

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 71.—VOL. II. [Registered as a Newspaper.] FRIDAY, MARCH 22, 1889.

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ALOFAS

## SERVICES FOR SUNDAY, MARCH 24, 1889.

**Accrington.**—Leyland Street, 2-30 and 6-30.  
**Ashington.**—Mechanics Hall, 5 p.m. Sec. Mrs. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, at 2-30 and 6-30: Mr. G. Smith. 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: Mrs. Ingham. 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: Mr. Campion. Sec. Mr. J. Robinson, Silver St., Beeston, near Leeds.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Britten. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Newton.  
**Birmingham.**—Ladies' College, Ashbed Road, at 6-45. Wed., 8, Séance. Friday, Healing. Board School, Oozells St., 6-30. Monday, 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: Mr. E. W. Wallis. Sec. Mr. Robinson, 124, Whalley Range.  
**Bolton.**—Bridgeman St. Baths, at 2-30 and 6-30: Open.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Wade. Sec. Mr. Poppleston, 20, Bengal St.  
**Otley Rd.,** 2-30 and 6: Miss Musgrave. Sec. Mr. M. Marchbank, 129, Undercliffe St.  
**Little Horton Lane,** 1, Spicer Street, at 2-30 and 6: Mr. Hopwood. Sec. Mr. M. Jackson, 35, Gaythorne Road.  
**Milton Rooms,** Westgate, 10, Lyceum; 2-30 and 6: Mr. Hepworth. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.  
**St. James's Lyceum,** near St. James's Market, Lyceum, 10; 2-30, 6: Mr. Bradbury. Sec. Mr. A. Pitts, 23, Sloane St., Ripley Villa.  
**Ripley St.,** Manchester Rd., 2-30 and 6: Miss Harrison. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.  
**Birk St.,** Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.  
**Bowling.**—Harker St., at 10-30, 2-30, and 6: Mr. Lewis. Wed., 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.  
**Horton.**—55, Crowther St., 2-30, 6. 21, Rooley St., 6: Miss Botts.  
**Brighouse.**—Town Hall, 2-30, 6: Mr. Ringrose. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.  
**Burnley.**—Tanner St., Lyceum, 9-30; at 2-30 and 6-30: Mrs. Crossley. Sec. Mr. Cottam, 7, Warwick Mount.  
**Burslem.**—Colman's Rooms, Market, 2-30 and 6-30.  
**Byker.**—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mrs. J. H. Smith. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Wm. Baldwin, 15, Essex Street.  
**Cowma.**—Lepton Board School, 2-30 and 6: Mr. D. Milner, of Huddersfield. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.  
**Darwen.**—Church Bank St., 11, Circle; at 2-30 and 6-30. Sec. Mr. J. Duxbury, 316, Bolton Road.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Mrs. Scott.  
**Dewsbury.**—Albert Hall, 2-30, 6: Mrs. Mercer. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.  
**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Beardshall. 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. Westgarth. Sec. Mr. Lawes, Crow Hall Lane.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—Bannockburn Hall, 86, Main St., 11-30 and 6-30. Thursday, at 8. Sec. Mr. Drummond, 80, Gallongate.  
**Halifax.**—1, Winding Rd., 2-30 and 6: Mrs. Groom. Sec. Mr. J. Longbottom, 25, Pellon Lane.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Midgley. Sec. Mr. W. Townend, 5, Brighton St.  
**Hetton.**—Mr. G. Collins', South Hetton, at 6: Local Medium. Sec. Mr. Charlton, 29, Dean Street, Hetton Downs.  
**Heywood.**—Argyle Buildings, 2-30 and 6-15: Mr. Le Bone. Sec. Mrs. S. Horrocks, 22, Gorton Street.  
**Huddersfield.**—8, Brook Street, at 2-30 and 6-30: Mr. Kitson. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.  
**Kaye's Buildings,** Corporation St., at 2-30 and 6: Locals. Sec. Mr. Jas. W. Hemingway, Mold Green.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mr. and Mrs. Carr.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Boocock. Sec. Mr. J. Roberts, 8, Bronte Street, off Bradford Road.  
**Assembly Room,** Brunswick St., at 2-30 and 6: Mr. Rowling. Sec. Mr. A. Scott, 157, West Lane.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Yeeles. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Local. Sec. Mr. Wakefield, 74, Cobourg St.  
**Institute,** 23, Cookridge Street, at 2-30 and 6-30: Mr. Bush. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.  
**Leicester.**—Silver St., at 10-30, Lyceum; at 8 and 6-30: Mr. J. C. Macdonald, and on Monday. Cor. Sec. Mr. Young, 5, Dannett St.  
**Leigh.**—Railway Rd., 10-30 and 6. Sec. Mr. J. Wilcock, 81, Firs Lane.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. B. Tetlow; Discussion, 8. Sec. Mr. Russell, Daulby Hall.  
**London.**—Baker St., 18, at 7. Closed till the 31st.  
**Camberwell Rd.,** 102.—At 7. Wednesdays, 8-30.  
**Camden Town.**—148, Kentish Town Rd., Tuesday, at 8: Mr. Towns.  
**Cavendish Square.**—18a, Margaret St., at 11. Wednesday, 2 till 5.  
**Clapham Junction.**—295, Lavender Hill, 6-30; Lyceum, 3. Wed., 8. Saturday, 7-30. Sec. R. Hill, Ilminster Gardens, Lavender Hill.  
**Dalston.**—21, Brougham Rd., Tues., at 8, Mr. Paine, Clairvoyance.  
**Dawn of Day Society.**—245, Kentish Town Rd. Sec. Mrs. Rorke, 7, Claremont Road, West Kilburn, N. W.  
**Euston Road,** 195.—Monday, 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Rd., at 7: Mr. Long.  
**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, 6-30: Mr. Vango. Mon., Developing Circle, at 8. A few vacancies. Wed., at 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, Discussion; at 12, Open-air Meeting; 6-45, Mr. Rodgers. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.  
**Marylebone.**—24, Harcourt St., 11. Mr. Hawkins, Mr. Goddard, jun.: 3, Mr. Goddard, jun., Mr. W. Towns, jun.; 7, Miss Marsh. Sat., 8, Mrs. Hawkins. Thursday, 28, at 8, Mr. Hopcroft and Mr. Matthews. 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, Discussion; 7, Mr. Hopcroft. Tuesday, 8, Members' Séance, at Mrs. Noyce, 10, The Mall, Kensington. Friday, 8, Séance at Mr. Milligan's, 16, Dartmoor St.  
**Peckham.**—Winchester Hall, 38, High St., at 11, 7, Mr. R. J. Lees; 2-30, Lyceum. 99, Hill St., Tues., 8, Miss Marsh. Wed., 8, Séance. Saturday, 8, Members' Circle. Sec. Mr. Long.  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Miss Blenman. Sec. M. A. Bewick, 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 St., Lyceum; 2-45, 6-30: Mr. G. Wright. Sec. Mr. Hyde, 89, Exeter St., Hyde Rd.  
**Collyhurst Rd.,** 2-30 and 6-30: Miss Gartside. Monday, at 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.  
**Mezborough.**—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: Mr. Stansfield. Sec. Mr. J. Illingworth, Johnson's Buildings.  
**Nelson.**—Victoria Hall, at 2-30 and 6-30: Mrs. Craven. Sec. Mr. F. Holt, 28, Regent Street, Brierfield.  
**Newcastle-on-Tyne.**—20, Nelson St., 11, 6-30: Mr. J. S. Schutt, and on Monday, at 7-30. Sec. Mr. Robinson, 18, Book Market.  
**St. Lawrence Glass Works,** at Mr. Hetherington's: at 6-30, Mr. Robinson. Sec. Thos. Dobson.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 6-15: Mr. J. Stevenson, of Gateshead. Sec. Mr. Walker, 101, Stephenson St.  
**41, Borough Rd.,** 6-30: Mr. Henry.  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. Burrell, 48, Gregory Boulevard.  
**Oldham.**—Temple, Joseph St., Union St., Lyceum, 10 and 2; 2-30 and 6-30: Mrs. Green. Sec. Mr. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30 and 6. 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: Mr. Pearson. Sec. Mr. A. Thompson, 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, 8 and 6-30: Mrs. Yarwood. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.  
**Rawtenstall.**—10-30, Lyceum; at 2-30 and 6: Mr. Postlethwaite.  
**Rochdale.**—Regent Hall, at 2-30 and 6. Sec. Mr. Dearden, Holmes Mill, Smallbridge.  
**Michael St.,** 2-30 and 6: Mr. Taft. 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. Crutchley. 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.  
**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.  
**Slaitwaite.**—Laith Lane, 2-30, 6: Miss Patefield. Sec. Mr. Meal, Wood St.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Corry. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, Lyceum, 10, 2-30; 6-30: Mr. Holmes. Sec. Miss Thorpe, Glenfield Place, Warley Clough.  
**Stonehouse.**—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. O. Adams, 11, Parkfield Terrace, Plymouth.  
**Sunderland.**—Centre House, High St., W., 10-30; 2-30, Lyceum; 6-30: Mr. Kempster. Wednesday, at 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.  
**Monkwearmouth,** 8, Ravensworth Terrace, at 6: Mr. Charlton.  
**Tunstall.**—18, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., 2-30 and 6-30: Mr. Mayoh. Sec. Mr. A. Flindle, 6, Darlington Street.  
**Walsall.**—Exchange Rooms, High St., Lyceum, 10 and 2-30; at 6-30: Mr. Wollison. Sec. Mr. Tibbitts.  
**Westhoughton.**—Wingates, 2-30, Social Meeting; 6-30, Mr. P. Partington. Sec. Mr. Fletcher, 844, Chorley Rd.  
**West Pelton.**—Co-operative Hall, 2, 5-30. Sec. Mr. Weddle, 7, Grange Villa.  
**West Vale.**—Green Lane, 2-30, 6: Mr. Armitage. Sec. Mr. Berry.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6: Mr. Plant.  
**Wibsey.**—Hardy St., 2-30 and 6: Mr. Crowther. Sec. Mr. G. Saville, 17, Smidles Lane, Manchester Road, Bradford.  
**Willington.**—Albert Hall, at 6-30. Sec. Mr. Cook, 12, York St.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mr. Oswin. 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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## THE ROSTRUM.

### A MEMORIAL TRIBUTE TO AMY POST, OF ROCHESTER, N.Y.

THE QUAKER, ANTI-SLAVERY, AND SPIRITUALIST HEROINE.

On the 28th of January last, there passed on to her reward in the higher life, one of the most spotless of characters, and noblest of women that ever adorned the annals of this century. Amy Post, the Quaker spiritualist, with her noble husband Isaac, were the first and earliest friends of the Fox family; almost the first to listen to and question the raps at Rochester; the steadfast friends and protectors of the suffering mediums when howling mobs surrounded them, and the constant guardians who sheltered them, accompanied them to their first scenes of public trial, the life-long advocates of spiritualism, and the friends of every true and honest medium.

But for the strength and courage of these highly respected citizens of Rochester, their wise counsel, brave support, and the thoroughness and skill with which they themselves investigated, and aided others to do the same, that part of the spiritual movement commenced in Hydesville would soon have been crushed out by the savage opposition directed against the first weak and helpless mediums.

Isaac and Amy Post, of Rochester, have been well and emphatically called the father and mother of the Rochester spiritual movement, and as such they have been written of in every history of modern spiritualism, and will ever be remembered in its annals.

The secular papers are ringing throughout America with records of the noble work Amy Post accomplished for the Anti-Slavery cause, and the indomitable courage and self-sacrifice the noble woman displayed in aiding and sheltering the miserable fugitives who fled from Southern chains and barbarism. As our part is only to speak of this beloved and estimable lady in connection with our own special movement, we shall confine our remarks to that department of her labours, although deep waymarks of her life's work are now being pointed out in the directions of Temperance, Woman's Suffrage, as well as Anti-Slavery, and every other good and progressive movement of the day. Isaac Post, the beloved companion of the dear lady of whom we write, passed away some years ago, and in conversing on the theme of her husband's early investigations, his widow repeated to the present writer one incident which speaks volumes for the character of the man, no less than for the times of peril in which the cradle of infant spiritualism was rocked. During what was called the Corinthian Hall public investigations into the cause and nature of the spirit rappings, a committee of the citizens of Rochester was chosen each night, whose duty it was on the ensuing day to investigate the claims set up for a spiritual origin for those rappings, or in our own modern phraseology, to hold circles all day with the Fox girls, and report to the audiences assembled nightly, on the results of the daily sances.

During all these trying ordeals good Amy Post was always one of the ladies appointed to search the mediums' clothing prior to the sittings, whilst she and her husband ever took their places beside the trembling and scared girls

at the fateful evening sessions. The citizens appointed to these daily investigations were always chosen for their avowed antagonism to the spiritual hypothesis, and yet in every instance they reported in favour of it. Their grounds were, that after the girls had been searched by the jury of ladies, *the rappings came at different points, often far removed from the mediums, and always gave such intelligence of deceased friends to strangers present, as none other but the buried dead could ever have rendered.\** Notwithstanding the corroborative testimony thus given again and again by the most honoured citizens of Rochester, the mob were so incensed at the persistence of these reports, that at length they collected pitch and tar barrels in the street, outside the hall, to lynch the mediums and any committee who would dare to report a spiritual origin for the rappings. Thus it was that amidst shouts, groans, hisses, and the cracking of torpedoes, when the committee *would and did* persist in saying, *the rappings were the work of spirits and nothing else*, a wild rush was made towards the platform where the pale and shrinking mediums sat, bound hand and foot, and tied in silk bags, *as electrical non-conductors*. Of this scene Amy Post says: "As the mob reached the stage, my husband, stripping off his Quaker-cut coat, strode up to the front of the platform, and placing himself before the girls cried—'Look here, boys! Thee that tries first to harm these girls must do it over my dead body!' These brave manly words had their effect, and the mob retreated, cowed and abashed." Many and many scenes, almost, if not quite, as perilous as this, did the noble Quaker couple take part in during the early days of this wonderful movement, and the present writer has no hesitancy in attributing much of the success and progress of spiritualism in its incipency, and on the human side, to the courage, constancy, and good faith, of Isaac and Amy Post.

We shall conclude this brief and most imperfect testimony to the life work of one of earth's ministering angels, by a few quotations from the address of Dr. F. L. H. Willis, the expelled Harvard divinity student, and another early martyr to the good cause, who had the privilege in the now famous city of Rochester, N.Y., on February 1st, 1889, of giving the funeral oration over the honoured but empty tenement in which dear Amy Post had dwelt for upwards of eighty years of earth life. After a beautiful and eloquent tribute to spiritualism as the only consolation that mortals could know in the hour of bereavement, Dr. Willis went on to say:—

"The Society of Friends, of which Mrs. Post was a member, was limited by its desire to retain the inspirations and active work of this valued member within their own sect, and she withdrew from that communion only because she saw the broad field of the world white for the harvest, and could not consent to circumscribe her steps within any narrower bounds, and not because she found any lack of sympathy or loving appreciation therein.

"Her noble work in the anti-slavery movement is doubtless familiar to all of you. The home on Sophia Street was not only the centre of maternal love, of conjugal sympathy, of free and independent thought—it was also a House of Refuge for the fugitive slave. What that signified in those trying days but few of us can well appreciate until we try to understand what it would signify to us to-day to have our homes liable to be invaded by the officers of the law at any moment, to stand firmly by an oppressed and despised race in face of natural prejudice and national power. Ah! would that we could bring those terrified faces, those imploring

\* See Capron's "Facts and Fanaticisms of Modern Spiritualism," Campbell's and Dewey's early pamphlets on the "Spirit Rappings," Hardinge's "History of Modern American Spiritualism," and Underhill's "Missing Link in Spiritualism," &c., &c.

eyes, that found an open door and place of refuge in that home, before us to-day, that we might fully realize how great and good a thing it is to succour the needy, to help the outcast, to dare to do right in face of the popular and triumphant wrong.

"It is difficult to realize that less than a half century ago that noble man, Isaac Post, the husband of Amy, was insulted and abused and made the target of missiles that were thrown at him in the streets of this Christian city, because of his espousal of the righteous but unpopular cause of those to whom Christ said he came to preach the gospel of freedom.

"I am sure that this part of our dear friend's life-work, which has already become historical, must be a matter of pride to her fellow-citizens to-day, and that more fitting tributes will be made to it than I have time to render.

"Indeed, it would seem wholly a work of supererogation for me, comparatively a stranger among you, to speak to you, her friends and neighbours, of the life and character of one who walked in your midst for fifty-three years, yet I feel it to be a great privilege to present to you my individual estimate of her pure, true and noble personality. Even while my heart thrilled with grateful emotion when I was told that she expressed the wish that I should conduct these services to-day, I felt regret that the office could not have been delegated to a more gifted brain and a more eloquent tongue.

"Although it is only about ten years that I have personally known our friend, I have known of her from my childhood up, for I was born within sight of the cupola of the old Cradle of Liberty in Boston.

"It was there, in the old Bay State, in the days of my boyhood, I first heard of the work that Isaac and Amy Post were doing with their underground railway\* here in the then small city of Rochester.

"I shall never forget my first interview with our friend. As I looked into her benignant face and felt the quiet charm of her sweet and gracious personality, as she took my hand in that firm, cordial, inspiring clasp so many of you know so well, and I heard the gentle words fall from her lips, 'I have known thee long through thy sufferings in an unpopular cause, and through the efforts of thy pen, which I always read with pleasure,' I assure you I felt more highly honoured and more profoundly impressed than I could have been had it been the hand of a queen or an empress that clasped mine, for I felt all the nobility of the exalted soul that was enshrined within that woman's form.

"She identified herself with the Woman Suffrage movement with the same simplicity and straightforwardness that had marked her previous course in the Anti-Slavery movement. Her mind was so direct in its action, it seemed natural to find her enlisted on the side of every great reform, and as these mostly start from circumscribed centres and work outward to broad circumferences, it is common to call them *unpopular*. Certain it is it costs what many value most highly to be called a reformer of the class to which Mrs. Post recognized herself as belonging. Those who knew her personally can, however, testify to the perfectly natural and undemonstrative manner with which she accepted the inward glory of reform, and the outward *inglorious criticism* of it. It is such heroic souls as hers that form the vanguard of unpopular ideas.

"The idea or inspiration of the nearness of that 'spirit-world' which, in the worlds of Longfellow—

Around this world of sense  
Floats like an atmosphere, and everywhere  
Wafts through these earthly mists and vapours dense  
A vital breath of more ethereal air,

became to her in its early days of recognition both a philosophy and science. It became at once her solace and her strength. Her soul found rest and peace and comfort and inspiration in it. She unhesitatingly avowed herself a spiritualist, because she knew whereof she affirmed; and that term, that meant to the world fanaticism and delusion, signified to her the loving care of guardian angels and the protecting presence of heavenly witnesses.

"In the Temperance reform she was active and earnest. In the Peace movement she was profoundly interested and sympathetic. In all reforms which start from an idea centred in truth she found her natural place.

"But not alone in the realm of ideas was her life spent. Her heart was ever on the alert to keep pace with her head. She was always alive to every cry of sorrow or distress. No afflicted human being ever appealed to her for sympathy and

was refused. It was enough for her to know a want, a sin, a sorrow in another, to make her at once tender, hopeful, humane, Christ-like—I had almost said divine.

"As we contemplate such a life from its closing hours on earth, we feel that a fresh revelation of truth and freedom has been given to the world. If we miss the courage and persistent effort for truth which characterized this friend of humanity, we must feel that we have left to us an inheritance of faith, for where can that active mind, that resolute will, that courageous heart find expression but in and through a personality as brave and active in a sphere wholly fitted for such kindness and such courage?

"Let us feel that she has become one of those witnesses that encompass us about to be at once our rest and our inspiration. We can find no words so fitting with which to close our farewell tribute to our sister and friend as those of our beloved Quaker poet, Whittier—

Friend of the Slave, and yet the friend of all,  
Lover of peace, yet ever foremost when  
The need of battling Freedom called for men  
To plant the banner on the outer wall;  
Gentle and kindly, ever at distress  
Melted to all of womanly tenderness,  
Yet firm and steadfast, at thy duty's post  
Fronting the violence of a maddened host.  
Like some gray rock from which the waves are tossed.  
Knowing her deeds of love, men questioned not  
The faith of one whose walk and word were right—  
Who tranquilly in life's great task-field wrought,  
And side by side with evil, scarcely caught  
A stain upon her pilgrim garb of white.  
Prompt to redress another's wrong, her own  
Leaving to Time and Truth and Penitence alone.  
What others talked of while their hands were still,  
And while, 'Lord! Lord!' the pious tyrants cried,  
Her daily prayer, far better understood  
In acts than words, was simply *Doing good*.  
So calm, so constant was her rectitude,  
That by her loss alone we know its worth,  
And feel how true a soul has walked with us on earth.

## TO THE WOMEN OF MUMBLES HEAD!

### A TRUE STORY.

SCRIBBLING novelist—your note-book bring—dramatist your pen,  
And I'll tell you a simple story of what women will do for men;  
It's only a tale of a life-boat, of the dying and the dead,  
Of the terrible storm and shipwreck that happened off Mumbles Head.  
Maybe you've travelled in Wales, sir—and know it North and South;  
Maybe you are friends with the "natives" that dwell at Oyster-mouth;  
It happens, no doubt, that from Bristol you've crossed in a casual way,  
And have sailed your yacht in the summer in the blue of Swansea Bay.  
Well! it isn't like that in the winter, when the lighthouse stands alone,  
In the teeth of Atlantic breakers that foam on its face of stone;  
It wasn't like that when the hurricane blew, and the storm-bell tolled,  
or when

There was news of a wreck, and the lifeboat launched, and a desperate  
cry for men.

When in the world did the coxswain shirk? A brave old salt was he,  
Proud to the bone of as four strong lads as ever had tasted the sea;  
Welshmen all to the lungs and loins, who, about that coast, 'twas said,  
Had saved some hundred lives apiece—at a shilling or so a head!  
So the father launched the lifeboat, in the teeth of the tempest's roar,  
And he stood like a man at the rudder, with an eye on his boys at the  
oar.

Out to the wreck went the father! out to the wreck went the sons!  
Leaving the weeping of women, and booming of signal guns;  
Leaving the mother who loved them, and the girls that the sailors  
love;

Going to death for duty, and trusting to God above!  
Do you murmur a prayer, my brothers, when cozy and safe in bed,  
For men like these, who are ready to die for a wreck off Mumbles  
Head?

It didn't go well with the lifeboat! 'twas a terrible storm that blew!  
And it snapped the rope in a second that was flung to the drowning  
crew;

And then the anchor parted—'twas a tussle to keep afloat!  
But the father stuck to the rudder, and the boys to the brave old boat.  
Then at last on the poor doomed lifeboat a wave broke mountain-high!  
"God help us now!" said the father. "It's over, my lads! Good bye!"  
Half of the crew swam shoreward, half to the sheltered caves;  
But father and sons were fighting death in the foam of the angry  
waves.

Up at a lighthouse window two women beheld the storm,  
And saw in the boiling breakers a figure,—a fighting form;  
It might be a gray-haired father, then the women held their breath;  
It might be a fair-haired brother, who was having a round with death;  
It might be a lover, a husband, whose kisses were on the lips  
Of the women whose love is the life of men going down to the sea in  
ships.

They had seen the launch of the lifeboat, they had seen the worst, and  
more,  
Then, kissing each other, these women went down from the lighthouse,  
straight to shore.

There by the rocks on the breakers these sisters, hand in hand,  
Beheld once more that desperate man who struggled to reach the land  
'Twas only aid he wanted to help him across the wave,  
But what are a couple of women with only a man to save?

\* Means of helping the escape of slaves.



What are a couple of women? Well, more than three craven men who stood by the shore with chattering teeth, refusing to stir—and then off went the women's shawls, air; in a second they're torn and rent, then knotting them into a rope of love, straight into the sea they went!

"Come back!" cried the lighthouse-keeper, "For God's sake, girls, come back!"

As they caught the waves on their foreheads, resisting the fierce attack. "Come back!" moaned the grey-haired mother, as she stood by the angry sea;

"If the waves take you, my darlings, there's nobody left to me."

"Come back!" said the three strong soldiers, who still stood faint and pale;

"You will drown if you face the breakers—you will fail if you face the gale."

"Come back!" said the girls—"we will not—go! tell it to all the town;

We'll lose our lives—God willing—before that man shall drown.

Give one more knot to the shawls, Beas! give one strong clutch of your hand,

Just follow me, lass, to the shingle, and we'll bring him safe to land.

Wait for the next wave, darling! only a minute more,

And I'll have him safe in my arms, dear, and we'll drag him to the shore."

Up to the arms in the waters, fighting them breast to breast,

They caught and saved their brother alive—God bless them! you know the rest.

Well, many a heart beat stronger, and many a tear was shed,

And many a glass was tossed right off to "the Women of Mumbles Head."

*Clement Scott.*

### 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 IV.—HOMES IN SPIRIT LIFE.

WHEN you have once passed through rich gardens, whose flowers are beautiful and fragrant, you long to return and enjoy that which has so gratified you. So with myself; for in that garden, where I had beheld scenes surpassing all powers of description—scenes of mighty worlds, and systems of worlds, in all their grandeur—my soul began to realize the truth of there being more ennobling spheres of existence than any I had yet sojourned in; and to attain to those exalted spheres my best endeavours must be exercised towards the suppression of all lowering tendencies, and to the cultivation of those destined to adorn my soul. Everyone in that grade to which I belonged appeared to be happy; but there were no manifestations of progress, and an apathetic contentment seemed to reign o'er all. I could not avoid observing this non-progressive condition; and, in response to my allusion concerning it, some of those who had sojourned there during a prolonged period said: "What do we wish to progress for? Behold our houses, our gardens, our walks! Why should we trouble ourselves about that of which we may know, but which requires so much labour to attain? Many, when upon earth, have sighed for riches, so that they could rest and enjoy themselves. Here we have all the riches, enjoyments, and social culture we wish for. Why, then, should we try to progress, and depart from such a beautiful world as this?"

Naturally enough I drifted into the same channel of feeling, and so passed, during many years.

In the world unseen by you—beyond this mundane sphere—each inhabitant finds his own grade by the law of affinity, or by an impetus given him by Nature. Nature—infallible and immutable—has the arrangement of society in the spirit world. No hesitation and no partiality are manifested by her; but inexorable determination and impartiality characterize every adjustment. By no artificial means is a spirit disposed of in the ethereal world, but every individual spirit naturally finds his or her level. There is no such thing as a spirit being out of his element in the spirit world. He may travel among the spirits of other grades beneath his own; but he cannot ('tis impossible!) consociate with them. Thus, society in sphere life stands upon the immutable basis of Nature.

Having expressed a wish to travel, and being desirous to set out on the journey as speedily as possible, I enlisted the sympathies of a company, who entered with alacrity into the design contemplated. There were twenty-four of us in all, and, needing no such preparations as are deemed essential for the comfort of earthly travellers, we set out on our expedition without delay.

The first grade that we visited was one appertaining to a people known to you as Chinamen. This assemblage we found to possess, prior to the advent of its members to the spheres, a truer conception of that life than do even the most advanced sects of the body styled "Christians"—a body which, as a rule, is so supercilious and presumptuous

as to hurl the epithet "infidel" at all outside its own pale. The rites performed at the sepulture of the dead—of the Chinese indicate a firm belief in the continuance of natural life. But, like other people of earth who are in the vanguard of civilization, they are reluctant to embrace any innovation upon customs which have been transmitted to them by their forefathers; and though the more intelligent of the nation do not give credence to that which the less educated implicitly believe, yet, notwithstanding this veneration for the customs of their forefathers, we were informed, by those with whom we held converse, that the present generation of Chinese, and those immediately preceding it, cherish conceptions of the future and eternal existence closely approximating to the truth.

We were also told that the Chinese possessed records which no other nation did, or possibly could, possess; for, although the portion of the earth now known as China was not the first part that was inhabited by mankind, yet circumstances so favoured the people who migrated thither, that they were the first to utilise the powers of language, and, as a sequence, their transactions were early recorded in the form of hieroglyphics, and hence they can refer back to events that have occurred in connection with their history many thousands of years prior to the written records of other nations. Being such a very ancient people, it is impossible to imagine the numbers who have passed to the spirit world from that particular locality of earth!—the numbers are now inconceivable!—infinitely in excess of the united population of your globe in the present day!

We next entered a grade more heterogeneous—that is, humanly speaking; for, from a spiritual standpoint, the whole race of mankind is considered as one, evolved by the same mighty Ruler of all worlds and peoples. That grade comprised spirits of men and women from various parts of the earth, all animated by a desire to cultivate sublime and exalted faculties and thoughts of truth and love. They were in possession of no little knowledge and intellectual resources, which, if brought to light upon this globe, and transfused into the minds of its inhabitants, would prove of immense value, especially in a religious aspect, for such knowledge would germinate into blossoms of righteousness, which is the essence of true religion, and impart a perfume of deathless fragrance.

We passed on and came to a third grade, occupied by the spirits of people known to you as Hindoos, drawn together and united as one great family, in all of whose members were displayed harmony, love, sympathy, and peace.

And so we travelled, visiting, during a space of time equivalent to ten of earth's years, many grades of spirits, too numerous to particularize. But I cannot resist dwelling for a moment upon the grade of "savages" which we visited—the spirits of those who, in the first sphere of existence, were unfettered by anything appertaining to "religion," in the popular acceptance of the term. Religion, of course, of some kind animated their souls, but it was a religion devoid of theological teachings. Unvarnished by civilization, uncontaminated by bigotry, those children of Nature believed when they passed away that there was some life inevitably for them in the "Happy Hunting Grounds" of the beyond. These untutored savages had no bible save the bible of Nature; yet, with minds unbiassed, they could derive a theology, approximating to truth, by contemplating the imposing beauty and grandeur of all things in Nature—the magnificent stellar systems above and beyond them, the wonderful earth about them; and, viewing the future world by the light of analogy, it was possible for them to attain a better idea of the spiritual spheres than those whose minds have been trammelled by book-learning and the superstitious traditions of antiquity.

Ere we retraced our way to our homes, we passed through a location corresponding somewhat (as far as regards temperature and atmosphere) to those regions of your earth known as Arctic and Antarctic, for there the cold, or its spiritual correspondent, appeared to us intense. But, behold how beneficent is Nature, which had adapted it for those who were, when on earth, subjected to a clime suitable to their organism, but which others would deem rigorous.

I was taken by one of the inhabitants of this location, who said he had been about seventy years in the spheres, to a window of his domicile, from which I viewed a wide and extended valley, bordered by ice-capped mountains, stretching to an indefinite distance, each peak in the far horizon seeming to rear itself higher and higher, as if in emulation of its

fellows. O'er all—o'er valley and mountain—was a dense mantle resembling silver, were it pulverized into the finest imaginable particles, which appeared glistening, shining, sparkling with myriads of diamonds; and bridges of this silver-snow with diamond-brilliance connected each mountain peak. The lustrous beams of many suns, reflected from that beautiful mantle, created a light of such refulgence as would be perfectly blinding to the physical light, but to the spiritual vision it was one of glory and magnificence.

A clime the very extreme of that I have just alluded to we subsequently traversed; where, 'neath the luxuriant foliage of trees, could be seen, clustering in joyous groups, the swarthy children of the sunny Indies of the West, a clime where the richness of Nature is beyond the power of description, where sentient soul-beings are replete with happiness, thoughts of which cannot otherwise than awake within the soul gratitude to the kind, loving Father, who in his infinite beneficence has provided such felicity for his creatures.

Long after I had returned from this pilgrimage I attempted to satisfy my desire of becoming a teacher. But, lo! the first essay was quickly succeeded by an involuntary retrograde movement! Back I was drawn by that which is irresistible, inexorable!—for, alas! my propensities were yet too mundane—and I had not sufficiently qualified myself to become a teacher of others. I must first teach my own nature to suppress the evil tendencies yet adhering to it. Hitherto I had only cultivated those things which led to the satisfying of my curiosity, and I had yet to cultivate those qualities which would tend to benefit not only myself but all with whom I came in contact.

Some of my companions came around and consoled me for the repercussive reproof with which my presumption had been rewarded. Many, with equal presumption, had in times past, I learned, met with silent but stern rebuffs similar to that which had so effectually checked myself.

The New Era\* at this time was one of the principal topics of interest and consideration in the spheres; not that it was yet inaugurated, but that it was foreseen that the period was near at hand when this auspicious movement would take place. Spirits had ever found their way to earth, and to some few of its inhabitants they had, during the long course of ages, made themselves partially understood; but such communion, owing to the prevailing misconception regarding it, was generally very unsatisfactory, and, moreover, attended with danger to those on the mortal side who were the media for it, the penalty of public ostracism, sometimes even death, being visited upon all who dared to hold converse with spirit who had passed to the inner sphere of life.

At the time to which I now allude spirits were taking great delight in returning to earth in anticipation of the "Era," which prescient intelligences had foretold was approaching—the era of rational spirit intercourse as manifested during the past few years.

From the degrading shackles of superstition and ignorance, which have repressed the highest and most sublime powers of mankind, the bright and exalted spirits were anxious to free the race; they were desirous and determined to release the human mind—to encourage it to aspire to free and unrestrained inquiry. This great and momentous question was frequently discussed in the lower spheres as well as in the higher; for numbers of the denizens of the lower spheres were anxious to communicate with those whom they had left behind.

I, too, was very anxious to return to earth, but the power to do so I had not yet acquired. The old sage, my friend, came to me and said that he had often traversed the mystic path leading to the earth-globe, and, as I was now qualified to return, he would accompany me to the planet which had given me birth, and that there I could behold the place which had been my home; and that it would be even possible for me to behold my friends who were yet there. My thoughts turned towards the old familiar sphere, and my friend, perceiving my agitated frame of mind, pointed off in space and said—"Behold yonder little star! That is the planet upon which you once trod." "But how shall we reach it from such a distance?" I somewhat impatiently said. "There are paths leading to it," he returned; "But I do not promise that you will succeed in making yourself known to your friends, or to anyone in the physical state."

We started towards the little speck that, with a multiplicity of others of an apparently similar nature, dotted the

regions of boundless infinitude; and in a lapse of time, no greater than that which it requires for me to relate it, the little speck appeared as a huge rolling ball or globe. . . .

(To be continued.)

## THE HISTORY AND MYSTERY OF MESMERISM.

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

### No. VIII.

IN the course of these papers I have referred to the visibility of faint flames from the fingers of mesmeric operators, that are discerned in darkness by mesmeric sensitives. Baron Reichenbach was the first to publish extensive records of such phenomena about half a century ago; the work excited great interest, and the undoubted honesty and capacity of the learned Baron induced many scientists to try similar experiments. In 1836 Dr. W. G. Gregory, a well-known and much respected Scottish scientist, translated Reichenbach's work into English, and it was largely read by the inquiring portion of the British public. For many years that department of inquiry has largely lain in abeyance, but within the last few weeks I have met a gentleman, residing in the county of Durham, who has recently entered upon the investigation of mesmeric phenomena, with the result that from deep scepticism he has risen to the plane of an ardent believer. After many crucial experiments he has arrived at the conclusion that some of his sensitives see those odylie flames in the dark, and that the records of the experiments published by Baron Reichenbach are accurate descriptions of the phenomena witnessed. Thus it may fairly be inferred that mesmeric phenomena are produced by objective forces, and are not, as some affirm, merely hypnotic, or subjective. The facts are incontrovertible; the theories by which they may be explained are, of course, open for controversy.

I now proceed to give details of absolute volitional control over persons in perfect wakefulness, and without any communication either by sight or speech with the operator, the experiments being suggested by myself without any prearrangement with any other party. The leading facts of these cases were published by me in 1862, and have never been called in question.

Several years ago I was sitting in a coffee room in a temperance hotel in Newgate Street, Newcastle-on-Tyne, with a Mr. James Robinson, a lawyer's clerk, of a speculative turn of mind, and although avowedly evangelical, he had read many works on controversial theology. We were alone in the room, and conversing on general topics. At length the conversation turned on mesmerism, and knowing that Mr. R. had the reputation of being a powerful mesmeriser, I asked if he could control subjects at a distance. He replied, "Yes, I have mesmerized Mr. Butterwick very frequently, and can control him; it is not improbable that he is in some part of the hotel, and you may find him if you can." I left the room, and proceeded to search for Mr. B. I found him in a distant part of the house, and asked him to remain there, as Mr. R. and I were about to try some mesmeric experiments upon him. He consented, and I went to Mr. R. Mr. B. was a well-known house painter, and was clever in his profession. Neither R. nor B. were robust men. Mr. R. and I sat on the right side of the fireplace, facing the room door, which was closed. Mr. R. said, "What experiment do you wish to have tried?" I took a short pipe from the centre table, and placed it behind some large ornaments on the mantelpiece so that it could not be seen. I then said, "I wish you to will Mr. B. to enter the room, to walk across to the mantelpiece, to take down the hidden pipe, to examine it carefully, to lay it on the table, and then, without speaking, to walk out of the room. I further request you to place your hands on your knees, look at the carpet, not to raise your head, and not to utter a word during the experiment. I further request that you will not will him to enter the room until I touch you with my elbow." We waited for about five minutes in those positions, when I gently touched Mr. R. on the arm, and he began to will the entrance of Mr. B. I sat in such a position that without moving I could see the door of the room, see Mr. R., the operator, and could follow Mr. B., the subject, if he entered the room. In about half a minute Mr. B. opened the door, and entered the room. His eyes were open, but he did not gaze about. He walked slowly up to the mantelpiece, took down the hidden pipe, looked at it carefully, laid it upon the centre table, and was leaving the room when I said to him, "Why have you done this?" He replied, "I do not know;

\* Spiritual communion with mankind of a rational character, as now adopted.



I just felt that I had to do it." Mr. B. was then permitted to leave the room. I watched Mr. R. the whole time; he spoke not, and his eyes were directed to the carpet near his feet. This experiment I considered crucial; I failed then and fail now to see how imposition could be practised.

On the following day I mentioned the experiment to Messrs. John and James Fletcher, clerks in Chapman's Bank, and they requested me to ask Messrs. Robinson and Butterwick to visit their house in Albion Place, for the purpose of trying similar experiments. They consented, and on an early evening we went to the residence of the Messrs. Fletcher, and found those gentlemen and three others present. We assembled in a large drawing-room, lighted on one side by three windows. I said, "What experiments do you want tried?" Mr. F. replied, "We do not know anything about it; try any experiment you please." I asked for and got the largest and thickest blanket in the house, and I directed two gentlemen to hold it up by two corners longitudinally, so as to divide the windows from the opposite side of the room. The lower edge of the blanket reached the floor, and the upper edge was six feet high. I placed Mr. Robinson, the mesmerist, on the shady or wall side of the blanket, and Mr. Butterwick on the light or window side. It was impossible for Mr. B. to see Mr. R., as there were no mirrors in such a position as to enable him. I then obtained a sheet of writing paper, and two gentlemen and myself went to a distant corner of the large room. On the top of the paper I wrote a request to be performed by Mr. R. on one side of the blanket, in expectation that Mr. B. would sympathetically repeat it on the other. I had not seen or heard of any experiment of the kind; it was therefore new to all parties present. I folded my line of instruction back so that it could not be seen, I requested the two gentlemen to write their instructions to Mr. R., and each to fold his own back so that he alone knew it. This we repeated until a series of twelve instructions were written on the paper, and all were folded back, and were known only to the writers.

Armed with this enigmatical record I proceeded to Mr. Robinson, quickly unfolded the instructions, and placed the first before his eyes; he read, quietly smiled, and proceeded to fulfil his instructions. It was "Place your thumb upon your nose and extend your fingers." He instantly assumed the classical position, and it was simultaneously taken by Mr. Butterwick on the other side of the blanket. All the other instructions were presented to and executed by Mr. R., and instantly repeated by Mr. Butterwick, the only one of them I distinctly remember was "Lift your right leg and scratch your left knee."

The remaining lines of instruction were more or less absurd, and not likely to be performed by any sane man, and yet all were done by the operator, and all were instantly repeated by the sensitive.

Several other statuesque illustrations of mesmeric control were given that evening quite as remarkable as those psychical facts I have given in detail.

At this date Mr. Robinson's control over Mr. Butterwick was so great that at any hour of the day or night he could bring Mr. B. to him, and seemed, in fact, to be the volitional brain of his subject, rendering him purely automatic, and quite irresponsible for his actions under those conditions. Mr. Robinson was a student of ethics, and eventually doubted the propriety of cultivating the power he manifestly possessed; at all events he had grave doubts of using the power for merely psychical experiments, gratifying the curiosity of inquirers, and stooping to the amusement of an unphilosophical and thoughtless throng.

He therefore discontinued its practice, but was ever ready to defend its genuineness, and equally ready to discuss the philosophy which underlies the whole subject.

One of the most remarkable features connected with mesmerism was and is the power of the mesmerizer to cause the subject when in a mesmerized condition to make an unconscious promise to perform some act at a distant date, and when the date arrives, the subject must, unless physically restrained, perform it. If, for example, a sensitive in a mesmeric trance be told to enter the Council Chamber on the first Wednesday in February and shake hands with the Mayor, Sheriff, and Town Clerk, he will on that day force his way into their august presence, and in spite of their protestations, shake hands with each of those dignitaries, to the consternation or amusement of the aldermen and councillors who happen to be present.

This form of experiment has been tried in many instances, and I never knew a failure.

Sensitives may also be willed by mesmerizers to go to distant places and perform definite and varied acts.

For example, a mesmerized subject may, by will, not by word, be instructed to go to a bookcase in a distant locality and bring a special book, not a word being spoken nor a sign made, and yet the subject will go for and return with the desired book.

In my next I shall conclude with a chapter devoted to the utility, dangers, and philosophy of mesmerism.

(To be concluded in our next.)

#### LEGAL MURDERERS, BEWARE!

In the *Liverpool Post*, of February 21st, is the following editorial:—

"I hear a strange rumour with respect to what is known as the Babbicombe murder. The tragedy took place on the 14th of November, 1884, the victim being one Miss Emma Whitehead Keyes, a lady of private means, sixty-eight years of age, who resided at The Glen, Babbicombe. Her establishment consisted of two elderly women servants, a younger woman, and a young man named Lee, who, originally taken into Miss Keyes's service as a page, had returned after a considerable interval, and was engaged about the house. On the night of Friday, the 14th November, the whole establishment assembled in the dining-room, and Miss Keyes read prayers. That was the last time she was seen alive by any who were disposed to tell. The next morning the house was found on fire, and in the dining-room was discovered the body of Miss Keyes, with the head severed from the body. Suspicion promptly turned upon Lee, who stoutly affirmed his innocence, was found guilty, and sentenced to death. He was to have been hanged on the 23rd of February, 1885, when there followed a tragedy rivalling in ghastly interest even the murder of Miss Keyes. Thrice the condemned, pinioned, and blindfolded man stood upon the trap, listening to the chaplain reading the burial service; thrice the hangman tried to make the machine work, and thrice Lee was removed, being finally conducted to the cell out of which, on the stroke of eight o'clock, he had been led to what seemed certain death. In consideration of what he had passed through in the twenty minutes he had stood under the shadow of the gallows, Sir William Harcourt, then Home Secretary, respited him, Lee protesting that in this unprecedented occurrence the hand of God had moved to prevent an innocent man from being slain. I now hear a report that a death-bed confession has entirely established Lee's innocence, and indicated the murderer in another quarter."

To the above statement we would add—When, in the name of moral and divine law, common decency, morality, and religion, will the inhuman and barbarous practice of legalized murders cease? and twelve men, in cold blood and cool sense, will shrink in shame and horror from imitating the crime which the red-handed murderer most commonly commits in the fever of insanity or desperation? Shame on the land wherein the ministers of heavenly justice—angels themselves—seemed obliged to intervene to prevent an innocent man from being foully butchered according to the savage law of Moses—*blood for blood!*

Let no nation expect that crime will cease or life be held sacred until the higher and educated classes set the example to the lower, and by precept and example maintain the sacred character of life, and forbear to lay murderous hands upon it, whether in the name of war, law, or that horrible and revolting form of theology which teaches that the Father and Creator of man himself requires a *blood* offering—a murder done upon an innocent being before he can be *reconciled* (?) to the creatures whom he has made and placed in the very conditions under which crimes are generated.

So long as the churches teach that man's eternal salvation depends upon a cruel murder done to pleasure the Creator, so long as courts of law coolly and deliberately hire a public murderer to put their worst criminals to death, such revolting scenes as the *Liverpool Post* describes above will occur—aye, more; judges, juries, and legislatures sanctioning and perpetuating such horrors will be as liable to slay the innocent as the guilty, and to hear from higher tribunals than those of earth the awful and unanswerable question—"Cain, where is thy brother?" Well did Edmund Burke say, "the worst use you can put a man to is to hang him"; and until civilized nations learn this, murder will continue to be rife; and here or hereafter every murderer will be compelled to account for—aye, and to atone for—the life he has taken, whether the crime be committed in the secret chamber or on the magistrate's bench.

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

## PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLAN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, MARCH 22, 1889.

## IR-RELIGIOUS AND RELIGIOUS INTELLIGENCE.

## CHURCH ATTENDANCE IN GREAT CITIES.

PREACHING at Islington Presbyterian Church recently, the Rev. Dr. Verner M. White, of London, referred to the startling decrease which has taken place in church and chapel attendance in Liverpool and other large cities. He said:—"Anything like a comparison between rival churches or sects, or any attack either upon the established church or the principle of establishment, the constitution of the State Church, or the necessity of creeds and confessions; all such considerations are at once and most distinctly put aside. The evil, it is to be feared, lies deeper than any of these, and threatens the very existence of the Bible, the Sabbath, and of Christianity itself. The design proposed is four-fold—(i.) To inquire into the actual condition of things in England and Wales as to church and chapel attendances; (ii.) to show that, in this matter, things during the last thirty years have grown alarmingly worse; (iii.) to examine into the causes which have brought about this state of affairs; and (iv.) to ascertain the cure."

Here the rev. gentleman gave a number of statistics in maintenance of his position, and showed conclusively that the attendance at churches kept steady pace of decrease, or was in direct inverse ratio to the increase of the population.

The following additional excerpts from the report of his sermon are worth notice. He said:—

"It also appears that in 1882, with an increase of eight millions in the population and a corresponding increase in the church and chapel accommodation—in fact, with sittings in excess of the greatest number that could possibly be in a place of worship at one time—the percentages, without exception, have largely fallen off. The state of things in Liverpool is alarming and almost incredible, and one which can only be accounted for, in part, by the different modes of computing the attendances. Some never wearied in ascribing the empty churches to 'political,' 'ultra-Protestant,' and 'controversial' preaching. But what is the present condition of things? With an increase of 176,000 in the population, and of 57,000 sittings in the church and chapel accommodation, the attendances (morning, afternoon, and evening) in 1882 were 14,000 less than in 1851. This deplorable and alarming state of things is found more or less in all denominations and all districts, town and country alike.

"*The Causes.*—Of these the three following are noticed:—First, the immense number of hostile sects into which the Christian Church is divided. One of the most subtle, favourite, and constantly employed means put forth by Satan to crush religion has been the enslavement of the intellect and conscience of man in divine things, and the exercise of remorseless persecution in its application. From this tyranny the

Reformation largely freed the world. But the re-action and the terrible abuse of the cure have done to Christianity almost as much mischief as the disease itself; the consequence is that in this highly favoured land of civil and religious liberty we have, according to the Government returns for 1881, some 220 different Protestant sects, almost equally dividing the established and non-conformist communities, and, although in the main they are agreed on the essential points of faith and worship, yet they are not only bitterly jealous of one another, but to a large extent are even more rancorously opposed to each other than they are to their common foe. Their unimportant points of difference are often, without cause, thrust into the foreground, whilst the vital questions on which, in theory at least, they are agreed, fail to bring them together. If these churches were under the influence of *grace*, and acting in harmony with each other, and seeking supremely the great ends of their calling, the differences might only stimulate to a healthful rivalry. As it is, one is forcibly reminded of the Master's warning of the house divided against itself, and of the want of unity among His disciples as the great obstacle to the acknowledgment of His Divine mission. In our unseemly division, many in the Church as well as in the world come to look upon all sects alike, the distinction between truth and error is lost, the result is hurtful to religion, and the decided conviction of not a few is that if they could find one of the 220 denominations under which they would be content to employ their energies, more good would be done. Next, the public are acquainted with the creeds of the various churches, and the manner in which, before God and man, the rulers of these churches declare their belief in them, and promise to uphold them. It is then seen how, having obtained position, they openly set themselves to oppose and overthrow what they had sworn to believe and teach. How can it be that in such circumstances churches and chapels should be largely attended? The Christian Church cannot thrive in an atmosphere in which no other corporation, sacred or secular, could exist. Moreover, Christians of all sects and everywhere have been seized with the infatuation of 'adapting themselves to the times,' and of 'keeping abreast with the world.' The one means divinely appointed and employed in the apostolic ages is ignored. Christians seem to have completely thrown themselves into the line of action which brought down the judgments of the Almighty upon Israel, that of abandoning His commands and promised aid, and of going down to Egypt for help. Who can wonder at the consequences? If the inspired and authoritative lessons of revelation are so largely set aside for human fancies, by active and influential workers, who need wonder that the people claim a similar liberty? They are only walking in the steps of their leaders.

"*Cure.*—If the cause of the evil has been correctly stated, the cure at once suggests itself. In the inspired volume no other is even hinted at. It seems inexplicable that any calling themselves Christians venture to oppose it. The whole case is tersely summed up in the expressive utterance of the great apostle of the Gentiles, 'We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' Any addition to these words would be superfluous. Those who adopt a different course may pride themselves upon being 'cultured,' 'philanthropic,' 'philosophic,' 'active workers,' and so forth, but, with their Bibles in their hands, it is difficult to understand what claim they have to be called Christians. It must not be forgotten that in all ages of Christianity the conviction has been decided that, before the inbringing of the Gospel kingdom in its fulness, there shall be a time of unbelief and departure from the faith, and when the King comes his work will be a double one of salvation and destruction, of mercy and of judgment. Does not the condition of the Church indicate the possibility of its speedy and sudden approach? It is said that one of the most popular preachers of the day recently stated in public that the Gospel had had its day and had done its work, and that something new, and up to the times, must be looked for to restore mankind. At all events, it is the deep conviction of multitudes of Christians, who still believe in the Bible, that nothing but the coming of the Lord in His power, and the special outpouring of His spirit, can now save the Church and the world."—*Liverpool Mercury*.

In the same paper as the above is the account of the consecration of the Bishop of Chester, on which occasion, the preacher of the day, i. e., the vicar of Carnarvon, made



the following noteworthy remarks in the course of his sermon:—

"After saying that to be indifferent as to what one believed was not a virtue but a crime, he turned to the need and possibility of fresh presentations of the truth. He said: A modern scholar, in bringing out a new edition of the works of a Greek historian, says that *the thoughts and works of all the greatest writers require to be re-edited and re-presented every twenty years to the world, thus to be harmonised and adapted to changed conditions and modes of thought.*

"Inscriptions or monuments have been discovered that throw a new light and necessitate a fresh interpretation. And may we not venture to apply this illustration to the truths of our religion? Amid the constantly changing complexities and combinations of modern life, new modes of thought are developed, the relative importance attached to different truths varies, and our attitude towards old truths is modified or re-adjusted. This is a condition of things which will obviously task to the uttermost the wisdom and courage of the rulers of our Church. The mission of the Christian ministry in the world is to every class in society, rich and poor, learned and unlearned, high and low. Our mission is not merely to save, but to educate men's souls, to create in them all holy desires and all good counsel, to teach them to subdue the love of self, and to desire earnestly that the will of God—a will synonymous with goodness and truth—may be done on earth.

[How does this proposition to re-edit old truths and adapt them to the times agree with the former preacher's view of things? These be thy teachers, oh, Christians!]

Honour to whom honour is due. If we had more of such outspoken preachers of a practical religion, those who would adapt their teachings to the signs of the times, like the Vicar of Carnarvon, and fewer whining Conservatives, whose only views of religion consist in going to church and reading the Bible like Dr. White, we might yet look to see the teaching of Christ taking the place of the Thirty-nine Articles; the Sermon on the Mount installed in the room of the Creed of St. Athanasius. In a word, if ever Christianity is to return to Christ, it must first commence by feeding the hungry, clothing the naked, building tenement houses for the poor, compelling the capitalist to give a fair day's wage for a fair day's work; and end by crying, "From Popes, bells, books and candles, lawn sleeves, mitres, croziers, and silk hoods; fables like Jonah and the whale, Sampson and his foxes, Elisha and the bears, and Joshua commanding the sun and moon to stand still until he had slaughtered all his enemies—good Lord, deliver us!"

[NOTE.—In our next issue we shall have some cogent reasons to suggest why the people don't go to church; perhaps some better ideas concerning the cure of ir-religion than that proposed by the Rev. W. White.—Ed. T. W.]

#### GENERAL GORDON AND A BOYS HOMAGE.

AN American friend writes as follows: "I see in the *Transcript* that on the anniversary of General Gordon's death they hung his statue in Trafalgar Square, London, with votive wreaths, laurel wreaths and flowers. There were also palms, as if for a martyr, as, indeed, Gordon was. Now for a bit of American homage, not without its lesson. I knew a young boy of seventeen, with great, round, liquid brown eyes, full of pathos and sweetness, dying by a slow, incurable disease by some occult law of heredity. On his sick bed he managed to read all that appeared in the newspapers on General Gordon, who became his hero, a great shining soul worthy of the homage this boy gave. Friends hung at his bedfoot, where he could see it, a simple portrait of him from the *Illustrated London News*, and the picture became a comfort in his long illness. When news came of General Gordon's death, the invalid asked in his motionless helplessness that a rosette of white and black should be cut and pinned to the aforesaid portrait, saying that that was all he could do to show reverence for the dead. In his own patience and courage, facing death as a hero, he would in that unknown sick chamber thus pay homage to the great Christian hero knight of the nineteenth century. The boy has long since passed away, and sleeps in Greenwood in this same old earth that takes to her dreamless rest both the good and the bad. But now every week in his vacant chamber the white and black rosette on the simple portrait is carefully taken down and dusted by gracious and remembering hands, and the living in that household will not forget the general for the memory of their son. Who says that the sweet homage of hero-

worship has died out in this same old race of ours? And is not here, in this boy's manners toward the dead hero, not of Khartoum and China alone, but of a daily life of honour and duty, an instance of how a great, true, heroic life inspires posterity, and lives long into the future, calling the new generations on and up to the heights of sacrifice for man, which is indeed the only life worth living?

#### THE LATEST AND MOST ASTONISHING BABY WONDER EVER BEHELD.

We have received from a gentleman of undoubted truth and probity—one who is rather given to understate than exaggerate his reports—accounts of a marvellous three-year-old child, whom he visited *three* times with a view of ascertaining whether the little creature went through a *set programme*. This, our informant proved for himself, was *not* the case, as the baby rendered correct answers to *any question* he put.

Our friend's letter is too long and diffuse, as well as speculative, to quote. We therefore give a few extracts from a report by Dr. J. R. Buchanan, in his excellent and wholly reliable *Journal of Man*:—

"THE BLIND BOY, OSCAR MOORE.

"Tell the gentleman what is the population of Peru."

"Four und'd eitty-sebb-tous'n-sev'n-und-ninety-eight."

"How fast does a rifle ball travel?"

"T'ousan' miles 'n hour."

A tiny little coloured boy, barely able to toddle, was the respondent to these queries.

"How old are you, Oscar?" queried a visitor.

"Free years old," lisped the baby.

"Where were you born?"

"At Waco, Texas, August the 19th, 1885."

The outstretched arms of the child towards his guardian gives one the impression that he is about to fall.

"Poor little fellow," says the guardian, clasping the baby's hand, "he was born blind, but nature has made up for the loss of sight by the most extraordinary memory. Whatever he once hears he can remember and repeat correctly."

"Is it all memory, then?" asks another visitor.

"I don't know; sometimes I think it is, at other times he seems able to answer anything on any topic," was the reply. "At an age when other babies can only lisp a few imperfect words, this little creature spells, rattles off figures and statistics, such as few twenty-year-old heads could carry. Here is a book with some thousands of questions—ask him any or all of them. He will answer correctly."

"Spell Pharaoh," says a bystander.

The baby spells it at once.

"What became of Pharaoh, Professor?"

"He dot drowned in d' Red Sea wid all his sojers."

"What is the population of London?"

Professor Oscar Moore—as they call the baby—struggles through the words, "Three millions, thirty-two thousand, four hundred and forty-one."

"Wonderful!" says another bystander. "How did he learn all this?"

"His father's cabin was a short distant from the school-house, and to the children passing it the blind child was an object of curiosity. They would often stop on their way to hear the wonderful baby talk. The first indication of his wonderful memory was discovered by these children, who were astonished to hear the little fellow lisp their names the second time he touched them. Of course he could not recognise them at sight, but his sense of touch is wonderfully developed. The children took such a fancy to him that they begged his father to allow them to take him home, which he did. Then it was discovered that he could repeat in the morning the lessons which he heard the children rehearsing as they played school in the evening. A rich gentleman (Mr. Grinnell) took a fancy to the babe, as indeed did everybody who saw him, and the consequence was that he began to keep track of the questions which the little one answered. Pretty soon, however, the task was more than Mr. Grinnell could manage, and he was obliged to make out a list. This list is now increased to such a length that we have had it printed in book form, as you have it there."

This list comprises the number of books and words in the Bible, the population of Chicago, New York, London, Paris, and of every city of over 10,000 in the United

States, the names of each, the names and year of each President since Washington, the date of their birth, the weight of a cubic foot of copper, clay, silver, iron, of a barrel of flour—in fact, a string of questions such as most people would require at least a week's diligent searching through an encyclopædia to answer.

The group of astonished witnesses of the child's marvellous faculty were given an illustration of his equally wonderful instinct of touch. Each one in his turn shook hands with the child, at the same time introducing himself by name. The baby fingers played for an instant over the knuckles, much as a child would fumble with the links of a watch-chain. When he had shaken hands all round, if the childish trying might be called hand-shaking, he was asked by the gentleman who suggested the experiment to repeat the names of his audience.

Without any apparent effort the little one lisped each name, struggling with those of double syllables, but giving an intimation of their sound which was unmistakable.

"Shake hands with Mr. Smith," said his guardian, at the same time motioning to Mr. Brown to offer his hand to the child.

"Dat's not Mr. Smiff," says the little fellow.

"Who is it?"

"Mr. Brown."

"Who is this?" as another hand grasped the child's. Again the answer comes right, and even when two people each take a hand the boy phenomenon is as quick and accurate in distinguishing their owners.

"Can you sing, Oscar?"

"Peek-a-boo, peek-a-boo."

"No, not that. Sing us a song in Swedish."

"Den Gang jeg drog afsted. Den Gang jeg drog afsted. Min Pige Vilde Med. Ja, min Pige Vilde Med."

"Tell us something about free trade," suggested the cicerone, who had taught him a Democratic stump speech.

"Free trade will bring us English goods, but no Englishmen; plenty of sauerkraut, but no Dutchmen; wines and silks, but no Frenchmen, Spaniards, or Italians" and the baby orator, in delivering himself of these sentences, raises his arm aloft, as if addressing an enthusiastic audience.

An enthusiastic audience it was indeed by this time; the half-dozen men who witnessed the private séance yesterday afternoon were simply dumbfounded at the infant oracle, and would have been glad to have heard more; but that the gentleman who had charge of the youngster at this moment loosed his hold and the child fell on the ground.

The sudden transition from an exposition of the doctrines of free trade to an unmistakable childish squall, had the effect of so bewildering his audience that they stood for a moment afraid to pick up the prostrate child.

A squeaking toy is placed in the baby's hands, and has the effect of pacifying him.

"Dood-by; tum an' see me net sweek," is the parting injunction from the little darky, who distributes cards bearing the name of a museum where he will be on exhibition during the week.

Wonderful as this case is, it hardly can be said to stand alone. Child pianists, orators and preachers, are now springing up on every side of us. Philosophy is at fault. Psychology can render no *rationale* of such cases. We can only wait, observe, and classify. The solution can only come when we have a science of mind, character, and mental power. In a word, a true College of Psychology and School of the Prophets.

#### TRANSITION TO THE HIGHER LIFE OF MR. S. C. HALL.

MR. SAMUEL CARTER HALL, F.S.A., passed away shortly after three o'clock on Saturday afternoon, at his residence in Stamford Road, Kensington. About a fortnight ago Mr. Hall, who, considering his 89 years, had been in fairly good health, became greatly exhausted. He was attended by Dr. Roberts, of Kensington, who found that the patient was suffering from no specific disease. He partook of nourishment somewhat freely, but gradually sank, and finally died from senile decay in the presence of his friend Mr. Field Stanfield, the artist, and some lady friends. Mrs. S. C. Hall, the well-known authoress, wife of the deceased, died some years ago, and Mr. Hall, as far as is known, leaves no relatives. The remains of the deceased author will be interred, probably this day, with those of his late wife, at Addlestone, Surrey. A full notice of this estimable and distinguished gentleman will appear in our next issue.

## LYCEUM JOTTINGS.

### THE SHOEMAKER'S DAUGHTER.

YESTERNIGHT, as I sat with an old friend of mine, In a library, cosily over our wine, Looking out on our guests in the parlour, I said, Of a lady whose shoe showed some ripping of thread, "Frank, she looks like a shoemaker's daughter."

"Yes," said Frank, "yes; her shoe has a rip at the side, The mishap of the moment—the lady's a bride. That reminds me of something; and here as we sit, If you'll listen with patience, I'll spin you a bit Of a yarn of a shoemaker's daughter."

"When I was a boy, half a century since— How one's frame, as one numbers the years, seems to wince!— A dear little girl went to school with me then; As I sit in my arm chair I see her again— Kitty Mallet, the shoemaker's daughter."

"Whence the wonderful ease in her manner she had, Not from termagant mother nor hard-working dad. Yet no doubt that, besides a most beautiful face, The child had decorum, refinement, and grace, Not at all like a shoemaker's daughter."

"Her dress was of sixpenny print, but 'twas clean; Her shoes, like all shoemakers' children, were mean; Her bonnet a wreck; but, whatever she wore, The air of a damsel of breeding she bore— Not that of a shoemaker's daughter."

"The girls of the school, when she entered the place, Pinched each other, then tittered and stared in her face. She heeded no insult, no notice she took, But quietly settled herself to her book; She meant business, that shoemaker's daughter."

"Still jeered at by idler and dullhead and fool, A hermitess she in the crowd of the school: There was wonder, indeed, when it soon came to pass That 'Calico Kitty' was head of the class."

"What, Kitty, that shoemaker's daughter?"

"Still wearing the same faded calico dress, And calm, as before, in the pride of success; Her manner the same, easy, soft, and refined, 'Twas she seemed an heiress, while each left behind In the race was a shoemaker's daughter."

"Bit by bit all her schoolmates she won to her side, To rejoice in her triumph, be proud in her pride, And I with the rest. I felt elderly then, For I was sixteen, while the lass was but ten; So I petted the shoemaker's daughter."

"Do you see that old lady with calm, placid face? Time touches her beauty, but leaves all her grace. Do you notice the murmurs that hush when she stirs, And the honour and homage so pointedly hers? That's my wife, sir, the shoemaker's daughter!"

### THE MAGPIE ON NEST BUILDING.

IN ancient times, the story says, When birds could talk and lecture, A magpie called her feathered friends To teach them architecture.

"To build a nest, my courteous friends." They all began to chatter, "No need to teach us that, good Mag, 'Tis such an easy matter."

"To build a nest," Professor Mag Resumed her speech demurely; "First choose a well-forked bough, wherein The nest may sit securely."

"Of course," said Jenny Wren. "Now cross Two sticks for the foundation." "O, all know that," said Mr. Rook, "Without this long oration."

"Now bend some slender twigs, to form The round sides of the dwelling," "A fool knows that," exclaimed the thrush, "Without a magpie's telling."

"Next take some wool, and line the nest, And bind it well together." "Why that's as clear," exclaimed the owl, "As stars in frosty weather."

While thus they talked, Professor Mag, Had half her nest completed; And, growing quite indignant now, To see how she was treated,

"Ladies and gentlemen," she said, "I see you're all so clever, My lessons are superfluous— I leave you, then, for ever."

Away she flew, and left the birds Their folly to discover, Who now can build a nest but half, And cannot roof it over.

The magpie sits beneath her roof, Nor rain nor hail can pelt her. The others, brooding o'er their young, Themselves enjoy no shelter.



## CHRONICLE OF SOCIETARY WORK.

## IMPORTANT NOTICE.

**CHANGE OF ADDRESS.**—Correspondents will oblige by addressing Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester, N., which will be his address in future.

**SPECIAL.**—Correspondents will oblige by making their Reports as short as possible NEXT WEEK.

**BOLTON.**—Afternoon, Mr. P. Gregory's controls spoke on "Spiritual substance of the spirit." Evening subject, "Resurrection." Next Sunday the members will meet at two o'clock to decide from two plans which shall be engaged for the tea party and entertainment. It is hoped that many will give their names soon, that the committee may know what number to provide for. All mediums who attend for their fare and entertainment are asked to send their names and addresses to Alf. Halliwell, sec., 128, Dean Church Lane, Daubhill.

**BRADFORD.** Milton Rooms.—Mrs. Scott's afternoon subject, "Men and Angels," was ably dealt with. Evening: She related her experience of spiritualism, and why she became a spiritualist; this was one of the best addresses we have had for some time. She was brought up in the Roman Catholic faith, and told of trials and troubles she had to contend with both from priest and congregation. Good clairvoyance at both meetings.

**BRADFORD.** Ripley Street.—Miss Cowling's controls gave two eloquent discourses. Afternoon: "Is Spiritualism a Delusion?" Evening: "Death." The able manner in which the discourses were given could not help but be appreciated. Good clairvoyance after each discourse.—T. T.

**BRADFORD.** 21, Rooley Lane.—March 10th, Mrs. Russell's guides gave a splendid address on "Have Faith in one Another." Clairvoyance (normal and trance) very satisfactory. Good advice given under spirit influence. [Too late last week.]

**BURNLEY.** Tanner Street.—Mr. C. A. Holmes's guide gave two excellent discourses. Afternoon subject, "Salvation." Evening: "Spiritualism as an aid to development," which he treated under various aspects, namely, social, moral, political, and spiritual, apparently to the satisfaction of the audience.—R. J.

**CHURCH AND ACCRINGTON.** Spiritualist Society, Leyland Street, Accrington. We opened our new room with Mr. Wright. Afternoon subject, "If man dies shall he live again?" Evening, "Spirits and their occupations. Monday night, "Sale by Auction, by Old Tom." Fair audiences, all were highly pleased. The controls gave the lectures in splendid style.

**CLECKHEATON.** Oddfellows' Hall.—Mr. Postlethwaite's guides took subjects from the audience, afternoon and evening, which were as follows:—"The World and its Crucified Saviours"; "God's Bible and Man's Bible"; "Is a Child born in Sin and shaped in Iniquity?" "Adam and his Evictions," which they handled in a masterly manner, both eloquently and grammatically; he has made a deep impression.

**COLNE.**—Owing to our speaker, Miss Musgrave, disappointing us, we had our own local medium, Mr. Crosdale. He gave two splendid lectures. Afternoon: "Modern Spiritualism." Evening, "Eternal Punishment, is it True?" Good audiences.—J. W. C.

**COWMS.**—March 10th: Mrs. Green's guides delivered two eloquent addresses: Afternoon, "The Spiritual Hearer"; evening, "There's a Light in the Valley." Afterwards clairvoyance to a large audience at night.—G. M.

**CROMFORD AND HIGH-PEAK.**—Subject: "Spiritualism from a Biblical point of view." It was shown there was only one law concerning spiritual intercourse, applicable to all ages. It was the people who changed by the law of development. Ancient spiritualism was the foundation of the Biblical records. Evening: Mr. W. Wright (one of our members), by desire of the audience, spoke upon "Why is death looked upon as being so terrible?" Man saw the convulsions of nature in his early condition, and for want of knowledge misinterpreted her actions. For other reasons than the surface indicated, the Church had taught a vile doctrine of utter destruction to all but a favoured few, and had always mystified matters to cover their designs; now that men offered proper conditions, the spirit world once more told us they "would not have us ignorant concerning the dead." Birth and death had been designed by a loving Father, and to say that either was a terrible thing, or cause for dread, was to express ourselves as being wiser than God. There was no death to those born again of knowledge concerning true spiritual intercourse. These felt keenly the awful responsibility that life here entailed upon them, if they must be well prepared to face its close here, in faith and assurance of its continuance beyond. Questions answered.—W. W.

**DENHOLME.**—The guides of Miss Walton gave two very interesting addresses.—A. B.

**FELLING-ON-TYNE.**—Mr. McKellar gave an address from the subject "Does spiritualism meet the requirements of the age?"—G. L.

**GLASGOW.** 36, Main Street, Gorbals.—Morning, Mrs. McKenzie read an extract from the works of Andrew Combe on the formation of the earth, the creation of man, and his intellectual endowments. This is the second visit from ladies. Evening, Mr. James Robertson read an interesting extract from Robert Owen, followed by a paper on the opinion of a few past and present leaders of thought on spiritualism. The soirée will be held on Thursday next, at 7-30 p.m. Tickets 6d. each, may be had from members of the committee. Those selling tickets might report the number disposed of to A. Drummond, Hon. Sec., not later than Tuesday, the 26th inst.

**HALIFAX.**—Afternoon: Mr. Hepworth's guides spoke on three subjects sent up by the audience. Evening: "Salvation—when, and how?" A very intelligent discourse, and was treated in a new light to many.—J. L.

**HEYWOOD.**—Miss Sutcliffe. Afternoon subject, "What is true religion?" Evening, "What must I do to be saved?" It was her first appearance on a platform, but we were well pleased. Moderate audiences listened very attentively. Clairvoyance at the close of each discourse.—S. H.

**HUDDERSFIELD.** Brook Street.—Mr. Armitage, of Batley Carr, took questions from the audience. Eight in the afternoon, and five in the evening, were dealt with in the effective style peculiar to Mr. Armitage. We hope to soon have the pleasure of another visit from our veteran in the cause. On Sunday next, we mark an epoch in our existence as a society by opening our Lyceum for the children. Mr. Kitson has kindly promised to come. We have had two preliminary sessions, and have reason to be gratified with the success, for we have already enrolled twenty-one.

**KINGSTON-ON-THAMES.**—Mr. H. J. Bowens visited Mr. W. J. Champenowne and a few friends, and spoke under influence on "What is the use of Prayer?" and "Cremation." He showed the absurdity of the churchal system of prayer. Prayer must show itself in pure living, good deeds, and benevolent helpfulness to the suffering.

**LANCASTER.** The first visit of Mrs. Wallis has been highly appreciated. Good addresses were given, especially in the evening, the subject being, "Where are the dead, or what do we know of the spirit world?" This was a most instructive and reasonable oration, and was much admired. Clairvoyance very successful—considering that we took a larger hall and charged for admission. We had a good audience in the evening, which was very attentive.—J. B.

**LEIGH.** Railway Road.—Morning: Mrs. Stansfield's subject was "What will the harvest be?" pointing out the absurdity of the orthodox teachings regarding our after life, urging all to live good lives, and we are sure of having a good harvest. Evening subject, "What is God?" which was ably handled to the entire satisfaction of all. After the discourse a child was named. Clairvoyance at each service, nearly all being recognized.—J. W.

**LONDON.** 9, Bedford Gardens, Notting Hill Gate.—Morning, Mr. Purcey read a paper on "Our Spirit Habitations." An enthusiastic Christian evidently though he could crush us with his argumentative sledge hammer. Mr. Robert Lees accepted the challenge of the Christian Philistine, who was quickly brought to naught. Evening, Miss Benam's subject was, "The coming religion." A well worked out system of a progressive religion, consistent with the higher teachings of spiritualism, was dealt with. Several questions were asked bearing upon the teachings of the new church, and the gospel of Jesus Christ, according to Messrs. C. H. Spurgeon & Co. We were pleased with the great improvement in Miss Benam's speaking.

**LONDON.** Clapham Junction.—March 13th: Small circle, but convincing proofs, with messages from spirit friends through Mrs. Spring; also a nice address from one of her controls. March 16th: Mr. Vango, medium, to a circle of interested enquirers, who found his controls very accurate in their descriptions and names of spirit friends. March 17th: Our first experience meeting. We had some good accounts of the utility of spiritualism in convincing materialists of a life beyond the grave; and a short address from Mr. Goddard on "Spiritualism—its Advantages and Dangers," warning against levity and frivolity in circles.—R. H.

**LONDON.** 309, Essex Road.—Mr. Vango's guides gave an accurate description of the surroundings of persons present. Mrs. Wilkinson's guides controlled and gave some excellent tests, all recognized.

**LONDON.** Forest Hill: 5, Devonshire Road, S.E.—Mr. Law delivered an able address to a large audience. An interesting discussion followed, questions being asked and answered.—M. G.

**LONDON.** 24, Harcourt St., Marylebone.—Mr. Hopcroft spoke upon "Mediumship," showing how best to cultivate it, how it should be used, and what power it would have in the future. At a meeting of members afterwards it was decided to discontinue the meeting at the expiration of the present tenancy. A committee was appointed to obtain a more suitable place, and also to arrange for a concert to be held shortly.—J. V.

**LONDON.** Winchester Hall, 38, High Street, Peckham.—Morning, Mr. R. Harper ably answered questions submitted from the audience. Evening, Miss Keesee delivered an interesting and powerful address on subjects given by the audience.

**MACCLESFIELD.**—Mrs. Groom delivered two good discourses. Afternoon subject, "Individual spirit." Evening, "Our martyrs: what of them?" Christ and his disciples were not the only persons who had suffered for the sake of humanity. There were many who had been tortured on the rack, burnt at the stake, and put to death even more cruelly than Christ, but who had borne their sufferings manfully. These were martyrs of the highest type.—W. P.

**MANCHESTER.** Downing Street.—Afternoon: Mr. J. S. Schutt gave "His Experience as a Spiritualist," which was very much appreciated. Evening subject: "Be not deceived, God is not mocked, whatsoever ye sow that shall ye reap." This was a splendid lecture, so much so, that in several parts it called forth spontaneous applause. Full hall. Mr. Braham presided.

**MANCHESTER.** Psychological Hall.—Our local medium gave a couple of excellent discourses. Afternoon: "What is Religion?" Evening: "Spiritualism—the impassable gulf bridged." Both being ably dealt with. A solo was sung by Miss Taylor.—J. H. H.

**MEXBOROUGH.** Ridgill's Rooms.—Afternoon: Mr. S. Featherstone's guides gave a good discourse on "The Philosophy of Spiritualism." At night, he took three subjects from the audience, viz., "Where ignorance is bliss it is folly to be wise," "Is the Bible scientific?" and "The Battle of Life, and how to win it," which were well handled.

**MONKWEARMOUTH.** 3, Ravensworth Terrace.—Mr. Wheatman's subject was, "The Works of Christ and where to find them," which was very instructive, to a large audience. Twenty delineations were given, mostly recognized.—G. E.

**NEILSON.** Public Hall.—Mrs. Hellier gave two addresses, followed by good clairvoyance, which gave every satisfaction. Next Sunday we shall be going back to our old rooms, the Victoria Hall, as the Public Hall has been let to the Salvation Army for week-nights and Sundays, hoping they may be worthy to follow in our footsteps as advocates of truth and justice.—P. H.

**NEWCASTLE-ON-TYNE.**—Mrs. Hardinge Britten lectured to good audiences. Morning, "The present great religious crisis." Evening, replies to questions. Monday, "Reforms and Reformers in the Nineteenth Century." Eloquence, comprehensiveness, cogency, and clearness continue to be the chief characteristics of this lady's public ministrations. There is a conquering power in her appeals which wins even the sturdiest opponent, while our philosophy, as presented in her almost inimitable style, is revealed "as a star of the first magnitude."

**NORTHAMPTON.**—We had Mr. Plant. Afternoon, "Where are the dead?" Evening, "Spiritualism a science and religion."—*T. H.*

**NORTH SHIELDS.** 41, Borough Road.—Mr. H. Hunt's lecture on "The Utility of Prayer" was read. The guides of Mrs. J. White, after giving excellent spiritual advice, proceeded with clairvoyant descriptions, initials following in most cases.

**OLDHAM.** Mutual Improvement.—We were highly entertained by the ladies. Miss Saxon, vice-president, in the chair. The entertainment consisted of recitations, songs, and duet. Songs by Miss Halkyard; duet by Misses Halkyard and Taft; recitations by Misses Horsman, Heywood, Halkyard, and Saxon, from which good moral and instructive lessons could be drawn. A vote of thanks to the ladies concluded a very enjoyable meeting. We hope the ladies will come more to the front and let their light shine, which will enable others to follow on in well doing.—*N. S.*

**OPENSHAW.**—Mr. Johnson, of Hyde, devoted the morning service to answering questions, in circle. Evening: the controls intimated that if no subjects were handed up from the audience they would speak on "Religion and Religion," which was done. Much spiritual food was given, showing that the new religion consists in practising the new commandment "That ye love one another," and not to depend on a crutch to help us into the Churchal heaven. Each one, make his own by living aright, and acting the part of the good Samaritan, rather than that of the Levite. It is better to give in a hundred undeserving cases rather than fail in performing the same kind act in one deserving case. A pleasant day was spent.—*J. A.*

**PENDLETON.**—Miss Walker favoured us with two grand addresses. Afternoon: "Man's Duty on Earth." She said man did not live by faith alone, but by deeds. Evening subject: "Heaven and Hell." Heaven was here on earth if man would only make it so. She said hell had been preached for 1,800 years, as a place of everlasting torment; but men had begun to see more light and recognize eternal progression. Clairvoyance after each address.—*A. T.*

**RAMSBOTTOM.** 10, Moor Street.—Two good meetings with the guides of Mr. Lomax, of Darwen. Afternoon subject: "Let in the Light." Evening: "Spiritual Gifts."

**RAWENSTALL.**—A good day with Mr. G. Smith. This gentleman's controls appear to better advantage every time they visit us; evidently Mr. Smith is doing his best to assist his guides, by improving himself. This is as it should be; let all mediums endeavour to improve their stock of knowledge, and the controlling intelligence will be able to use them to better advantage. Afternoon: three subjects from the audience were ably dealt with. Successful psychometry. Evening: two subjects from the audience, "The use of life, and the life of use," and "The gulf between heaven and hell," gave great satisfaction to a good audience. Our entertainment was very successful, considering we had no time for preparation. A member of society and lyceum gave songs, readings, and recitations. Mr. A. Taylor sang two songs—we hope to have him again. Mr. J. Ormerod did well with his magic lantern, and intends to give us another visit in a fortnight; and Mr. Ormerod is willing to give benefits to the society for a small charge.

**ROCHDALE.** Michael Street.—Mr. Mayoh's guides spoke tersely on "What is God?" The conceptions of deity, all down the ages, were stated; whilst the old-fashioned ideas held by modern Christians were shown to be the outcome of priestly charlatany. The God of spiritualism was spoken of as manifest throughout Nature, and that innate something in humanity which works for good. Evening: Speaking upon "Is Spiritualism True? and if so, what Benefit is it to Society?" he contended that a true spiritualism would renovate the world, inaugurate the reign of the messianic principle, and bring about that social, religious, and political freedom for which we pine. A change for the better, anent this society, has manifested itself. During the last few weeks there has been a large accession of members, and there are appearances evincing a better spirit of sympathy and harmony, which it is to be hoped will be maintained.—*W. N.*

**SCHOLES.** 88, New Brighton.—Afternoon, we had a pleasant fire-side chat on "Spiritualism," with Mr. Lewis, of Bradford. Evening, subject chosen by the audience, "The rich man and Lazarus," on which he spoke most excellently, and Miss Parker gave 24 clairvoyant descriptions, 28 recognized. A pleasant evening.—*J. R.*

**SOUTH SHIELDS.** Cambridge Street.—Morning: Mr. Kempster gave a discourse on "Peace on earth, good-will to all men." The evening subject was chosen by the audience, "What are the best means to develop spiritual gifts?" He touched upon the great necessity for cleanliness and purity, so that the spirit world could, more easily, manipulate our organism, and develop the spiritual gifts which we possess. Mrs. Kempster, afterwards, gave clairvoyant descriptions, most of which were recognized.—*J. G.*

**SUNDERLAND.**—Mrs. Peter's guides gave a short address; also clairvoyant delineations, mostly recognized.—*J. A.*

**TUNSTALL.**—The guides of our esteemed friend Mr. E. Wainwright spoke well on "The Spirit World and its People." They said the spirit world was not far away. God did not wish men to be idle when they entered spirit life, and blow trumpets for ever, but he gave them work to do, viz., to come and visit dear ones on earth. Concluding with clairvoyance and psychometry with remarkable accuracy.—*J. P.*

**TYLDESLEY.**—A good day with Mr. Walsh. Afternoon subject: "Our Mission;" and in the evening, "The Possibilities of Man." The controls contended that the word "impossible" should be eradicated from the English language, as it was a bar in the wheel of progress. But they were glad to say the word had been obliterated from the minds of some men, and the possibilities of man were shown to be grander than our ancestors thought. The clairvoyance was the best we have had, all recognized, and mostly by strangers.—*A. P.*

**WALSALL.** Exchange Rooms, High Street.—Morning: Mr. Macdonald, of Manchester, spoke on "Is Spiritualism worth working for?" and the best methods of carrying on the work," and in the evening several subjects selected by the audience were dealt with. The lectures were very instructive and much appreciated.—*A. B. M.*

**WESTHOUGHTON.** Wingates.—A social meeting. The chairman, Mr. J. W. Boulton, showed that we are not the only spiritualists in Westhoughton, and we have no right to assume such. He was followed by others. It was a pleasing sight to see our folks put on their mettle

by Mr. G. Hodgkinson, who criticised the idea of spirit return. He was ably replied to by Mr. R. Bond, who gave a clairvoyant vision he had experienced, and advised his friend to prove the matter for himself. Mr. Knight also gave an account of a clairvoyant vision he had some time ago of seeing a man drowned, which proved to be correct. At night we had a good address from the controls of Mr. Knight.

**WIBSEY.**—Mr. Metcalf's subjects were, "How is it that man deceiveth his own brother when God is predominant?" and "What of our loved ones. Do they still live?" He gave a number of good clairvoyant descriptions. Evening subject: "What is Religion?" which was very instructive.—*G. S.*

**WILLINGTON.** Albert Hall.—Mr. J. Eales gave a splendid address on "What is man, that God should be so mindful of him?" chosen by the audience. In a masterly manner he contended that man occupied the highest place of creation, having the powers of love, knowledge, and progression, yet he must adhere to the moral laws and use his powers for self-development. No man had authority to say that God is more mindful of man than of the smallest creature. He urged all to give good moral and sympathetic conditions, then their spirit friends would be able to aid them. Good harmony prevailed.—*W. C.*

**WISBECH.** Public Hall.—Mrs. W. R. Yeeles' guides gave an instructive address on "What are the occupations of the spirits of the so-called dead?" chosen by the audience. The masterly manner in which the subject was handled deeply interested all. We were urged to live good lives here, and so prepare for the other side. Clairvoyant delineations (normal) were all recognized but one. A crowded audience.

**RECEIVED LATE.**—Bacup: Miss Gartside delivered trance addresses and gave clairvoyant descriptions. Subject, afternoon, "Jesus went to minister to the spirits in prison"; evening, "What is True Religion?"—Bradford (Rooley Lane): Mr. A. Marshall gave an instructive address, showing the progression of spirits in the spirit land. Mrs. Marshall gave twenty-two clairvoyant descriptions, twenty recognized.—Bradford (St. James's): Mrs. Smith's controls answered questions most ably. Successful clairvoyance was given. Monday, questions were answered and characters delineated successfully.—Brighouse: Moderate audiences listened attentively to the afternoon discourse by Mrs. Butler; subject, "God is a spirit, and must be worshipped in spirit and truth." Evening, "Is Spiritualism a new phase of Doctrine?" was ably dealt with. Mrs. Butler is recovering from a long illness, and we hope she will soon be strong, to aid in carrying on our good work.—Dewsbury: March 16th, Mr. J. H. Taylor gave an effective address and convincing descriptions of spirit friends. Given good conditions, he will make a useful platform helper. March 17th, Mr. Hopwood's guides delivered two genuinely-instructive lectures, riveting the attention of the listeners. Monday, 18th, a guide of Mrs. W. Stansfield, who had been a Christian minister, stated that he desired to undo the evil though mistaken teachings of his earthly life. Interesting clairvoyance.—London (King's Cross): Debate on "Power of Will" re-opened by Mr. Yeates.—The Midland Railway Arches, Pancras Road, at 12: First open-air service. Messrs. Burns and Rodgers addressed a large crowd of enquirers. Will friends come next Sunday, and bring literature? Evening, Mr. Lees delivered a masterly address on "Spiritualism." Part-solos by Nickless family, and solo by Mrs. Jordan.—Sowerby Bridge: Mrs. Crossley discoursed upon "Spiritualism a True Religion." A number of clairvoyant descriptions given, majority recognized. A good audience.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—Conducted by Mr. J. T. Ward, who after the opening ceremony, addressed us on various topics of goodness. Mr. Burke also spoke a few words on "Scatter seeds of kindness." Attendance 52.—*M. B.*

**BRIGHOUSE.**—Four visitors. Marching and calisthenics gone through very well. Mr. Jessop, of Halifax, conductor all morning. Afterwards formed into groups. We are progressing wonderfully.—*J. H.*

**BURNLEY.** Tanner Street.—Programme as usual. Attendance, 112; officers, 15; visitors, 8. Closing invocation by Annie Wilkinson (age 13).

**COLNE.**—Present: 15 officers, 57 scholars, and 5 visitors. Recitations by Master Bean, Miss F. H. Coles, and Miss Polly Christian. Marching, chain exercise, and calisthenics gone through in a very creditable manner. Saturday evening, March 23rd, a service of song will be given in aid of the Lyceum Fund; reader, Mrs. Wallis.

**HECKMONDWICK.**—Invocation by Mr. Ogram. Musical reading, s. and g.-c. recitations, very good. Marching and calisthenic exercises conducted by Mr. T. Crowther. Election of officers for the coming quarter—conductor, Mr. A. Gomersall; assistant-conductor, Mr. G. H. Clegg; treasurer, Mr. T. Crowther; secretary, Master T. R. Ogram; leader, Mr. F. O. Ewart; musical director, Miss A. Collins; assistant-musical director, Master T. R. Ogram; captain of guards, Miss S. Sterling; guards, Misses A. Nicholson, H. Hoyle, L. Benson; leaders, Mr. Woolly, Misses Preston and Sterling.

**LANCASTER.**—Present, 58 members and 12 officers. Mr. Jones gave the elder classes their second lesson on "Astronomy." Calisthenics well done. Recitations by Arthur Cartwright, Florence Dixon, and Annie Bleasdale. S.-c. recitation. The secretary's report showed a laxity of attendance, and the conductor urged upon the leaders the desirability of looking earnestly after the scholars under his or her charge. The officers of the Lyceum tender their thanks to the general committee for their kindness in allowing the children to attend Mrs. E. W. Wallis's meeting free of charge.—*A. B.*

**LONDON.** Clapham Junction. Attendance, 14 children, 2 teachers, 1 visitor. Mr. Hough gave a short address on "Sweet by and bye." 5 recitations by the children, and blackboard lesson on Bulbs, by Mr. J. Morgan Smith.—*R. H.*

**LONDON.** 33, High Street, Peckham.—Average attendance. There was such a happy feeling, it made us feel sure the place was full of God's loving messengers. Masters W. Edwards and W. Compton and Miss Rose Fennemore recited in splendid style. Reading, "Water and Wine," by conductor, depicting the pleasure to be derived from one in the sea, the lakes, our beautiful rivers, and the pleasure of a beautiful health-giving bath; and the pleasure (!), misery, crime, and evil of all sorts from the other, with an exhortation to keep from it and get others to do the same. We ask the spiritualists of South London to assist the lyceum by sending their children.



**MACCLESFIELD.**—Present, 36. Marching and calisthenics done creditably. The responses were good. Groups—a good paper was read in the first by Mr. C. Challinor on "The Human Frame." He gave the number of bones, &c., each part of the body consisted of. A good discussion arose as to the spiritual counterpart of the frame after it had done with this material one. Much difference of opinion was noticed. These papers are just the things required, they bring out substantial matter, and in adopting this plan I think we have made a step in the right direction. We should be pleased to see the ladies enter into the discussions more freely. Next Sunday, Miss Hall will read a paper.—*W. Pimblott.*

**MANCHESTER.** Assembly Rooms.—10 a.m. Usual programme. Present, 27; and several visitors. Recitations by the Misses B. Jones, E. Maslin, J. Hyde, E. McTaggart, and M. A. Lamb. Readings by Mrs. Haywood and Mr. Jones. Marching and calisthenics. Benediction by Mr. Jones. 2-0 p.m.: invocation by Mr. Jones. Marching, musical readings, singings, &c. Present, 22; and 7 officers.—*W. W. H., Sec.*

**MANCHESTER.** Psychological Hall.—Attendance good. Usual programme well done, including numerous recitations given very ably, concluding with groups formed for lessons in phrenology, astronomy, and physiology.—*C. Banham, Conductor.*

**MIDDLESBROUGH.**—Usual programme. Marching and calisthenics done well. Lessons, fountain-group, led by Miss Elstob; ocean-group, by Miss Carr; river-group, by Miss Johnson; banner-group, by Mrs. Brown; excelsior-group, by Mr. Stirzaker. After lessons the conductor asked the children various questions, to which they ably responded. A profitable session. Invocation by the conductor, Miss Brown. Attendance, 40 children and 10 adults.—*W. Shirley, 21, Coral Street, South Bk.*

**NOTTINGHAM.**—About 40 present. Recitations well given. Marching was well done, especially the chain march. Mr. Campkin lectured on Botany. I regret so little spiritual philosophy is taught in our school. Members who are mediumistic would do well to develop their powers. In reading the lyceum reports I see very little spiritual news. Science is well in its way, but how are our children to cope with the orthodox if we never teach them? Liberty group seldom tackles a theological question, and I am afraid they would be overwhelmed by some of our orthodox friends.

**OLDHAM.**—Wednesday, March 13th, a presentation was made to our esteemed treasurer, Mr. W. Foster, previous to his departure for America; for full particulars see *Passing Events* report. March 17th, present 82. Recitations by Miss L. Calverley, Master J. Chadwick, Messrs J. Shenton, J. Savaga. On March 23rd, a concert, see notice.

**SALFORD.**—Present, morning, officers, 12, scholars, 36. Invocation by Mr. John Clegg. Prayer by Mr. John Moorey's control, g.-c. recitation, marching, readings by Messrs. John Moorey and George E. Clegg; recitations by J. Jackson and Misses Dale and Lotty Cockings. Afternoon, officers, 14, scholars, 42, visitors, 2. Calisthenics, recitations by Messrs. J. Jackson and J. Heggie; readings by Mr. G. E. Clegg, and the Misses Clegg, Barrow, Green, and Bolden.—*R. J. J.*

**SOUTH SHIELDS.**—Invocation by conductor. Attendance very fair, 34 scholars and 8 officers. S. and g.-c. r's. Verse memorised. Recitations by Masters W. Whitehead, G. Thompson, L. Pinkney, and conductor, and Miss Berkshire and Hunter. Closed as usual. Reporter, F. Pinkney.

**WALSALL.**—The lyceum was held at 10 a.m. and 2-30 p.m. as usual, and was well attended.—*A. B.*

## PROSPECTIVE ARRANGEMENTS.

Mrs. Wallis has an unexpected vacancy for Sunday, April 7th, and would be glad to hear from any society desiring her services, especially in the north.

Mr. Wm. Hopwood's address is 2, Harrison St., Bowling Back Lane, Bradford.

The Bolton Spiritualists will have a tea party on the 30th inst., and hope many spiritualists will make it convenient to attend.

**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.

**BRADFORD.** St. James'.—Annual Good Friday tea party. We shall be glad to see all old friends and new. Tea and entertainment, 9d.; children, 4d.; entertainment, 3d.

**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 Oriel Hall, Cookridge Street; 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.

**LEICESTER.**—March 24th, Mr. Macdonald; and at Temperance Hall, Monday, 25th, subject, "Spiritualism the new revelation required to save man from misleading priestcraft." Also on Monday, and Wednesday, 25th and 27th, open-air addresses in Humberstone Gate, by Messrs. Sainsbury, Timson, and friends.

**LONDON.** 9, Bedford Gardens, Notting Hill Gate.—At 11, address and discussion; at 3, committee for out-door work; at 7, Mr. Hopcroft. A collection to assist in the funeral expenses of Mrs. E. F. Corner. Mar. 31st, at 6-30, service of song. Several artistes will sing.

**LONDON.** Olapham Junction.—March 23rd, Mr. Vango, medium, and every Saturday (until further notice) at 7-30. Sunday, 24th, a lady will read a paper on "Life beyond the grave." Mar. 27th, Mrs. Spring or Mrs. Cannon.

**LONDON.** 309, Essex Road.—Good Friday tea meeting and soirée. Tickets for tea and soirée, 1s. each. After tea, 6d.

**LONDON.** Forest Hill, S.E.: 5, Devonshire Rd.—March 24, at 7 p.m.: Mr. Long will take as his subject, "Investigators of Spiritualism."

**LONDON.** Marylebone Association of Spiritualists.—A concert in aid of the society will be held within a month. Will any friends who are willing to assist, by singing or giving recitations, kindly send in their names? Also, will members who have not paid their first quarter's sub-

scriptions kindly do so as soon as possible? Mr. H. Goddard, sec., 14, Prince's Mews, Baywater.

**LONDON.** Workman's Hall, West Ham Lane, Stratford.—March 24th, Miss Blenman. Tickets for the tea meeting, 9d. each, may be had at the hall after the service.—*M. A. B., Sec.*

**LONDON.** Stratford Workmans' Hall, West Ham Lane.—A tea meeting on Sunday, April 1st, when we shall be glad to see as many friends as can make it convenient to attend. Tickets, 9d. each, may be had at the Hall on Sunday. Tea at five o'clock prompt. Doors open at 4-30.

**MANCHESTER.**—Psychological Hall. Wednesday, 27th instant, we shall hold a service of song, at 8 prompt, when we shall be glad to see as many friends as possible.—*J. H. H.*

**NEWCASTLE-ON-TYNE.**—Mr. J. S. Schutt will deliver three lectures on Sunday and Monday next.—*W. H. R.*

**NORTH EASTERN FEDERATION OF SPIRITUALISTS.**—Under the auspices of the above, Mrs. Wallis will lecture at Newcastle-on-Tyne, on Saturday, March 30th, and at Jarrow, Wednesday, April 3rd. Lectures to commence at 7-30 p.m. The first Quarterly Conference of the Federation will be held at Newcastle, on Sunday, April 7th, at 10-30 a.m. Societies are requested to send representatives to this conference according to the rule which provides that one representative be appointed for every 25 members, or fractional part of 25. There is important business to be discussed at this meeting, and a large attendance is hoped for.—*P. Sargent, Hon. Sec., 42, Grainger Street, Newcastle-on-Tyne.*

**NORTH SHIELDS.**—Mrs. Wallis will lecture Sunday, March 31st, and following evening.

**OLDHAM.**—On Sunday, March 31st, at 6-30, a Service of Song, entitled "Ministering Spirits," will be given by the choir. There will be a concert given on Tuesday evening, April 2nd, by the Coldhurst Choral Society, in aid of redemption fund. Tickets 6d. and 3d.

**OPENSHAW.** March 24th.—Two special sessions of the lyceum in place of the usual services, at which all friends will be cordially welcome.—*J. A., Cor. Sec.*

**PENDLETON.** Co-operative Hall.—A tea party and ball will be held on March 30th, and we should like our Manchester friends to come. A hearty invitation given to all.

## PASSING EVENTS.

Mr. A. V. Browne writes expressing his surprise that his name was sent last week among the London Federation speakers; he is opposed to the federation, and says his name was included in the list without his authority. [We very much regret that Mr. Veitch should have sent us Mr. Browne's name and address for publication without his sanction, and trust that greater care will be exercised in future.]

### THEOLOGICAL NUTS TO CRACK.

29. Would endless misery benefit the Almighty as the inflictor?
30. Would endless misery benefit the Saints, as spectators?
31. Would endless misery benefit the sinner as the sufferer?
32. As man is a finite being, can he commit an infinite sin?
33. If a man cannot commit an infinite sin, can he deserve endless punishment?
34. If one sin be infinite, can a million be any more?
35. If one sin be not infinite, can a million sins amount to one infinite sin?

**PASSED ON.**—Joseph, the infant son of Eliza and W. Pellowe, of Pendleton, on March 7th. The body was interred at Salford Cemetery on Tuesday, the 12th, when Mr. B. Plant conducted the service. A small number of sympathising friends were present.

"A working man" sends us the following appeal:—"To the Spiritualists of Manchester. At a meeting held on Sunday evening, March 17th, at the Assembly Rooms, Downing Street, it was resolved to discontinue the meetings in that room as the expenses were too heavy, and it was resolved to take the old room in Tipping Street again. As I think that would be taking a step to the rear, would it not be better for us to join the few members who have opened a room off Shakespeare Street for week-night meetings, and use it for the Lyceum in the morning and afternoon, and the lecture at 3-0 p.m., and to retain the Assembly Hall, Downing Street, for the evening's service at 6-30? Will those who favour this plan kindly attend the half-yearly meeting on Sunday evening, March 31st, and give it support?"—[We give place to this letter, as it is one of public interest to the Manchester Spiritualists, and trust they will be guided to do what is for the best.]

**PASSED ON TO THE HIGHER LIFE.** Glasgow.—On Tuesday, 12th inst., Robert Jones, aged 74 years, after a lingering illness. Robert, before passing over, told his parents and brothers and sisters of where he was going to. The little hero told them he knew quite well when they put his body in the grave, that it would not be him they were burying, that he was going to the spirit land, where he would meet his friends. He was quite familiar with some of the guides of Mr. David Anderson, especially "Jacobs," who, through Mr. Anderson, attended him during his illness. His parents, Mr. and Mrs. Francis Jones, have been spiritualists for years, and the other children are members of the lyceum. The services at the interment were conducted by Mr. William Corstorphine. The guides of Mr. Anderson offered up a beautiful sympathetic prayer, and spoke a few words on "the second birth" which our young friend had now experienced. On the return from the Cemetery, another of the guides of Mr. Anderson, "Carl," controlled, and told the parent that he was with Robert during his passing over, and who had taken charge of him. He was in the care of his grandfather and mother, and had met his little brother, who passed away some three years ago. He was quite conscious, "Carl" said, of his separation from his body, and was happy. A few members of the Association were present.—*A. D.*

**PASSING ON OF MRS. CORNER.**—Emily Florence Corner, of 41, Trinity Street, Barking Road, aged 38, commenced her eternal and progressive life in spirit land on Tuesday, March 12th, 1889, about

eight in the evening, in company with her spirit friends, who had come to conduct her to her future home. It was her wish and that of her partner in this life that her earthly form should be interred consistently with her faith in spiritualism. This wish being made known to the London Federation of Spiritualists, they considered it their duty to comply, and at once formed a small committee to faithfully execute all necessary arrangements. The ceremonial programme was left to Mr. W. O. Drake, communications to societies to Mr. W. E. Long. It was then arranged with Mr. Worthly, treasurer of the federation, that the funeral should take place on Sunday, March 17th, at 3-30. Accordingly the Zephyr Hall choir and friends journeyed to 41, Trinity Street, and passed a few minutes in singing and solemn prayer. We proceeded to the entrance of the East London Cemetery, and were joined by about 150 spiritualists and a large number of spectators and other friends. A procession, four deep, preceded the funeral car, singing the hymn, "We shall all meet at home in the morning." On arriving at the grave we opened file, and as the earthly casket of our sister passed by on the shoulders of the bearers we all sang with great emotion, "The world has felt a quickening breath from God's eternal shore." Prayer was offered by Mr. R. J. Lees. Mr. W. O. Drake made a few introductory remarks in reference to the nature of the proceedings. Mr. J. Veitch spoke eloquently, making a thorough defence of our faith, and concluded with some consoling language to the bereaved ones. After a hymn, Mr. R. J. Lees followed, to a great extent, in the same line of thought as Mr. Veitch, which had a telling effect on the hundreds of assembled folk. Closing invocation by Mr. Hoperoff. The ceremony ended by the great audience singing, with one united voice, the doxology. (Hymn book used for the occasion, "Spiritual Hymns and Songs.")—W. O. D.

**FAREWELL TEA PARTY.**—On Wednesday, March 13th, a tea-party and entertainment was given to Mr. Heber Eaton, president of the Oldham Society of Spiritualists, and Mr. Walter Foster, lyceum treasurer, on their departure for America. A large gathering of spiritualists met to bid a cordial and hearty "God speed" to Mr. H. Eaton and family, and Mr. W. Foster, previous to their departure. After tea, of which 100 partook, Mr. J. W. Britland, vice-president, chairman, was supported on the platform by Mrs. Green, of Heywood; Mr. J. B. Tetlow, of Pendleton; and the officers and committee of the society. The chairman, in a few well-chosen remarks, referred to the object of the meeting, and called upon Mr. Gibson, the secretary, to read letters from Dr. and Mrs. Britten, Mr. and Mrs. Wallis, and Mr. W. Johnson, explaining their inability to be present, and conveying their heartiest good wishes for their success in the new country. Mr. Richard Fitton, an old and valued worker, presented to Mr. Eaton, on behalf of the society, a beautiful album containing the photographs of many Oldham spiritualists as well as public advocates, together with the following address: "To Mr. Heber Eaton, president of the Oldham Society of Spiritualists. Dear Bro.—It having come to our knowledge that you purpose leaving the home country, together with your respected wife and family, we, the Oldham Society of Spiritualists, desire to place on record the sense of gratitude we hold towards you, as also the deep and hearty respect which you have drawn forth from us in having so consistently, earnestly, and bravely battled for the truth of spiritualism. Although it is with deep and unfeigned regret that we look forward to losing you, yet it gives us inexpressible satisfaction to bear witness to your character as a truth-loving conscientious and energetic worker in the ranks of the Oldham spiritualists, who also trust that you may be spared to continue in another land the work which you have begun here. May you always receive the wise guidance and instruction of the angels, and ever be enabled to tread the path of enlightenment, progress, and reform.—Signed on behalf of the above-named society, E. Rayner, W. H. Wheeler, J. W. Britland, vice-presidents; J. S. Gibson, cor. sec.; W. Marshall, fin. sec. March 13th, 1889." Mr. W. H. Wheeler, on behalf of lyceumists and spiritualists, presented to Mr. Walter Foster three works on spiritualism, viz., "Twixt Two Worlds," "Spirit Teachings," by M. A. Oxon, and "Mrs. Tappan's Discourses," together with a photograph of a group of Oldham Spiritualists and a letter expressing appreciation of his work and earnestly praying that his life across the ocean might be happy and prosperous. The meeting was enlivened by songs, humorous readings, &c., by Mrs. Green, Messrs. Rayner, Barker, Thorpe, Wheeler, and McEntevy. Mr. Tetlow gave a short address, giving a forecast of events probable in the career of our friends. The singing of "Auld Lang Syne" brought the proceedings to a close. Mr. Ellis Standring ably presided at the piano.—J. S. G.

Next week we will publish a list of the names and addresses of newsagents who sell *The Two Worlds*. We shall be glad to receive new names to add to the list.

Barrow spiritualists, who knew Mr. and Mrs. Burgess before their removal to the States, will be grieved to know that these estimable people have just sustained a severe loss in the passing on of their daughter Florence, at the age of fifteen. The interment service was conducted by Mr. Walter Howell. Loving sympathy from many friends in this country will be with the afflicted family, not least from the writer, E. W. W.

Mr. W. E. Long, of 99, Hill Street, Peckham, the active secretary of the South London Society, and energetic worker generally, hopes to be able to visit the North from April 28th to May 12th, and will be glad to visit societies or occupy the platform wherever agreeable. We recommend our friends to write to him, and keep him busy—let him see something of the enthusiastic work of the "organization" of the "north country."

Punctuality should rule in all lyceums and meetings. Officers would do well to see to this. Frequent complaints are made, but if conductors are remiss is it any wonder children are at fault?

While a Mr. Capper was giving an entertainment, including some so called anti-spiritualistic manifestations, at a Church tea-party recently, there came down with a loud and sudden crash from the roof over the gallery, a considerable mass of plaster. Much alarm ensued, but no

one was seriously hurt. If we were Christians we might perhaps be inclined to suppose it was "a judgment;" but we do not think "the spirits" would cause such an occurrence.

**THE FAMOUS LICK OBSERVATORY INDIRECTLY DUE TO SPIRITUALISM.** Prof. Holden, in the *Universal Review*, says: "I have endeavoured to find some trace of the very first impulse in Mr. Lick's mind towards founding an astronomical observatory. My own conclusion is that he was attracted to astronomy by reading the works of Andrew Jackson Davies, a spiritualist. The writings of Davis were in Mr. Lick's library at the time of his death."

Mr. W. Corsterphine, of Glasgow, says:—"Much of the success of the spiritual movement will depend upon the phenomenal—the people seem anxious for it. They have been lectured, preached to and at, and the literature has been scattered broadcast among them, but the cry is, 'Show us our dead.' The harvest is large, the labourers few! I feel sincerely that could we but secure the services of a dozen earnest, faithful, physical mediums in our city, through whom the phenomena could be manifest at public meetings composed of honest investigators, we would have the net cast on the right side of the ship, and it needs no prophet to foretell the result." The suicidal policy has prevailed hitherto in certain quarters to decry mediumship and discountenance efforts to place the phenomena within the reach of sincere inquirers. But we hope to see an increase of mediums, intelligent and true, ere long, who will be a credit to the cause.

**POLICE WATCHING FOR GHOSTS.**—Extraordinary sights and sounds have been manifested nightly at Bodurdda Farm, not far from Aberdaron and Bardale Island. The inhabitants are thoroughly terrified, and to one of the farm servants the affair is likely to have a serious ending. When the cowman went at early dawn to the shippin to milk the cows, to his astonishment he found the sixteen cows and one bull unfastened in the yard. The bull immediately bolted at the man, knocked him down, thrust his horn right through his cheek, and tore his clothes to tatters, leaving him in a shocking condition. A posse of the Carnarvonshire police were then sent to watch the premises, and during the night three cowhouse doors opened simultaneously, and closed with a bang. They rushed out in alarm, but not a soul could be observed, and this extraordinary nocturnal incident has greatly increased the alarm, especially as weird sounds have since been heard.—*Oldham Paper*.

**THE MANCHESTER SOCIETY** has appointed several children to sell *The Two Worlds* at the meetings, and will give them prizes at the end of the term, the value of each prize depending upon the success of the winner in sales effected. We feel confident that many more copies could be sold weekly if our friends at the various meetings would push the sale. It is one way, and a very effective way, of promoting the cause. The immense success of the *War Cry* is the result of the push and determination of its friends to make it go. Our paper, which is superior in every way, and contains much educational and valuable matter, would be appreciated if it were known. The society above referred to permit the children to take the papers home, and try to sell copies to their neighbours and friends. Who will follow this example?

Rev. R. J. Lynd, a Presbyterian missionary, says there are in Jerusalem 130 places for the sale of intoxicants kept by Christians, which are attracting all classes of the community. Is this how Christians redeem the world?

Dr. W. M. Taylor says that an order from the Congo for rum contained also the order "send us some handcuffs." Just so. Civilization is represented by Bibles, rum, and handcuffs!

Last year, Lancashire alone spent nearly twelve million pounds in strong drink. As the fruit of the traffic the county has 83,000 paupers to maintain, at a cost of £833,000 a year. What are the churches going to do about it?

*The Church Army Gazette*, in an article on the "Judgment Day," declares "the day is coming when the archangel will blow his trumpet, and the graves will give up their dead, and we shall stand before the judgment-seat of Christ." This is illustrated by a woodcut, in which five brawny and muscular-looking angels (wings and all) are puffing their cheeks and blowing the dead-awakening blasts; while from the broken ground and sundered tombs men and women arise wrapped in their grave-clothes; and the darkened sun looks on, and the curling smoke rises in the distance—and this is the kind of thing offered to the masses!

"We do not say," continues the writer, "that skeletons will be seen struggling out of their graves, or that we shall gather the same earthly particles that have mouldered in the coffin [Why, then, say that 'the graves will give up their dead,' or use the senseless and misleading picture!]; but we shall have bodies of some sort—bodies of our own; and each spirit clad in them shall stand before the Throne, and be judged for the things done while in the body. Too late then for repentance!—Too late then for faith!" Thus the double-tongued Church speaks. To scholars and critics it abandons the crude and cruel dogma of a general assize court judgment-day; speaks, through the mouth of Archdeacon Farrar and others, of hope for all beyond the tomb. But to the masses, presuming on their supposed ignorance, it uses the old phrases and illustrations, and utters the old terrifying "Too late, too late!"

**WEST VALE.**—The cause in this district is flourishing; there are many signs of increased public interest and progress in the work. The society is animated by a determined spirit to overcome all difficulties, and it is hoped that the roll of membership will be speedily enlarged. You have our good wishes, friends. Unity and zeal will triumph.

Mr. T. H. Parker, tea merchant, Deptford, says:—"I am acting on your suggestion in ordering extra copies from my newsagent. I hope many others will do likewise, in London especially, as it is one of the best means of promulgating spiritual truth."



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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.