
With each brother's brotherhood.

We, the people, know our need—  
Common want of common man;  
By our prescience 'tis decreed  
Who shall follow, who shall lead,  
Who shall execute—who plan.

Congressman and President,  
These are but the people's hands,  
Theirs to do and represent  
What the head—the government—  
What the people's will commands.

What the people wills is best.  
When have we the people lied?  
We have builded in the west;  
Freedom leans upon our breast;  
Freedom is the people's bride.

We, the people—we the State—  
Subject, sovereign, both in one,  
Trust in Highest Power;  
Trust, oh! world, in us and wait,  
God hath willed our will be done.

—Indiana Times.

### THE GRAND REALITY:

*Being Experiences in Spirit Life of a celebrated Dramatist, received through a Trance Medium, and Edited by HUGH JUNIOR BROWNE, of Melbourne, Australia.* London: Trübner and Co.

#### EXTRACT II.—IN THE SECOND SPHERE.

FOR some time after my death, I was in what you might term a sleep—a sleep which, owing to my ignorance (with all its darkness clinging around me with a tenacious hold), I could not, for some time, shake off.

I awoke, as from a dream, and it was some time before I could thoroughly realize that I had passed through the much dreaded change termed "death;" for everything seemed so natural, and so resembling what I had been accustomed to upon earth.

I found myself lying on a couch, and on looking round, I saw near me many whom I had known on earth, and who had passed on before me. I recognized faces with which I had been perfectly familiar, and it was with unbounded delight that I looked upon their well-remembered forms.

I turned to those friends who were around me, and asked, "Am I really dead? or is this a dream—an illusion?" To the questions I asked, answers to the following effect were given me: "Yes, you have passed through the change termed 'death,' or what might more appropriately be designated a transformation for the better. The abode you are now living in is a locality in one of the spiritual spheres. You have a great deal to learn, friend. You came here with darkness surrounding you; you have much to cleanse yourself of; and many wondrous sights to behold." Even then I could not realize my position until one of them, who seemed to have power over my spiritual form, awakened me to what appeared a more expanded vision, and suddenly I beheld worlds which, even had I given a thought to such a subject, my imagination could not have pictured as glowing



with such beauty and perfection. I gasped for breath, for I could not bear with equanimity such a sight as I then saw. I observed thousands of spirits who appeared to be moving in different directions, and who were clothed in a more refulgent light than I had yet beheld. Illumination seemed suddenly to dawn upon my understanding, and my emotions were heightened as I felt how greatly I had misconceived Deity when upon earth. How stolidly I had clothed Him in those attributes which I now knew to be impious towards that Infinite Being. I felt then most acutely how utterly unmindful I had been of the voice of reason within me. I saw the whole of what I should not have been, brought into light. I saw those things which I ought not to have done, flash before me like the gleaming of lightning across the sky. I saw those upon whom I had inflicted injuries which would demand retributive justice, imaged before me, and I wept more tears—yes, I believe more tears than I had shed during the whole of my sojourn upon earth.

A burning desire seemed to seize me to try and atone for the wrongs I had committed upon earth, and thereby cleanse myself to that state of purity which would qualify me to become an inhabitant of those brighter spheres. But I was told that I was only in the second grade of the second sphere. "The second grade of the second! And how many spheres are there?" "There are several, all culminating in the celestial plane or sphere of glory, the physical being the first or rudimentary sphere. Here you are only in one of the lower spheres; wait until you are surrounded by the higher spirits, and then, indeed, you will find, more than now, the impurities which, in accordance with the immutable law of cause and effect, still cling to you."

I really felt as if I could have sunk out of sight, for I perceived, intuitively, that those around me could read my thoughts and see every action I had done during my career upon earth. "Is there no judgment-day? Is there no repentance by which I can cast off at once the wrongs that I have committed, as I was taught in the world I have left?" "None. You must work your own course out; and it is a long and difficult one, but the longer and more difficult it is the greater rest and happiness it will afford you when you have succeeded."

I was then led forth by four of the brightest spirits that I had seen near me. They seemed to waft me over space, for though I appeared to walk yet no exertion on my part was necessary, still the motion was rapid. As we passed along they pointed out paths, leading in various directions, for there are numerous planes in each sphere. Presently we came to the first grade, where I beheld some of those who had committed heinous crimes—such as murderers, suicides, and many of the lowest of the low that frequent the dens of earth's cities. I saw that the vilest passions had still possession of them, that horrid vices urged them on even here. I saw the murderer of the good, the persecutor of the humble and the poor. I could read into the soul and see the consuming fire of avarice. I could hear the cries of remorse; cries so replete with anguish as to make the scene far more agonizing than any upon earth. Their mental suffering appeared to goad the unfortunates to distraction. I have seen the murderer writhe and distort his form as if he were upon spikes. I have seen him bite the very dust to think of that which he had done and that which he could not undo, for the just and unerring laws of Nature demand that the wrong-doer should suffer. Amongst them I saw those who thought that they were forgiven, and who had passed away trusting in the misleading teaching of the sects which they professed, but who found that they were just the same as when upon earth, only under altered conditions, and consequently were exposed to the spite and the taunts of the spirits of the lower grades, for such delight to torment others with the wrongs and crimes which lie heavily upon them.

Turning to my guides I enquired if this was the hell I had heard of when on earth. "No," was the reply. "Then, how is it that these spirits suffer so much?" "Because they have before them the sight of their victims whom they have injured. Their sufferings, however, are inward, not outward. Neither do they for a moment think that they are to be burnt in everlasting fires, but they feel the consuming flame of those passions which they cultivated when upon earth. It eats into their spirits as a disease does into the flesh." "Oh! Is there no cure, no light, not a spark of hope for these?" "Yes, friend; but not until Nature's laws are requited; not until they have thrown those blemishes aside can they rise higher, or pass away from the wickedness they have around them, for they have brought it with them. . ."

I then passed farther on, and was taken to what seemed a large city, which appeared to become very bright as we drew near to it. I had never in all my experience beheld such a city as was then before me. We drew near to it by what appeared to be lovely groves. I observed that the vegetation, the flowers, and everything else presented a natural aspect, but in a higher state and more perfect degree than on the planet I had not long bidden adieu to.

I wished to stop and examine these spots, but my guide told me I must pass on quickly. We approached what appeared to be gates to the wall which surrounded the whole of the town. Judging by the appearances of the houses, they seemed to have been built with hands. They were of beautiful architectural design, and formed with great skill. All of them were erected upon the Gothic principle, and constructed of matter very much resembling the materials which are used for building in your world, but of a much finer quality. Within these gates I saw thousands of spirits; and as my guide drew up before them he shone with radiant light and said, "Open." The gates were instantly opened, and I was admitted into the presence of many noble and exalted spirits who had lived upon earth before my time. Addressing them, he said: "Brothers, we have brought you here a spirit who while upon earth appeared great in his own estimation. His peculiar qualities in this respect require to be cast away; we leave him here under your control; deal with him kindly, and aid his advance to higher conditions." As these words were uttered there seemed to rise from the whole town a band of choral music, imparting to my sense of hearing a most exquisite pleasure. It resembled ten thousand voices joined together in perfect harmony and concord, rendering the most delicious music, and bringing with it such a delightful feeling that it seemed to sweep over me as a cool breeze. My heart throbbed, my brain vibrated—I could not speak, but I was accosted thus: "Ah! you are a stranger to these scenes; when you have lived as long as we have in this sphere, you will then understand the Divine spark that liveth in everything."

I was led forward to a large temple, not built in the same manner as your churches or chapels. It was erected in a circular form, and appeared to me to be perfectly round. Its walls were carried to a great height, surrounding which there was a verandah, supported by heavy-looking columns. These I found to be of substantial stone, that is, substantial to the spiritual senses, just as rocks are substantial to your physical sense of touch. On reaching the doors of this place they instantly opened, and as I stepped inside I saw a gathering of various grades of spirits. There were some pure, beautiful, and bright, each of whom seemed to send out a light that illumined the whole of this vast building. (At a rough estimate there must have been between fifty and eighty thousand spirits assembled in this temple.) You seemed to gather strength from the words they uttered, for they were spoken in such beautiful, quiet language as to instil into your mind hopes, and into your spiritual brain a confidence that you were in the society of those who would do you good.

As I wondered how it was that the light, which emanated from the purer spirits, was of such varying hues and characters, a sage near me remarked: "These bright spirits from whom the various lights proceed come from all parts of the spheres. They meet here at certain times to undertake the elevation of the lower spirits. If you will but look behind you, you will see some of the faces that you saw in the first grade of this sphere." Turning round I recognized many of those whom I had observed suffering previous to my coming to this city, and I perceived that their countenances were more cheerful, and that their magnetism, or aura, was lighter and brighter than when I saw them before. I inquired from the sage how this was, and he said: "Each of these spirits is under the guidance of one of the higher ones, who bring them here to point out to them a path that they may tread, and mark out for them a course in which they may progress." I turned to him and asked, "Am I so good that I have none of the suffering pertaining to these spirits to undergo?" "Friend," he replied, "you are only now being made aware of your spiritual existence. Your spiritual nature is not highly developed, as you can perceive. You are only a little above those who are sitting behind you." I felt ashamed indeed at the mistake which my self-esteem had caused me to make. Suddenly striking on what seemed to be harps, the whole assembly burst forth into harmonious song. I could hear the echoes as they passed away into space, and a thousand voices answering back, imparting and making

known to me, in a manner beyond description, unconceived powers of strength.

When the meeting broke up I passed away from the building. Once outside I again felt the impulse of reliance return to me, and I vowed that I would traverse the whole of these spheres inch by inch, foot by foot, till I had searched them inside and out, till I had turned their remotest corners—until I had a thorough confidence to say, I know them. And I have, for there is not one corner that I have not visited, but I find there are more things in them than I can ever possibly learn, except in an eternity.

(To be continued.)

## THE HISTORY AND MYSTERY OF MESMERISM.

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

No. VI.

### MESMERISM AS A CURATIVE OR ANÆSTHETIC.

TOOTHACHE and other violent pains are often removed by mesmeric passes. Let me quote a case. Some years ago I entered the shop of Messrs. Mawson and Swan in Mosley Street, and saw a well-known townsman holding his face as if suffering from toothache. On inquiry I ascertained that his tooth was aching violently. I made a few passes over the aching jaw, the pain instantly fled, and he went on his way rejoicing. Seven years after he called upon me, and said his toothache had returned, and he had not had it in the interval. I gave him a few passes, and off he went free from pain. Since that date I have not heard of his having had toothache. I merely quote this instance as a type of hundreds of cases I have relieved, many of the sufferers being entire strangers to me, merely spoken to in the streets, and cured in passing.

Total ignorance of the subject can alone justify any sane man in refusing to believe in the curative effects of mesmerism; they are of daily occurrence.

There are numerous well-authenticated cases of painless tooth drawing, and yet more severe operations under the influence of mesmerism.

"The following case of tooth drawing without pain occurred at a meeting of a committee of medical and other gentlemen held in Edinburgh. There were present Dr. John Scott, Dr. Glasgow, Mr. James Simpson, Mr. E. T. Craig, mesmerist, Mr. R. Nasmyth, surgeon-dentist to the Queen, Mr. R. Cox, editor of the *Phrenological Journal*, and a few other gentlemen.

"Mr. Gill was brought from the adjoining room by Mr. Cox, and at 8-15 Mr. Craig began to mesmerise him.

"At 8-18 Dr. Farquharson entered, and caused a little interruption, but the process of mesmerising was immediately resumed.

"At 8-21 Gill appeared asleep; he was pricked, and his nose tickled. At 8-23 Gill's pulse was felt by Mr. Riach, and reported to be 92.

"At 8-30 Mr. Nasmyth, dentist, examined Gill's mouth.

"At 8-32 Mr. Nasmyth extracted a molar tooth; a minute later Gill was pricked, and showed no signs of sensibility.

"Mr. Nasmyth remarked that he seemed perfectly insensible.

"Mr. Riach said he saw no symptoms of pain. Gill's countenance had been perfectly tranquil. I thought that Gill was partially roused by the operation, as the appearance of his eye had changed. The tooth was extracted without scarification. It had troubled the patient, and Mr. Craig had his written authority for its extraction. Blood flowed from the mouth.

"At forty minutes past eight Mr. Craig proceeded to restore Gill to the ordinary state by blowing on his eyes and head for about one minute and a half, during which Gill shifted uneasily the position of his head. On waking he declared he was very well. He had no pain in his mouth. Is glad he has got rid of his tooth. At 8-41 the pulse was 80. At 8-51 Mr. Gill closed the sides of the gums."

Report abridged from the minutes written during the operation by Robert Cox.

The above is typical of many similar experiments, and I now proceed to quote from Dr. James Esdaile's well-known work on the introduction of mesmerism (with the sanction of the Government) into the public hospitals of India, dedicated to the medical profession, and published by W. Kent & Co., London.

The work is well authenticated, and the operations were

performed in the presence of critical visitors. They were 261 in number, and included amputations of thigh, leg, arm, breast, numerous tumours from 10lbs. to 100lbs. in weight, lithotomy, &c. These and many other records of serious surgical operations when in an unconscious mesmeric condition may be found in the pages of the 13 vols. of the *Zoist*, edited by Dr. Elliotson, of London, who, notwithstanding his pre-eminent abilities as a physician, because of his honest defence of the higher phenomena of mesmerism, and the prejudices of the British public, lost one of the most remunerative practices possessed at that time by any medical practitioner in London.

Every courageous pioneer of a new truth must reconcile himself to pay the penalty of his temerity. The rule applies from Christ onward, and will probably apply to the end of earthly time.

Mesmeric sleep heightens the beauty of the sensitive.

I was some years ago lecturing in a colliery village in Northumberland, at which the viewer of the colliery presided. After the lecture we retired to the viewer's house to supper. There were in the room six persons, two of them ladies, and I was asked if anyone in the room could be mesmerised. I replied, Yes, thinking one at least would be susceptible. My inference was correct, one of the ladies quickly fell into a deep mesmeric trance. I tried a few of the ordinary experiments, and left her sleeping on the chair for several minutes. In fact, I was indisposed to wake her, her beauty was so extraordinarily heightened. She was, of course, unconscious, and had none of the self-consciousness of vanity, or diffidence, which influences the appearance of the majority of people. In beauty she was a perfect Galatea, and resembled an unconscious sleeping but living statue. This occurred upwards of thirty years ago; I saw the lady yesterday. Now she is a good-looking matron; then she was a good-looking maid, and her beauty was idealised by mesmeric unconsciousness.

(To be continued.)

## IN MEMORIAM.

### THE LATE MRS. JOHN POSTLETHWAITE.

As noticed in our last number, on February 22nd, the spirit of Mrs. Postlethwaite, wife of Mr. John Postlethwaite, Rochdale, one of the directors of *The Two Worlds* Publishing Company, passed to the higher life. The remains were interred at the Rochdale Cemetery on February 25th. On Sunday the majority of spiritualists in the town ascertained that the funeral would be in keeping with their belief, and about 150 people were in the cemetery whilst the obsequies were being conducted by Mr. J. S. Schutt.

For several years Mr. Postlethwaite was an active worker in the spiritual vineyard; his son, Mr. T. Postlethwaite, being a medium and speaker. Prior to the mourners leaving deceased's residence, Mr. Schutt delivered a brief address, prefaced by the singing of the hymn "Death is the fading of a cloud." In the cemetery chapel a respectable congregation listened to Mr. Schutt's utterances, on various passages from the New Testament, and the singing of the hymn "Shall we meet beyond the river." Mr. Schutt observed that there was no doubt on that point, so far as spiritualists were concerned; the question to ask was, Would they be able to present themselves with souls unsullied? if not, there would be this consolation, that they would meet with kindly friends who would not judge them harshly, but would take into consideration the circumstances that had made them what they were. Paul was a philosopher of the Gnostic school, and in his writings, he (Mr. Schutt) failed to notice any authority for accepting the ordinary definition of the term "Death." The body of their departed sister was, at that moment, undergoing a change. The atoms were returning to the primordial elements from whence they came, but the soul knew naught of this, and was at that moment in their presence. Why fear death? If men and women lived on under material conditions, what decrepit creatures they must become, and how they would long for release from the trammels of matter! The philosophy of Socrates was far preferable to this. Asked where they should bury him, the sage replied, "Bury Socrates if you can catch him." Here was a piece of philosophy which could not be mastered even to-day. They might bury the envelope that contained Socrates, likewise that which belonged to their sister, but spirit was the indestructible, vital part, breathed into matter by deific power. Rather be glad and rejoice that death was among them,



realizing that it was an angel—not an ugly monster. What was “the temple not made with hands?” It was the bread cast upon the waters, floating across the sea of time, to be gathered by angel builders in eternity; and in our spiritual mansions we should see all we have been and done, and that we have ever known. Those homes would be built out of actions in earth-life. In “the house not made with hands” they might see pictures that were unpleasant to look upon, but they would realize it was the justice of God. Concerning death, many ministers allied with the churches, held the spiritualist’s views. There was, as Paul said, a natural body and a spiritual body. Science taught that the atoms, of which the former is composed, were ever changing, and that it was requisite to partake of that which would build up the former anew, to repair the temple of the spirit: the earthy must be taken in in order to feed the earthy. But the spiritual body was the divine part, it could never die; it was raised when the material eyes were closed in death. This change was followed by a resurrection, which would come to all. Death liberated the soul from the trammels of matter, thus enabling it to enter on the higher life, there to partake of eternal verities.

The proceedings in the chapel closed with prayer, and at the grave side, amid a large concourse of spectators, Mr. Schutt spoke under control as follows: Friends, the kindly angel hath been amongst you. This we realise, for there lies the prostrate form, and in all confidence in the goodness of God, in his wise decrees, we commit that body to the earth, a ripened flower, passing away in mature age, having left its fragrance amongst its fellows, and as the flower that has shed its perfume on the air, so with that body, may it fulfil the further purpose of the divine author of all good. Ashes to ashes, and dust to dust; the soul to God who gave it. Time and days were given to thee, sister. Thou wast environed in matter, ordained to drink of the earth’s experiences, to taste its sorrows, to have some of its joys, to be the victim of doubts and anxious fears, and to realize through all, that God was good in all his operations. So he purposed that this soul should pass away, to the realm from whence it came, there to drink deeper at the fountain of divine bliss, and to form one of the vast company of immortals gathered “over there.” Join, dear friends, in singing the song of the redeemed from earth, the white robed bands made glad for ever in the realisation of the Father’s love, as it ever beams forth in the richest radiance and effulgence there. Why should you sorrow that your loved one has been called away from you? We could tell you of peoples in past times who deemed occasions like these, the greatest matter for rejoicing, and who bade their friends as to a marriage feast, well knowing death was but the change which precedes the unfolding of greater glory in the spiritual being. Those ancient peoples recognized that death did not mean separation from loved ones. They did not believe that the mother could go away to be a shining one in the blissful realms of the beyond, whilst the babe was suffering in life’s struggles below! Truly they are all ministering spirits, sent forth to minister to those who shall be heirs of that great salvation of God, and which includes the whole world. God, the universal father of life, intends that every child of his shall drink at the fount of his love throughout eternity. Realize this grand truth in yourselves, live it in your lives, so that when the death angel shall come with that magical touch that closes your eyes to earth and brings you before the bright vistas of heaven, you may be prepared to say that it is best, and all is well. Have you aught to regret for the one that has passed away? You have known her as a loving, affectionate wife, as a kind and sympathising mother, with a heart brimful of love for those who looked to her for comfort and consolation. She has been known as a kindly neighbour. Surely then the memory of your sister will come to you as a sweet incense from the beautiful spirit land. There in the grave let the body lie, for God hath need of those elements for further processes of evolution. But not the soul, it can never die.

There is no death in God’s wide world,  
But one eternal scene of change;  
The flag of life is never furled,  
It only taketh wider range.

Try, dear friends, to realize this as a fact in your every-day existence. Take the truth home to yourselves, and ask how will it be with you when you reach death’s river, when you see the angel hands on the further shore beckoning you with the finger of love that shall enable you to ford the stream and fear no ill? We hope it will be well with you. We

pray that it may be so, and we ask the guidance of the angel-friends on your behalf. For know, that in turn you too must present the record of your lives to be seen and read by the bright ones in the sweet “over there.” Father! we invoke Thy blessing. Grant that the loved one, whose body has just been consigned to the tomb may return to those who deem themselves bereft. May she come laden with the incense of heaven’s sweet flowers, thus enabling those left behind to experience a direct in-breathing of her spiritual presence, and may she prove herself a ministering angel in the household as of yore. For we know that death means *not* separation, but liberty to the one, whilst it may appear as a season of darkness to those who remain. We pray that those left behind sorrow not, lest they bind their loved one too closely to the earth. May they leave her in Thy care to breathe of heaven’s glories in the bright beyond. Peace be unto all, and may all seek for that godliness which shall become as a robe of beauty to the spirit when they reach the fairer and better country “over there.”

During the evening, at the residence of Mr. Postlethwaite, Mr. Schutt’s familiar guide “took control,” giving a few matter of fact experiences, in his quaint style, concerning death and spirit life. Following this, one of Mr. Thos. Postlethwaite’s guides assumed control, and made a few observations, speaking in the following terms: “We give you greeting from the immortal world. We come to predicate for all of you an existence similar to our own. Friends, we feel that this is a memorable occasion. Let us hope that the institution of this spiritual festivity may make you all aglow with that caloric, that spiritual fire that shall lead you to a contemplation of your individual powers, that you may stand upon *terra firma*, and feel that you are entitled to those conditions that shall enable you to realize your selfhood; the consciousness that you stand on the threshold of another world, bringing with it a radiance that, shining in your natures, fills you with an energizing force that enables you to take an interest in your fellow-creatures. May you all join in the grand song of praise, and hymn together the glories of that brighter and better world, where trials disturb not; and upon the harpstrings of love may you experience an angelic joy, mingling to bring forth strains of richer music than you have listened to in the past.”

#### THE HERB THAT HYPNOTIZES.

THE deputy of Oaxaca, Mr. Perfect Carrera, has taken to the city of Mexico a plant that grows in Mixteca, which the natives call the “herb of prophecy.” It is taken in various doses, and in a few moments a sleep is produced similar in all respects to, and we might say identical with, the hypnotic state—for the patient answers, with closed eyes, questions that are put to him, and is completely insensible. The pathologic state induced on whomsoever partakes of the herb, brings with it a kind of prophetic gift and double sight. Furthermore, he loses his will, is completely under the control of another to such a degree that the sleeping person would leap from a balcony, shoot, or stab himself with a dagger, at any moment, if ordered to do so. On returning to himself he remembers nothing of what he has done.—*Translated from La Luz.*

Our people want better homes, better teaching, better opportunities, less labour, more leisure, and more amusement. These are worthy objects, and so long as they keep these objects in view, they will fight with discipline and spirit, and will win steadily. But if they fall into the excesses of the enemy, if they make the mistake of supposing wealth and happiness to be synonymous terms, if they oust the rich only to scramble for the conquered palaces, if, after warring against luxury as against the forces of darkness, they begin to covet luxury and practise idleness themselves they will assuredly come to grief and they will assuredly deserve their fate. Worship baseness, and you will be base. Strive for mean ends, and your soul will become mean. Try to wrest the golden calf from the idolators that you may yourselves fall down and worship it, and you shall come to ruin, and your children to misery—as the sparks fly upward. The penalty of covetousness is—covetousness: a withered soul, a blasted mind, a petrified heart, and an utter inability to enjoy the spoils for which he has spent his life and sacrificed all that makes life sweet, *that* is the reward and triumph of him who basely covets base things.—*Economy of Human Life.*

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, MARCH 8, 1889.

## IR-RELIGIOUS INTELLIGENCE.

In our last number we recorded the nature of the feud which has been dividing the popular Square Church congregation of Halifax, the foundation of which seems to be the allegation of Mr. Lawrence, minister of the church, that Jesus, the Son of God, died upon the cross as an *atonement* for man, but only as a means of reconciling God to man, and not as a substitution for the penalty due to man's sins. On the other hand, Mr. Edward Crossley, M.P., and a deacon of Mr. Lawrence's church, took the ground that atonement, reconciliation, &c., &c., DID mean substitution of Christ's merits for man's sins—that and nothing else—and that this view of the case was borne out by innumerable texts of scripture, and for the minister to deny the same compelled Mr. Crossley to secede from his position in the said Square Church.

Pending the time when a new ecclesiastical dictionary shall be published specially to define the difference between *atonement* and *substitution*, or—in the words of the famous Ingoldsby legend—deeming it "strange such a difference there should be, twixt Tweedle-dum and Tweedle-dee"—we proceed to note another sign of the times in Ir-religion, or what may be called, such divergencies of views as may require clear definitions of what religion is not, what religion is, and what it consists of. It seems that "the Bishop of Lincoln has got himself into trouble for alleged ritualistic practices, and he has had to appear before the Archbishop of Canterbury to answer such charges. They are briefly: For having used lighted candles on the communion table, when such candles were not required for giving light; for mixing water with the sacramental wine; for standing while reading the prayer of consecration with his back to the people; for making the sign of the cross conspicuously before the congregation, while pronouncing the absolution."

On these *grave* and *tremendous* charges, a local cotemporary, describing the seriousness of the occasion and the solemnity with which the trial was to be conducted, said, in anticipating this momentous case:—

It is not an affair of vestments. No charge, we understand, is preferred against the bishop for having worn his cope or his mitre. The court will therefore not be engaged in discussing matters of ecclesiastical millinery. The citation—or the indictment—is based upon positive acts; of having consecrated the sacramental elements in the *eastward* position, and having permitted the singing of the "Agnus Dei" and the "Benedictus" before and after the prayer of consecration, and, further, of having permitted the ceremonial use of wine and water for the cleansing of the chalice and paten after the service. There may be other "points," but *these* are the chief.

Again, our cotemporary adds:—

The judge is the Archbishop of Canterbury, who is regarded as a ritualist by at least one half of the members of the Church of England, and to have a strong sympathy with the Bishop of Lincoln, whom he is

now trying. The delicacy of the position of the judge is thus revealed; it is needless to say that it involves difficulty. The Privy Council—which is the last tribunal—has ruled that everything not prescribed by the Book of Common Prayer is forbidden. The Bishop of Lincoln asserts that this is not so, and that the canons of 1602 sanction the "points" that constitute the grounds of the charge now made against him. Upon one point—the adoption of the eastward position—it is taken for granted that the Archbishop will not deliver an adverse judgment, for the simple reason *that he uses that position himself*. As to the rest of the "points" no one can say what the decision will be. The Archbishop's Court was deemed a thing of the past not likely to be set up again. But ritualism, which has re-quickened so many mediæval usages, has brought this court to life once more, and if report does not err, it will reappear in all the gorgeousness of dress as well as the solemnity of procedure which marked the pre-reformation era. The judge and his assessors, who are bishops in his province, and the accused bishop, with his chaplains, will be splendidly bedight, the latter wearing, no doubt, every article of head-covering and apparel against which their accusers indignantly protest. There is an uncomfortable sense of danger to the Establishment in the minds of many which gives additional piquancy to the trial. It has also its melancholy aspect, for a melancholy sight it is when members of one Christian church resort to legal methods of settling their disputes. Whatever the decision of the Archbishop, it is almost certain that an appeal will be made to the Privy Council, which is not a Church, but a State tribunal, and will consider the case, and give judgment under the guidance of Acts of Parliament. Upon the judgment given *may depend the existence of the Establishment itself*.

To the above conclusion what common sense individual will not say with the present writer, any establishment that makes it a question of whether God is most pleased or offended with a man for mixing wine with water; lighting candles or letting them alone; standing with his back or his face in a certain position, &c., &c., ought to cease—and the sooner the better. Again; any two men that are paid, the one £15,000 a year, and the other £1,400, to decide what religion is and teach the same, and yet who make service to God and duty to man dependent on such mummeries as the above, *ought* to be made to resign their enormous incomes and give them to the starving poor from whom they have been robbed; should be made moreover to sell their mitres, copes, robes, and other "ecclesiastical millinery," for the benefit of those who are too ragged and threadbare to go to church at all, and then, if the world is at any loss to find out what true religion is, or where, or how to worship God and do His will, we ask them to read its definition, as given by Archdeacon Farrar in Westminster Abbey, and published in this paper in No. 66—two or three weeks ago. If they want a creed, let them take the following, given by the spirits of those who are even now living out in the life beyond the grave, the truth and actuality of the creed they teach men to believe. This it is:—

I believe in the Fatherhood of God,

The Brotherhood of Man,

The Immortality of the Soul,

Personal Responsibility,

Compensation and Retribution hereafter for all the good or evil deeds done here,

And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.\*

And finally, to those who want bold outspoken teachers, who can and do lay down a programme of what religious societies must and will do, when mitres and crosiers, copes and gowns, crosses, and all the other furniture of an ecclesiastical gymnasium is done with, let them read the following brief letter containing only a small part, but a most significant one, of what true religion needs, and what true religion will be, when the mummeries are ended, and the enormous cost of irreligious show, observance, and follies are done with; when the veils of mystery are rent in twain, and the angels of judgment, truth, and righteousness, proclaim throughout the universe, "Babylon is fallen, is fallen, is fallen!"

## THE PARKER PROGRAMME.

TO THE EDITOR OF THE NEWCASTLE DAILY CHRONICLE.

SIR,—The interest excited by my letter upon the Religious Situation would seem to justify my boldness in asking for half-a-dozen inches of your valuable space. People are brusquely asking, What do you want? What do you want to be at? and other questions quite as direct and intelligible. By writing of the matter distinctly under my own name, I simply wish to define the responsibility of my statements. I do not write in any name or under any authority but my own. Let me say, then, briefly and suggestively, what I want.

1. The total abolition, as tests of orthodoxy, of all written creeds, standards, and catechisms, as largely responsible for the infidelity and the hypocrisy of the world.

\* Given by Mrs. EMMA HARDINGE BRITTEN, and laid by her under the Foundation Stone of the Spiritual Temple, Oldham, Lancashire, April 9th, 1887.



2. The entire secession of the Low Church evangelical party from a Church whose creed is neither evangelical nor Protestant, when grammatically and historically interpreted. Conscience cannot healthily live upon parentheses, foot-notes, or scholastic glosses.

3. The approach of all Christian communions to closer fellowship and more active co-operation. Dr. Macleod says he found it difficult to explain Presbyterian distinctions to enquirers in India. There should be no such distinctions; they are the roots of unbelief.

4. The elevation of faith above form, so that if there must be controversy it shall be about great subjects, and not about comparative trifles.

5. The establishment of religious equality before the law, the only Head of the Church being its divine Creator, to whom alone all consciences are responsible.

6. The precedence of the science of conduct to the non-science of hair-splitting.

7. Man helping man wherever there is honest poverty or legitimate want.

This is an outline of my programme.—Yours, &c.,  
The City Temple, Feb. 15. JOSEPH PARKER.

#### IS THE SPIRITUAL PLATFORM DETERIORATING? TO OUR CORRESPONDENTS.

SINCE the first two letters on the above subject were published—written by Mr. Parkinson, of Belton, and Mr. Peter Lee, of Rochdale—we have received answers enough in discussion of the same subject to more than fill two issues of this paper. With the exception of two more communications from the gentlemen above named, both written in a kind and conciliatory spirit, most of our correspondents have entirely violated the conditions upon which this paper was established, namely, to admit no personalities, and maintain no controversies. We have already given the pros and cons of the subject, and although we have regarded with regret and sorrowful forebodings the rude and angry tone of many of the writers of the above mass of correspondence, we have abstained from giving the opportunity for fresh controversy by adding our own opinions, though founded upon thirty years of experience in the spiritual movement. One thing is as evident in relation to this matter as in most other cases of wide divergency of thought, which is this, that the mere expression of opposing opinions, especially when they are rendered in harsh and irritating language, never brings conviction to either side, and only serves to fill up space which could be better employed. This paper has been established to represent the facts and philosophy of the movement. The ways and means of promoting its public and private advancement are the legitimate objects for which committees are formed and conferences established. There are abundant opportunities for discussing such subjects in both the above-named directions, and that without disgusting and wearying those readers who take the paper for the sake of instruction and information, not to learn the opinions of individuals on the questions of ways and means. Whilst therefore we must apologize to Mr. Parkinson and Mr. Lee for declining to publish even their kindly, but still strongly marked, opinions as put forth in their last communications, we trust they will perceive the necessity of closing down upon a subject which must either afford room to all alike, and thereby swamp the interest and object of the paper, or we must incur the charge of partiality and injustice, by publishing one side and excluding the other. As for THE CAUSE itself, we can well afford to leave it in the power of those two arbiters whose decrees are immutable, and whose judgments never fail. The first of these is the spirit world. Graduates as all spirits are from the mortal sphere, they know humanity well enough to have counted the cost and understood the work of introducing modern spiritualism to this century. In their hands we can leave the result of their undertaking, always provided WE DO OUR PART according to our highest light. The second great and infallible arbiter, who is even now judging of what we the spiritualists set before it, is PUBLIC OPINION. Public opinion may be perverted for a time; it may be led, bent, or blinded, but only for a time. It is always right in the end, and whether the public will care to be taught by teachers *inferior* to those who listen, is a question that time is even now deciding, and in the end, one which spiritualists will have to learn from the force of public opinion. In the meantime, with good wishes for all, and a sincere desire to do justice to all, we now close the discussion on paid or unpaid speakers, and leave the aforesaid arbiter—public opinion—to determine whether or not the spiritual platform in this country is deteriorating.

#### NAPOLEON BUONAPARTE AND THE LITTLE RED MAN.

As an incident, said to be historical, but certainly highly suggestive, we recall the following legend attributed to "the man of fate," Napoleon Buonaparte. It is acknowledged by all his biographers, that Buonaparte believed implicitly in the government and occasional interference of supernal agencies in mortal affairs. In other words, and according to the popular phraseology of the day, he was "very superstitious." One of the tales reported concerning him was, that on every great occasion—whether in public or private, in prosperity or adversity—he was constantly visited by an unknown, and, as many deemed, a *spectral* personage, of very diminutive size, and all clothed—even to the mask on his face—in vermilion red. Whether the celebrated "little red man" was a messenger from the higher or lower worlds, we do not pretend to say. The Emperor himself, and his most trusted confidants, all admitted that, at least, he was not a being of this world. It was on a certain occasion then, when Napoleon had been reviewing, with pride of heart, and almost superhuman feelings of triumph, his magnificent army, stretched out in glittering lines, ranks, squares, and battalions, previous to his last great martial enterprise, that reining up his horse and gazing with sparkling eyes over the vast and wonderful scene of pomp and power, he gasped forth his joy, triumph, and pride, in the oft-repeated word "Magnifique! magnifique!" (magnificent). As he spoke, a voice at his ear in clear and distinct tones, said, "And yet ere another year shall pass away, all these glittering lines shall be strewed in the dust; all these vast battalions shall vanish, and not a trace shall be left of the mighty army who now bend before you in human idolatry." Turning to gaze upon the audacious speaker, the Emperor beheld, with a shudder, *the little red man* standing at his bridle. "Prophet of evil!" he replied, "what can touch me? What affect, or even disturb my power? and what force, under heaven, can conquer, or much less destroy, this superb army?" "Look up, and behold their Destroyer!" answered the spectre. The Emperor gazed with astonishment, for then and there—in the twinkling of an eye—he beheld hundreds, then thousands, and, at last, millions of little tiny yellow birds, winging and fluttering in and out of the lines of the outstretched regiments; at first they seemed only to dazzle his sight—at length their multitude increased to such dense masses that the air was filled with them, and every line, every casque, helmet, waving plume, and glittering bayonet was hidden—not a form remained visible, the little yellow birds had quenched the sight from the eyes of the amazed beholder. "Fiend! or whatever other agent of the evil one thou may'st be," cried the Emperor, "tell me the name of those yellow birds—what they are?" "Public opinion," replied the spectre, and vanished.

#### NOTICE.

"THE Two Worlds" Fifth Prize Essay having now been adjudged from amongst a large number of other competitors' articles, it will be published in our next issue, when, it is hoped, that our readers, whether mediums or not, will take pains to circulate copies of the paper in every available direction. It is not alone that all mediums and spiritualists could improve themselves vastly, and add to their store of knowledge (never too vast) by studying the best thoughts of our best literature, but enquirers, as well as confirmed spiritualists, will find in the essay about to be published much valuable advice, sound sense, and wise suggestion on the subject treated of, namely, "Mediumship, and its best mode of culture." For once we may hope that every reader of this journal (always full to the brim of spiritual light and information), will not satisfy themselves by lightly skimming over the essay to be presented, but will thoroughly study it, master and APPLY its suggestions, and aid in its far and wide circulation.

FORCE inheres in everything; it is the "soul of things"—ever silent, though ever active; it is the energizing principle, the vitality of the world.

THERE are spirits who are as dogmatic as when they were men; they see no necessity of changing their methods of religious instruction.

LOVE is the rich soil in which grow all good and beautiful things for the blessing of humanity.

## MY LADY'S GRAVE.

(Sequel to "My Lady," page 125 of "Poems by Kate Taylor.")

I STREWED your grave with blossoms fair,  
But no garland of flower or leaf  
Could tell the world of my despair—  
My loneliness and my grief;  
Or the utter blank of my life,  
The day I left you there;  
Heart of my heart, soul of my soul—  
My lady, so calm and fair.

I cover it now with wreaths,  
But no garland of flower or leaf  
Can tell of my heart's calm joy  
In the certain, fond belief,  
That your spirit dwells with me still  
Though your form be lying there;  
And this makes the joy of my life—  
My lady, so sweet and fair.

On days that we loved to keep  
Together, I come to you  
To show that that my love is deep—  
To show that my heart is true;  
To show that I honour you still,  
Though I know you are not there,  
But glad in the garden of God—  
My lady, stately and fair.

And the gladdest day of my life  
Will be when the word shall come  
To bid me leave earthly strife,  
And share your happy home.  
So nothing I want now but this  
On earth-plane or dwelling there  
But your welcoming smile, your kiss—  
My lady, so fond and fair.

For I tried you and found you true  
Through weary and troubled years,  
And nothing I want now but you—  
I shed no idle tears.  
For I know that the day will come.  
Despite sin, sorrow, and care;  
I shall share your spirit's home—  
My lady, so sweet and fair.

## REVIEW.

SOUL SYMBOLS: A CONCISE EXPOSITION OF THE NATURE AND ORDER OF THE SOUL, MIND—FACULTIES, &c.; BY ALAN MONTGOMERY, Curative Mesmerist, President of the Spiritual Science Society. (*The Spiritual Science Society, 151, Fulham Road, London, S.W.*)

THIS work is a remarkable one in every sense of the word. The make-up of the volume in itself is a curiosity, being, as we understand, set up, printed, and bound by the industry and ingenuity of the author himself. Were it only as an example of what an amateur can do under difficulties it deserves patronage in this age of endeavour and progress; but the reader will soon find that it has other claims to the most serious attention. Metaphysical, of course, it must be, as the following brief summary of some of the subjects treated of, will show. They are the symbolism of Speech—Thought—Idea—Reason—Hallucination—Memory—Comparison of ideas in men and animals—Instinct—Feeling—Pleasure and Pain—Intellect, &c.—in a word, ALL the elements that constitute mind, and are supposed to be the attributes of soul.

Metaphysics in general form themes from which the ordinary reader retreats with a painful sense of mental incapacity to grasp such subjects—in fact, there are few, save and except metaphysicians themselves, who do not recall with feelings of kindred sympathy the definition of the worthy Scotchman who, when asked what metaphysics meant, replied—"It was one man trying to explain to another what he didn't know himself." There is no fear, however, that such a verdict will ever be pronounced on Mr. Montgomery's work, for he is evidently a complete master of his subject, a profound thinker, close reasoner, and worthy the name of the society to which he belongs—namely, that of a "spiritual scientist." The little volume itself—besides being, as above stated, a literary curiosity—will make every reader better and wiser for its perusal.

WHEN Madame De Stael was asked by Napoleon what he could do to make France a great nation, she replied, "Educate the mothers."

A BRAIN might as well be stuffed with sawdust as with unused knowledge

Love doth seldom suffer itself to be confined by other matches than those of its own making.—Boyle.

## LYCEUM JOTTINGS.

## A SKETCH FROM LIFE.

SAY! Why are you setting there, grinding that old machine? Why, it only plays half a tune, with a wheeze and a cough thrown in. Why d'yer crouch like a ghost under that dizzy lamp? Yer oughter be arrested, for yer nothin' but a tramp.

What yer sobbing for? Come, I didn't mean no harm—Here, take a pull at this bottle; It'll help ter keep yer warm. Yer don't drink, eh? That's cur'us. Why out in this bitter night I'd hardly blame my mother, if she were to get half tight.

Here's a loaf I bought for supper. Just pick a piece; come, eat; Then I'll take you to my wife's—It's right here, in this street. Yer hungry! and yer won't pick? Young 'uns at home, yer said? Forgive the harsh words, marm! Will somebody punch my head?

Why bless my eyes for a savage, the poor thing's fainted dead! And worse than all, her hunger is the hard words I have said. There, get up now, come, poor girl—let me help you to my home? Steady now. I'll take yer organ, if you can walk alone.

What's that yer say? Two young 'uns, and two days without food! Call this a Christian country, where everyone says he's good! What am I doing, Mr. Bobby? Why, trying to help her to walk. She's lush, you say? Friend Bobby, now stop that kind er talk.

Can't yer see, man, she's starvin', and chill'd thro' with the rain? Quick, catch her there—she's falling! Poor thing! she's off again. D'ye see the reason on it, Bobby? her clothes are worn an' thin; Why, she's nothin' on but a ragged skirt, and that wet thro' to the skin.

I've just been down to the grocery; worked sixteen hours to-day; The old woman's waitin' supper—right there, across the way. What 're yer takin' yer coat off for? Don't strike her with yer wand—Goin' to wrap it round her? Well done, giv's yer hand!

Bring her in! Wife, a chair! I've brought yer home a waif—Found her dying by the wayside. I'll bet she'll now be safe. I'll go now fur yer young 'uns—give her some clothes to wear—Be back in less'n five minutes, and bring 'em to yer here—

Well! I must hurry up, I'm glad the place ain't far; Four hours to sleep 'll be enuff, an' I'll have that time to spare. . . . This place 's dark 's a dungeon—top floor I think she said. Hark! I hear a sobbing—It's right here, overhead.

I'm glad I brought some matches. Here goes—I'll strike a light, And find and bring the childer to where it's warm and bright. Hold on, I aint yer mother; don't cry, yer little brat—Now come right here, and yer—and stop yer mouths with that,

And then off ter yer mother, with plenty of grub to eat; And nice warm shoes and stockings to put on yer tootsey feet. Put yer hands her 'n my coat. By golly, they feel like ice; But I'll soon have yer both, my darlings, to where it is warm and nice

T'weren't just to go on an errand, I answered my good wife's call—It came from Him above us, who watches the sparrow's fall. This is the house, my chicks—yer mamma? she's inside; If I hadn't a found yer out, I'm afraid ye'd all ev died.

Here's yer little birdies! Found 'em where yer sed, Up in that dirty attic, with shavin's for a bed—What yer doing, old woman, claspin' that girl so tight? The young 'uns 'll think yer hurtin' her; they're now 'most dead with fright!

Come, look up here, young woman!—What! hidin' yer face away? Wife! wife! 'tis our lost Bessie! Now, God has been good to-day! But my bitter curse on him!—Well, pet, just as you say. And now I've got back my darling, let's all kneel down and pray.

And I'll turn away at the organ and make it play a hymn. It will sound in heaven as sweetly as though sung by the cherubim; And whilst I live I'll bless the night that I received the call That came from Him above us, who watches the sparrows fall.

## ONE DAY AT A TIME.

One day at a time! That's all it can be;  
No faster than that is the hardest fate;  
And the days have their limits, however we  
Begin them too early and stretch them too late.

One day at a time!  
It's a wholesome rhyme!  
A good one to live by,  
A day at a time.

One day at a time! Every heart that aches,  
Knowing only too well how long they can seem:  
But its never to-day which the spirit breaks—  
It's the darkened future, without a gleam.

One day at a time! When joy is at height—  
Such joy as the heart can never forget—  
And pulses are throbbing with wild delight.  
How hard to remember that suns must set.

One day at a time! But a single day,  
Whatever its load, whatever its length:  
And there's a bit of precious scripture to say  
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life;  
All sorrow, all joy, are measured therein;  
The bound of our purpose, our noblest strife,  
The one only countersign sure to win!

One day at a time!  
It's a wholesome rhyme!  
A good one to live by,  
A day at a time.

—Helen Hunt Jackson.



## CHRONICLE OF SOCIETARY WORK.

[Editorial matter only should be sent to the Editor, MRS. HARDING BRITTEN. All reports, notices, and items for Passing Events' columns, should be sent to the Sub-Editor, MR. E. W. WALLIS, 61, GEORGE ST., CHERTHAM 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 free from personalities. Reports must be sent to be delivered at this office on Tuesday morning. Correspondents desiring a reply should enclose a stamped envelope.]

**BIRMINGHAM.** 92, Ashted Row.—Mr. Mason's guides gave a powerful address, followed by detailed clairvoyance. In giving descriptions of the spirit friends, Mr. Mason is very minute and clear.—S. A. P.

**BRADFORD.** Milton Room.—Mr. Wallis was suffering from a severe cold, and the chairman bespoke the sympathy of the audience. The inspiring spirits gave a clear exposition of spirit-life in the afternoon. Between the meetings Mrs. Goldsbrough generously offered her services, and magnetised Mr. Wallis, who was much better afterwards, and delivered a rather short, but valuable lecture, on "The Resurrection." Monday's meeting was abandoned. [We thank the friends for their kindness and sympathy, especially Mr. and Mrs. Goldsbrough. The one treatment we received turned the current of life forces, and we are now on the up grade. We regret the disappointment of Monday night, but have greatly benefited by the rest.—E. W. W.]

**BRADFORD.** Ripley Street.—Our anniversary services passed off very successfully. Our friend, Mrs. Russell, gave two good lectures on "Spirit Homes" and "Our Work," followed by good clairvoyance. The tea party on Saturday was a success in every way. Our good friend, Mr. G. Wright, ably presided.—T. T.

**BRIGHOUSE.** Town Hall.—Mr. Swindlehurst gave two powerful addresses to rather smaller than usual but still good audiences. Afternoon subject, "Spiritualism and its Philosophy," which was very ably handled, using some powerful arguments, and a grand peroration. Evening: the guides took for their subject "Spiritualism and its Critics." A grand discourse, forcible, logical, eloquent, and telling, which pleased the audience immensely.

**BRILPER.**—Mr. W. V. Wyldes treated us to two splendid addresses in an eloquent and masterly way, the flow of language and style being something wonderful, showing how necessary it is to have a good instrument that the music may be in harmony with the spirit. Morning subject, "The Poetry of Life." Illustrating how true poetry should be built up in man's character, that all his faculties may be developed in a manner that will tend to his physical and spiritual culture. It is a great pity the morning lectures are not better attended, as they are always the best, and if people could make it in their way to attend, they would be amply repaid. Evening: six subjects, from the audience, were handled in Mr. Wyldes' usual concise and conclusive manner. In answer to the question "Did the historical Jesus ever live?" the controls took the affirmative, and claimed that history gives as much proof as of the existence of Julius Caesar. Monday: subject, "Mr. Gladstone, his moral and intellectual development;" a capital address. Our Lyceum was well attended, and is making rapid strides in numbers and development. [Please write on one side of the paper only.]

**BOLTON.** Bridgeman Street Baths.—A pleasant day with Mr. Knight, his guides giving an insight of the onslaught of lives that were launched into the spheres through the opinions of the various religious sects, at the Reformation, &c. Evening, he spoke on "The Creation and Evolution."

**CLECKHEATON.** Oddfellows' Hall.—The guides of Mrs. Menmuir spoke well in the afternoon on "Is Spiritualism beneficial to mankind?" after which she gave a few clairvoyant descriptions. Evening, "What is Heaven, and where is it?" which was an excellent discourse. Next Sunday two children will be named, all being well.

**COLNE.**—Mr. Johnson gave good lectures. Afternoon: "Is Spiritualism adapted for the Nineteenth Century?" Evening: ten questions sent up, all of them well answered.—J. W. C.

**COWMS.** Lepton.—The guides of Mrs. Scott spoke in the afternoon on "Angels and Their Mission." Evening subject, "The Origin of Man"—to a good audience. Clairvoyance very fair.—G. M.

**CROMFORD AND HIGH PEAK.**—Morning: "Spiritualism, What does it teach us and what does it demand from us?" Evening: "Will, its power here and hereafter." Questions followed, and satisfaction was expressed by the audience.—W. W.

**DARWEN.**—Afternoon: Mr. Mayoh's guides lectured on "Spiritualism, its possibilities and difficulties. Evening: "Spiritualism and its progress," which were very ably dealt with. On Saturday we had a supper and entertainment, when over a hundred sat down to the good things provided. After supper we were entertained by some of our members, who rendered songs, readings, recitations, and instrumental solos.—J. D.

**DEWSBURY.** FIRST ANNIVERSARY OF THE SPIRITUAL CHURCH.—The services in connection with this event began on Saturday last with a tea and meeting in the Unitarian Schoolroom (rented for the occasion). Tea was served to a fair gathering of friends, after which a public meeting was held, Mr. Joseph Armitage, chairman. After singing and prayer being offered, the secretary, Mr. Wm. Stansfield, read a brief report of the operations and present condition of the society's existence, which stated that the work had been arduous and uphill, but the bright gleams of sunshine springing out here and there in the lifting up from degrading vices some of those who are now holding the lamp of truth for the guidance of others, have been inspiration and consolation to the committee in their difficult labours. Reference was made to several public attacks, clerical and lay, upon our position, which were referred to and combated in the local papers, and on our platform at the time by the secretary. The number of members is thirty, and the report gave a very promising outlook for the spiritual advancement of the work. Thanks were heartily tendered to mediums and others who have done good platform service, which included Miss Keeves, of London, Mrs. Craven, Mr. Armitage, Mrs. Dickenson, Mrs. W. Stansfield, Mr. Bush, and many others. The great want which was felt would secure the more rapid advance of this promising society is the provision of more suitable and convenient premises. The friends are on the look out for such accommodation, and hope to realize their desire ere long. The chairman spoke in complimentary terms of the work done by the Dew-

bury friends, and trusted they would go on and prosper. In connection with the room they were meeting in, he felt drawn backwards some sixteen years, at which time he was superintendent of that school, and looking round he saw quite a number of faces he had been accustomed to see at that time, but some of whom, like himself, had found a home in spiritualism. He would advise them to search out the facts for themselves, and not take for granted all that was said about spiritualism either for or against, until having made full inquiry they can with positive knowledge give a truer judgment. Mr. Bradbury delivered an earnest address, in which he drew attention to the marked change that had taken place since he adopted the principles and teachings of spiritualism twenty years ago. Then there was no society in the district, but several friends had met in a cottage at Morley. He travelled about the district, assisting in the effort to establish the cause, and gradually societies had been established at Batley Carr, Batley, Heckmondwike, Cleckheaton, Brighouse, and Dewsbury, and the work bade promise of making much more headway. Mr. Craven offered some valuable advice to enquirers, remarking that no truth was worth having if there needed no effort to attain it. He was struck with the solid advance made by the Dewsbury friends, and trusted that the Divine blessing would accompany the work. The great speech of the evening was given by Mr. Rowling, who fairly eclipsed himself. He drew attention to their having accomplished the first milestone of the journey, and it would be well to take a retrospective view, and learn lessons for future guidance. In looking over the report he found grand possibilities of what might be in the near future for this earnest struggling little church. What grand hopefulness was there exhibited in every page: hope, that the darkness was about to give place to God's glorious light, the beginning of which was patent in the progress of the first twelve months of its existence. In an earnest and most refreshing speech, great encouragement was given, and in closing, he repeated a verse of stirring echo and exhortation, consisting of the words, "Go on, go on." Mrs. Groom, of Birmingham, was then called upon, and gave some of her Christian and spiritualist experience, which had a marked effect upon the audience. Amongst others present were Mrs. Craven, Mrs. Dickenson, Mr. Marchbank, Mr. Ogram. Songs were sung by Miss Stansfield, accompanied by Mr. H. Taylor, of Batley. On Sunday Mrs. Groom occupied the platform at Albert Hall. There was a fair audience for morning service. Subjects were asked for, and the following were treated: "What is the Great Mystery of Godliness?" "Is Life Worth Living?" "What is Creation?" "I and My Father are One," "Truth, Where Is It?" "Love and Harmony, Where shall we Find It?" "Why has Spiritualism come?" Each of these were treated in a masterly manner, and this gifted lady closed with a request for two words from the audience as subjects for poems. "Liberty" and "Freedom" were given, and graphic poems were spontaneously rendered. Mr. Bradbury, chairman. Afternoon: Mrs. Craven's guides selected the subjects of "Prayer" for exposition. The speaker asked, What is prayer? A poet explained it as "The upward glancing of an eye, when none but God is near. Without the active life accompanying the utterance of the lips, prayer was of no avail. Our petitions must first ascend through practical work and hearty sympathy to our fellow men. The control urged the importance of parents using the best language possible to their children, as coarse, unloving, and debasing language at home or elsewhere, would have an injurious effect. It has been said that "Ill wishes come home to roost," and evidence of this is found in all circles of society. Would that active, intelligent, and sympathetic prayer was more generally practised by all men, then would spiritualism take the place designed for it by God, and become the true lever to lift men from the thralldom of sin to the higher platform of faith and love. Mr. W. Stansfield, chairman. Evening: Mrs. Groom's inspirers treated upon "Spiritualism a Science and a Religion." Man has always been an endowed thinker, having a dual nature, and therefore has used his reason in searching out truth. Many were the instances in which man has suffered and forfeited his life because he had dared to employ this God-given faculty. The guides gave a number of noted instances where man had sacrificed his bodily existence for the sake of truth, and closed with the advice which all prophets, seers, and inspired men of old seem to be constantly giving to man, and which so many are chary in taking for guidance, "Follow thou me." Mrs. Groom gave a number of clairvoyant descriptions very clearly and graphically. Mr. A. Kitson, chairman. On Monday evening, Mr. Rowling delivered a lecture on "Shams," in the Meeting Room.

**FELTING-ON-TYNE.**—Mrs. R. Peters gave a good many delineations of spirit friends—all to strangers to spiritualism—mostly all recognized. May she be long spared to work for the cause of truth and the angel world.—G. L.

**GLASGOW.**—Morning: Mr. Robertson read a beautiful extract from Theodore Parker, "On the Function of Woman," which appropriately introduced a lady member, Mrs. Paterson, who read an original paper on "The Three Graces," commencing by rebuking Christians for presuming to claiming a monopoly of God's truth and love, showing that much that is contained in the Bible was derived from the sacred tablets of other nations, contrasting the Christian faith and hope with that of the spiritualist. The reasoning was logical and just, the language forcible and beautiful, many of the expressions being particularly happy and chaste. All realized that the paper had been written near to the feet of the Great Presence. All felt blessed. This is the first time a lady member has taken our platform, but other ladies promise to follow this worthy example. All honour and praise to the sisters who have bravely volunteered their services in this direction. In the evening the controls of our willing brother, Mr. Anderson, took for their subject "Seeking the living among the dead," declaring that men could not get the fuller truth by raking back to the past ages among fossilized creeds and beliefs; that was seeking the living among the dead. Christianity was a stand at ease, but spiritualism cried, March on! Thursday evening: Investigation meeting. Mr. John Griffin spoke on "Spiritualism," followed by psychometric descriptions. The guides of Mr. Walrond spoke on "Spiritual and physical training of children;" concluding with clairvoyance.

**HALIFAX.**—Mrs. Green's guides delivered two eloquent addresses: Afternoon subject, "Who are the angels?" Evening, "Where is the invisible world?" Afterwards clairvoyance.—J. L.

**HECKMONDWICK.**—We were disappointed by Miss Harrison through indisposition, but an able substitute was found in the chairman, Mr. Ogram, who in the afternoon gave his experience as a spiritualist. The choir enhanced the proceedings by singing their anniversary hymns and two musical readings from the Lyceum Manual. In the evening we had a large audience, and not a vacant seat to be found. They were highly gratified with the discourse from the chairman on the lesson from Acts x., where Cornelius the centurion had a vision and sent for Peter to tell him what he ought to do. We had the assistance of a very promising young man, who has come to live amongst us, who gave nine clairvoyant descriptions, mostly recognized, and was listened to with profound attention. The choir gave a musical reading very effectively. The audience seemed loth to depart. The chairman thanked them for their past support, and hoped they would continue the same. He gave a *résumé* of our present position, and announced that our present valuation could not be less than £100. The evening's service was a great success, and one long to be remembered.—*W. T.*

**HUDDESFIELD.** Brook Street.—Our friend, Mr. Ringrose, paid us a welcome visit, and spoke ably and effectively upon "Laying up Treasures" and "Light! more Light!" Indeed, the evening discourse was a rich treat, brimful of grand information. At the conclusion of the evening service Mr. Ringrose treated the audience to a few astrological delineations, which were extremely interesting and effective.

**JARROW-ON-TYNE.** Mechanics, Feb. 20.—Mr. Victor Wyldes lectured to an appreciative audience on "What must I do to be saved?" He also gave wonderful psychometric delineations, all marvellously accurate. Feb. 24 (Sunday), Mrs. W. R. Yeeles surprised opponents with her clairvoyant descriptions of departed friends, one case in particular causing considerable comment. After the evening service the spiritualists present decided to form a society to carry on public work in this town.—*R. O.* [Too late last week. Address to Mr. Wallis.]

**LANCASTER.**—Feb. 24: Excellent day with Mrs. Green, who gave two powerful addresses to crowded audiences. March 3: Miss Musgrave being indisposed, Mrs. Summerhill gave two addresses.—*J. B.*

**LIVERPOOL.** Daulby Hall.—Mrs. E. H. Britten in the morning had a very appreciative audience. Subject, "Spiritism, Spiritualism, and Occultism." Evening: Replies to six questions sent up by inquirers.

**LONDON.** 9, Bedford Gardens, Notting Hill Gate.—Morning: Mr. Horstead gave a practical address upon the utility of spiritualism in every day life, and a pleasant discussion followed. Healing by Mr. Milligan. Afternoon: About seventy persons partook of an excellent tea, after which the secretary gave a report of work done from October 21st, 1888, to February 24th, 1889. Thirty-six services and two public debates have been held at a cost of £19 9s. 5½d. Donations and collections amounted to £19 12s. 0½d., leaving a balance of 2s. 9½d. Thanks were tendered to Mrs. Darling, Fearn, Robinson, W. Younger, Whitley, and W. M. Rae, for their generous support, which amounted to £4 10s. 6d. The public meeting commenced at 7 o'clock; there was an immense audience. Appropriate addresses were delivered by Mrs. Treadwell, Messrs. W. E. Long, R. J. Lees, Earl, J. Hopcroft, W. O. Drake, and some excellent singing by Mrs. Horstead, Miss Vernon, and Miss Harding, which added greatly to the success of the meeting.

**LONDON.** Cavendish Rooms.—The series of meetings held at the above place having run out, and finding that it has been far from being a financial success, though I hope we have done some good spiritually, I have resolved to hold meetings at my own home. The number will be limited to fifteen, and the charge for admittance will be one shilling.—*T. H. Hunt, 8, Chapel Road, Notting Hill, London.*

**LONDON.** Clapham Junction.—Wednesday, Feb. 27th, a small circle of earnest enquirers met under favourable conditions. After prayer and short address by Mr. Giddard, Mrs. Spring's controls gave clairvoyant descriptions, the majority of which were easily recognized, also some messages from the spirits to friends present, closing with urging upon mediums the responsibility of using their gifts to the honour and glory of God. Sunday, Mar. 3rd, well attended meeting with an interesting address, followed by a discussion on various questions by one of Mr. Morgan Smith's controls. The address was on "Children," it being a red-letter day (the opening of our Lyceum). He considered it the duty of all teachers to impress upon their charges not to be good for the sake of reward, but for right's sake. He pointed out the great harm of giving contribution cards to children and hoped we should never do it, and cited a case of only a fortnight ago of a boy falling into temptation through the practice. He also gave the curious piece of information that Josephus had been tampered with in the 16th century.—*R. H.*

**LONDON.** 309, Essex Road.—Mr. Walker's guides offered an invocation, followed by clairvoyant descriptions, which were all recognized. A good audience.—*G. C.*

**LONDON.** Forest Hill, 5, Devonshire Road.—Evening: Mr. Iver McDonald lectured upon "Consider the Lilies." The room was crowded.—*M. G.*

**LONDON.** Peckham.—Morning: Mr. J. J. Vango's guides gave descriptions of surroundings and spirit friends. Evening: An experience meeting gave an opportunity to several members to tell an audience comprising many strangers why they were spiritualists. The president at the close replied to questions which were submitted. We beg to thank an anonymous donor for the handsome contribution of seven valuable spiritualistic works for our library.—*W. E. L.*

**LONDON.** The Dawn of Day Spiritual Society.—First monthly meeting, at Mr. Warren's, 245, Kentish Town Road, N.W., Sunday, March 3rd, 1889, at 7. A very harmonious spirit prevailed; the room was crowded, several had to stand. Mrs. Spring's guides gave an invocation, and a short address concerning their object, in starting the Dawn of Day Society. We were favoured with an organ solo and song by a daughter of Mr. Warren the president, who joined with Mr. Airles in a duet, which was well received. Mr. Airles played a selection on the violin; he also sang, with great effect. The guides of Mr. Towns, junior, gave a short address, urging the necessity for preparing for spirit life. Mr. Warren made a few remarks, and also gave an organ solo, followed by a humorous control through Mrs. Spring. Refreshments were passed round, closing a pleasant evening, all expressing good wishes for the society.—*R. S.*

**MACOLESFIELD.**—Mrs. Wallis delivered two lectures. Afternoon, on "Mediumship—its place and purpose." Evening, on "Spiritualism—its influence and power."

**MANCHESTER.** Downing Street.—Mr. Tetlow took questions from the audience in the afternoon. Evening subject, "Is it possible for the Soul to perish or be extinguished, even the man with the one talent?" from which we had a good sound stirring address, giving all to understand that all God's children are gifted with one or more talents and all ought to develop their special gifts. After the lecture, although far from well, he gave some very extraordinary psychological tests.

**MANCHESTER.** Psychological Hall.—Mr. Standish's controls in the afternoon spoke upon "Truth." Evening: they explained the "Teachings of Spiritualism." Clairvoyance and psychometry were given successfully at each meeting.—*J. H. H.*

**MEXBOROUGH.** Ridgill's Rooms.—Afternoon: The guides of Geo. Featherstone gave a very interesting discourse on "Spiritualism, its Aim and Object." At night, he took the following subjects from the audience, "Paid and Unpaid Ministry, which is most in accordance with the New Testament?" "The Difference between Christianity and Spiritualism." Both discourses were well appreciated. [Will a few good speakers send in their open dates to Geo. Watson, sec., 62, Orchard Terrace, Church Street.]

**MONKWEARMOUTH.** 3, Ravensworth Terrace.—Mr. Gee gave his experience as a spiritualist. Mr. Dinadale gave a grand reading on "The Man, Christ Jesus."—*G. E.*

**NEWCASTLE.** Cordwainers' Hall.—Ald. T. P. Barkas, F.G.S., lectured on "Reflections on the Seen and the Unseen," to a large and attentive audience. Mr. Robinson presided. The lecturer referred to the various channels by means of which man became acquainted with the external universe. The highest of the senses was sight, and although early introduced into the history of the world, it had now arrived in the long process of ages to very great perfection. None of the senses, apart from the knowledge of them, were conceivable by man, and would never have been invented by man. The condition of our senses depend largely upon our environments. Persons of high sense in any department enjoyed great pleasure, and suffered great pain from their misuse. He then dwelt upon some of the phenomena that took place at spiritual séances, and showed that in a comparatively short space of time, in an open room, without trick or contrivance whatever, matter could be made either visible or invisible—that ordinary human beings did not possess this power, and that they did not even understand the nature of it, but the facts were produced, and in his opinion were produced by beings who had departed this life and entered upon the future state of existence.

**NEWCASTLE.** St. Lawrence Glass Works.—The guides of Mr. Hetherington gave a short and good address on "Hope, present and future," and urged the necessity of commencing our progressive life here. This would make our progression in spirit life easier. Mr. Thos. Robison gave a short address on "Love," which was much appreciated.

**NORTHAMPTON.**—We had a feast from Mr. Veitch, of London (normal). Afternoon: "Objections to Spiritualism," ably handled; and at 6-80, "Man's Present and Future" was a perfect masterpiece.—*T. H.*

**NORTH SHIELDS.** 41, Borough Road.—Mr. T. Kempster presided, and remarked that we ought to deeply consider the purpose that had drawn us together: if we wanted the best results, we would have to furnish the best conditions, and remember that our thoughts were a spiritual substance as real and tangible to the spirit-world as within us; therefore, let us give that which is pure, true, and good to the controlling intelligence, and it must follow that our souls will be refreshed and invigorated by what will be given through the lips of the medium. The guides of Mr. Davidson discoursed on the inspired words of the poet, "We do not die—we cannot die," in such a manner that every one felt it had been good to be there. A few successful descriptions at the close. [Please address to Mr. Wallis.]

**NOTTINGHAM.** Morley Hall.—The controls of Mrs. Barnes spoke twice. Evening meeting was well attended. Our singing suffers for want of a proper instrument to lead; efforts are being made to remedy this. We want those who can to help us in this matter.—*J. W. B.*

**OLDHAM.** Mutual Improvement.—Feb. 28th. Mr. N. Spencer gave a very instructive essay on "Example." He remarked that a good example was like a guiding star through life, encouraging others to perseveringly try to attain to the same standard of nobility; and if parents but knew more of the nature of children and trained them aright, we should have many bright examples which this age so much needs. A very interesting discussion followed, concluding with hearty thanks to the essayist. March 3rd. Mr. Schutt lectured to large and attentive audiences. Afternoon subject, "What think ye of Christ?" was greatly enjoyed. After enumerating the so-called Christs of the world and their claims, it was shown that Christ was a principle which could be possessed by all. Evening: "Spirit Life" was the theme, the spheres were vividly described and contrasted with the orthodox views. "Ned" gave a few witty remarks full of wisdom and sound common sense.—*J. S. G.*

**OPENSHAW.**—Miss Gartside's controls gave two pleasing discourses. Morning subject, "Blessed are the pure in heart, for they shall see God," showing that by the pure minded, God could now be seen in everything. Evening subject, "The Purposes of Life," explaining that to fulfil the real purposes of life, man must unfold his inner nature and let his sympathies go out to his fellows, ever trying to do good and relieve distress, bearing in mind that each kind act is adding to the store for spirit-life. All should try to leave this world better than they found it. This was the medium's first visit to us, and from remarks of the audience, her labours are not likely to be in vain. Hopes were expressed that it would not be long before she came again.—*J. A.*

**PARKGATE.**—Mr. Plant delivered two lectures. Afternoon: "Is Man a Spiritual Being?" Evening: "Spiritualism a Science and Religion." They were handled in a thoroughly practical and scientific manner, which was well approved of by a good audience.—*J. Clark.*

**PARKGATE.**—Feb. 18, Mr. A. E. Tatlow, of Sheffield, clairvoyant and psychometrist, was at the house of Mr. Roebuck. His impersonations, clairvoyance, and psychometric readings were remarkably well given, especially as he is an entire stranger at Parkgate. One individual had his life sketched out from his early days to the present time, which caused him to frequently exclaim "That's true, lad." The medium said, "Eight years ago, before you were a spiritualist, you would, if slightly provoked, bare your arm and strike your provoker. You would also make bets on games and races, and would invariably name the



winner before the race, yet as much as you were then used for the bad I can see you are now being used for good." He gave dates and what occurred on those dates with wonderful precision, such as deaths, troubles in business, and health. Perhaps the success was due to the exceptionally good feeling that pervaded the room. Although at home Mr. Tatlow is not appreciated as he ought to be, his visit to Parkgate has been a most convincing one to us.—*Cor.*

**PENDLETON.** Co-operative Hall.—Mrs. Butterfield gave two sterling addresses. In the afternoon she spoke on "The New Heaven," much to the delight of the audience. In the evening she dealt at great length with "The New Earth," and pointed out that we did not live by prayer alone but by action. All should help forward the car of progress, and help one another. Such brotherly love would make our new earth.—*A. T.*

**RAWTENSTALL.**—A good day with Mr. Postlethwaite. Subject in the afternoon, "Death." Evening, two subjects from the audience, "Light, Heat, and Sound," and "Republicanism." Psychometry good.

**SCHOLKS.** 33, New Brighton.—Mrs. Bentley spoke well on the question, "When a spirit has passed on, does it return any more?" Mrs. Kendall gave 15 clairvoyant descriptions, 13 recognized. Evening: Mrs. Bentley did well with a subject from the audience, "The School-house of Time." Mrs. Kendall gave satisfactory clairvoyance.—*J. R.*

**SCHOLKS.** Silver Street.—Mr. Wainwright's guides gave a grand oration on "The first day after death, and the religion of the future." By forsaking the obsolete isms of the past, by using our present and unveiling our possible faculties, and especially by widespread manifestation of the grand power of love, we became pioneers and promoters of a progressive religion of humanity. At the close Mr. Schofield gave 14 clairvoyant descriptions, 10 recognized.—*T. M.*

**SHEFFIELD.**—During Mr. Towns's visit the meetings have been well attended. As a psychometrist he has accomplished great things, this phase of mediumship having been asked for at each meeting, and the results have been most extraordinary. At the last meeting a vote of thanks was passed, and a hope expressed to see him again soon.—*W. H.*

**SOUTH SHIELDS.** Cambridge Street.—Evening, Mr. McKellar gave a lecture on "Spiritualism the need of the Christian church," showing that in this age of scientific scepticism theories are valueless. Facts are required to meet the satisfaction of thinking minds, and while the church speaks about immortality and at the same time is unable to bring forward proof, spiritualism comes in and can demonstrate this fact of life beyond the grave.—*J. G.*

**SOWERBY BRIDGE.**—Afternoon: Mrs. Bailey addressed the members of the lyceum. Evening subject, "The true followers of Christ," was listened to by a large and attentive audience. A number of clairvoyant descriptions were given, the majority recognized. Mr. Lees presided.

**SUNDERLAND.**—Mr. Forster's guides lectured on "When did spirits first commence to control man after the fashion of modern spiritualism?" which he handled in a manner gratifying to all. His guide, Pat, then gave psychometric readings, beginning with one lady at 15½ years of age, and tracing her history up to 84. While reading a gentleman's character he described the spirit who was giving him the information, which was recognized as his grandfather. He gave four more readings and some good information. We regret that our friend is going to America in June, we were reckoning on his services for some time to come, his phase of mediumship being so well liked. He has been an earnest worker, and we hope he will continue to be so in his new home. We wish him and his family good health and God speed.—*J. A.*

**WEST HOUGHTON.**—Evening: Mr. J. Fletcher spoke on "What shall I do to be saved?" He said he would not follow in the footsteps of others who had spoken on this subject, but would endeavour to show how the poorer classes may improve their position in life. We ought to try to get the burdens of local taxation on to mine royalties and chief rents. This would pay the school pence for the children of this country, and be a great relief to many. He said the subject was a large one, and ought to receive a part of their time and thought.—*J. F.*

**WEST VALE.** Green Lane, Feb. 24.—Mrs. Crossley gave two good addresses, followed by very successful clairvoyance, every one going away highly satisfied; room full. Monday: Mrs. Wallis gave us her services. Taking subjects from the audience she dealt with them in her usual grand style, the audience expressing their delight at the remarkable gifts of this lady. The committee tender her their best thanks. March 3: Miss Hartley, after giving two powerful addresses, which fairly captivated the people, gave some very remarkable tests of her clairvoyant power. The desire of the audience is that we may have her with us again soon. Many strangers seemed to be well satisfied both with the discourses and clairvoyance.—*T. B.*

**WILLINGTON.** Albert Hall.—Mr. Campbell's guides gave a most eloquent address on "What advantage has spiritualism over Christianity?" They explained how Christianity failed to give proof of immortality, so spiritualism comes to the front, with its convincing phenomena, its intelligent and elevating philosophy, and gives proof positive that there is no death; and the loved ones we thought of as dead are still near us, endeavouring to impress us to give the conditions necessary to enable them to hold sweet communion with us. A few questions were asked and answered satisfactorily. The following officers were elected for the next six months: R. Crawford, president; J. Davis, treasurer; J. Wiers, fin. sec.; W. Cook, cor. sec. There were two new members.

**WISBECH.**—A large audience assembled to welcome Mrs. W. R. Yeeles on her return from the north, when she gave an impressive discourse on a subject from the audience, "Life a battle and how to win it." After many illustrations she concluded that the way to win was by bearing one another's burdens, &c. Successful clairvoyant descriptions to sceptics, which brought forth many startling facts. In one instance she referred to a child which was rescued from drowning several years ago, which was acknowledged.—*W. U.*

**REKIVED LATE.**—Bradford, St. James's: Mrs. Beardshall gave good addresses. Afternoon, on "Let him that is without sin, &c." Evening, subject from the lessons. Successful clairvoyance, fifteen recognitions. London, King's Cross: Morning, Mr. Yeates spoke on "The Power of Will;" discussion continued next Sunday. Evening: Miss Marsh gave good clairvoyant descriptions, many recognized. Increased interest and audiences. Middlesbrough: Morning, Mrs. Hellier held a circle, and at night spoke on "Spiritualism—a religion or science?" Good audience and successful clairvoyance, also on Monday, all recognized.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRIGHTON.**—Singing and prayer. 4 visitors. Mr. Brads'aw and Mr. Jessop, of Halifax, again helped us, for which we tender them our best thanks. Marching and calisthenics gone through very well. Gained a few more scholars, and are in a progressive position.—*J. H.*

**BURNLEY.**—Present, 101; officers, 16; visitors, 8. A monthly entertainment was held for the benefit of the Lyceum. Recitations by Misses S. Stansfield, E. Ridley, G. and J. Woodward, and songs by Miss and Master Barlow, Misses Hargreaves and Copper.—*H. W.*

**CLECKHEATON.**—Hymn and invocation by Mr. Walker. Marching and calisthenics gone through by a few of our female scholars. The opportunity of going through their exercises every alternate Sunday might be the means of greater rivalry, and bringing them more to the front. Two visitors, who had not been before, were well pleased with our system. "The Army of the Rear," from *The Two Worlds*, was read by Mr. J. Blackburn, who spoke of the great and noble men who had lived and died in wealthy positions, while on the other hand thousands are starving for want of food and nourishment. Recitations by Misses C. Denham, M. A. Hargreaves, L. Hargreaves, and Master F. G. Hodgson; Readings by M. A. Hargreaves, C. Denham, L. Hargreaves; Song by Master J. T. Nuttall; Duet by Misses Fox and Hargreaves. Officers, 6; scholars, 28.—*W. H.*

**COLNE.**—Present, 20 officers, 45 children. Programme as usual. Recitations by Master Bean, Miss T. H. Coles, and Miss Miranda Walton. Lessons on physiology by the conductor.

**LONDON.** Clapham Junction.—Opened to-day with an attendance of 14 children and 3 teachers. After taking names and arranging classes. Mr. Norman Smith, conductor, and Mr. Goddard gave short addresses and made arrangements for subjects to be commenced next Sunday, then followed a nice tea, kindly given by friends. The tables were efficiently presided over by Mrs. Goddard and Miss Spinks.—*R. H.*

**LONDON.** Peckham. 33, High Street.—Fair attendance. Some excellent work done in reading, recitation, and marching. Readings and recitations by Misses Sarah Waters, Rose Fennemore, Nelly Swain, and Lily Coleman. We are in want of Lyceum Manuals. Are there any more being printed? [We do not know; perhaps Mr. Kersey will tell us!—*E. W. W.*]

**MACOLESFIELD.**—Conductor, Mr. Rogers; guardian, Mr. Bennison. Usual programme; exercises done very efficiently. A reading by Mr. Hayes, "The Army of the Rear." Groups. In the first, a good paper was read by Miss Bertha Burgess, on "Domestic Economy." She pointed out the various ways of economical living: the best place for, and kind of house; and other matters which mostly concerned the women, but unfortunately, there were few present. Next Sunday, the writer will read a paper on "Some Reasons why we are Spiritualists." Rather poor attendance.—*W. P.*

**MANCHESTER.**—10 a.m. The usual programme. Extra time was taken in marching and calisthenics as the morning was cold. Present, 37 scholars. The Sisters Mastin sang. Closed with benediction by Mrs. Heywood. 2-30 p.m., marching, musical readings, gold and silver chain recitations. Marched to seats for service.—*W. W. H., Sec.*

**MANCHESTER.** Psychological Hall.—Attendance fair. Usual programme, but not up to average standard in quality, owing to interruptions caused by officers and members coming late. We hope all will make an effort to be in their places before the session opens.—*C. B.*

**MIDDLESBROUGH.**—Usual programme, g.-c. r's, duet (Miss A. E. Brown and Mr. W. Shirley), quartet by four little children (Edith Brown, Lena Roeder, Henry Everit, and Willie Roeder). Attendance, 31 children and 12 adults. Election of officers for next six months: conductor, Miss A. E. Brown; assistant conductors, Mr. H. Roeder and Mr. T. Gibson; guardian, Mr. W. Shirley; secretary, Mr. T. Gibson, 17, Pierson Street, North Ormesby; treasurer, Mrs. Clark; librarian, Miss M. Elstob; guards, Mrs. Roeder and Mrs. Brown; leaders, Misses Elstob, Carr, and Johnson, Mrs. Brown, Messrs. Roeder, Shirley, and Gibson. Messrs. Shirley and Roeder, auditors.

**OLDHAM.**—Sunday, February 24th, the anniversary services were held, and it seems a fit and proper time to relate the history of our successful struggle for existence. At the first Lyceum service held in the Spiritual Temple about a year ago, there were present but seventeen. We were acting comparatively in the dark, for we had no written or oral instruction of any kind, save a small book with "Calisthenics" explained therein, the property of one of the members. Owing to this state of things, we were somewhat confused in our attempts to formulate the needful programme, but help in the shape of welcome literature was at hand, and the "English Lyceum Manual" furnished us at once with the key to the situation. Instead of purchasing a full equipment of manuals, we, for a time, made very frequent use of the hymn book for silver-chain recitations, and also for "memorising." A number of slips, delivered gratuitously, with suitable hymns printed on them, in a neat and clear style, did much to ensure further proficiency and progress. Steady, but sure and continuous, advance was made, the seeds were being sown assiduously, and already it was apparent that "the workers win." Eager and anxious to "spread the truth," the formation of a Spiritual Relief Society was decided upon, and this soon became a really active power for good. The working committee pursued their efforts of usefulness on the broadest lines, and endeavoured to give help and relief to all worthy cases independent of colour, caste, or creed. The details of the work thus carried on, were, in many cases, most touching and pathetic, and doubtless did much to extend the sphere of Love and Harmony. As a direct consequent of these "Relief" meetings, the present Mutual Improvement Class sprung into existence, and is now a flourishing and invaluable accessory. In the Lyceum itself, the numbers gradually increased, until a growing want was soon made palpable, and that was, the erection or construction of a "Lyceum Room." Nothing daunted at the teens of pounds, dimly outlined as essential for the purpose, a scheme was set on foot which ultimately brought victory to those engaged in the fight for reform. Tea parties, Lyceum festivals, penny readings, and open sessions, were held in quick succession, and not only improved and instructed, but furnished the Lyceum with a little ready cash, by means of which they provided themselves with a useful and comfortable room, in addition to the already capacious premises. The large attendance of Lyceumists however, renders it sometimes uncomfortably full, for which we are both sorry and glad,

But to those of stout heart and willing hand, victory must eventually come. From the seventeen who inaugurated its entrance into life and being the Lyceum has now risen to 138 members, all more or less permanent. Our difficulties have been many, our misfortunes have not been confined to the financial world, but after repeated warfare with "Inharmony" in all its shapes, we have emerged much stronger, and more capable for the work. The arduous circumstances, and wisdom-teaching experiences of the past, have taught us many a good lesson, and laid the basis of greater success. That progress, real and lasting, may attend our future efforts, and that all Lyceums may share a like condition, is our hope and desire.

OLDHAM.—9-45: Moderate attendance. Marching, recitations, &c. Classes on Geology, Physiology, Astronomy, Moral Lessons. Gentlemen's discussion class, "Is Spiritualism beneficial to Mediums?" This class meets every Sunday morning, and we should like to see more outsiders attend, and bring all their objections against spiritualism and meet on friendly terms. We will grant them a full and fair hearing. 2 p.m. Conductor, Mr. Jos. Chadwick, Good attendance. Mr. W. Foster, who has been treasurer for the lyceum from the commencement, will shortly sail for America, where we wish him every success. [We heartily join in these good wishes.—E. W. W.]

RAWTENSTALL.—Present: 15 officers, 29, officers, 2. Recitations, Miss F. E. Riding, Miss S. E. Ormerod. We are desirous to instruct the young in physiology and anatomy. Can you tell us through *The Two Worlds* the cheapest and plainest book, with a full sized map of the human frame, and probable cost of same, on the above subject, and oblige—W. P. [Fowler's handbooks are the cheapest and most suitable that we know of. Sold by John Heywood.]

SALFORD.—Present: Morning, 15 officers, 22 scholars, 3 visitors. Invocation by Mr. Thos. Ellison, conductor. Marching and calisthenics. Mr. Pearson's address on "Flowers." Afternoon: 15 officers, 50 children, 6 visitors. Invocation by the conductor. Musical readings, &c. Recitation by John Jackson; readings by Messrs. John Moorey and George Ed. Clegg. Walter Bacon gave his opinion upon the question "What is Happiness?" which was well expressed. Mr. R. J. Jackson was elected secretary. Prayer by Mr. Thos. Ellison.—R. J. J.

SOUTH SHIELDS.—Invocation by Mr. James, conductor. Attendance good; 38 scholars, 7 officers, and a visitor. Chain recitations were considered well done. Recitations by Masters Lowery and L. Pinkney. Mr. Burnett conducted the exercises and marching, closed by conductor.

### PROSPECTIVE ARRANGEMENTS.

BRADFORD. Bowling.—Saturday, March 30th, anniversary tea to commemorate the completion of Mrs. Peel's twelfth year of management, when we shall be glad to see all workers in the cause. Tea at 4.30, 9d.

BRIGHTON.—March 10th, Mr. A. D. Wilson, at 2.30 and 6. March 11th, Oddfellows Hall, Mr. E. W. Wallis will lecture at 7.30. Spiritualists from surrounding societies will be heartily welcomed.

BURSLAM. Coleman's Assembly Room, Market Place.—March 10th, Mr. J. C. Macdonald will deliver two discourses, also on Monday, 11th, in the same room. We hope all friends will rally around us.

LEEDS. Spiritual Institute.—The committee announce that two discourses will be delivered by Mr. Victor Wyldes, of Birmingham, on Sunday, March 31st, at 2.30 and 6.30 p.m., in the Old Assembly Rooms, Crown Street, near the Corn Exchange; likewise at 7.30 p.m., on Monday evening, April 1st. These engagements having been made as a special occasion, we heartily invite all friends in the surrounding districts to attend. Admission free; a few reserved seats 6d.; front seats 3d. For friends coming to the Sunday afternoon service, and desirous of staying for the evening also, a tea will be provided, in our ordinary rooms at 23, Cookridge Street, at a moderate charge.

LONDON. 18, Baker Street.—March 10th, Mr. T. B. Dale will lecture on "The Moon and its Attributes." His previous lecture on astrology was very interesting, and no doubt this will be equally so.

LONDON. 24, Harcourt Street, Marylebone.—A meeting will be held at 7 p.m. on the 17th March to enrol members and to elect the remaining officers necessary to form this society. All who have given in their names are earnestly requested to be present.

LONDON. Spiritualists' Federation.—A special general council meeting at Lockhart's, 109, Fleet Street, Thursday, March 14th, at 8 p.m. prompt. The recording secretary will suggest a plan for more active and extended work. It is hoped that all the council will be present, and any other friends who are willing to assist are specially invited to attend.—U. W. Goddard, rec. sec., 295, Lavender Hill, Clapham Junction, S.W.

MANCHESTER. Downing Street.—Saturday, March 16th, an entertainment in the Temperance Hall, Tipping Street, for the benefit of the Lyceum. Admission, 4d. each. A few of our members have taken the Mission Hall, in Geoffrey Street, off Shakespeare Street, Stockport Road, for the purpose of developing mediums and the general uplifting of humanity. We hope all who have the cause at heart will attend. Tuesday evenings, public circle. Admission 2d. each. Wednesday evenings, lessons in phrenology. Admission 2d. each. Thursday evenings, private circle for spiritualists only. Admission 1d. each. Friday, experience meeting. Collection.

MANCHESTER. Psychological Hall.—Tea party and entertainment, Saturday, March 16th, on behalf of the society's funds. We shall be happy to see as many old and new friends present as possible. Tea at six o'clock prompt. Tickets—adults, 6d., children, 4d., after tea, 3d.

NOTTINGHAM.—Sunday, March 10th, Mr. Wyldes. Morning, "Religion of Nature." Questions answered. Evening, "The Pulpit, the Stage, and Spirit Mediumship," followed by clairvoyance. Friends are urged to fill the room, morning especially.—J. W. Burrell.

OLDHAM. Spiritual Temple.—A tea party, entertainment, and presentation, on Wednesday, March 13th, to bid farewell to our esteemed president, Mr. H. Eaton, who is leaving us for America. We hope to see a good number of members and friends. Tickets, 8d.; tea at 6.30.

PARKGATE.—All correspondence to the spiritualist society should be addressed to Mr. J. Clarke, 34, Victoria Road.

RAMSBOTTOM. Oddfellows' Hall.—March 10th, Mr. G. Wright, at 2: "Spiritualism in harmony with the Bible." 6.30: "Spiritualism—the only proof of life beyond the grave."

### PASSING EVENTS.

NOTICE TO SPEAKERS.—We shall next week reprint the list of names and addresses of speakers. Those who have removed since Nov. 2nd, 1888, will oblige by dropping us a card giving their new address. We give this *free* advertisement to all speakers, and trust they will aid us to keep the list correct. Secretaries should cut it out and keep it for reference.

RULES FOR THE SPIRIT CIRCLE.—At the request of many friends we reprint the rules for the spirit circle this week, on the last page.

"Does spiritualism tend to make humanity happy?" would have been answered in the affirmative by any individual visiting the spiritualists' quarterly tea gathering at 9, Bedford Gardens, last Sunday, and seeing the long rows of happy smiling faces meting out ample justice to the good things bountifully supplied by Mr. and Mrs. Drake and a staff of active assistants. The after meeting was a real spiritual feast, the handsome hall being well filled by a thoughtful audience, the service being conducted and carried out in a strictly religious and reverent manner, which augurs well for the success of our cause amongst the thinking section in the neighbourhood. (See report.)

Mr. Kempster, at North Shields, drew attention to a matter which needs more thought and consideration than is usually bestowed upon it. If auditors and speakers alike observed conditions more carefully, and cultivated an aspirational and sympathetic frame of mind, better results would be secured. This is also noted in the Parkgate report re Mr. Tatlow.

LANCASHIRE. Confederation of Spiritualists.—The secretary pro tem. informs us that he has sent circulars to the secretaries of the Lancashire Societies, and we hope these have been duly brought before their committees and members.

The custom referred to in the Clapham Junction report of sending children begging for religious enterprises is a most reprehensible one, and should be vigorously opposed by all lovers of the young. Put no temptation in the way of the weak.

Spiritualism has done much to liberate woman from old fetters and conventional bondage. It has done itself honour and a service to mankind in putting woman on the platform on an equality with man, and women are coming to the front in its service on all hands. When the mothers of the race espouse a cause it is already won. We are glad to see our Glasgow friends are recognising this fact.

Dewsbury friends had a grand time on Saturday and Sunday. We wish them success. A continuance of the same spirit of hope and work and united love will insure it. Great progress has been made in the district in spite of the "death-blows" of those who undertook to "crush it (Spiritualism) out." It is immortal and cannot die!

WHO'S TO BLAME?—Mrs. Mercer is down to speak at Bingley, Bowling, and Rooley Lane, Bradford, on Sunday.

Last week we published no less than 80 reports of meetings and lyceums. No other paper gives such a complete chronicle. Encouraging reports of increase of numbers, and greater activity, unity, and public spirit reach us from all parts of the kingdom. Never before was spiritualism so ardently promoted. New societies are being commenced, and the fires relighted where they had been allowed to go out.

LEEDS INSTITUTE.—The society is growing rapidly, and every Sunday evening the meetings are literally crowded. Unity and goodwill and a spirit of emulation to do the most to serve the cause of progress and humanity will always be rewarded with success. Push ahead, friends, in the spirit of love, and truth will prevail.

PASSED TO THE HIGHER LIFE.—At Fountains Road, Liverpool, on February 24th, Mr. James B. Hamblet, aged 58, passed to the higher life, after three months' severe illness, borne with exemplary patience. The deceased gentleman was chief engineer of the Liverpool and Dundalk Steam-packet Company, having been 33 years in the company's service. A large number of the company's employees were present at the funeral, which was conducted by Mr. John Lamont, president of the Liverpool Society of Spiritualists. Mr. Hamblet has been, for nearly 20 years, a consistent spiritualist, and was unshaken in his confidence to the last. He leaves a widow, son, and daughter to mourn the absence of his presence—in the form.

We have received several papers from Lancaster, in which spiritualism receives considerable space and full reports of Mr. Swindlehurst's able reply to the Rev. Showman. A Mr. Davis made a strong protest against the buffoonery of Mr. Ashcroft, which has called forth the ire of some of the Christians. Good should come out of this ventilation of the subject if our friends stick to facts and principles.

Barrow has likewise received a visitation, and Mr. Proctor has done gallantly in defence of our cause. Use the local press all you can, friends, and avoid personalities.

PASSED ON.—Mr. G. Crowther, of Rawden, on Tuesday, February 14th, aged 74. He was a firm and consistent spiritualist, and believed in eternal progression hereafter, and promulgated his ideas in his way.

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18. Can that be *just* which is not *merciful*?

19. Do not cruelty and injustice go hand in hand?

20. Can that be *merciful* which is not *just*?

21. Does divine justice demand the infliction of pain from which mercy recoils?

22. Does divine mercy require anything that justice refuses to grant?—Rev. Abel C. Thomas.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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