

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 72.—VOL. II. [Registered as a Newspaper.] FRIDAY, MARCH 29, 1889.

PRICE ONE PENNY.

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ALOFAS

SERVICES FOR SUNDAY, MARCH 31, 1889.

Accrington.—Leyland St., Lyceum, 10-30; 2-30 and 6-30: Mr. Newall.
Ashington.—Mechanics Hall, 6 p.m. Sec. Mrs. Robinson, 45, Third Row.
Bacup.—Meeting Room, 2-30 and 6-30: Mr. W. Johnson.
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. Birchall.
 Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Murgatroyd.
 Sec. Mr. J. Robinson, Silver St., Beeston, near Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. Hopcroft, and on Monday. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Miss Cowling.
Birmingham.—Ladies' College, Ashted 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, 9-30, Lyceum; 2-30, 6-30: Song Service, "The Happy Match Seller." Sec. Mr. Robinson.
Bolton.—Bridgeman St. Baths, at 2-30 and 6-30: Miss Walker.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Miss Wilson. Sec. Mr. Poppleston, 20, Bengal St.
 Otley Rd., at 2-30 and 6: Mr. Ringrose. Sec. Mr. M. Marchbank, 129, Undercliffe St.
 Little Horton Lane, 1, Spicer Street, 2-30 and 6: Miss Illingworth. Sec. Mr. M. Jackson, 85, Gaythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6: Mrs. Wade. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
 St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. Mercer. Sec. Mr. A. Pitts, 23, Sloane St., Ripley Villa.
 Ripley St., Manchester Rd., 2-30 and 6: Mrs. Dickenson. 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. Thresh. Wed., 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
 Horton.—55, Crowther St., at 2-30 and 6. 21, Rooley St., at 6: Mr. Lewis and Miss Parker.
Brighouse.—Town Hall, 2-30, 6: Miss Patefield. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30. 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. Butterfield. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mrs. Connell. Sec. Mr. Wm. Baldwin, 15, Essex Street.
Cowms.—Lepton Board School, 2-30 and 6: Mr. C. A. Holmes. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; 2-30, 6-30: Mr. Postlethwaite. Sec. Mr. J. Duxbury, 316, Bolton Road.
Denholme.—6, Blue Hill, at 2-30 and 6: Mr. Boocock.
Dewsbury.—Vulcan Rd., 2-30, 6: Mr. Hopwood. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Metcalf. Sec. Mr. W. Brook, 41, Chapel Street.
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, Orow 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. Craven, and on Monday. Sec. Mr. J. Longbottom, 25, Pellon Lane.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mrs. Midgley. Sec. Mr. W. Townsend, 5, Brighton St.
Hetton.—At Mr. Richardson's, Hetton, at 6: Local Medium. Sec. Mr. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mrs. Cryer and friend. Sec. Mrs. S. Horrocks, 22, Gorton Street.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Schutt. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
 Kaye's Buildings, Corporation St., at 2-30 and 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Scott.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Miss Walton. Sec. Mr. J. Roberts, 8, Bronte Street, off Bradford Road.
 Assembly Room, Brunswick St., at 2-30 and 6: Miss Wilson. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Baird. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Newton. Sec. Mr. Wakefield, 74, Cobourg St.
 Institute, 23, Cookridge St., 2-30, 6-30: Mr. Wyldes, and on Monday. 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.—Dau'by Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. Lamont; Discussion, 8. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7. Closed till April 7th.
 Camberwell Rd., 102.—At 7. Wednesdays, 8-30.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Cavendish Square.—18a Margaret St., at 11. Wednesday, 2 till 5.
Clapham Junction.—295, Wandsworth Rd., 6-30; Lyceum, 8. Tuesdays, Healing Circle. Thursdays, at 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, Clarendon 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.—Garden Hall, 6-30: Mr. Long. Mon., Developing Circle, at 8. A few vacancies. Wed., at 8, Séance, Mr. Vango.

Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, 7. Wed., 8, Séance, Mrs. Spring.
King's Cross.—184, Copenhagen St., at 10-45, Mr. Eagle, "Philosophy of Death;" at 12, Open-air, Battle Bridge, Mr. Emms; at 6-45, Mr. Paine, Psychometry. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins; 8, Mrs. Hawkins; 7, Mr. A. D. Wilson. Sat., 8, Mrs. Hawkins. Thursday, April 4th, Séance, at 8. 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; 8, Singing; 7, Service of Song. Monday, 7-30, Mr. A. D. Wilson. Tuesday, 8, Séance, at Mrs. Noyce, 10, The Mall. Friday, 8, Séance at Mr. Milligan's, 16, Dartmoor St., Notting Hill Gate.
Peckham.—Winchester Hall, 88, High St., 11, Mr. A. D. Wilson, of Halifax; 7, Mr. T. Everitt; 2-30, Lyceum. 99, Hill St., Tues., 8, Quarterly General Meeting. Wed., 8, Mrs. Bridges, Medical Clairvoyance. Saturday, 8, Mr. Paine (members only).
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Miss Keeves. Sec. M. A. Bewley, 8, Arnold Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., at 6-30: Mrs. Green. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing St., Lyceum; 2-45, 6-30: Mrs. Britten. Sec. Mr. Hyde, 89, Exeter St., Hyde Rd.
 Collyhurst Rd., 2-30, 6-30: Song Service, Speaker, Mr. G. Downy. 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 Street, at 6: Mr. Rowling. Sec. Mr. J. Illingworth, Johnson's Buildings.
Nelson.—Victoria Hall, at 2-30 and 6-30: Mrs. Ingham. Sec. Mr. F. Holt, 23, Regent Street, Brierfield.
Newcastle-on-Tyne.—20, Nelson St., 11, 6-30: Mr. B. Harris. Sec. Mr. Robinson, 18, Book Market.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30, Mr. Robison and Mr. Hetherington. Sec. Thos. Dobson.
North Shields.—8, Camden St., Lyceum, 2-30; 6-15: Mrs. Wallis, and on Monday. Sec. Mr. Walker, 101, Stephenson St.
 41, Borough Rd., 6-30: Mr. T. W. Henderson.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30: Mr. R. J. Lees. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mr. Tetlow. Sec. Mr. Burrell, 48, Gregory Boulevard.
Oldham.—Temple, Joseph St., Union St., Lyceum, 10 and 2; 2-30 and 6-30: Service of Song, Mr. W. H. Wheeler. Sec. Mr. Gibson.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Mrs. Butterfield. 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, 2-30 and 6-30: Mr. E. W. Wallis. 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, at 8 and 6-30: Mr. Swindlehurst. 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: Mr. Plant or Mr. Armitage? Sec. Mr. Dearden, Holmes Mill, Smallbridge.
 Michael St., 2-30 and 6: Mrs. Horrocks. 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. Stansfield. 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. Willisacraft'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.
Slaiithwaite.—Laith Lane, 2-30, 6. 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: Mrs. Midgley. 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: Mrs. Davidson. 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. Pearson. 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, at 2-30, Social Meeting; 6-30, Mr. Mayoh. Sec. Mr. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 2, 5-30: Mrs. Peters. Sec. Mr. Weddle.
West Vale.—Green Lane, 2-30, 6: Mrs. W. Stansfield. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mr. Plant.
Wibsey.—Hardy Street, at 2-30 and 6: Open. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 6-30: Mr. Mercer. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. Oswin. Sec. Mr. Upcroft, c/o Hill and Son, 18, Norwich Rd.
York.—7, Abbot St., Groves, at 6-30: Mr. and Mrs. Atherley.

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THE ROSTRUM.

RELIGIOUS DESPOTISM OR FREEDOM—WHICH?

THE following bold brave words, summarized from an article in the *Journal of Man*, are written by its editor and proprietor, Dr. Jas. R. Buchanan, one of the best of men and noblest of American scientists—although being labelled with the obnoxious title of “spiritualist,” and as the discoverer and founder of psychometry, his name is too little known outside the spiritual ranks.

The occasion which calls forth this and many other kindred articles, is the attempt now being made to force religion, its creeds, costs, and limitations down the throats of the American people by making “Divine worship,” &c., &c., a necessary item of American citizenship, and a part of the American Constitution. In a word, the robe of ecclesiastical tyranny, bigotry, and slavery, in the form of a State religion—which Great Britain is so evidently determined to cast off in Disestablishment—America it seems, is struggling to gain possession of, and compel all its citizens to adopt as the badge of mental slavery. With this persistent effort on the part of the bigots is another on that of medical monopolists, namely, the strenuous effort to get a Bill passed through the State legislature forbidding any attempt to practise curative arts by any persons except “regular, qualified medical practitioners.” If either or both of these attempts to impose the shackles of mental and physical slavery on the American people should obtain legislative sanction, “the land of the free” will only have exchanged black physical slavery for white mental chains, the imposition of which is now being contended against, not only by such noble minds as those represented by Dr. Buchanan, but by every American citizen who is not blinded by bigotry, or willing to sacrifice true liberty to the demons of monopoly and personal aggrandisement. Dr. Buchanan’s article is headed

“THE TERRIBLE POWER OF FANATICISM.”

“HISTORY in all lands has been darkened by the gloomy terrors of fanaticism. The wild delusions bred in the heart of a corrupt and ignorant Church, which in the eleventh and twelfth centuries sent millions of deluded men, women, and children to perish in a senseless and disorderly raid against the Saracens, should be a warning to all mankind against surrendering reason to the control of priestcraft, or yielding to any party which brings the ignorance of antiquity to control and resist modern progress. Still more emphatic is the warning we receive from the history of witchcraft. A blind and ignorant devotion to the Old Testament is responsible for the greatest of all crimes in history—the slaughter of the innocent for the imaginary crime of witchcraft.

“We are accustomed to dwell with horror upon the killing and scalping of a few prisoners by the wild Indians of America, but how utterly trivial are these things to the cold-blooded assassination and torture by fire, of millions, under the power of a so-called Christian Church, in which every principle of Jesus Christ was utterly reversed. According to ‘Chambers’ Cyclopaedia,’ Dr. Sprenger computes the entire number of persons who have been burned

alive for witchcraft at NINE MILLIONS!!! We find it difficult to imagine such a Pandemonium as this! We turn aside from the horrid vision as if it were some unreal nightmare of a morbid fancy; but there it stands, the permanent record of a real hell—the only hell that ever existed or ever will exist—nine millions dying by fire, and a thousand millions looking on with demoniac satisfaction. Let us imagine the victims, their executioners, the priests and the thousands of spectators that must have attended each terrible spectacle, occupied only a space of four acres, and we have a territory of thirty-six million acres occupied by the hideous and barbaric scenes of burning alive the innocent victims of fanaticism.

“In the history of witchcraft three hundred perished for this imaginary crime during the sittings of the Long Parliament in England. Four thousand were thus murdered in Scotland—the last was in 1722, and the last in Switzerland in 1782, so that we are little more than a century removed from these horrors—not even that, for in 1863 a reputed wizard was drowned in a pond at the village of Hedingham, in Essex, England, by a mob; and even at the present time the belief in witchcraft exists in priestridden Mexico. Nor has it entirely departed from the United States. When the writer was in Cincinnati, an old Presbyterian divine, who had charge of the Presbyterian Church in that city (Dr. Wilson), preached a sermon in which he inveighed against mesmerism with bitterness, and denounced it as a rebellion against divine law which ought to be punished. This was only forty years ago. But even to-day, in Boston, Mrs. Eddy, the Christian scientist, is teaching the old doctrine of witchcraft, the power of injuring an enemy or a victim at a distance, and some of her followers are said to believe in its practice. I have known also of a little conclave of pretenders to occult mystery assembling to try if they could not kill one whom they disliked in a distant city by their own spiritual energy! This subject was lately revived by a letter from General Butler, the distinguished politician, to Captain Black, of Chicago, in the course of which he alluded to New England witchcraft as follows:—

“‘It is less than two centuries since seven men of highest standing, a majority of whom were reverend gentlemen, as good and pious men as ever lived, sat in a so-called court of justice, each morning session whereof was opened with prayer to the Divine source of grace and power, to direct the actions of his servants as the judges of that court; and in that court were arraigned day after day poor, miserable women and children, upon the accusation that they had commerce with the devil, and used his power as a means of spite upon their neighbours, and of inflicting torture, because the devil had empowered these poor creatures to shoot common house pins from a distance into their neighbours’ children, by which they were greatly afflicted. Being put to the bar to be tried, they were not allowed counsel, and whether they pleaded guilty or not guilty, they were found guilty, and executed, and the pins, which were produced in evidence, can now be seen, among other records, in the court house of the county of Essex, Massachusetts.

“‘Beyond all this, that court enforced worse tortures upon a prisoner in order to accomplish his conviction. Giles Corey was an old man, eighty years of age. He had a daughter, some forty years of age (simple-minded, not able to earn her own living), and a small farm with a house thereon, which he hoped to leave to his daughter at his then impending death. Giles was accused of being a wizard. His life had been blameless in everything except his supposed commerce with the devil. Upon *ex parte* testimony he was indicted, and sent to the bar to be tried for his life.

Giles knew that if he pleaded not guilty he was sure to be convicted, because that was the doom of the anarchists of that day; and if he pleaded guilty, he would be sentenced to death, and in either case the farm would be forfeited to the king. But if he did not plead at all—such was the law—then he could not be tried at all, and his property could not be forfeited to the king, and taken from his daughter. So Giles stood mute, and set the court at defiance. And then that court of pious clergymen resorted to a method to make him plead which had not been practised in England for two hundred years. Poor Giles was then taken, laid on the ground by the side of the court house, on his back, with the flashing sun burning in his eyes, and a single cup of water from the ditch of the gaol, with a crust of bread, was given him once in twenty-four hours, and weights were placed upon his body until the life was crushed out of him, but not the father's love for his child. He died, but not until the parched tongue protruded from the old man's fevered mouth. It was thrust back by the chief justice with his cane. The cherished daughter inherited. . . .

"Judge Sewell, a reverend clergyman, one of the judges of the witches, before he died, learned how greatly he had erred and sinned before God, and repented in sackcloth and ashes, literally coming out in the face of his congregation, and standing in the broad aisle of the church, exclaiming, while his written confession of his sins and folly in the witch cases was read, 'Alas! God have mercy on me for what I have done.'"

"Have we profited by the awful lessons of the Crusades and the witch-burning? Not unless we have adopted principles which will for ever forbid the insanities and crimes of fanaticism. Not unless we have repudiated *in toto* the authority of the past, and determined to accept nothing which cannot be clearly proved. When we surrender reason to authority we are lost. When we surrender to the church, the college, or any other corporation, we are lost. When we leave the solid ground of reason to float in the bottomless realm of speculation, we are lost. When we accept blindly the intangible philosophies born of ignorance and dreamy speculation, we are lost. And when our vanity leads us to suppose that we are nearer to God than other men, that we know the divine will or law, and that it is our duty to *help the omnipotent God* to execute his purposes, and compel all men to obey *our conception* of God's will, we are not only lost, but we become dangerous to society.

"These errors are all in active operation to-day. Millions are more or less enslaved in mind by the dicta of college and churches, so as to refuse to investigate anything beyond their present opinions, imbibed in education.

"Many thousands, with but little scientific education, but with a large amount of speculative credulity, and a stock of vanity which makes them unconscious of ignorance, are indulging in the notions of the non-existence of matter, the absolute divinity of their own puny souls, their grand careers in the cycles of past ages, when they dwelt among angels, or when they stooped to earth to appear as Julius Cæsar, or Solomon, or Socrates, or some other distinguished person.

"They revel in the mysteries of 'Christian' science, re-incarnation, or fantastic notions about the human soul and body contradictory to all science, and the cranky theories of the healing art by half-demented pretenders, one of whom informed me that he treated all parts of his body *by means of his nose*. And yet this venerable ignoramus had his followers, one of whom on his decease stated in a newspaper that his discoveries were worthy to rank with those of Harvey!

"The class of credulous dreamers are generally harmless, and sometimes amusing; but the fanatical class, who feel themselves vicegerents of God, are dangerous, for they are lineal descendants, intellectually, of those who burned the witches, and who invaded Palestine.

"We have a numerous and powerful body who believe that they have the right, through their master the Pope, to rule the earth; and who, wherever they have ruled it in former times, reddened it with the blood of the innocent, and in modern times have cursed it with ignorance, superstition, and demoralization.

"The Roman Catholic Church and its central Jesuit conspiracy is dangerous to the welfare of any country that tolerates Jesuitism. It is determined to perpetuate mental slavery everywhere. The struggle has commenced in the United States, and Boston is the present theatre of conflict.

"That religious liberty would be at an end if the Romish Church had supreme power has often been stated frankly by

its leading representatives, and we cannot be too vigilant in resisting it.

"But why is this ecclesiastic body so dangerous? Simply because it cultivates in its followers a blind faith in the absurd and impossible. Wherever such faith exists, there is no folly or crime which it may not introduce.

"Protestantism, too, except in its most liberal denominations, cherishes the same *blind faith*, and has raised a band of fanatics who would gladly destroy the religious liberty of this country. They wish to change the United States constitution into a religious document or declaration of a creed; or, as they express it, to put God in the constitution, which will be but a preliminary step to disfranchising those who do not accept the creed, and governing the whole country as a church, in the fashion which prevailed in New England before the Revolution.

"This movement has been looked upon heretofore as too insignificant to command much attention, but it has been steadily growing among the churches, and petitions with a vast array of signatures will be presented to Congress, gathered up by the zeal of a large number of the most bigoted of the clergy.

"This movement has become more formidable of late by obtaining, through the influence of its president, Mrs. Frances E. Willard, the adhesion of the Women's Christian Temperance Union, said to have two hundred thousand members. These women are not yet voters, and it becomes a serious question whether woman suffrage would not be a misfortune, if, through the credulity and fanaticism of Catholic and Protestant women, religious liberty may be endangered. This is the strongest argument ever offered against woman suffrage.

"Whenever bigotry makes its demands upon the republic, let us look to the dark and bloody past from which we have escaped, and resolve that we shall take no step backward, for the past is all darkness and tyranny, as the future is all light and freedom."

IN MEMORIAM.—MR. S. C. HALL.

WE have already noticed the departure for the higher life of this venerable and much-beloved gentleman, an event which took place on Friday, the 15th inst., at the ripe age of eighty-nine years. None who—like the present writer—have had the pleasure of many years' acquaintance, and a constant correspondence with Mr. Hall, could grudge him the exchange of states which he has so long and earnestly prayed for, or selfishly lament his absence from earth, when his heart's love and ceaseless aspirations were all centred on the higher life. Since the departure of his beloved wife, who, after the companionship of over fifty years of mortal pilgrimage, passed on before him about eight years ago, the lonely survivor has lived in the almost daily anticipation that the call would come that should summon him to her side once more. We know that the happiest moment of his existence, since the mortal separation between this attached couple, has been the one which re-united them, and therefore we can but accept the snapping of another link which binds those that are left to the earth with resignation on our own part, and a joyous "God speed" for him.

Mr. Hall was not, as some of the daily journals have cynically remarked, "famous chiefly as the husband of Maria C. Hall, the authoress of a whole library of charming Irish stories." He was himself a memorable man, and one who has left a deep and enduring mark upon the age.

As a firm and unceasing advocate of temperance, and the author of many poems on this and kindred themes of reform; Mr. Hall has long been recognized as one whose busy life and work has ever been devoted to good and use.

As the founder and editor of the *Art Journal*, his standing amongst literati of the highest class has rendered him for many years a specialty; but, above all, his fearless and open advocacy of spiritualism, and his adoption of that belief some twenty-five years ago, when its acknowledgment in this country was almost sufficient to incur social and intellectual ostracism, stamps him at once as a man of high honour, and one who would nobly and gallantly defend the truth as he understood it against the world, and all that the world could confer upon him. Partly from his own lips and writings, and partly from some cotemporary sketches, we are enabled to give the following brief summary of Mr. Hall's external life and work:—

The death of Mr. S. C. Hall, in his eighty-ninth year, removes one of the few remaining links between this generation and what may fairly be

called a remote past. Mr. S. C. Hall was old enough to remember the Spa Fields Riots or the Battle of Trafalgar, and he was certainly able to remember, as he had made the cultivation of memory the principal business of his life. He was, both by nature and art, a man of anecdote. From a very early period of his career he had seen everything worth seeing, got to know every one worth knowing, and this was part of his preparation for a prolonged old age. He was emphatically a busy man. If Emerson had chosen to add a character of that kind to his series of Representative Men he could not have found a better example. He seemed to leave nothing untouched. In his two bulky volumes of "Retrospect," he records with a pardonable complacency his connection with most of the great movements, and his personal intimacy with most of the great personages of his time. He was a Boswell with an encyclopaedic turn of mind. At one time it was the fashion to consider him as only the husband of the gifted woman whom he was destined to survive by some eight years. It is easy to see, however, that if this attached pair had cared to send their accounts for help given and help received to the clearing-house, the balance might have been largely in his favour. He took care that nothing of Mrs. Hall's talent should be lost, and to his persistent cultivation of their social relations she must have been indebted for much of her literary fame. He began life as a barrister, but he soon drifted into journalism, and made the Reporters' Gallery his stepping-stone to the editorial chair. He founded the *Art Journal*, and carried it on for years in its Della Cruscan period of line engraving and old-fashioned British art. Yet the British art was the brightest of innovations at the time of his rule, and it was his just boast that he had been one of the first to disturb the monopoly of the Old Masters. He acted as the *cicerone* of the public in the "stately homes of England" and in its "baronial halls." He catalogued the art treasures of the earlier exhibitions. He was the most indefatigable person in these realms for "taking notice" of the things that are mostly overlooked, because they are there for everybody to see. He and his wife, between them, produced some three hundred and forty volumes, though not many of them were from his pen, for he was rather the cause of writing in others than a writer on his own account. For years to come the book-shelves will creak their praises of his industry, energy, and perfect possession of the social arts which enabled him to turn these qualities to the best account. . . . For all the best years of his life he was the associate of the best people of his time. He saw them on, and he saw them off, the public stage; he came at last to be indispensable at the symposium of greatness; and his towering figure, capped with a forest of silvery hair, with his charming suavity of manner, made him the central figure of the scene. Before his locks were silvered he had met Coleridge at the tea-table of the Gillmans, and had begun to form a domestic museum of relics by securing the sprig of myrtle on which the dying poet last fixed his eyes. At the Gillmans, too, he had met Lamb, and in his chatty volumes, the authors, the artists, the statesmen, the actors, the newspapers with which he had been connected had each their chapter. The value of his experience was that nothing could make him, who had to relate it, less than interesting. The crudest details of his reminiscence were softened into beauty by the mists of time and distance through which they were seen. As a writer and talker he had the full benefit of that mystical law which gives an abiding delight to the contemplation of whatever is of yesterday. . . .

And yet with all this, and more, far more, reported of our dear and honoured friend than he—were he really, as we now believe, present—would wish us to write of eulogy, and with little or nothing to blame—we have searched in vain through at least a dozen newspaper reports, professing to review "the life and work of the late S. C. Hall," to find a single record of what the writer has often heard him declare to be THE EVENT of his life, in which "all others paled to insignificance," namely, the discovery of the truth of spiritualism.

Remembering how much it must have cost to avow belief in that most unpopular cause a quarter of a century ago—remembering that the æsthetic taste of Mr. and Mrs. Hall had drawn around them the *élite* of artistic as well as fashionable life, and that in their drawing-room might be seen personages whose good opinion few men and women living in such a social atmosphere would have cared to risk—we may well say that spiritualism was *the event* of the lives of both this admirable couple, for it called forth an amount of true moral courage, independence of thought, and scorn of all that was mean, servile, and time-serving that until then the superficial world would scarce have looked for in the æsthetic founder of the *Art Journal*, and the authoress of fashionable tales and popular novels.

And it is because of the transition of the aristocratic lady and gentleman into the noble, courageous, truth-loving advocates as well as believers in spiritualism, that we feel almost ashamed of those contemptible writers who assume to give the summary of a remarkable public man's life, and yet leave out its last and most eventful quarter of a century's record.

There are sins of omission as well as of commission. There are miserable slanderers who go about the world and pander to the bigots who dare not investigate, and the fools who cannot investigate, by throwing mud and venting words as foul as their own trade against spiritualism; and there are others, it seems, who will not even mention the subject for fear their patrons should feel offended at learning that a noble couple could be both great and good, and yet be be-

lievers in spiritualism! Which of the two above classes is the most despicable we leave our readers to decide.

Enough that we record the fact that both Mr. and Mrs. S. C. Hall passed from earth to the higher life in the full belief of and direct communion with the dwellers of that higher life, and that both in parting felt the assurance that He who gathers up the beautiful, would restore to them all they had known and loved, in the eternal homes of—"over there."

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 V.

The return of a spirit to earth prior to the NEW ERA of Modern Spiritualism.

ON entering the atmosphere which envelops the earth I experienced a choking sensation, which caused me to entreat my guide to tarry until I could overcome it. "Hasten," he said, "onward quickly; for the sooner you pass through this, the sooner you will be free from that sensation." It was as he had said; for, that stratum traversed, I breathed again freely.

Once more I beheld the houses, churches, spires, woods, vales, and mountains of earth—that earth o'er a limited portion of which I had roamed, and for a brief space I became bewildered. "Here," said my friend, "I will show thee what thou hast been so desirous of beholding."

I was brought into the room of the house which I once inhabited, and there I beheld some of my friends and relations. But with all the power within me I could not correspond with them, or even make my presence known. I clapped my hands; I beat the air; I used all my powers of utterance, but no response came to my call. I tried to touch each one separately, but the sense of feeling was not reciprocated. I tried to rap on portions of the furniture and thereby cause a sound to arrest the attention of my friends, but my hands passed through every substance. I saw my children, and a father's emotion stirred within me, and I longed to help them on the path of their earthly life; but they could not feel the part I wished to act. I was within the place where once I had lived; but alas! alas! I could not communicate with those whom I still dearly loved.

My commiserating friend and guide then conducted me from that sorrowful scene, and we entered a church.

I saw a monument bearing the inscription of my age, &c. That monument stood in stately silence, and beneath it what, think ye, did I see? That form which on earth I once wore—now a foul and loathsome mass—placed out of sight. That form, whose possessor was deemed clever and witty by his friends, was now fast mingling with the elements from which it came. Would I, if I could, stoop to don again that worn-out clothing, even though it could be reproduced in the same condition of embellishment that it presented when in the heyday of youth? Nay, never!

The anguish of feeling experienced by me when in the same apartment with the loved ones—to neither of whom could I succeed in making my presence felt—induced me to wish to return to the spirit land, there to remain until a channel was opened, whereby an intelligent system of communication could be made manifest. Until that period should arrive—until the "Era" spoken of was ushered in—I never wished again to tread the path to earth, the first return to which had been marked by so much mental suffering.

'Twas a glorious thought, that of the Light soon to dawn upon the earth! a Light which, once expanded, could never again become dimmed! And it was that Light which would give me a fresh impetus to ascend higher, nearer to the Fountain of all Light. . . .

In council assembled, I was made one of the leaders who were to marshal the energies of spirits towards the development of those channels which would be useful for our communications with those upon the earth-sphere. And this was the work from which I anticipated so much good, not alone for myself, but for those whose condition we are ever anxious to ameliorate—the inhabitants of the mundane sphere.

OF CHILDREN IN THE SPIRIT SPHERES.

From the point last described, I entered upon the sphere—or grade—where young children, untimely parted from earth, are being reared in spiritual schoolhouses.

I found a lovely garden, where the children were congregated, and hosts of spirits assembled. The paths of this garden were laid out most beautifully and scientifically, and its fountains poured forth glittering streams, emitting the sweetest melody, and throwing a light around the whole of the vast expanse. I was shown a large building in the form of a circle. It was richly carved and elaborately ornamented in all its parts. While I was gazing at it a sage approached, and, entering into conversation with me, referred to the school or lyceum, to which purpose this building was devoted. "You have not yet had an opportunity of seeing how these schools are conducted. Here the children are not taught simple rudiments, as it were, but the understanding of their own natures are unfolded to them in such a manner that they are enabled to repel to a safe distance anything inimical to their well-being which may present itself." I wished to enter the building at once, but I had to wait some time ere being admitted. When I did enter the outer portion of the building, I was conducted to a seat, formed of a light and beautiful material, of which I had not observed anything similar in any other part I had heretofore visited. I found everything in the most perfect order, no discord was apparent, but all was in complete harmony.

After a while I heard sounds coming from outside the walls of this circular building, and a beautiful view opened up before me, which I can only faintly suggest by drawing a simile of the scene you may behold on earth, on taking a walk when the sun is rising; when the dew glistens on the foliage; when the rose first begins to feel the sun's welcome rays of heat, and the rippling stream dashes along, blending its music with that of Creation's melody. But my utmost powers would fail to impart to you a picture of what I then witnessed. I heard music and singing sounding from all parts, which proceeded from other bands of children as they drew near, and whom I soon found crowding around me. I noticed as they approached that some were brighter than others, but all seemed full of tenderness and love—there were no cross looks upon their brows. I saw that there accompanied them what appeared to be a ruler or teacher over each band, at a signal from whom they came forward and stood as if they had been well drilled—not a foot placed wrong; grace and elegance seemed to be in every movement. I observed that the groups did not mingle, each having a particular object, which seemed to be known by those only who were more matured. The latter carried banners, with mottoes on them, while the younger children carried flowers or sprays, which appeared very beautiful. They all formed in order, and as I stood watching them I heard other sounds of music coming from a distance. I then saw a bright spirit draw near; in his hand he held the keys of the inner apartment of the building, and as the children looked upon him they all joined in loving welcome. I could see by the robes that decked his form, and the sceptre that he held in his hand, that he had been many centuries in the higher spheres. "Who is he?" I whispered. I was told that he was one of the noble reformers of old. It was he who had laid the foundations of this place of instruction, and who had established this Lyceum upon the basis of heavenly wisdom. Here it was that children from all countries of earth, and from other earths of which you know not, meet together. This may sound strange to you, but let me say, in passing, that the planets seen from your earth are inhabited; and, besides, there are millions of worlds, invisible to you, from which spirits come. He opened the doors of the inner apartment, and the children were admitted first. I stayed without, waiting until the last had entered, when, as I advanced, the doors fell back, and, stepping inside, a scene was presented which I will endeavour to picture to you. I seemed to tread upon a cushioned pavement, along which I found myself gliding; but the sight before me was so dazzling that I was compelled to stand still for a few moments ere I could grasp the idea of such magnificence. With the rest of the visitors I seated myself, when I perceived that there were as many as forty galleries, and each group of children seemed to be perfectly aware what portion of the building it was to occupy. The galleries were supported by pillars, decorated with various designs of deep colours, the light from which was of such intense brilliancy that it looked like one vast flame of fire, whose brightness rose glittering far above anything that I can describe to you. The most fanciful imagination of the human mind could never draw such a picture—the grandest scenes of Nature witnessed on earth could never bring to your minds the light as it sparkled. The whole accumulation of earth's brightest jewels could never shine

with the transcendent splendour with which that light glistened. The leader, with his sceptre, ascended the platform, and at a given signal there stepped forward six spirits, three on his right and three on his left. He then spoke in the following words:—"It is only once in a time that I come here to visit this place and the work which I left for others to perpetuate. These bright scenes, my little ones and friends, are naught to the glory I have left behind; but it is with solicitude and love I return here to greet and encourage those who, by their energies, have crowned this mighty edifice with truth and beauty. To this great domain of duty you have called together from many planets the children of those who are left behind, and your instruction not only brightens their minds, but cultivates their intellectual powers." He then addressed the children on different subjects, and the precision and accuracy with which each child answered the questions was delightful to listen to. At length they were dismissed, each face radiant with delight and pleasure, and I saw that each group took a different direction, leading to those spheres to which they belonged and from whence they had come.

My guide then coming forward said to me, "Here is your work. You will have to become a teacher of the young. You neglected them while upon earth, and you cannot pass into a higher sphere until you have thoroughly studied them; you cannot raise yourself until you have become as pure in mind as the children you have just beheld." I found that this was another part I had to answer for, inasmuch as those who pass away, and have neglected their offspring, cannot rest contented in their spirit-life as long as their children are left behind them, knowing that they have not done the best they could for them when in the earthly state. The anguish at times becomes similar to that experienced by a man who has amassed a fortune, which in one weak moment passes from his grasp after all his years of toiling. The feelings of the parent in spirit-life who has neglected his children when upon earth, are somewhat akin to those of the man whose fortune has been swept from him in one brief moment. Until such children have attained a certain standard of elevation, progress, on the part of that parent, is, to a great extent, in a state of abeyance.

(To be continued.)

THE VISIONS OF HEINRICH HEINE.

Few, if any, students of modern literature can be unacquainted with the delightful poetry of Heinrich Heine, one of the sweetest and most inspired of Germany's song writers. But even those most familiar with this fine writer's poems are not all aware that he was also a mystic and vision seer. As one of the most popular excerpts on the subject of his wonderful inner sight, and as an evidence that to the *true seer* there is a direct correspondence between tones, colours, animated beings, and inanimate forms in nature, we republish from Heine's prose writings, his remarkable description of the visionary scene and spiritual forms presented to his soul's sight, whilst listening to the playing of the greatest *mystic* or *medium* of his day, the violinist—so universally called the "Supernatural Fiddler"—Nicolo Paganini. The excerpts we are about to give are headed—

HOW PAGANINI PLAYED HIS VIOLIN.

"The Hamburg Opera House was the scene of the concert, and the art-loving public had flocked thither so early, and in such numbers, that I only just succeeded in obtaining a place in the orchestra. Silence reigned through the assembly. Every eye was directed towards the stage. Every ear was making ready to listen. My neighbour, an old furrier, took the cotton out of his ears in order to drink in better the costly sounds for which he had paid two thalers. At last a dark figure, which seemed to have arisen from the under-world, appeared upon the stage. It was Paganini in his black costume—the dress-coat and waistcoat of a horrible cut; the black trousers hanging around the thin legs. The long arms appeared to grow still longer, as, holding the violin in one hand and the bow in the other, he almost touched the ground with them while displaying to the public his unprecedented obeisances.

"Strange thoughts crossed our minds while Paganini was performing his strange bows, but all those thoughts were still when the wonderful master began to play. As for me, you already know my musical second-sight, my gift of seeing at each tone a figure equivalent to the sound, and so Paganini

nini with each stroke of his bow brought visible forms and situations before my eyes; he told me in melodious hieroglyphics all kinds of brilliant tales; he made a magic-lantern play its coloured antics before me, he himself being chief actor. At the first stroke of his bow the stage scenery around him had changed; he stood in a room, decorated after the Pompadour style; everywhere little mirrors, gilded cupids, Chinese porcelain, a delightful chaos of ribbons, garlands, white gloves, torn lace, diadems of gold leaf and spangles—such tinsel as one finds in the room of a prima donna. Paganini's outward appearance had also changed; he wore short breeches of lily-coloured satin, a waistcoat embroidered with silver, and a coat of blue velvet; the hair in little curled locks bordered his face, which was young and rosy, and gleamed with tenderness as he ogled the pretty little lady who stood near him at the music-desk, while he played the violin. Yes, I saw at his side a pretty young creature, in antique costume, charmingly slender; high-raised hair powdered and curled, the pretty round face with its glancing eyes, its little rouged cheeks, and the sweet impertinent little nose. In her hand was a roll of paper, and by the movements of her lips she seemed to be singing; but none of her trills were audible to me, and only from the violin with which the young Paganini led the lovely child could I discover what she sang, and what he himself during her song felt in his soul. Oh, what melodies were those? Like the nightingale's notes, they floated in the evening twilight, and died away in intoxicated harmony. The sounds carried on their merry games like butterflies, when one, in playful provocation, will escape from another, hide behind a flower, be overtaken at last, and then wantonly fly away into the golden sunlight.

"At this moment, however, a shout of 'Bravo, bravo!' broke out from all sides. Hamburg's enthusiastic sons and daughters were paying the tribute of uproarious applause to the great artist, who had just ended the first part of his concerto, and was now bowing with even more angles and contortions than before. And on his face the abject humility seemed to me to have become more intense. From his eyes stared a sorrowful anxiety like that of a poor malefactor. 'Divine!' cried my neighbour, the furrier, as he scratched his ears. 'That piece alone was worth two thalers.'

"When Paganini began to play again a gloom came before my eyes. The sounds were not transformed into bright forms and colours; the master's form was clothed in gloomy shades, out of the darkness of which his music moaned in the most piercing tones of lamentation. Only at times, when a little lamp that burned above cast its scrowful light over him, could I catch a glimpse of his pale countenance.

"Heavy chains weighed upon his feet. Behind him, I saw, at times, long hairy hands seize the strings of the violin on which Paganini was playing. They often guided the hand which held the bow, and then a bleating laugh of applause accompanied the melody, which gushed from the violin even more full of sorrow and anguish. They were melodies which were like the song of the fallen angels who had loved the daughters of earth, and, being exiled from the kingdom of the blessed, sank into the under world. When the saints in heaven hear such melodies, the praise of God dies upon their paled lips, and they cover their heads weeping. At times, I caught a glimpse in the background of a crowd of small women figures, who nodded their odious heads with wicked wantonness. Then a rush of agonising sounds came from the violin, and a fearful groan and sob, such as was never heard upon earth before, nor will be perhaps heard upon earth again, unless in the valley of Jehoshaphat, when the colossal trumpets of doom shall ring out. But the agonised violinist suddenly made one stroke of the bow—such a mad despairing stroke, that his chains fell rattling from him, and the foul mocking forms vanished.

"At this moment, my neighbour, the furrier, said, 'A pity, a pity; a string has snapped. That comes from the constant pizzicato.'

"Had a string of the violin really snapped? I do not know. I only observed the alteration in the sounds, and Paganini and his surroundings seemed to me again suddenly changed. I could scarcely recognize him in the monk's brown dress, which concealed rather than clothed him. With savage countenance half hid by the cowl, waist girt with a cord, and bare feet, Paganini stood, a solitary defiant figure, on a rocky prominence by the sea, and played his violin. But the sea became red and redder, and the sky grew paler, till at last the surging water looked like bright

scarlet blood, and the sky above became of a ghastly, corpse-like pallor, and the stars came out large and threatening. But the tones of the violin grew even more stormy and defiant, and the eyes of the terrible player sparkled, and his thin lips moved with such a horrible haste, that it seemed as if he murmured some old accursed charms to conjure the storm and loose the evil spirits that lie imprisoned in the abysses of the sea. Often, when he stretched his long thin arm from the broad monk's sleeve, and swept the air with his bow, he seemed like some sorcerer who commands the elements with his magic wand; and then there was a wild wailing from the depths of the sea, and the horrible waves of blood sprang up so fiercely that they almost besprinkled the pale sky and gleaming stars with their red foam. There was a wailing, and a crashing, as if the world was falling into fragments, and ever more stubbornly the monk played his violin. He seemed as if by the power of violent will he wished to break the seven seals wherewith Solomon had shut up the vanquished demons. I seemed to hear the voices of the imprisoned spirits while Paganini's violin growled its most wrathful bass. But at last I thought I heard the jubilee of deliverance, and out of the red billows of blood emerged the heads of the fettered demons—monsters of legendary horror, crocodiles with bats' wings, snakes with stags' horns, monkeys with shells on their heads, seals with long patriarchal beards, women's faces of incomprehensible combination—all staring with cold, crafty eyes, at the fiddling monk. From the latter, however, in the furious zeal of his conjuration, the cowl fell back, and the curly hair, fluttering in the wind, fell round his head in ringlets, like black snakes.

"So maddening was this vision that, to keep my senses, I closed my ears and shut my eyes. When I again looked up, the spectre had vanished, and I saw the poor Genoese in his ordinary form, making his ordinary bows, while the public applauded in the most rapturous manner.

"'That is the famous performance in G,' remarked my neighbour. 'I myself play the violin, and I know what it is to master that instrument.' Fortunately the pause was not considerable, or else the musical furrier would certainly have engaged me in a long conversation upon art. Paganini again quietly set his violin to his chin, and with the first stroke of his bow the wonderful transformation again began. The melody gently developed itself, majestically billowing and swelling like an organ chorale in a cathedral, and everything around, stretching larger and higher, had extended into a colossal space which not the bodily eye, but only the eye of spirit, could seize. In the midst of this space hovered a shining sphere, upon which, gigantic and sublimely haughty, stood a man who played the violin. Was that sphere the sun? I do not know. But in the man's features I recognized Paganini, only ideally lovely, divinely glorious. His body was in the bloom of manhood, a bright blue garment enclosed his noble limbs, his shoulders were covered by gleaming locks of black hair; and as he stood and played the violin it seemed as if the whole creation obeyed his melodies. He was the man-planet about which the universe moved with measured solemnity, ringing out beatific rhythms. Those great lights gleaming around—were they the stars of heaven? and that melodious harmony which arose from their movements—was it the song of the spheres, of which poets and seers have reported so many ravishing things? At times, when I endeavoured to gaze out into the misty distance, I thought I saw pure white garments floating around, in which colossal pilgrims passed, muffled, with white staves in their hands, the golden knob of each staff one of the great lights which I had taken for stars. These pilgrims moved in large orbit around the great performer, the golden knobs of their staves shone even brighter at the tones of the violin; and the chorale which resounded from their lips, and which I had taken for the song of the spheres, was only the dying echo of those violin tones. A holy, ineffable ardour dwelt in those sounds—sounds which the ear never hears, but which the soul recognizes as the speech of angels, by which all things, forms, and meaning in heaven and earth are understood."

We can never fill the great mission of life satisfactorily without helping others onward and upward. Human influence is immortal. Would it were always of the very best stamp.

I HAVE great faith in the future church, and I wish she would come along. I think we are about ready for a religion that can blend the human race into a universal union of intelligence.—Emerson.

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FRIDAY, MARCH 29, 1889.

THE HISTORY AND MYSTERY OF MESMERISM.

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

CONCLUDING ARTICLE.

I have placed before your readers many of the leading phenomena that have come under my own observation during half a century's investigation of the facts of mesmerism, now not infrequently termed hypnotism.

I shall divide this concluding paper into three sections, in which brief expositions will be given on the utility, dangers, and philosophy of mesmerism.

The utility of mesmerism rests upon the incontrovertible facts that certain forms of pain or suffering may be removed by the mesmeric passes of a powerful and healthy operator, and the anæsthetic power which a vigorous mesmerist has to destroy the sensibility to pain in any part of the body of a mesmeric sensitive. Evidences of these powers have for years been given by the speedy removal of toothache, headache, neuralgia, and other forms of nervous disturbance, under the soothing passes of a mesmeric operator, and the demonstration of the power of mesmerism to render the nervous system insusceptible of pain when patients are undergoing the process of painful surgical operations. When mesmerism as an anæsthetic was first introduced the use of chloroform and other chemical anæsthetics was unknown, but, now that chloroform is in daily use, and is more general in its operation, and more easily applied than mesmerism, the latter has been disused and the former commonly applied. There are few persons who do not readily yield to the anæsthetic energy of chloroform, whilst only about one in fifteen readily succumb to the anæsthetic influence of a mesmeriser; hence, although chloroform is the more dangerous process, its ease of application and relative certainty have rendered its use more frequent.

The dangers of mesmerism are both physical and moral. The physical dangers chiefly arise from the facility with which it may be practised. Any man or woman, with the mesmeric influence, no matter how ignorant and frivolous, may operate upon neighbours and friends, and in the early mesmeric stage promiscuous mesmerism was generally practised as an amusement, with the result that many young men and women became abnormally susceptible, and fell under the influence of diverse operators with different powers and tendencies, the result being that the subjects were the mere sport of contending influences from a multitude of ignorant persons, not one of whom knew how to treat the difficulty, and the patient was in the end landed in imbecility or insanity.

The next danger is of a moral, or rather immoral character, the subject, say a female, being under the absolute influence of an operator who may be an immoral man. A

pernicious result may easily be foreseen, especially as the emotions often cling in an abnormal and self-absorptive manner about the mesmeriser, for whom the subject manifests a peculiar attraction, volitional rather than mechanical, like the opposite poles of magnets for each other.

All mesmeric experiments should be conducted with great prudence; the admixture of the sexes requires much caution, and certainly no immoral or sensual man should be permitted to mesmerise the opposite sex. This is the real impediment to the general diffusion of a knowledge of mesmerism, and it is only in the hands of prudent men and women that it is approximately safe.

Promiscuous and public mesmerising has been prohibited in Belgium and elsewhere on the Continent, and should the practice of it in England become general, it is probable that some prohibitive legislative action might be desirable here also. At present indifference and unbelief prevail, but, bad as that state of mind is, it is better than the condition of society would be were the power generally known and practised by vile men.

I have been asked to send a clairvoyant sensitive mentally into Whitechapel, to witness and report upon the demoniacal crimes that have been committed there. Had I such a sensitive I would not do it. Such scenes are enough to wreck the mind of the most callous; what would be their effect upon the mind of a nervous sensitive?

Clairvoyance must be devoted to refinement, not to brutality. Crime must be tracked by strong men, not by sensitive men and women, whose minds would be ruined in its pursuit and exposure. The only safeguard for a clairvoyant sensitive in making investigations of the awful kind referred to is the fact that they have a double consciousness, viz., one consciousness in their clairvoyant state, and another in their normal condition, but it is not difficult to see that, in these days of universal press revelation, the clairvoyant would soon ascertain that it is through her that the discoveries are being made, and she or he would soon feel that the life of a revealer of crime is far from being either safe or pleasant.

The philosophy of mesmerism opens a wide field for psychical and physiological inquiry; on the one hand are those who contend that the influence is objective, and proceeds physically but occultly from operators to patients, inducing such a condition in the patients as to render them susceptible of subjective influences, whilst, on the other hand, there are hypnotists like Dr. Braid, and suggestionists like the late Dr. W. B. Carpenter, who contend the results are purely suggestive and are not produced by external odic or mesmeric influence.

As both parties acknowledge the suggestive and hypnotic theories, it is only necessary to endeavour to prove the validity of the objective theory. The objective theory recognizes the existence of an objective or real force which is visible to certain clairvoyant sensitives, such as those that were experimented upon by Baron Reichenbach, full details of whose experiments are recorded in his work on "Researches into Magnetism," and proofs of the existence of which force are given in various works on mesmerism, in which are recorded experiments on sensitive subjects at great distances who had not received information that experiments were contemplated, but who succumbed to the distant mesmeric influence when the mesmerizer was quite out of normal sight and hearing. As evidence of the fact I may quote cases referred to in these papers, and they are only types of numerous others that are recorded as occurring in the experiences of many mesmerizers. The force is real and objective, although not visible to all. Light, which is the great revealing force in nature, is itself invisible, and is only known by the phenomena it produces, none of them being the sight of light itself; electricity, which is our most powerful terrestrial illuminator, is totally invisible, and is only known by the phenomena it produces, and gravitation, the most potent and instantaneous force perhaps in the universe, is, like the Author of the universe, totally invisible and only mentally seen in its phenomena; every atom in the universe gravitatingly trembles to every other atom, and every physical and psychical phenomena in the universe reveals God to the spiritually receptive mind, but not to the physical organ of vision, the eye.

Seeing that mesmeric impressions are produced from a distance, and without consciousness on the part of the subject or sensitive, it is but rational to infer that an objective force proceeds from operator to subject, as an objective force, although entirely invisible, proceeds from the galvanic

battery to a magnetic needle in America, through an insulated wire laid at the bottom of the ocean. Whether the electric force travels as an entity, an influence, or an undulation is an open question, and the same difficulty pertains to the mesmeric force, whether an entity, an influence, or an undulation, but whichever it actually is, it is certainly objective, and travels in an occult manner, in a sense similar to the forces of light, heat, and magnetism.

Mesmerism is not a power suited to the amusement of a thoughtless and ignorant mob, but it is one of those occult forces that deserves and ought to receive the careful investigation of the acutest and profoundest of human minds.

If properly investigated, the causes of many, at present, inexplicable phenomena might be revealed, and many who are now walking in ignorance might walk in the bright light of knowledge.

NOTE.—We cannot close this series of papers without expressing our high sense of admiration for their lucidity and comprehensiveness, no less than the deep indebtedness of all true thinkers for the priceless value of the information they convey. One of the most important features in this series consists in the fact that they are given by ALDERMAN BARKAS—a man of high scientific attainments—indomitable perseverance, scrupulous veracity, and a fearless regard for THE TRUTH AGAINST THE WORLD! So thoroughly has this noble gentleman recognized the necessity for *strict exactitude* in all his statements that, in view of our limited space, we have been compelled to excise many words, the repetition of which may enforce circumstantial details but embarrass a small journal like *The Two Worlds*. For this we shall ask pardon of our esteemed friend the author when we meet. Meantime, what do these magnificent papers show? First, that underlying every emotion of matter and every emotion of mind is ONE UNIVERSAL INDIVISIBLE FORCE, vaguely called gravitation, cohesion, repulsion, attraction, magnetism, electricity, LIFE, &c., &c. Next; that all the occult forces in the universe concentrate in the LIFE of man, and can be driven, exchanged, and operate, from one body to another by WILL, and are incessantly operating unconsciously from one mind to another in physical and psychical influences. Next; that these psychical influences accompany the spirit after death, and, operated by spirits from the spirit world, are the true sources of much of the phenomena called "Spiritualism." Hence then, these experiments and narratives, written in such plain and comprehensible terms by Alderman Barkas, are the best essays on OCCULT forces and powers that were ever written, and are so full of suggestions, counsel, warning, and encouragement, that no human being who aims at calling himself by the much perverted name of "Occultist" should attempt to make any further professions, or advance one step in his investigations until he has read and studied every one of these noble and suggestive articles on "The History and Mystery of Mesmerism.—ED. T. W.

THE DARKEST HOUR.

DESPAIR not, Poet! whose young soul aspires
To breathe the exalted atmosphere of fame;
Give thy heart words, but purify its fires,
So that thy song may consecrate thy name.
Sing on, and hope! nor murmur that the crowd
Are slow to hear and recognize thy lay;
Thy time will come if thou art well endowed—
The darkest hour is on the verge of day!

Despair not, Genius! wheresoe'er thou art;
Whate'er the bent and purpose of thy mind;
Use thy great gifts with an unfailing heart,
And wait till Fortune deigneth to be kind.
The world is tardy in its help and praise,
And doubts and dangers may obstruct thy way;
But light oft pierces through the heaviest haze—
The darkest hour is on the verge of day!

Despair not, Patriot! who in dreams sublime
See'st for thy country glories yet unborn,
And fain would chide the laggard march of time,
Because it brings not the transcendent morn.
Be firm in thy devotion year by year—
Fear not! thou'rt travelling on the sunward way,
And what is dubious now will soon be clear—
The darkest hour is on the verge of day!

Despair not, Virtue! who in sorrow's hour
Dost weep to see some idol overthrown,
And from the shelter of thy sweet home bower
Some green branch gone, some bird of promise flown.
God only chastens thee to try thy faith,
And in thy weakness He will be thy stay;
Trust and deserve, and He will soothe and bless—
The darkest hour is on the verge of day!

Despair not, Man! however low thy state,
Nor scorn small blessings that around thee fall;
Rather disdain the impious creed of Fate,
And own the Providence that governs all.
If thou art baffled in thy earnest will—
Thy conscience clear, thy judgment not astray,
Be this thy faith and consolation still—
The darkest hour is on the verge of day!

—J. Critchley Prince.

ON ELEMENTALS.

SIR JOHN F. W. HERSCHEL has approached very near to the teachings of occult science by declaring the presence of mind in atoms. In the *Fortnightly Review* of 1865, Sir John Herschel stated as follows: "All that has been predicated of atoms, 'the dear little creatures,' as Hermione said, all their hates and loves, their attractions and repulsions, according to the primary laws of their being, only becomes intelligible when we assume the presence of MIND. These elementary particles are vital forces, not acting mechanically, but from an internal principle. They are incorporeal or spiritual units, inaccessible to all change from without, but only subject to internal movement." "Every monad reflects every other. Every monad is a living mirror of the universe, within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon it depends the work they can do for us. In mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active*; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad, or elemental, is a looking-glass that can speak." Paracelsus throws a great deal of light upon the nature of these beings. "All elements have a soul and are living. The inhabitants of the elements are named *Saganes* (Saganæ), i. e., elements. They are not inferior to men, they differ from men in having no immortal soul. They are the powers of nature, i. e., they are the ones who do that which is usually ascribed to Nature. We may call them beings, but they are not of Adam's kin." "They know all that is going on, and often reveal it to men, who are able to converse with them. But they are very unreliable, and some are treacherous. They like children and simple-minded persons best. That is, the purer types of *nature-spirits* do; but, unhappily, there are other kinds of elementals." "It was these beings," says Mr. Bjerregaard, "whom Solomon employed, according to Mahomedan traditions, in erecting the Temple. We are told that he obliged the male genii to erect various public buildings, among others also the Temple. The female genii he obliged to cook, to bake, to wash, to weave, to spin, to carry water and to perform other domestic labours. The stuffs they produced Solomon distributed among the poor." "Solomon, we are told, once asked an elemental, who appeared to him in the form of a fish, as to how many there were of that kind, and received the following reply: 'There are of my species alone seventy thousand kinds, the least of which is so large that thou wouldst appear in its body like a grain of sand in the wilderness.'"

ANSWERS TO PRAYER.

UNDER the title of "Borne in on us," *The Queen*, a society journal, has the following interesting article:—

"One of the most striking stories of presentiment, or how a fact existing was borne in on the mind of one able to act on it for good uses, was told us many years ago by a sweet, mild, loving, and pious Quaker lady, who had all the virtues, if this one special weakness of her sect. She said that her mother was a woman who had these mysterious previsions, and to whom was vouchsafed precognition of facts greater than that given to most. In olden days she would have been a seeress; and in the days which believed witchcraft—how great soever her piety—she would have been in danger of the stake. Living in more enlightened times, she was respected for the faculty which once would have been her condemnation. About two miles across the fields from her house lived a Quaker couple, of slender means and painful history. Always in poverty, they were often assisted by the friends who lived round about, and they were kept from starvation mainly through extraneous aid. One winter's night, about 12 o'clock, the mother of our friend was in her own room preparing to go to bed. Suddenly it was borne in on her that her two poor co-religionists, two miles off across the fields, were in

dire want and distress. This conviction was so strong that she packed up a basket of provisions, took a lantern, and, late as it was, set off to the house in question. Arrived there in due course, she saw a light under the door. They had not yet gone to bed. She knocked, and it was opened to her. She found the couple sitting on chairs in the middle of the room, without food or fire, with only the light of their one candle to illumine their utter wretchedness. They had been for two days without food, but they expressed no surprise when they saw her. They simply said, 'We were waiting to see what the Lord would send us in answer to our prayers.' For ever after, this dear woman and her daughter (our friend) believed in the divine inspiration of that thought, which sent a delicate lady, then no longer young, two miles across the fields on a bleak winter's night.

"Another less touching and far more ghastly story was told us not long since. Some few years ago there was a specially horrible and revolting murder in Russia. The details were too fearful to be even alluded to here; but we remember the story quite well as it was given in the correspondence of the daily press. The friend who told us the following story of presentiment, a German-Russian, asked us if we remembered this special murder. We answered in the affirmative. Then he said: 'I had a strange piece of presentiment connected with that man. He was my Russian master [the Count, our friend, was a German-Russian, from Courland], a man whom I never liked, yet of whose private life I knew nothing evil—indeed, there was nothing then to know. One day, when he came to give me my usual lesson, I had the strangest and most overpowering feeling. Some one seemed to touch my shoulder, and to whisper in my ear, 'Get rid of him.' When the lesson was over I paid him all I owed him, and dismissed him from further attendance. He made no remark, and left in peace. Two days after this, a friend of mine, who wanted to take lessons in the Russian language, asked me for the address of this man. I said we should pass by his house, when we could call, and my friend could arrange terms and hours. We reached the house and knocked at the door—knocked hard and often—but received no answer. Then we left, with the intention of calling a few hours later. We went to the public gardens, and sat there for some time, then set out again for our second visit. As we walked along the street a policeman stopped us, and spoke to me. He asked if I knew anything of this man. I said yes, I did, and I was on my way to see him. 'No,' he answered, 'do not go; he is dead.' He had committed suicide after having committed the murder, attended by the most revolting, the most awful details, to which we have alluded; and at the very moment when the Count and his friend knocked at the door of his apartment he must have been in the death agony. 'I have always thought,' said the Count, in conclusion, 'that this was a true presentiment. I do not pretend to say how it came, or why; but it was true.'"

Those who have studied the facts of mental impressibility, will at once understand how the concentration of the mind in prayer of the "Quaker couple" would go out and impress the "delicate lady," and bring her to their assistance. The couple had prayed for two days. The lady during the day was not susceptible to the waves of impressibility; at night she became impressible, and then felt their influence drawing her to their source.

In the other instance of presentiment, when the narrator "one day received the most overpowering feeling," he was in an especially sensitive state. He may have received his impressions direct, or a spirit friend may have intervened; either explanation is adequate, as both depend on the same law.

Some may think it more in accordance with the facts, to infer that spirit friends interposed in behalf of the "Quaker couple," and impressed their wants on their lady friend. Such an explanation is the only admissible one in many cases. In this light we perceive that prayer is answered by laws, as certain in their action as are those of gravitation.

The mistake is in the source assigned from which the answer comes. It is absurd for the governors of the State to proclaim a day of prayer for the wounded President, if their appeal is to be made to God to change his purpose, for he is without shadow of turning. But the prayer of a nation may be of the greatest effect in bringing about its own answer. The concentration of the minds of the whole nation at one time on the President, may bring to bear on him great psychological waves, which may supply him with

strength, and serve as the means of the near approach of spirit friends, and new life and vigour be thus given to his waning energies.

HUDSON TUTTLE.

Berlin Heights, Ohio.

LYCEUM JOTTINGS.

TWO LITTLE WANDERERS.

Out in the wind, and out in the cold,
Two little lambkins, lost on the wold;
Shadows around them, sunset long past,
No moon to guide them, sky overcast.
Bleating together, onward they roam,
Two little lambkins, far, far from home.

Far from their meadow, where daisies grew;
Far from their shepherd, best friend they knew.
Poor little truants, what, what their fate?
They see their folly now 'tis too late.
Bleating together, onward they roam,
Two little lambkins, far, far from home.

Colder and colder blows the wild blast,
Down in a deluge rain comes at last;
Darkness grows darker, if that can be;
Where can they shelter, where can they flee?
Bleating together, onward they roam,
Two little lambkins, far, far from home.

Now the hoarse thunder rolls overhead;
Fierce lightning, flashing, fills them with dread.
"Oh, for the shepherd! oh, for the fold!"
Sob the wee lambkins, lost on the wold.
Bleating together, onward they roam,
Two little lambkins, far, far from home.

Comes a wild howling—wolves on their track;
Onward they scurry, ne'er looking back.
Caught in a thicket, on, on they fly,
Sides torn and bleeding—halt and they die.
Bleating together, onward they roam,
Two little lambkins, far, far from home.

Terrors before them, terrors behind;
Nearer the howling borne on the wind.
Swift, hasting footsteps fall on their ear—
Is it friend or foe now drawing near?
Bleating together, onward they roam,
Two little lambkins, far, far from home.

'Tis the good shepherd, seeking to save;
For his wee lambkins, all, all to brave.
Safe in his bosom, bears them away,
Back to the meadow, at break of day.
Bleating together, safe, safe at home,
Glad little lambkins, no more to roam.

—From "Little Folks" Magazine.

THE DOCTOR'S PLOT.

Authentic account of the great Melodramatic, Emphatic, Erratic, Sporadic, and Essentially Attic Drama.

DR. ROMANZINO, of Pittsburg, Pa., has just instituted a new departure in dramatic literature by writing a play exclusively devoted to the interests of the medical profession. This very advanced M.D. claims with much force that as almost every class and profession in life has had plays written on its particular account, it is hardly fair to leave that of medicine out in the cold, which is the reason he has expended so much care and time upon "The Doctor's Plot; or, Love and Livers," shortly to be produced under his supervision. The first act is a street scene, in which the heroine, who is a consumptive, is run over by a cabman afflicted with strabismus, and is carried into a drug store by the hero, an orphan medical student, who is eking out a precarious existence by means of a felon on his landlady's finger. In the next act the heavy villain, who is being treated for ulcerated sore throat, conspires with an adventuress, who is about to be operated on for cancer, to murder the student, by means of a poisoned hypodermic injection, and divide the fortune to be left him by a rich old uncle who has come back from India in disguise to be cured of liver complaint. This plot is overheard by an old servant, much attached to the student, who is a comic character with epileptic fits, and who has several amusing scenes in the course of the piece with his sweetheart, a lady's maid troubled with St. Vitus's dance. These two administer an emetic to the conspirators in their coffee, and the act closes with a thrilling new stomach-pump effect. In the third act the heroine has contracted the smallpox and nobly refuses to permit her lover to attend her; while the lover, to forget his agony, vivisects a mosquito in view of the audience. After which the uncle from India staggers into the room, hands over a box of five per cents, and dies in horrible spasms occasioned by an overdose of patent medicine, taken to relieve an attack of seven years' gout; and the act ends with a duel, brought about somehow between the student and the adventuress, who turns out to be a homoeopathic doctor in disguise, and who is badly wounded, her own aim being disarranged by a curbuncle in the back of the neck. The last act opens in the ward of the City Hospital, of which the now rich hero is in charge, and where he cures the heroine to slow music, and kills off, in the regular way, all his enemies, who have been brought there as patients, and who expire after rendering with great effect a "Consumptive's Song, with Coughing Chorus." The last scene is a beautifully set Morgue, in which the hero and heroine are married by a minister with a boil under his arm, and surrounded by the corpses of all the wicked characters in the cast. Already a dress rehearsal has been given of the piece, attended by the entire medical profession of Pittsburg, who were immensely delighted, while the City Coroner, who was present, wept like a child.

CHRONICLE OF SOCIETARY WORK.

ACORINGTON. Leyland Street.—We have opened a room to spread the truths of spiritualism. Lyceum, 10-30; Public services at 2-30 and 6-30. We have about 30 members. We had a tea party on Wednesday, when 53 sat down. After tea a good entertainment was given; Mr. Wright, chairman. Sunday, March 24th, Mr. Walsh gave two grand addresses. Afternoon: "Greater works, where are they?" Evening: "Science of life after so-called death." Mr. Newall next Sunday.—*J. H.*

BAOUP. Meeting Room, Princess Street.—Mr. Geo. Smith's controls spoke on subjects submitted by the audience, afternoon and evening, which were dealt with in a very able manner. Also on Saturday evening, we held a private circle for members and a few friends, Mr. Geo. Smith (medium). The controls gave six persons their phrenological delineations, which were well received; also six clairvoyant descriptions very minutely, five recognized. The circle altogether very interesting.—*A. H. W.*

BELPER.—Great disappointment was experienced in consequence of Mrs. Britten's inability through serious indisposition to occupy our platform. Here, as elsewhere, Mrs. Britten's visits are looked forward to with great pleasure, and when from any cause a break occurs in the list of her engagements, the loss is severely felt. A telegram was sent to Mr. Wyldes, of Birmingham, asking him to take Mrs. Britten's place—and I am sure no one will be more pleased than Mrs. Britten to learn that as her substitute he worthily maintained the best traditions of our platform, and that is saying very much. His address in the morning was founded on the subject selected for Mrs. Britten's discourse; and, as she had engaged to do, in the evening he spoke on six subjects sent up by the audience in writing. Each one was dealt with in a manner which could not fail to win the admiration of the humanitarian, the philosopher, and the logician. The grasp and brilliant exposition of principles underlying the manifestations of divine energy, and the varied expressions of human consciousness, was something to be remembered. Indeed, the manner in which Mr. Wyldes dealt with the first subject submitted to him—"The Foundation Principle of Religion, as expressed in all lands by ritual and symbol"—reminded me forcibly of the eloquence of Gavazzi in his best moments. Mr. Wyldes should not have any vacant Sundays.—*W. P. Adshhead.*

BIRMINGHAM. 92, Ashted Row.—An interesting address from Mrs. Elliott's guides on, "Their entrance into spirit-life." Successful clairvoyance followed. One lady received descriptions, and both full names of two near relatives. One or more recognized by all who received descriptions. Audience well satisfied.—*J. C. L.*

BLACKBURN.—Mr. Wallis, of Manchester, gave two fine addresses. Afternoon subject: "Spirit Communion; what it means." Evening: "The Way Out." Moderate audiences.—*A. A.*

BOLTON. 128, Deane Church Lane.—A pleasant day with Mrs. Stansfield, whose afternoon subject was "There is Light even in the Valley of Death." Evening subject: "The Sufferings of Humanity." Both were beautifully treated. Clairvoyance was recognized by several. Mr. Knight had the same spirit surroundings described that were described to him by another medium fourteen years since. A spirit was described to me, that of Mrs. Coop, of Westhoughton, described about eight months ago.—*A. Halliwell.*

BRADFORD. Ripley Street.—Good audiences listened with rapt attention to the controls of Miss Harrison. Afternoon: "Be ye separated from that which is evil." Evening: "He formed the stars." Very successful clairvoyance at each service.—*T. T.*

BRADFORD. Rooley Lane, Bank Foot.—Pleasant meeting. Miss Elizabeth Bott gave a satisfactory address, subject, "Cherish faith in one another," followed by clairvoyance, 8 out of 13 being acknowledged; also Miss Emily Bott gave 11, 6 acknowledged, 2 doubtful, 3 not recognized.

BRADFORD. St. James'.—Mr. Bradbury, of Morley, gave the lyceum children a very nice address on "The Structure of the Human Frame." In the afternoon he gave his experience why he became a spiritualist; and in the evening, subject, "Is Spiritualism in harmony with the Scriptures?" which was listened to by a very good audience, and gave evident satisfaction.—*A. P.*

BRIGHOUSE.—A good day with Mr. Ringrose, who discoursed on "Spiritual Gifts" in the afternoon to a small but attentive audience. Evening: The attendance was only moderate. The theme was "How I became a Spiritualist," which was well received. At the close a few astral delineations of character were given, which were very satisfactory.

CLACKHATON.—The guides of Mrs. J. M. Smith spoke on subjects from the audience. Afternoon: "What is the Difference between Spiritualism and Mesmerism?" which was dealt with in a masterly manner. Evening: six subjects were sent up, but the guides could only deal with two, as the questioners could not name the authors of the other subjects, "What power have the Planets over Mankind?" "Is Christianity true: or is it a delusion?" which were powerfully and eloquently treated, showing the majority of Christians do not know what it is. If they would only live up to their own teaching they would not scorn a spiritualist.—*W. H. N.*

COWMS. Lepton.—The guides of Mr. Milner spoke in the afternoon on "Spring in its youth;" evening, "Life after death." Clairvoyance very fair.—*G. M.*

CROMFORD AND HIGH PEAK.—"No Death, No Life." Speaking on the usual ideas concerning the varied changes through which matter passed, the control said we need a fearless clear-headed generation who will seek truth and fear God, not as is now held by professors of sectarian churches, who fear men and the opinion of men, and dare not act the truth they know. There is no death or stagnation. Nature sets up force, or life, in another form, immediately the change called death is accomplished. Nor could she continue her scale of graduation without the change, and as rocks crumble and form soil to vegetate the seeds to feed the animal whose bodies when free from the force of life hasten again to the gaseous state, so do the component parts of spirit germ which permeates all things, gradually evolve to a higher state. A knowledge of nature was the best of all creeds, as therein lay the beauties of God made manifest to all nations; it led to greater comprehension and love. Evening: "Life's true purpose and present needs" fittingly followed; questions and poems after.—*R. W.*

DARWEN.—Through the disappointment of Mrs. Menmuir at the last moment, we had to fall back on our president, Mr. Harwood, whose guides spoke on "Love and Truth." In the afternoon and at night on "They are waiting for our coming, angels on the other shore" (taken from the hymn), which was very nicely given to a small but attentive audience.—*J. D.*

DENHOLOME.—The guides of Mrs. Scott gave two very interesting addresses. Afternoon subject, "Sow in the Morn thy Seed." Evening: "The Dawn of a Brighter Day."—*A. B.*

DEWSBURY.—Sunday last, Mrs. Mercer's guides discoursed to attentive audiences, and concluded with some very clear and convincing clairvoyant descriptions, mostly recognized.—*W. S.*

GLASGOW. 36, Main Street, Gorbals.—Morning, Mr. John Griffin read an extract on "Theosophy," followed by a paper on "Mind and Matter." Mr. Andrew Glendinning, of London, spoke for some time on his experiences and tests got recently at private sances in London. It was very interesting to listen to his narrative, not only to spiritualists, but especially to strangers. "Intricate subjects," such as mind and matter, were not very interesting to him, at least. "Mind!" Well, it does not matter. "Matter!" Well, never mind. When he went to the sance room, and "saw" and "heard" his dear ones, who had passed over, it was everything to him, and besides that, when they appeared it was both "mind and matter." Evening, Mr. Finlay, chairman; Mr. Wm. Corstorphine gave a selection of secular, sacred, and pathetic readings, which were well rendered and called forth hearty approval. Mr. James Anderson sang a solo between the readings.—*A. D.*

GLASGOW.—Mr. Walrond lectured on "Spiritualism" to the members of the Jewish Young Men's Association, Glasgow. The lecturer was enthusiastically received, and marks of earnest application were frequent. Mr. Robertson and Mr. D. Anderson ably supported Mr. Walrond with appropriate remarks.

HALIFAX.—In the absence of Mrs. Groom, through sickness, Mrs. Ingham very ably occupied our platform, and gave two very interesting discourses.—*J. L.*

HEYWOOD. Argyle Buildings.—Mr. Le Bone's afternoon subject: "Is Man a Creature of Circumstances? or, Has he a Free Will?" Evening subject: "The God of the Bible, and God as Revealed by Nature, Compared." Both subjects very ably dealt with, to the entire satisfaction of the audience.—*S. H.*

HUDDERSFIELD. Brook Street.—The services were undertaken by our friend, Mr. Alfred Kitson, in a most able manner. The afternoon subject was "The Progressive Lyceum—its aims and objects." Unfortunately, there was only a moderate audience to listen to the exceedingly interesting address. We had, however, a larger audience in the evening, when Mr. Kitson spoke upon "The dual nature of man," which was treated in an exceedingly effective and interesting manner, to the satisfaction of all. In the morning Mr. Kitson opened our Lyceum, when 26 assembled. The silver and golden-chain recitations were gone through, and the marching and a portion of the calisthenics very creditably, seeing we are only just beginning. We are very hopeful as to our Lyceum.—*J. B.*

LANCASTER.—Mrs. Yeeles delivered two short, but powerful addresses. Although the weather was against large meetings, we were crowded out in the evening. Extraordinary clairvoyance followed each address. Monday evening Mrs. Yeeles gave her services on behalf of the building fund, for which she has our best thanks.—*J. B.*

LEIGH. Railway Road.—Morning: Mr. P. Gregory answered questions from the audience. Evening: The controls took for their subject, "A soul in search of God," which was handled in a very able manner.—*J. W.*

LONDON. 9, Bedford Gardens, Silver Street.—Morning: Mr. W. O. Drake opened a discussion upon "Physical Manifestations" (ancient and modern). An interesting exchange of ideas followed. Afternoon: Committee meeting. Arrangements were made for out-door work to commence April 21st, weather permitting, in Kensal Green on Sunday mornings, and Hyde Park one week-night. Evening: Mr. J. Hopcroft gave a practical address on "Spiritualism: and its religious influence and effect upon Man." Mr. J. Veitch spoke on "The consolation spiritualism affords in death," making special reference to the late Mrs. E. F. Corner. Master Denham gave a solo on the piano. Recitation by Mr. J. Veitch. Miss Harding's song was rendered in excellent style.

LONDON. Clapham Junction.—March 20th: An interesting evening. Mrs. Hawkins's control gave a great number of convincing proofs of the presence of spirit friends with his usual distinctness. March 23rd: Mr. Vango, to a larger circle, gave a great many clairvoyant delineations, the majority easily recognized. Sunday, March 24th: To our great disappointment, the lady announced was unable to attend. Mr. Goddard read and commented on portions of "The Spirit-Life of Theodore Parker," followed by a discussion and a short address by Mr. Dever Summers.—*R. H.*

LONDON. Forest Hill: 5, Devonshire Road.—Mr. Long delivered an interesting address to a large and attentive audience.—*A. G.*

LONDON. Garden Hall, Islington.—A good attendance. Mr. Cannon offered an invocation. Mr. Vango's guide gave some excellent tests, which were much appreciated. Mrs. Wilkinson's control rendered valuable assistance by giving medical clairvoyance. A very enjoyable evening.

LONDON. King's Cross: 184, Copenhagen Street.—Morning: Mr. McKenzie read a paper entitled "The Dividing Line between Man and Animal." Discussion followed. At 12 p.m., we adjourned to Battle Bridge, Pancras Road, for an open-air meeting. A somewhat small but attentive audience, owing to the inclemency of the weather. Addresses were delivered by Messrs. Rodgers and Towns, and literature distributed. Evening: Mr. Rodgers delivered an eloquent address on "Work," urging us as spiritualists to press on in this grand cause, after which experiences were given by Messrs. Emms, Vogt, and Vale.

LONDON. Peckham, Winchester Hall, 88, High Street.—Morning: Mr. R. J. Lees discoursed upon "How does Christianity regard Physical Death?" The enquiry was important, as the differences in religious systems consisted in conflicting views as to the effect upon the individual of the death of the body. He showed that the Nazarene ignored physical death, but taught that life was continuous without any break to mar its progressive development. Evening subject: "What must I do to be saved?" In referring to the incident at Philippi, when the

gaoler asked the above question, the lecturer contended that the Church had substituted "Believe on the blood of Jesus" for the answer which Paul gave. That as orthodoxy damns spiritualism as being of the devil, so in those days it (orthodoxy) crucified Christ, persecuted Paul, and tortured the early Christians. The creed and gospel of Jesus was love not blood, and is comprised in the basic tenets of spiritualism—the Fatherhood of God and the Brotherhood of Man. Every point was logically argued, and supported by numerous quotations from the Bible. Numerous questions were ably answered.—*R. B.* [Bible texts prove nothing and have no authority, they represent only the opinions of the writers. Let us cease bandying texts and deal with facts, and live the good and true life which alone avails.—*E. W. W.*]

MACCLESFIELD.—The guides of Mrs. Burgess gave a discourse on "The communion of saints, the forgiveness of sins, and life everlasting," in a very homely and satisfactory manner, to the entire satisfaction of all.—*W. P.*

MANCHESTER. Downing Street.—Afternoon: Mr. G. Wright delivered a good and instructive lecture on "Is prayer beneficial to humanity?" showing that prayer from the soul is answered, for whatsoever ye ask will be given unto you. Evening subject: "Beliefs v. Knowledge." He proved that beliefs, creeds, and dogmas will melt away under the weight of knowledge. Clairvoyance after each lecture. Fair audience.—*W. H.*

MANCHESTER. Psychological Hall.—Miss Gartside's controls spoke on "The Kingdom of Heaven is within you," pointing out that by living pure and noble lives we need not wait for a future heaven, as our present conditions would be heavenly. Evening: "The work before us," showing it to be our duty to assist and educate our poverty stricken brethren to a higher and more spiritual condition. Good clairvoyance at both meetings concluded a pleasant day.—*J. H. H.*

MIDDLESBRO'-ON-TEES.—Mrs. Gregg gave two discourses with clairvoyant descriptions very successfully. Also on Monday night.

NELSON. Victoria Hall.—Mrs. Craven's afternoon subject was "Does death end all things?" which she dealt with in a masterly way. Evening: five subjects sent up by the audience were treated in like manner to the satisfaction of all.—*F. H.*

NEWCASTLE.—Mr. J. S. Schutt's three lectures were—11 a.m.: "What is Life?" 6-8: "What is Death?" Monday: "The Rosicrucians—their History, Mission, and Power." Each lecture was listened to by large audiences, with intelligent interest. The two former were sublimely beautiful, bursting with fresh and exalted ideas; while the Monday's effort was replete with a weird fascination, which left a marked impression. Mr. Schutt's method, while occultic, is scientific and uplifting. He is one of the few mediums whom one might safely invite an intelligent enquirer to hear without being insulted after—a vast improvement in his style was also noticed since last visit. The spiritualists of Newcastle and Gateshead are notified that the Sunday open-air services will commence on March 31st, at Quay-side, 11 a.m.; Leazes, 3 p.m.: Singers, speakers, and literature distributors are kindly invited to assist.—*W. H. N.*

NEWCASTLE.—At Mr. Hetherington's, one of Mr. Robison's guides gave a very interesting and instructive address, on "Trying the Spirits," and impressed upon us the necessity and utility of prayer as an essential to the higher development of our spiritual natures and mediumship. Another guide came and gave several correct tests.

NORTHAMPTON.—March 17th: Mr. B. Plant lectured on "Where are the dead?" and "Spiritualism—a science and religion." Both subjects were well handled. Clairvoyance after each address was very good. He seems to possess elements of progress. We have booked additional dates for him. [By a printer's error—which we regret—the latter part of this report was missed out last week.—*E. W. W.*] March 24th: We had Mr. Swindlehurst with us; subject, 2-30: "Crucified Christa." 6-30: "Spiritualism and its Critics." The guides were perfectly at home in both discourses, which were a treat to deep thinkers.

NORTH SHIELDS. 41, Borough Road.—Mr. J. McKellar presided, and gave a short but instructive address on "Spiritual gifts." The guides of Mr. Henry devoted the rest of the evening to clairvoyant descriptions, in which they were successful.—*C. T.*

NOTTINGHAM.—The continued illness of Mrs. Barnes left us again to our own resources. A circle was formed in the morning with pleasing results. Evening: Mr. Taylor spoke effectively on the words of Gamaliel, "If this counsel be of God ye cannot slay it, but if it be of man it will come to naught." The remarks were full of thought and point, and well calculated to help the cause. Afterwards several gave items of their experience, which were listened to eagerly. The evening was voted very happy and useful.—*J. W. B.*

OLDHAM. Mutual Improvement.—Messrs. H. Sutcliffe and C. Thorpe gave an instructive essay on "Breathing," with diagrams. The lecturer pointed out and explained the structure of the body, showing how the most vital parts are protected and secured by the bony system, enabling everything to work in order. The ribs were inclined downwards to give the lungs more expanse for breathing, other parts are affected, and suited for this purpose. He spoke of the different gases we inhale and exhale, its process and action, the quantities required for support and their effects on the system. The usual thanks to the essayist concluded a night well spent.—*N. S.*

OLDHAM.—March 17th, Mr. J. B. Tetlow lectured to large audiences and was very successful in psychometric readings. March 24th, large and appreciative audiences greeted Mrs. Green, whose guides spoke on "Do our friends live and love on the other side of life?" and "Can spirit exist apart from matter?" Clairvoyance very good.—*J. S. G.*

OPENSHAW. (For report see Lyceum.)—The two special lyceum sessions passed off with great credit to the officers and members.

PARKGATE.—We had Mr. Tatlow, of Sheffield, here on Sunday and Monday. He is a test and clairvoyant medium, and gave a good number of descriptions to a fair audience.

PENDLETON. Co-operative Hall.—Mr. Pearson owing to illness was unable to fulfil his appointment, but Miss Walker, of Rochdale ably filled the vacancy. She delivered two sterling addresses. Evening subject, "The Evolution of Man." She pointed out the changes which occur in the growth of the body, and also in the development of the mind. It was a pleasure to listen to the discourse. Miss Walker is fast developing and will ere long take rank with our leading mediums. We wish her well. Clairvoyant descriptions were given.

ROCHDALE. Blackwater Street.—Mr. Johnson, in the afternoon, spoke on three subjects chosen by the audience. The controls imparted valuable information on the spirit spheres; and, speaking on "The Signs of the Times" in a humorous strain, showed the rapid strides made of late in regard to questions of a religious, scientific, and philosophical nature. It was contended that spiritualism had been the chief factor in bringing about the many changes that have occurred on all phases of thought. Capital punishment was termed "a species of legalized murder," and the result of enforcing the old law of Moses; the unfoldment of humanity would eventually put a stop to the enforcement of a law which was a disgrace. In the evening, at the floral service, the guides improved the death of the late Mrs. John Postlethwaite.—*W. N.*

SCHOLES. 33, New Brighton.—Afternoon: Mrs. Bower, of Low Moor; subject, "Is Spiritualism a Truth or a Delusion?" She spoke very well. Satisfactory clairvoyance. Evening: "Be ye also ready when the Son of Man cometh!" An excellent discourse. Nineteen clairvoyant descriptions, eighteen recognized. A good audience.—*J. R.*

SUNDERLAND.—Mr. Kempster lectured on "Peace on earth, goodwill to all men," to a good audience, followed by delineations, mostly recognized.—*J. A.*

TUNSTALL. 13, Rathbone Street.—Mr. E. Wainwright, from Scholes, related his experiences in spiritualism. He has a happy turn of mind, and stimulated our mirthful faculties while relating humorous incidents in his development. He also gave a number of clairvoyant tests, and gave great satisfaction. Strangers are asking when he will come again.

TYLDESLEY.—Afternoon: Mr. Mayoh named a child, and then gave a very appropriate discourse on "Purity." Evening subject, "Has man a free will, and is he a creature of circumstances?" which he gave with his usual eloquence and sound logic, the audience at the close expressing their entire satisfaction.—*A. P.*

WALSALL. Exchange Rooms, High Street.—In the evening the guides of Mr. Wollison gave a very interesting address, which was much appreciated by all.—*A. B. M.*

WEST HOUGHTON.—Mr. P. Partington in the evening gave an address on "The Supernatural in Shakespeare." He showed that the best compositions of England's greatest poet were tinged with the "supernatural." The tragedy of Hamlet has for its foundation the apparition of the King. Richard III. was terrorised by the apparition of the murdered princes, and throughout the whole of Shakespeare's writings we have evidence of his belief in the return of the immortal. [Would not "spiritual" be a better term than "supernatural?"]

WISBECH. Public Hall.—Mr. Weaver (vice-president), read an extract from Rev. C. H. Spurgeon's sermon on "Blood and Fire." After commenting on it, Mr. Oswin, in a powerful manner, condemned the blood and fire theory, and proved that we must be our own Saviours, and work out our own salvation and not put it on another.—*W. U.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Election of officers. The children joined in the election of their teachers and leaders with great interest and spirit. Present, 23 seniors, 30 children.—*A. A.*

BURNLEY. Tanner Street.—Attendance, 88, officers 18, visitors 1. S. and g.-c. recitations were repeated after the conductor. Marching and calisthenics were gone through. A magic-lantern entertainment was given on Saturday afternoon, free.—*H. W.*

CLECKHEATON.—We had a bright, happy and joyous morning, all in harmony and felicity. Opening hymn and prayer by Mr. Pearson; the exercises were then gone through, the male scholars taking the lead. Messrs. Blackburn, Pearson and Hodgson gave short addresses on "Spiritualism and the Bible." Recitations by Misses Edmondson, Hargreaves, and Master R. Hodgson. We were disappointed by our last week's report not appearing in *The Two Worlds*, our secretary's mistake. Scholars 26, officers 6, visitors 4.—*W. H.*

COLNE.—On Saturday our Service of Song was given in aid of the lyceum fund, entitled the "Silver Lining," which was exceedingly well rendered, to a good audience considering the weather. Reader: Mrs. Wallis. Sunday: Present, officers 19, scholars 58, programme as usual. Recitations by the following: Master Bean, Misses Coles, Wilkinson, Penwarden, Gregson and Hargreaves.

HECKMONDWIKE.—Hymn and prayer. Reading by the conductor, Mr. Gomersall. Musical readings, s. and g.-c. r's. Verses committed to memory. Classes formed in physiology, science, &c. Marching and calisthenics gone through very creditably, led by Mr. Crowther.

LANCASTER.—Present, 58 members and 13 officers. Calisthenics as usual. Recitations given by Edith Hughes and Arthur Cartwright, and a song by Florence Dixon. We let the children choose the subject for lessons themselves. At the close of each session our conductor asks for any member to name the subject for the lesson the following Sunday. Last Sunday's subject was "Kindness to Animals," which was the lesson to-day. Next Sunday's subject, "Beauty of Truth." Mrs. Yeeles spoke a few earnest words to the children on "Love and Kindness," which were much appreciated.—*A. B., Sec.*

LONDON. Clapham Junction.—Mr. Morgan Smith gave the first of a series of studies on "Laiter's Essay on Physiognomy" to No. 1 class, and an object lesson on the blackboard on "Primary Forms," and lesson on "Wisdom and Love" was given to the juniors by Mr. Goddard.

LONDON. 33, High Street, Peckham.—Good attendance. Excellent readings and recitations by Misses E. Fennemore, G. and N. Swaine, and Master H. Swaine, and conductor; all teaching obedience, love, and gentleness. 2s. collected and sent to Mrs. Besant to assist in providing breakfasts for poor children.—*Conductor, W. T. C.*

MACCLESFIELD.—Morning: Present, 36; usual programme. Miss Hall not having had time to write a paper, we were thrown on our own resources. Afternoon: Present, 38. Marching and calisthenics rendered perfectly. Miss Pimblott read a paper on "Woman—her mission." Next Sunday, Mr. Bennison will read a paper on "Man—his mission."—*W. P.*

MANCHESTER. Downing Street.—10 a.m., usual programme. 29 scholars present. Recitations by the Misses B. Jones, S. J. Jones, J. Hyde, A. Daniels, and E. Mastin. Benediction by Mr. Hart. 2 p.m., hymn. Invocation by Mr. Hart. Golden-chain recitations and musical readings; marching to seats for service.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance good. Usual programme. We had a visit from some Oldham friends. Mr. Thorpe gave an instructive and interesting lecture on "The Eye," illustrated by diagrams. We tender our best thanks to our friends for their kindness, and shall be pleased for them to visit again when convenient. We concluded our session with recitations by Masters W. Ashworth, E. Wallis, Miss A. Stanistreet, and the Misses Hulmea.—*J. H. H.*

MIDDLESBROUGH. Spiritual Hall.—Usual programme. G.-c. r. No marching or lessons. The time was devoted to a singing practice for a Service of Song, entitled, "Ministering Spirits," to be given on Sunday evening, March 31st, by the adults of the Lyceum and a few friends; the connective readings will be given by Miss Lily Brown, a Lyceum scholar. We were glad to see a better attendance of adults. Closing invocation by the conductor, Miss A. Brown. Attendance: 37 children and 18 adults.—*W. S.*

NEWCASTLE.—Opened with singing and invocation. S.-c. r. led by Miss Sewell; musical reading led by Mr. Hunter; g.-c. r. led by Mr. Kersey. Recitations by Misses M. and L. Percy, E. A. Graham, L. and Ada Ellison. Amusing reading by Thomas White. Marching and calisthenics very well performed. The choir, under the tuition of Miss Kersey, meets every Thursday and Saturday, and is making satisfactory progress. Mr. Walter Kerr has kindly volunteered to instruct them in the sol-fa notation.—*J. M.*

OLDHAM.—Saturday, March 23rd, a concert was given by scholars and friends. Songs by the Misses C. Clegg, S. A. Turner, M. E. Lees, Messrs. G. and J. Wainwright; trio by Miss H. Bowen, Miss H. Saxon, Mr. G. Wainwright; recitations by the Misses L. Calverley, P. Horrocks, R. Walshaw, and Mr. C. Thorpe; dialogues by Miss H. Saxon, Miss R. Walshaw, Messrs. G. and J. Wainwright, and T. Barker; violin solo by Miss H. Rhodes; piano solo by Mr. R. Wainwright; chairman, Mr. W. H. Wheeler. March 24th: good attendance. Usual programme gone through.—*J. S.*

OPENSHAW.—Special Public Sessions. Morning: Chairwoman, Miss Mary Wild. Hymn; Invocation, Mr. Dugdale. S.-and-g.-c. recits. and musical reading. A very interesting discourse by Mr. C. Smith on "Deity," showing how in the remote ages people whose minds were just comprehending some of Nature's laws made gods of stone and wood and worshipped them. Recitations by Edna Mather, and Clara and Matilda Fitton. Solo, Mr. Dugdale. Marching and calisthenics. Essay read by Mr. Binns on "Lyceum Education," showing the mental and physical benefit to the children, and also being interesting through introducing a variety of exercises and subjects. Chorus by the children; hymn; benediction by Mr. Dugdale. Evening: Chairwoman, Miss M. Morris. Hymn; invocation by Mr. Dugdale; s.-and-g.-c. recits.; solo, Mr. T. Stewart; essay, read by Mr. Dugdale on "Religion." He thought that religion was not a belief or faith, but it should be something practical in everyday life. Musical reading; marching and calisthenics; recitations by Miss M. Wild, Matthew Garbett, and Gertie Orme; solo, Mr. Dugdale. A short discourse by Mr. C. Stewart on "Principles and Practice." He said that those who were teachers should follow out the principles of what they taught. While we were on this material plane we ought to look after our bodies first, and if more physiology was taught there would be less disease. Chorus by the children; closing hymn and benediction by Mr. Dugdale. Good attendance all day. Conductor, Mr. Binns; assistant, Miss Morris; organist, Mr. J. Hilton. [We regret we are quite unable to devote space to print the above in programme style.]

RAWTENSTALL.—Scholars present, 34, officers, 5. After various exercises the scholars were divided into three classes. The elder ones marched to the upper room for a lesson in physiology. This being the first time the teachers have attempted to deal with this subject, they find it a rather difficult task, but we hope with care and perseverance they will succeed. Mr. Coupe has charge of this class, the other two classes were taught natural history. We think we are now in a fair way of giving that instruction the young need.

SALFORD. 48, Albion Street.—Morning: present, officers, 15, scholars, 30, visitors, 2. Usual programme. Recitations by J. Jackson and Misses Lotty Cockings, and Ada Tyldesley. Readings by Mr. G. E. Clegg and B. and E. Clark. Mr. Crutchley, from Miles Platting, lectured on lyceum work. Afternoon: officers, 14, children, 42, visitors, 2. W. Blake gave his opinion upon the question, "What is mind?" which was well expressed. The conductor, Thomas Ellison, and the assistant-conductor, Mr. John Clegg, spoke to the children.—*R. J. J., Sec.*

PROSPECTIVE ARRANGEMENTS.

Mrs. Ingham's address is, 11, Sapgate Lane, Thornton, Yorks. Mr. and Mrs. Wallis's reception sances will be resumed, Friday, March 29th, at 10, Petworth Street, Manchester, at 8 p.m.

BELPER.—March 31st and April 1st, Mr. J. Hopcroft will speak. All welcome. Letters for Mr. Hopcroft, from April 1st to 14th, c/o Mr. Simpson, Barker Lane, Ramsgrave, near Blackburn.

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.

BOLTON.—The tea party and entertainment on the 30th will be held in the Cocoa Rooms, 89, Newport Street, Bolton. Adults, 6d.; children, 4d. Tea at 4-30 p.m. We hope a good many spiritualists will attend.

CLOCKHEATON.—Mrs. Butterfield, March 31st.

HALIFAX.—Thursday, April 4th, Mr. Schutt will speak, for the Lyceum Mutual Improvement Society. The meeting will be public, and all friends are invited. Commence at 7-30. The collection at the close (after paying expenses) to be given to the building fund. We hope friends will come in large numbers, so that we may have a good surplus.

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.—The children's Progressive Lyceum Anniversary will be held on Sunday, April 7th. Morning: Special lyceum session. Afternoon: Lecture by the guides of Mr. Sainsbury. Evening: Service of song by the lyceum—"Ministering Spirits." April 8th: Tea meeting and entertainment.—*C. W. Y.*

LONDON. 18, Baker Street.—No meeting on Sunday next. April 7th, Mr. Herbert Coryn will lecture on "The Common Ground of Science and Occultism." On the 14th, we shall have a lecture by 1st M.B. (Lond.), on "The Higher Self from a Spiritist Standpoint."

LONDON. 9, Bedford Gardens, Silver Street, Notting Hill Gate.—March 31st, Service of Song. Several speakers will attend. The choir of fifteen voices will be assisted by Mrs. Hostead, Mrs. Hopcroft, Misses Vernon and Harding. Mrs. Robt. J. Lees will sing special spiritual songs and solos. Pianists, Mr. J. H. Brooks and Mr. A. H. Gilbert. Organist, Mr. Hostead. Commence at 6-30. Monday, April 1st, at 7-30, special address by Mr. A. D. Wilson, of Halifax.—*W. O. D.*

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

LONDON SPIRITUALIST FEDERATION.—In connection with the above Mr. A. D. Wilson, of Halifax, will speak in London as follows:—Sunday, March 31st, 11 a.m., Winchester Hall, 33, High St., Peckham. Evening: 7 p.m., 24, Harcourt St., Marylebone. Monday, April 1st, 8 p.m., Zephyr Hall, 9, Bedford Gardens, Silver St., Notting Hill, W. Come and hear him.—Council meeting, Thursday, April 4th, Lockhart's Coffee Rooms, 109, Fleet Street, E.C., at 8-15 p.m. It is hoped that all members and delegates will be present to consider the open-air work, etc.—*J. Veitch, Sec., 44, Coleman Road, Peckham.*

LONDON. Marylebone: 24, Harcourt St.—The members and friends of the newly-formed association intend giving a grand concert at Zephyr Hall, on Wednesday, April 10th, under the patronage of the London Federation of Spiritualists. Tickets, 2s., 1s., and 6d., to be obtained at 24, Harcourt St., Zephyr Hall, and from the members of the committee. All friends invited.

LONDON. Peckham: Winchester Hall.—March 31: Special services, morning, Mr. A. D. Wilson, of Halifax; evening, Mr. T. Everitt and Mr. W. Worsley. Spiritualists specially invited.

LONDON. The Dawn of Day Spiritual Society will hold their second monthly meeting on Sunday, April 7th, 1889, at Mr. Warren's, 245, Kentish Town Road, N.W., when Mr. Goddard, of Clapham Junction, has kindly promised to attend and give a short address. Miss McKellar has also volunteered to sing. Will some lady or gentleman come forward and give an organ recital on this occasion, the room being now enlarged? Friends desirous to attend, kindly write to the secretary, Mrs. Rorke, 7, Claremont Road, West Kilburn, N.W.; or at Mr. Warren's, 245, Kentish Town Road, N.W.

LONDON. Workman's Hall, West Ham Lane, Stratford.—March 31st, Miss Keeves. Tickets for the tea meeting, on April 14, 9d. each, may be had at the hall after the service, and of Mr. Burns, 15, Southampton Row, Mr. Raper, 102, Camberwell Road, Mr. Drake, 34, Cornwall Road, Bayswater. Tea at five o'clock prompt. Doors open at 4-30.—*M. A. Bealey, Sec.*

MACCLESFIELD.—The spiritualists of Macclesfield have now taken a new church, situate in Cumberland Street, which will be opened on Easter Sunday, by Mrs. Groom. Afternoon service, at 2-30; evening, 6-30. Come and fill the place.—*W. P.*

MANCHESTER. Downing Street.—Will hold their first annual tea party, entertainment, and ball in the Ardwick Public Hall, Higher Ardwick, on Easter Monday. Tea at 5 p.m. prompt. Tickets 1s. Dancing to commence at 8 p.m.

MANCHESTER. Psychological Hall.—Good Friday. We shall hold a tea party and entertainment, consisting of a couple of humorous dramatic sketches and songs, concluding with a dance. Tea at 4 p.m. sharp. Tickets—Adults, 1s.; children, 6d.; after tea, 6d. We shall be happy to see as many friends as possible.—*J. H. Horrocks.*

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.—*F. Sargent, Hon. Sec., 42, Grainger Street, Newcastle-on-Tyne.*

NORTH SHIELDS. Camden Street.—Mrs. Wallis will lecture on Sunday, March 31st, at 11, subject, "How to make the best of both Worlds;" At 6-15, "The New Dispensation." Monday evening, at 8, "Mediumship, its place and purpose." Public sance on Tuesday evening, at 8. Tea and concert on Good Friday.

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.—Mrs. Butterfield, of Blackpool. The services will be entirely in the hands of the ladies, and members of other societies and friends cordially welcomed.

PARKGATE.—Mr. J. Armitage, of Batley, will speak April 7th, at 2-30 and 6. We hope there will be a large audience. Bro. Armitage is always well worth hearing.

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. March 31st, Mr. E. W. Wallis will lecture at 2-30, and 6-30.

RAWTENSTALL.—Saturday next an entertainment will be given, the proceeds to lyceum funds. Tea at 4-30, after which a magic lantern entertainment illustrating "The War in the Soudan," with a descriptive lecture. Admission to tea and entertainment, 6d., meeting only 3d., children under twelve 3d.—*J. H.*

PASSING EVENTS.

MRS. BRITTEN'S SEVERE INDISPOSITION.

Dr. Britten regrets to be obliged to inform those societies to whom Mrs. Britten is at present engaged that she is suffering from a severe and obstinate attack of inflammatory sore throat, rendering the attempt to lecture at present impossible. Mrs. Britten will announce when she is able to resume her platform duties at the earliest possible moment.

The Lindens, Humphrey Street,
Cheetham Hill, Manchester.

Mrs. Butterfield is booked for both Cleckheaton and Openshaw for next Sunday. We regret we cannot decide which is correct.

A SPIRITUALIST'S BELIEF.—I believe that I am an immortal responsible being. I believe in a life based upon the cheerful and harmonious exercise of love, justice, and intelligence, constituting progress both here and hereafter.

PASSED TO THE HIGHER LIFE.—On the 9th inst., William, son of Mr. and Mrs. Lawson, Barrack Street, Leeds, aged 18 months. This is the seventh tender olive branch nipped from the parent stem, in the early bud of earthly existence. The parents, in their trial, are, happily sustained by a knowledge of spiritualism, and thoroughly appreciate the fact that the "death angel" is the spirit of love and mercy, come to relieve the suffering and imprisoned spirit, that its footsteps may tread in more joyous paths, in the serenest spheres of eternal life. The body was interred on the 12th inst., at Woodhouse Cemetery, Mr. Hepworth officiating.—*Cor.*

Mr. Veitch, the Secretary of the London Federation writes that "before we started the Federation, Mr. A. V. Brown gave me his word that he was willing to speak on the different platforms in London, and I thought, as he had not withdrawn it, it held good. As to his being opposed to the Federation, that must be of very recent date, as he was nominated for the council at the Goswell Hall meeting on December 2nd last, though not elected." [It is a pity there should be misunderstanding between good men, but we cannot pursue the matter further. We would suggest that these friends meet in a friendly spirit and talk matters over and come to an understanding. Why not?]

THEOLOGICAL NUTS TO CRACK.

36. If sin be infinite, can one sin be greater than another?

37. If one sin deserve an eternity of punishment, how much punishment will ten sins deserve?

38. If God *knew* when he created man that some would be eternally wretched, did he not *will* this to be their doom?

39. If God *willed* the endless misery of a part of his creatures, why is it said that "he will have all men to be saved"?

40. If the scriptures should testify that God "will have all men to be damned," could we safely infer that a part may be saved?

41. As the scriptures testify that God "will have all men to be saved," can we safely infer that a part may be damned?

—*Rev. A. C. Thomas.*

DREAMS AND DREAMING.—The Rev. H. Gilmore said: In dreams we have an illustration of the rapidity of thought, the experiences of a life-time being crowded often into a few seconds. The extraordinary dream reveals a power and mode of intelligence in the soul which is seldom hinted at in the waking life. It opens up a new field of psychological study, and affords a ground of belief that the root of human intelligence has an *a priori* origin. Cases were given, showing that the conditions of time and space did not limit the soul as they do the body. The soul saw through space, through all material forms sundering men, and also saw the shadow of things to come. In this region of intelligence there lay wonderful powers by which we might be brought into closer relation with the spirit world that lay everywhere about us. Intimations of this new psychical region were sought in other experiences than the dream state, in the effect of music upon us, the inspirational movements of the mind, and the native likes and dislikes common among men. A new psychology based upon this deepest root of intelligence would afford the strongest proof of immortality and faith in God, and work a revolution in every other mode and form of knowledge.—*Preston Guardian.*

LET BROTHERLY LOVE CONTINUE.—At a recent Protestant demonstration in Fife, the Rev. Robert Thomson, of Glasgow, vigorously denounced the Catholic Church. He declared the Pope and the devil were at the bottom of everything in this world, and "they were as deep as hell." He spoke of the Pope as "the old Antichrist devil." The Rev. F. A. Gace, vicar of Great Burling, Essex, in his book, asks "In what light ought we to consider dissenters?" and answers, "As heretics. Is their worship a laudable service? No, their worship is idolatrous. Is dissent a great sin? Yes, it is in direct opposition to our duty to God." He declares it is wicked to enter a meeting-house, and the only reason why dissenters have not been excommunicated is because the law of the land does not allow it to be done. Some reverend gentlemen are of opinion that mediums are witches and should not be suffered to live, and one we wot of would make it penal for mediums to exercise their gifts. What a happy family! Spiritualism is humanitarian, proclaims brotherhood and religious liberty, and, when rightly understood, will fill the world with men and women, not with creedalists and sectarists.

G. H. Pember's "Earth's Earliest Ages and Spiritualism."—Four years ago, when my attention was first aroused to enquire into spiritualism, a devout, but mistaken sister, sent me this 500 paged book to brake the wheels of my "down grade" tendency. Curiously it had the contrary effect, for if their revolutions were stayed, they slid on the metals, and a greater velocity was attained. Down, they think, I went I know I have been going up ever since, making slow, but sure, advance up the "steeps of Eternal progress." Why Mr. Pember does not deny spirit phenomena I he did not when he wrote this large book! He has

been lecturing in Peckham, and affirmed to me "he believed it," but accounts for it, as of yore, "it is the Devil." Asked if he believes in a personal Devil? says "yea." What would the Church do without this Gentleman in Black? Referring to his work above-named against spiritualism, and his presumed extensive research on the subject, I asked him, if in the service of truth he would publicly debate this subject with a gentleman I would name, and I received quite a curt and peremptory reply in the negative. I remember it is written of some who "in their day were wiser than the Children of Light."—*BEVAN HARRIS.*

The Lyceum prize story "Seymour" has given much satisfaction, and is selling well. Lyceums would do well to learn and render the Service of Song, "Ministering Spirits." We are pleased to hear that it is to be given at several places. (See Advt.)

We quote the following from a forthcoming four-page tract, written by Mr. W. E. Coleman, and published by Mr. R. Cooper, of Eastbourne (See advertisement—Religio-Liberal Tracts): "Christianity is based upon the life and teachings of one individual—Jesus, the Christ; Spiritualism is based upon the life and teachings of no man or set of men, but upon the revelations of nature, both in the material and spiritual worlds. Christianity declares the life and words of Jesus to be a revelation from God to man, sufficient, full, complete, by which our thoughts, words, and deeds must be guided if we would attain the kingdom of heaven. Spiritualism knows nothing of any authoritative verbal or pen-and-ink revelation from the Supreme to man, emphatically declaring, through the utterances of the angel world, that the life or words of no man, however eminent in goodness and wisdom, are to be regarded as the infallible standard by which our lives and words shall be measured or gauged."

"Christianity has for its corner-stone the vicarious atonement, that is, that God's only begotten Son voluntarily took upon himself the office of mediator between man and God, and so was re-born on earth, suffered and died in order that God might be satisfied and admit into heaven those only who know of and believe in this mode of being saved from annihilation or future torment. Spiritualism scouts the idea of vicarious atonement, and teaches that all human conduct is amenable to the natural law of compensation, which metes out to every individual such a degree of happiness or unhappiness as necessarily follows in consequence of the post-natal and ante-natal conditions by which he has been surrounded, but leaves clear the way for endless progression in the spirit-spheres. Christianity teaches a finality in moral and religious instruction—the doctrines of Jesus. Spiritualism proclaims the grand, the soul-uplifting truth, the *eternal progression* of mind and matter from everlasting to everlasting. Christianity is conservative, dogmatic, anti-progressive, a stumbling-block in the path of enlightenment, progress, civilization. Spiritualism is radical, untrammelled, progressive, ever-seeking and welcoming new truth, bringing smiles and peace to the weary and broken-hearted, and joy and gladness unutterable to the sorrowful."

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

THOUGHTS FOR BOYS.—Beware of walking on the edge of a precipice. You may escape falling, but the wiser plan is not to attempt it. Beware of walking too near the fire. You may escape the flames, but the better way is not to run the peril of contact. Beware of navigating too near the rocks. You may carry your vessel through unscathed, but better not run the risk of making shipwreck of faith and of a good conscience. Beware of worldly associates; those whose principles and fellowship are apt to act as drags on the wheels of the spiritual life, and to retard the soul's advancement Godward and heavenward.—*Macduff.*

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.

THE WAY COLONEL INGERSOLL BLASPHEMES.

SAYS Colonel Ingersoll: "So far as I am concerned I have made up my mind that no organization, secular or religious, shall own me. I have made up my mind that no necessity of bread or roof or raiment shall ever put a padlock on my mouth. I have made up my mind that no hope, no preferment, no honour, or wealth, shall ever make me for one moment swerve from what I really believe, no matter whether it is to my immediate interests as one would think or not. And while I live I am going to do what little I can to help my fellow-men who have not been as fortunate as I have been. I shall talk on their side. I shall vote on their side, and do what little I can to convince men that happiness does not lie in the direction of great wealth, but in the direction of achievement for the good of their fellowmen. I shall do what little I can to hasten the day when the earth shall be covered with homes, and when by the fireside of the world shall sit happy fathers and mothers and children."

What an infidel! Haven't we been told over and over that without the shedding of blood there's no remission of sins, and here comes this carnal unbeliever and talks about home and earthly happiness. In the days of universal faith the church would have roasted him.

CARDS.

TERMS FOR "CARDS," 2/6 per line per quarter.

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J. J. Morse, Trance Speaker. Will return September next. Present address, 541, Pacific Street, Brooklyn, N.Y., U.S.A.

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Books on Spiritualism, Mesmerism, &c., for Sale—about 200 Surplus Volumes. Mr. Walrond, 41, Cumberland Street, Glasgow.

Southport.—Apartments to Let at MRS. BAILEY'S, late of Halifax, Trance & Clairvoyant Medium, 47, Landon St., nr. Central Station.

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