

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 14.—Vol. I.

FRIDAY, FEBRUARY 17, 1888.

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*Beeston.*—Temperance Hall, at 2-30 and 6 : Miss Hartley.

*Belper.*—Jubilee Hall, at 10 and 2, Lyceum ; at 10-30 and 6-30 : Mrs. Butterfield, and Monday.

*Bingley.*—Intelligence Hall, at 2-30 and 6.

*Birmingham.*—Oozells Street Schools, at 11 and 6-30.

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*Blackburn.*—Exchange Hall, 9-30, Lyceum ; 2-30, 6-30 : Mr. Hopcroft.

*Bradford.*—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6 : Mrs. Wade.

Spiritual Rooms, Otley Rd., at 2-30 and 6 : Mr. J. Smith.

Little Horton Lane, 1, Spicer St., at 2-30 and 6 : Miss Walton.

Milton Rooms, Westgate, at 2-30 and 6 : Mr. Schutt.

Upper Addison St., Hall Lane, Lyceum, at 9-45 ; 2-30 and 6-30 : Mr. Hopwood.

Bowling.—Spiritual Tabernacle, Harker St., 2-30, 6 : Miss Harris.

*Burnley.*—Tanner St., Lyceum, 9-30 ; 2-30 and 6-30 : Mrs. Wallis.

*Burslem.*—15, Stanley St., Middleport, at 6-30 : Mr. Wyldes.

*Byker Bank.*—Mr. Hedley's School, Elizabeth St., at 6-30.

*Cardiff.*—12, Mandeville St., Canton, at 7, Developing ; Tuesday, 7-30.

*Chester.*—Spiritualists' Hall, Castle St., at 6-30 : Local Mediums.

*Colne.*—Free Trade Hall, at 2-30 and 6-30 : Mrs. Groom.

*Cowms.*—Lepton Board School, at 2-30 and 6 : Mrs. Green.

*Darwen.*—Church Bank St., 11, Circle ; 2-30 and 6-30 : Mr. J. Walsh.

*Deesbury.*—Vulcan Rd., at 2-30 and 6 : Miss Casswell.

*Exeter.*—The Mint, at 10-45 and 6-45 : Mr. F. Parr.

*Facit.*—At 2-30 and 6 : Mr. Plant.

*Felling.*—Park Rd., at 6-30 : Public Circle.

*Foleshill.*—Edgwick, at 10-30, Lyceum ; at 6-30 : Local Mediums.

*Glasgow.*—15, Kirk St., Gorbals, at 11-30 and 6-30.

*Gravesend.*—36, Queen St., at 6 : Mrs. Graham.

*Halifax.*—1, Winding Rd., 2-30 and 6-30, Mr. Hepworth, Monday, 7-30.

*Hanley.*—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.

*Heckmondwike.*—Church St., at 2-30 and 6 : Mr. Wallis.

*Hetton.*—Miners' Old Hall, Lyceum at 2 ; at 6 : Mr. J. Eales.

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*Huddersfield.*—3, Brook St., at 2-30 and 6-30 : Mrs. Gregg.

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*Leicester.*—Silver St., 11, 6-30 : Mr. Young ; 3, Healing ; Thursday, 8.

*Liverpool.*—Daulby Hall, Daulby St., London Rd., at 11 and 6-30 : Miss Jones ; at 3, Discussion.

*London—Bermondsey.*—Mr. Haggard's, 82, Alscot Rd., at 7 : Miss Keeves, Trance Address.

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*Holborn.*—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.

*Islington.*—Wellington Hall, Upper St., at 6-30 : Mrs. Wilkinson, Clairvoyant. Tuesday, 7-30, Members. 19, Prebend St.

*Kentish Town Road.*—Mr. Warren's, No. 245, at 7, Séance.

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*Poplar, E.*—9, Kerby St., at 7-30.

*Regent Hotel.*—31, Marylebone Rd., at 7.

*Stepney.*—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.

*Walworth.*—102, Camberwell Rd., at 7, Meeting : Thursday, at 8.

*Lowestoft.*—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.

*Macclesfield.*—Free Church, Paradise St., at 2-30 and 6-30 : Local.

62, Fence St., at 2-30 and 6-30.

*Manchester.*—Co-operative Assembly Rooms, Downing St., London Rd., at 10-30 and 6-30 : Mrs. Craven.

*Merborough.*—At 2-30 and 6.

*Middlesbrough.*—Cleveland Hall, Newport Rd., at 10-30 and 6-30 : Mr. Proctor. Temperance Hall, Baxter St., at 10-30 and 6-30.

*Miles Platting.*—William St., Varley St., 2-30 and 6-30 : Mr. G. Wright.

*Morley.*—Mission Room, Church St., at 6 : Mr. J. C. Macdonald.

*Nelson.*—Victoria Hall, at 2-30 and 6-30 : Miss Cowling.

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*Northampton.*—Oddfellows' Hall, Newland, at 2-30 and 6-30.

*Nottingham.*—Morley House, Shakespeare St., at 10-45 and 6-30 : Mr. Seynour.

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*Portsmouth.*—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.

*Rawtenstall.*—At 10-30, members ; at 2-30 and 6 : Mr. H. Price.

*Rochdale.*—Regent Hall, at 2-30 and 6. Thursday, at 7-45.

Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.

28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.

*Salford.*—48, Albion St., Windsor Bridge, at 2-30 and 6-30 : Mr. Pearson. Wednesday, at 7-45.

*Saltash.*—Mr. Williscroft's, 24, Fore St., at 6-30.

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*Sowerby Bridge.*—Lyceum, Hollins Lane, 2-30 and 6-30 : Local.

*Sunderland.*—Back Williamson Ter., at 2-15, Lyceum ; and 6-30. Wednesday, at 7-30.

Monkwearmouth, 3, Ravensworth Ter., at 6.

*Tunstall.*—13, Rathbone St., at 6-30.

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*Westhoughton.*—Spiritual Hall, Wingates, at 2-30 and 6-30 : Mr. Standish. Thursday, at 7-30.

*West Pelton.*—Co-operative Hall, at 10-30, Lyceum ; at 2 and 5-30.

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## CONTENTS.

The Rostrum .....	205	A Haunted Mine .....	211
Poem—The Song of Steam .....	206	Poem—The Vision of Gutenberg ..	212
Rosicrucianism .....	207	Correspondence .....	213
Famous Fire-Eaters .....	208	Passing Events .....	214
The Late Mrs. Mary Howitt .....	209	Prospective Arrangements .....	214
Work for All—Overwork for None ..	210	Chronicle of Societary Work .....	216
Spectral Appearances on Window		Sunday Services .....	ii.
Panes .....	211	Mediums and Speakers .....	ii.

## THE ROSTRUM.

### THE FIGHT OF FAITH.

No thoughtful persons, intelligently considering the signs of the times, can fail to perceive that the religious faiths of mankind are now on their trial for life or death. Every day sees some element of religious belief, or the doings and sayings of some of the avowed religious teachers, becoming the subjects of open newspaper criticism, and that with a fearlessness of tone that less than a hundred years ago would have condemned the bold writer to become a sharer in the prison of Robert Taylor in England, or Abner Kneeland in America, on the charge of blasphemy. Within the last month we have had a learned Catholic priest, a certain Abbé Garnier, getting up a little ecclesiastical drama in which he, the Abbé, enacted the part of *Deity*, got a gentleman with as little scruple on the subject of piety as himself to assume the rôle of the Devil, and the pair commenced a wordy "set-to" in order to determine which had effected the most for science, *God or the Devil*! Rude and lawless as French "roughs" are supposed to be, this dramatic exhibition of THE DEITY enacted by a profane man, was a little too much even for French morals, and an outraged mob broke in upon the proceedings, and effected that which the Abbe's superiors ought to have done before—to wit, put a stop to such a shameless scene of impiety. Ten days ago the walls of the good city of Manchester were placarded from end to end with the astounding announcement of

### TWO DAYS WITH GOD.

Further advertisements in the local papers apprised the public that these "Two days with God" were to be enjoyed by investing one penny or sixpence at the door of a large public hall, wherein God, we presume, was to be introduced to the audience by a man calling himself a "General," a quantity of other men who had promoted themselves from the position of labourers and mechanics to different high posts in "the General's staff" and any number of young girls, once decent domestics and workwomen, now all "captains and colonels," and alternating their lives between tramping the streets, singing, and beating tambourines, and inviting people into their halls to receive *Salvation* at their hands, on the easy terms of believing in their particular phase of religion. That the sacred name of Deity could be allowed to be used in such a way! that a sane public could be drawn in to paying sixpence a piece under the revolting pretence that God, the Creator of the Universe, was only to be found within a dingy hall, and through the mediation of a sham general, a calico-helmeted and bedizened staff, and a mob of servant-girl colonels and captains, bespeaks an apathy on the part of English people to true religious respect and decent observance, which makes the act of the French mob

that put the Abbé Garnier to the rout, praiseworthy and pious.

Examples of what the people themselves are to expect from their duly-appointed religious teachers have been recently given in more than one number of this journal. There are two more which, if they do not excuse the total lack of religious feeling that now pervades the rank and file of society, do much to account for the prevalence of such a feeling. The first extract is from the *Cornubian* of the 20th ultimo, and reads thus—

"A Basingstoke clergyman, the Rev. Percy T. Andrews, recently refused to take part in the work of the Basingstoke Temperance Society, on the ground that he would have to associate with 'schismatics,' that is, Nonconformists, whom he declared to be living 'in the sin of schism, the sin of Jeroboam, the son of Nebat.' In a subsequent correspondence with a Nonconformist he suggested that Nonconformists are 'heathens and publicans,' who are following in the footsteps of Korah, Dathan, and Abiram; and, in answer to the question, 'Are all who do not come within the pale of the Church to be shut out from salvation?' this bigot curtly replied, 'Those outside of the ark were drowned!' Such exhibitions of bigotry and intolerance as this, in these days, when the light of a searching criticism is rapidly leading to a general disbelief in the theological dogmas of the churches, make one wonder of what stuff the minds of men of the Andrews type are made, and prompts one to revert to the history of the past, so that out of the mist of priestly assumption and intolerance, out of the struggle of humanity from class despotism and ignorance, we may trace the operation of the law of progress, which enables us to realise the fatherhood of God and the brotherhood of man.

"The struggle for existence, which has become a greater social danger than ever before, is especially threatening to the aristocratic class, and is driving home to the masses of our fellow countrymen the question, Why should the gulf between the immensely rich and the abjectly poor be continuously widening? Are these pulpit preachers merely delusive finger posts pointing to a road over which they do not care to travel! Is the accumulation of wealth in the hands of the few to go on increasing, concurrently with the poverty and suffering of the multitude? These are questions which pulpit men, as a rule, quietly ignore, but which are being answered in tones both loud and deep."

Our second extract is not less significant. In the *Manchester Evening Mail*, of the 25th ultimo, appeared the following:—

"EXTRAORDINARY AFFAIR AT THE BRITISH MUSEUM.—Early yesterday morning a painful incident occurred in the reading room of the British Museum. One of the readers—a clergyman—was observed deliberately cutting one of the volumes and secreting the cuttings. On being challenged by one of the detectives he denied the charge, although when taken before the authorities he admitted the offence and produced the cuttings. He was ignominiously expelled and his ticket cancelled. He surely deserved something more than that."

The editor who reports this clerical act pronounces the incident a *painful* one. Would it have been less painful if the thief had been a poor man, and received the poor man's inevitable dole of penal servitude for a given number of years? And again: Why did not the authorities that reported this act of a *clergyman* add thereto the name, so that the people who send their children to Sunday schools

to learn the Commandments might know how to interpret that one which reads "Thou shalt not steal"?

But the tremendous fight of faith now going on is not, we insist, confined to the Church *versus* public opinion. The warfare is as fierce within as without the Church.

The plea for compromise of old obsolete dogmas, the determined avowal of more than one Church minister of the day that the doctrine of evolution is true—a doctrine that must for ever annihilate the Fall, the flood, the curse of original sin, and, as its irrepressible sequence, the divine Incarnation and vicarious Atonement—all this, and much more than we have time or space to quote, brings the mighty Fight of Faith home to the very ranks of the *Faithful* themselves. Who can dispute such a suicidal but too obvious position, when we find one of the great lights of English Ecclesiasticism—an organization integrally bound up with the very life of the State itself—making the following stupendous admissions, and that in reference to the religion hitherto styled Heathenism!

At the recent Church Congress, Canon Taylor read a remarkable paper on the spread of Mohammedanism in India and Africa. He courageously raised the question whether Protestant Christians should oppose Islamism, which he held to be an advance beyond the old paganism. His idea was that this upward step should be watched and not discouraged, and that what good it brought should be hailed as helping a still higher faith. A modicum of Christianity he finds in Islamism, and surely the intense faith of the Moslem in Allah—the one only God—and the noble precepts of the better parts of the Koran warrant this view, which is a glimpse of the truth of the sympathy of religions, the likeness in great ideas that is in them all.

A view of what Mohammedanism has done he gives as follows: "When Mohammedanism is embraced by a negro tribe, paganism, devil worship, fetichism, cannibalism, human sacrifice, infanticide, witchcraft at once disappear. The natives begin to dress, filth is replaced by cleanliness, and they acquire personal dignity and self-respect. Hospitality becomes a religious duty, drunkenness becomes rare, gambling is forbidden, female chastity is regarded as a virtue, industry replaces idleness, licence gives place to law, order and sobriety prevail, blood feuds, cruelty to animals and to slaves are forbidden. A feeling of humanity, benevolence and brotherhood is inculcated. Islam, above all, is the most powerful total abstinence association in the world, whereas the extension of European trade means the extension of drunkenness and vice, and the degradation of the people; while Islam introduces a civilization of no low order, including a knowledge of reading and writing, decent clothing, personal cleanliness, veracity, and self-respect. Its restraining and civilizing effects are marvellous."

The Sutras—the texts and chapters of the Koran—came to Mohammed in hours of trance, when his spiritual vision was opened. They are valuable, yet not infallible. Here are a few of these words, full of power to the devout Mussulman, full of beauty for all men: "Angels come amongst you, night and day; those of the night ascend to heaven, and God asketh them how they left His creatures: they say 'we left them at prayer and we found them at prayer.' . . . The liberal man is near Paradise, which he shall enter into, and is near the hearts of men, as a friend, and he is distant from hell; but the niggard is far from God's pleasure, from Paradise, and from the hearts of men; and verily a liberal ignorant man is more beloved by God than a niggardly worshipper."

The spread of Islam in Africa is far greater than ever was the spread of Christianity, and of this strange fact the Church Congress, and all others, may well take note.

*The Religio-Philosophical Journal*, in commenting on Canon Taylor's frank statements, closed an excellent leader by these words:

The essay of Canon Taylor called out much discussion, and his statements were so sharply questioned that he came out with a long article in the *London Times*, proving the

verity of his words in the Episcopal Congress, touching the rapid spread and healthful influence of Islamism in Africa.

Joseph Thompson, as African explorer, in an article in the *Contemporary Review* last December, said: "It is a painful fact to admit, that for every single African who is influenced for good by Christianity a thousand are driven into deeper degradation by the gin trade." In a lecture at Manchester, Mr. Thompson said: "While on public platforms we are talking of the message of peace and good will to the heathen, we are, in the name of commerce and civilization, driving thousands into deeper depravity and barbarism by a deluge of poisonous spirits, while absolutely the only effective obstruction to this terrible flood of gin is provided by a religion of which we seldom speak but to revile, Mohammedanism."

Thus are Canon Taylor's words more than proven. The cupidity of the gin trader who goes out from Christian England, or of the rum trader from America to Africa, is cruel and soulless.

Then may we not cry in vain, All hail to the Fight of Faith! and God and angels promote "the survival of the fittest."

### THE SONG OF STEAM.

HARNESS me down with your iron bands,  
Be sure of your curb and rein,  
For I scorn the power of your puny hands,  
As the tempest scorns the chain.  
How I laughed as I lay conceal'd from sight,  
For many a countless hour,  
At the childish boast of human might,  
And the pride of human power.

When I saw an army upon the land,  
A navy upon the seas,  
Creeping along, a snail-like band,  
Or waiting the wayward breeze;  
When I marked the peasant faintly reel,  
With the toil which he daily bore,  
As he feebly turned at the tardy wheel,  
Or tugged at the weary oar;  
When I measured the panting courser's speed,  
The flight of the carrier dove,  
As they bore the law a king decreed,  
Or the lines of impatient love;  
I could not but think how the world would feel,  
As these were outstripped afar,  
When I should be bound to the rushing keel,  
Or chained to the flying car.

Ha, ha, ha! they found me at last;  
They invited me forth at length;  
And I rush'd to my throne with thunder blast,  
And I laugh'd in my iron strength.  
Oh, then ye saw a wondrous change  
On the earth and ocean wide,  
Where now my fiery armies range,  
Nor wait for wind and tide.

The ocean pales where'er I sweep,  
To hear my strength rejoice;  
And the monsters of the briny deep,  
Cower, trembling at my voice.  
I carry the wealth, and the lord of earth,  
The thoughts of the God-like mind;  
The winds lag after my flying forth,  
The lightning is left behind.

In the darksome depths of the fathomless mine,  
My tireless arm doth play,  
Where the rocks never saw the sun decline,  
Or the dawn of the glorious day.  
I bring earth's glittering jewels up,  
From the hidden cave below,  
And I make the fountain's granite cup  
With a crystal gush o'erflow.

I blow the bellows, I forge the steel,  
In all the shops of trade;  
I hammer the ore and turn the wheel,  
Where the arms of strength are made.  
I manage the furnace, the mill, the mint,  
I carry, I spin, I weave;  
And all my doings I put into print,  
In the morning and also at eve.

I've no muscle to weary, no breast to decay,  
No bones to be "laid on the shelf;"  
And soon I intend you may "go and play,"  
While I manage the world by myself.  
But harness me down with your iron bands,  
Be sure of your curb and rein,  
For I scorn the strength of your puny hands,  
As the tempest scorns a chain.



## ROSICRUCIANISM.

BY SIRIUS.

SINCE that upheaval of spiritual thought has commenced which during the last ten years—in especial—has impelled a ceaseless research into crypts, mausoleums, and vestiges of antiquity, to determine what man should believe in this age of unparalleled progress, the term "Rosicrucianism" has become a perfect "Shibboleth" in the mouths of would-be "mystics," who consider that by banding themselves together under the seal of secrecy, and formulating a sort of masonic order of grips, signs, and passwords, they can at least impose upon the world, if not on themselves, and establish their claim to be representatives of *the hidden wisdom of the antique ages*. That a sect called "The Rosicrucians" did once exist, and did conserve in their organization knowledge of occult powers and forces which they had learnt to utilize, it requires no initiate of the Order to disclose. That some of their symbols—especially *the rose and cross*—were derived from the beliefs of most ancient periods, the simplest tyro in the study of ancient lore will acknowledge; but that the sect of Rosicrucians ever had an existence as an organization, until the fifteenth century of our era, is an assumption of the same kind as that which uses the term "electricity," to cover all unknown forces or motions in Nature, and the equally-perverted expression "the will of God" to account for all the accidents and sufferings incurred by the ignorance of man. For the benefit of the true and earnest seeker into those realms of occult lore in the past, which point forward to illimitable possibilities of spiritual knowledge in the future, we will collate in this article a few of the *known* facts concerning the mediæval order of the Rosicrucians, leaving the mythical tales, fabulous origins, and wild legendary lore clustered around the name of "Rosicrucianism" to account for themselves. In an old German journal, entitled *The News of the Moving World*, there is an account, which claims to be historical, concerning a gentleman, said to be from Holland, one Christian Rosencreutz, a personage devoted to the study of the occult sciences. With a view of connecting his ideas of the Kabala with the Gnostics, of whom St. Paul was one, this philosopher journeyed to the Holy Land some time towards the end of the fourteenth century.

Being attacked by a dangerous illness, he was placed under the care of a learned Arabian physician, and by him was initiated into the ranks of the *Suris*. Rosencreutz, on his recovery, remained for some years in the East, and learned, not only the doctrines, but the *magnetic* and psychological practices of some of the sects with whom the Orient then abounded. There he found those really well-informed practical chemists, who, to avoid the death and danger which the exercise of their arts amongst their ignorant rulers would have brought upon them, veiled their real knowledge under the jargon of *alchemy*.

"The lost art of magic" will, sooner or later, be acknowledged as re-discovered in the modern practices of magnetism, psychology, and their resultants—somnambulism and clairvoyance. Drugs, vapours, and kindred means of inducing magnetic conditions, even including the psychologic effect of charms, talismans, prayers, invocations, gazing in crystals, etc., etc., etc., were all methods well known to and intelligently practised by both ancient and mediæval magians.

The acquisition of knowledge of this kind acquired during some months of patient study by our Hollandic—or, as others affirm, German—philosopher, determined him at length to return to Europe, where, being yet in the prime of manhood, he drew around him a number of kindred thinkers, and thus was founded the sect which took its name from him, of "Rosencreutz," or *Rose-Cross*. Why this association was a secret one, so secret that its members never even dared to avow themselves as such, is at once explained by the fact that amongst the Arabian philosophers with whom Christian Rosencreutz had studied, especially amongst the *Suris*, the Catholic faith, then the prevailing

doctrine in Europe, was regarded with equal contempt and abhorrence.

So long as faithful Catholic believers deemed that burning heretics would afford the powers they worshipped an odour of sweet incense, or the saints in glory rejoiced in the pleasing fragrance of burnt witches and roasting magicians, the wary Rosicrucians deemed it prudent to proclaim their heresies anonymously, and whilst impelled by the faith that was in them to announce something of the glorious truth they had found to the world, they did so under the thickest veil of mystery which their several organizations permitted. It is generally believed that the actual existence of this sect was, by the will of their founder, carefully concealed from discovery until 120 years after his death. As the Pythagorean faith in mystic numbers formed an integral part of the Rosicrucian doctrine, it may be perceived that the six times twenty years that were to elapse after the founder's decease, before his followers were permitted to report upon his teachings, corresponded in a certain sense to the old cyclical theories concerning the universe, which we *know* to have been accepted by the true Rosicrucians. In what modes the sect at length proclaimed their existence, we learn from an old record published in 1625, by way of a manifesto, or what we should now call "a placard," which suddenly appeared affixed to the walls and doors in the most populous parts of Paris.

The following is said by the Paracelsists to be an exact copy of this remarkable document:—

*"We, the deputies of the principal College of the brethren of the Rose-cross have taken up our abode, visible and invisible, in this city, by the grace of the Most High, towards whom are turned the hearts of the just. We shew and teach without books or signs, and speak all sorts of languages in the countries where we dwell, to draw mankind, our fellows, from error and from death."*

For a long time this strange placard was the sole topic of conversation in all public places. Some few wondered, but the greater number only laughed at it. Nevertheless, when attention was drawn more and more urgently to the influence of this sect, by other and similar announcements, which appeared on a sudden, mysteriously affixed to the walls by unknown hands, it was found that the actual existence of the Rosicrucians was demonstrated beyond doubt or question. Then, too, it appeared that a certain Dr. Mayer, a reputed alchemist, had some years before actually drawn up and published at Cologne an account of the claims of the Rosicrucian Order, and publicly alleged what they taught and believed.

To avoid the task of rendering Mayer's manifesto into English, we avail ourselves of the following free translation by Mackay:—

"They—the Rosicrucians—asserted, in the first place, 'that the meditations of their founders surpassed everything that had ever been imagined since the creation of the world, without even excepting the revelations of the Deity; that they were destined to accomplish the general peace and regeneration of man before the end of the world arrived; that they possessed all wisdom and piety in a supreme degree; that they possessed all the graces of nature, and could distribute them among the rest of mankind according to their pleasure; that they were subject to neither hunger, nor thirst, nor disease, nor old age, nor to any other inconvenience of nature; that they knew by inspiration, and at the first glance, every one who was worthy to be admitted into their society; that they had the same knowledge then which they would have possessed if they had lived from the beginning of the world, and had been always acquiring it; that they had a volume in which they could read all that ever was or ever would be written in other books till the end of time; that they could force to, and retain in, their service the most powerful spirits and demons; that, by the virtue of their songs, they could attract pearls and

precious stones from the depths of the sea or the bowels of the earth; that God had covered them with a thick cloud, by means of which they could shelter themselves from the malignity of their enemies, and that they could thus render themselves invisible from all eyes; that the first eight brethren of the 'Rose-cross' had power to cure all maladies; that, by means of the fraternity, the triple diadem of the Pope would be reduced into dust; that they only admitted two sacraments, with the ceremonies of the primitive Church, renewed by them; that they recognised the Fourth Monarchy and the Emperor of the Romans as their chief and the chief of all Christians; that they would provide him with more gold, their treasures being inexhaustible, than the King of Spain had ever drawn from the golden regions of Eastern and Western Ind.' This was their confession of faith.

"Their rules of conduct were six in number, and as follow: (1) That, in their travels, they should gratuitously cure all diseases; (2) That they should always dress in conformity to the fashion of the country in which they resided; (3) That they should once every year meet together in the place appointed by the fraternity, or send, in writing, an available excuse; (4) That every brother, whenever he felt inclined to die, should choose a person worthy to succeed him; (5) That the words "Rose-cross" should be the marks by which they should recognize each other; (6) That their fraternity should be kept secret for six times twenty years.

"They asserted that these laws had been found inscribed in a golden book in the tomb of Rosencrutz, and that the six times twenty years from his death expired in 1604. They were consequently called upon from that time forth to promulgate their doctrines for the welfare of mankind."

For some years the strange interest and curiosity awakened by this sect continued to attach to the few followers, or those who were suspected of being such, who appeared in European circles and stood in the ranks of mysticism. At length the wildest tales began to be circulated in connexion with the order, and several most injurious publications were issued which had, of course, the desired effect of scaring the timid portion of the community from any attempt to enquire into, or even to *think* of the existence of these terrible mystics.

Two of these *brochures*, proceeding unquestionably from the *ecclesiastical* press of the time, were thus announced.

"A history of the frightful compacts entered into between the Devil and the pretended 'Invisibles;' with their damnable instructions, the deplorable ruin of their disciples, and their miserable end." The other was called "An examination of the new and unknown Cabala of the brethren of the Rose Cross, who have lately inhabited the City of Paris; with the history of their manners, the wonders worked by them, and many other particulars."

Had the members of the Rosicrucian order desired to be known, the issue of the above-named *canards* would have done more to facilitate their popularity than any announcements they could have made of their own pretensions.

One portion, at least, of their claims the present writer can thoroughly testify to as being genuine. *They knew*, without being themselves known, every one with whom they came in contact. They understood perfectly the natures of those from whom they might expect to recruit their ranks—in a word, *then, as now*, they called whom they would, and whom they desired. They never made any mistakes in this respect, and yet, by keeping themselves wholly inaccessible to the approach of those whose association they did not desire, they exist, if at all, as perhaps the only society in the world in which obnoxious, unrelated, or inharmonious elements CAN FIND NO PLACE.

If those who now so frequently and in such unauthorized fashion assume their cognomen, can say so much, then we know that their existence cannot be genuine, or it could not be publicly blazed abroad.

The air is ever in motion, but gathers up no refuse matter so long as those motions are silent and unobserved, but when they become convulsed, agitated, and accumulate in force until they form whirlwinds and cyclones, every foul thing through which the mass travels is gathered up by its attractive power until it is beheld only as a moving column of the world's waste material, not the aerial element which purifies and vivifies in its invisible condition. *Verbum sap.*

Should opportunity be afforded, the present writer may be enabled to enlarge further on the doctrines and practices of the Rosicrucians, by tracing out some of the opinions of those who once formed its allies, perhaps its members, such as Paracelsus, Van Helmont, Fludd, &c.

### FAMOUS FIRE-EATERS.

THE earliest mention of fire-eaters in England is to be found in Sir Henry Walton's correspondence under date June 3rd, 1633. He says:—

"There is a strange thing to be seen in London for a couple of pence which I know not whether I should call a piece of art or nature. It is an Englishman, like some swabber of a ship, come from the Indies, where he has learned to eat fire as familiarly as ever I saw any eat cakes, even whole glowing brands, which he will crash with his teeth and swallow. I believe he hath been hard famished in the Terra del Fuego, on the south of the Magellan Strait."

Evelyn, in his Diary, under date of October 8, 1672, gives a graphic account of the remarkable feats of another fire-eater, who created a great sensation in his day:—

"I tooke leave of my Lady Sunderland, who was going to Paris to my Lord, now Ambassador there. She made me stay dinner at Leicester House, and afterwards sent for Richardson, the famous fire-eater. He devoured brimstone on glowing coales before us, chewing and swallowing them; he melted a beere-glasse and eate it quite up; then taking a live coale on his tongue he put on it a raw oyster; the coale was blown on with bellows till it flamed and sparkled in his mouthe, and so remained until the oyster gaped and was quite boil'd.

"Then he melted pitch and wax with sulphur, which he drank downe as it flamed: I saw it flaming in his mouthe a good while; he also tooke up a thick piece of iron, such as laundresses use to put into their smoothing-boxes, when it was fiery hot, held it between his teeth, then in his hand, and threw it about like a stone; but this I observ'd he cared not to hold very long. Then he stode on a small pot, and, bending his body, tooke a glowing iron with his mouthe from betweene his feete, without touching the pot or ground with his hands, with divers other prodigious feats."

Richardson's secret was disclosed by his servant about the time Evelyn made his entry. According to his servant's showing, it consisted only in rubbing the hands, and thoroughly washing the mouth, lips, tongue, teeth, and other parts which were to touch the fire, with pure spirit of sulphur.

By this means the epidermis, or upper skin, was burnt and cauterised, until it became as hard as thick leather. The bad effects which the frequent swallowing of red-hot coals, melted sealing-wax, resin, brimstone, and other calcined and inflammable matter might have had upon the stomach were prevented by drinking plentiful draughts of warm water and oil as soon as he had left the company.

Another fire-eater was De Heiterkeit, a native of Annivi, in Savoy, who flourished at the beginning of the eighteenth century.

This individual ate burning coal, chewed and swallowed burning brimstone; licked a red-hot poker, placed a red-hot heater on his tongue, ate melted pitch, beeswax, sealing-wax, and resin, with a spoon, as an ordinary mortal takes



soup; kindled coals on his tongue, and broiled meat upon them; and to complete the business, performed all these marvels five times a day, at the Duke of Marlborough's Head, in Fleet Street, his prices being half-a-crown, eighteen-pence, and one shilling.

De Heiterkeit had the honour of exhibiting before Louis XIV., the Emperor of Austria, the King of Sicily, and the Doge of Venice, and his name having reached the Inquisition, that holy office proposed experimenting on him to find out whether he was fireproof externally as well as internally. He was preserved from this unwelcome ordeal, however, by the interference of the Duchess Royal, Regent of Savoy.

But the most famous of all fire-eaters was Robert Powell, who was before the public for nearly sixty years, and was seen by many noble and distinguished men, among others by the Dukes of Cumberland and Gloucester, and Sir Hans Sloane. Mainly through the instrumentality of this last named the Royal Society in 1751 presented Powell with a purse of gold and a large silver medal. Here is his programme:—

"1. He eats red-hot coals out of the fire as natural as bread.

"2. He licks with the naked tongue red-hot tobacco-pipes, flaming with brimstone.

"3. He takes a large bunch of deal matches, lights them all together, and holds them in his mouth till the flame is extinguished.

"4. He takes a red-hot heater out of the fire, licks it with his tongue several times, and carries it round the room between his teeth.

"5. He fills his mouth with red-hot charcoal and broils a slice of beef or mutton on his tongue, and any person may blow the fire with a pair of bellows at the same time.

"6. He takes a quantity of resin, pitch, beeswax, sealing wax, brimstone, alum and lead, melts them together over a chafing dish of coals, and eats the same with a spoon as if it were a porringer of broth, to the great and agreeable surprise of the spectators, &c., &c."

The last fire-eater of whom we shall speak is Chamouni, who had the name of "the Russian Salamander." He was remarkable for the simplicity and singleness of his character, and used to take a positively innocent delight in swallowing fire. He was above all artifice, and would often entreat his visitors to melt their own lead, and boil their own mercury, that they might be perfectly satisfied of his genuineness, and of the gratification he had in drinking these liquids.

He would also present his tongue in the most obliging manner to all who wished it, allow them to pour molten lead upon it, and, if they chose, stamp an impression with their seals.—*Tit Bits*.

[We call special attention to the above account compiled from the best and most authentic historical sources. Now whilst it is a well-proven fact that certain spirits controlling strong physical mediums can and do perform many of the feats attributed to jugglers, and that *without* any of the preparations, paraphernalia, or conditions that jugglers require, it is also a patent fact that jugglers can and do simulate by aid of such paraphernalia as they know how to use, many of the manifestations attributed to spirits. This should make all spiritual investigators extremely cautious, and all true and honest mediums willing—nay, anxious—to submit to any reasonable tests that may prove their entire dependence on spirits for the production of what is exhibited through them, and their freedom from all such preparations as belong to the juggler's art. In the observance of such conditions as these, true spirit mediums honour themselves and their cause by submitting to the most crucial modes of investigation, and those who talk about mediums being "degraded, insulted," &c., &c., by tests applied to their manifestations are not only enemies to the truth, but lay themselves open to the charge of being in collusion with imposture.]

### THE LATE MRS. MARY HOWITT.

SOME of our friends seem to be exceedingly concerned at the report that the late talented and amiable authoress, Mary Howitt, became a Roman Catholic shortly before she passed to the higher life, an event which occurred the last of January of the present year. Knowing that up to the last seven years of her life Mrs. Howitt was an openly avowed advocate of and writer on the subject of spiritualism, some persons think that her profession of the Roman Catholic faith meant a secession from the belief in spirit communion; but we would earnestly advise our friends to remember that persons of all shades of theological faith can accept of the fact—and that upon less than one tenth of the evidence that Mrs. Howitt received—that spirits can and do communicate.

Jew and Gentile, Mohammedan, Buddhist, and all shades of Christian Sectarianism, from the Roman Catholic to the stern Calvinist, can credit the testimony of their senses, and hence the mere phenomenal facts of spiritualism can cohere with any shade of theoretical belief. If persons, once convinced of the fact that spirits communicate, think proper to inquire *how spirits live* in the second stage of being, and learning, as all spirits the wide world over teach, that happiness or misery depends solely on good or evil done, and that neither creeds, beliefs, or theological dogmas, have any place or produce any effect on the life hereafter, then—and not till then, can the *spiritist* believer truly become a spiritualist. But even judged by such a standard as that, the action of an aged lady of nearly ninety years, suffering under the pressure of accumulated sorrows, must be considered more in respect to the circumstances that surrounded her, than as the result of calm and deliberate reason.

For fifty-one years of her happy married life, Mary Howitt had been accustomed to lean upon the strong mind and powerful intellect of her good husband, William Howitt, For the last thirty years her nearest and dearest companion, next to her husband, was her accomplished daughter, the late Mrs. Annie Watts. It was after Mrs. Howitt—ever-loving and tenderly susceptible—had passed her eighty-second year, that she was called upon to part from the earthly form, and lose the steadfast voice and counsel of her noble husband; and it was in the sad hour of her lonely widowhood that the idolized daughter, who had been her friend and confidant—the very echo of her own heart—passed on to join the father gone before.

Is it any marvel, then, to find that at *nearly ninety years of age* the bereaved wife and mother *was all too easily influenced* by those around her to seek consolation in that special form of religion which professes so authoritatively to do man's thinking for him? And we would further ask, if there is any humane and reasonable being who could grudge to the aged and suffering lady such poor comfort as that which she might have derived from the ceremonials and truly *imposing* rites of her new faith?

Mary Howitt lived at Rome in the day of her double bereavement. *Knowing something of the influences* that surrounded her there, when she made her profession of the Catholic faith, we can only add that if the sorrowing and very aged lady's conversion be any matter of jubilation to the Catholic Church, it may be taken for granted that that once powerful organisation is "thankful for small mercies." Meantime, dear Mary Howitt as a spirit sees no longer "as in a glass darkly," and those who best knew and loved her on earth have had full cause to be assured that in her spiritual awakening she is as firm in the faith, light, and love of spiritualism as she was when in the strength and dignity of her mature womanhood she devoted her fluent pen and wide-spread influence to its public and private advocacy.

Our greatest glory is not in never failing, but in rising every time we fall.—*Confucius*.

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## WORK FOR ALL—OVERWORK FOR NONE.

It is with some regret, and a feeling not unlike that which we may conceive to be the suffering of the plant (were it a sentient being) when violently torn up from the earth where it is rooted, that we turn from the sweet consolations of spirit communion and a contemplation of the peace and joy which awaits us hereafter, to consider the means by which in the life *here* we may hope to attain to that same peace and joy. One of the most unswerving demands which every good and wise spirit makes upon the mortal friends with whom communion is held, and one of the most invariable assurances that such spirits all over the earth reiterate, is to the effect, that peace and joy hereafter *must* be earned by doing good here, and by no other means—creeds, dogmas, and sectarian beliefs notwithstanding. As no hard and fast lines of special action are possible to be laid down for all, but each one is required to do the good that lies next him, or opens up in his particular path, so it must be of necessity the duty of the spiritual Editor to devote some part at least of the sheets he or she can control, to COMPELLING the reader to consider the conditions of life under which his fellow men are living, and to contribute thought, hope, and aspiration, if he cannot give more, towards the promotion of every reform that may tend to ameliorate human suffering. The experiments of "Psychometry" teach us that even our good thoughts are not cherished in vain, and that the very air we breathe is made better for being hallowed by kind wishes and sweet sympathies.

In this sense the humblest and poorest amongst us has a work to do for suffering humanity; and to show how much aid in every direction is "the demand of the hour," we transfer a few condensed passages from a noble letter published in that excellent journal, *The Herald of Health*, in which occurs the following ringing appeal for WORK FOR ALL, OVER-WORK FOR NONE.

The writer, Mr. Charles Delome, says:

"It will not be unprofitable to look into the conditions of those countries which are our competitors in the world's market, especially as related to the producing classes. We shall then perceive to what fearful straits the foreign worker is reduced, what he lives on, and how utterly insane it is to tamely submit without protest to be played off as pawns in

such a wild game of wretchedness for the benefit, not of the world's workers by brain or hand, but of capitalists, land-owners, and a wasteful system of distribution and exchange. The last issue of *Justice* (October 1st), affords the opportunity of some such short summary in the form of a letter which appeared in the *Norton Examiner*. England and her workshops are no longer what they were in the past, the wonder and admiration of the world. Westphalia alone has a magnificent bituminous coalfield, producing over 20,000,000 tons of coal per annum. In Belgium are situated the largest zinc works in the world. The Vielle Montagne Company employ 7,500 workpeople, distributed over eighteen mines and smelting works. Their mines annually supply them with 70,000 tons of minerals of various kinds. One more instance, that of the Cockerill Society at Seraing, near Liège, founded by a Lancashire man in 1817. At that time the town of Seraing had a population of 2,000; it is now 50,000. The works cover over 250 acres, and give employment to over 16,000 men. They produce locomotives, stationary engines, bridges, boilers, iron ships, and general machinery. I must pass over Krupp's works in Westphalia, and the factory of La Creuzot in France. Works of similar magnitude in the cotton, woollen, and braiding trades are scattered all over Germany, France, Switzerland, and Italy. Your readers will then grasp the enormous magnitude of the capital and labour engaged in the competitive struggle. I have described the works at Seraing; they are splendid monuments of what can be done with capital; but what of the labourers? A correspondent of the *Times* says:—'They have to live chiefly on *dry, black, bitter, rye-bread*. On Sundays they may get a little meat or sausage, the latter made of pork or horseflesh.' In the Charleroi district, little girls go into the pits and take their share of the rough work with the boys. Many of them continue at this through life. Let us look at Brillon, the 'Manchester of Italy.' There children begin to work at eight years of age; women are paid, weavers (by piece) from 9d. to 1s. per day; overlookers from 2s. 3d. to 3s. 3d. per day.

"In the north of Italy education is neglected. The wages paid are fixed without any consultation with the labourer. The most highly paid receive about 1s. per day, and 5d. per day is considered good pay for children. *Bread and soup* is provided, with dormitories for sleeping. "So that from Monday morning till Saturday night there is no necessity for any of the workpeople to leave the premises." What is the life of these wretched workers may be guessed. The beds consist of mattresses, with, in many instances, the straw protruding. There were no sheets, but for each bed a rug and a quilt. Washing utensils and looking-glasses there were none. Our conductor informed us that at ten o'clock at night, when the engines stopped, the women and children, without any delay, hasten to their beds. They have no inclination for wasting time over their toilets. They throw their limbs upon their trestle-beds, and, without undressing, sleep till they are warned at 4-45 next morning that they must be up again and prepare for their work. When we read that the most popular dish with these works is '*bread sopped in warm water, with a pinch of salt*,' we are simply struck with amazement. What wretched and utterly corrupt state of society must that be which compels men and women to endure all this, and to have to crawl, and cringe, and beg to be allowed to work, as if it was the greatest boon in existence. What low cunning, modernised as 'smartness,' is resorted to by capitalist and trader to make a point and score a success in the fratricidal war of competition! And all this is to be endured not because there is a scarcity of anything, but just because there is too much of everything that the world wants and is pining for. Millions here and millions there wanting clothes, boots, houses, food, everything perfected by man out of the raw material which bounteous nature most certainly intended for the use of all her sons and daughters. No wonder, then, that men are



risking home and liberty when they see clearly how all this could be changed if a united people, here and internationally, would but organise, independent of political tricksters, and, in tones not to be denied, demand work for *use* and not for *profit*. First, by taking over the land, with all its mines, railways, and other means of transit, as also the means of production, distribution, and exchange, and so regulating the production of wealth in the common interest of all members of the body social. Mr. Editor, after a precarious and chequered infancy, seemingly at times smothered out of existence altogether, three lusty young giants, step by step, are coming well in sight, who shall revolutionise the social and theological condition of this planet. Socialism, sooner or later, must in the process of evolution succeed the approaching collapse of the rule of the brute, King Mammon. He whose name is Hygiene, holding in his palm the beautiful truths of dietetics, hydropathy, heredity, magnetic treatment, etc., will emancipate man eventually from their self-imposed burdens, resulting from diseased conditions, to the confusion of medical charlatans and the overthrow of many an ancient dogma. Crowning all, Free Spiritualism, tabooed and ridiculed of course by the venal press of the day; clothed in dazzling brightness and beaming over with loving messages from the dear ones progressing on the other side; Spiritualism, or proof palpable of spirit communication, now proved conclusively to the satisfaction of millions, from pole to pole (*inter alia*, see 'Nineteenth Century Miracles; or, Spirits and their Work in every Country of the Earth,' by Emma H. Britten)—to the everlasting overthrow of all dogmas, vicarious sacrifices, and hells other than man's making, here or hereafter. Thus, then—

"The gloomy night is breaking,  
E'en now the sunbeams rest,  
With a faint yet cheery radiance,  
On the hilltops of the west.

"The mists are slowly rising,  
From the valley and the plain,  
And a spirit is awaking  
That will never sleep again."

#### SPECTRAL APPEARANCES ON WINDOW PANES.

It will be remembered that some ten or twelve years ago a phase of spiritual power appeared in both America and Europe in the form of faces, writings, and images upon the window panes of such houses as were supposed to be charged with medium power from one or more of their inhabitants. Within the last month a correspondent, for whose strict veracity and intelligence the Editor vouches, writes in deep distress of mind from Baden Baden, complaining that upon the front windows of his library, looking out upon a courtyard open to the street, a number of crosses, death's heads, skulls, coffins, and some few faces have appeared. Strict watch has been kept to see that no fraud has been practised, but all attempts to detect a human cause for the "demonic photographs" have proved in vain. "The windows have been washed on each side of the pane," says our correspondent, "but the figures do not move, and generally take two days or nights before they fade out. There is at this moment a demon face on the glass, and though we have prayed against him, and he grows fainter, he has stayed for two days. . . ." "Pray, madam, you who know so well the laws of spiritism, help us in our extremity, for we are afraid within and without, much fearing more the public to know this thing than ourselves. What can we do by way of exorcism? . . . —Baron de G. B. F."

[Our only advice is to hold quiet periodical circles in the room so troubled. Commence as usual with prayer and sweet singing. Trust to the good spirits. They will not be absent, and soon they will find means to communicate directly with the sitters, when, by question and answer, these crude, but obvious attempts to make known the presence of attending spirits will be fully explained.—Ed. T. W.]

#### A HAUNTED MINE.

SOME years ago the Editor of this paper received, as a gratuity for service performed, some shares in a Nevada mine, which was declared to promise rich results to those who would bear the brunt of the preliminary expenses. Besides these latter demands, an ugly report prevailed that the mine was "haunted," and a tale of violence and wrong was attached to this report which induced the Editor to relinquish whatever flattering prospects might accrue in the distant future from the possession of shares in the aforesaid investment.

Within the last few months an esteemed and reliable correspondent has called the Editor's attention to an article in *The Golden Gate*, California, which singularly reduplicates the experiences which, in years gone by, induced more than one shareholder to withdraw from the mine that seemed to be spellbound by the avenging spirit of one who had perished in its gloomy confines. We are able to vouch, personally, for the veracity, not only of the former disturbances occurring in the mine, but also for the good faith of the narrator of the following incidents:—

For some years past there have been observed by the miners working in the old upper levels of the Yellow Jacket Mine, Gold Hill, Nev., various phenomena apparently of a supernatural character. Recently these unaccountable disturbances have been renewed in a startling manner. Few miners like to own to having been frightened by anything of a ghostly nature. The majority prefer quietly leaving a mine to acknowledging themselves frightened by unnatural sights and sounds. For this reason little has heretofore been made public in regard to the doings of the spooks and goblins in the old upper workings of the Jacket.

On Thursday night, November 10th, W. P. Bennett, who is employed in that mine, had an experience so startling that it gave him a fit of sickness from which he has not fully recovered at this writing.

Mr. Bennett is well known to many persons in San Francisco, as well as in this part of Nevada, and in many of the mountain towns of California. He was, for a number of years, in the employ of Wells, Fargo & Co., and in the old staging days had charge, as Superintendent, of all their horses and coaches, and was much of the time travelling to and fro over their routes. He is a very truthful man, a Pacific Coast pioneer, and says that never until last week did he see or hear anything that he could not account for. He is now employed in the Yellow Jacket Mine as powder man. He has charge of and distributes to the miners the powder they require in blasting. He has been at work in the mine over four years.

He knew of men leaving the mine on account of things they had heard or seen, but paid very little attention to the mysterious talk about them which he occasionally heard among the miners, further than to say that he would very much like to see or hear some of the things they spoke of. But now he wants no more of it. He says he has "got his dose," and will never get over it till his life is ended.

Last Thursday night he spoke to Pete Langan, the foreman, of some shovels he had seen up on the 1,000 level, and said he would go up and get them. He went up to the old deserted level, and ascended to the first floor above the track floor. He went out across this floor to a station, and, taking up two shovels, returned with them to descend to the track floor. He was carrying a lantern, and when he had got on the ladder that led to the track floor, and was moving down with his lantern below the hole in the floor, but his head still through it, he was startled at hearing heavy footsteps coming tramping over the planks directly toward him. He began to descend the ladder as rapidly as possible, and while he did so heard the steps immediately over his head at the hole he had just left. He pushed on down the ladder a short distance till he reached an ore chute that leads down from the floor

on which the footsteps were heard. Halting at the chute he looked up it, but saw nothing. He knew that no men were working on the level, but he mustered courage to call out: "Who's there? Anybody up there?" Instantly he heard begin above, on the floor, from the hole through which he had just descended, a heavy tramping as of two men coming forward toward the ladder-way. As he stood on the ladder he held his lantern in his left hand, and under the same arm the two shovels, tightly pressed against his side.

Suddenly, from behind, the shovels were violently thrust forward and sent flying a distance of twelve feet, when they struck against the wall and went down the ladder-way, landing at a point distant nearly thirty feet from where they started.

"Up to this time," said Mr. Bennett, "I was not frightened, but when I felt the thrust from behind, and saw the shovels flying ahead of me, I felt, through my whole system, a chilling shock. For a moment I was almost paralyzed; then the tramping on the floor above still continuing, I descended the ladder as swiftly as possible.

"When I got down among the men I asked for Pete Langan, and was told that he had been up on the surface during my trip to the 1,000 level. The men all saw that something had happened me, and wanted to know whether I had seen or heard anything. I gave them no answer further than to say that I had been overtaken by a sudden fit of sickness. They were not satisfied, and that evening at supper-time I told them what had occurred up on the 1,000 level. Then I learned from them of strange things that had happened to others in the old upper levels."

It appears that the 900 level is that on which supernatural manifestations are of most frequent occurrence. Three men have been killed on that level, and one man was buried under a big cave, and his body has not yet been recovered. At the time of the great fire in the Jacket, which broke out on the morning of April 7, 1869, forty-five men lost their lives. The bodies of three of these were never recovered, and it has always been thought that they were walled in when bulkheads were built to confine the fire to certain limits, as afterwards, when the fire had exhausted itself, some bits of bone were found in that section.

Quite a number of men have left the mine at different times on account of strange happenings on the 900 level.

The fact of these men giving up steady work at four dollars a day, shows that they were pretty thoroughly frightened. At times the men have been startled by cries and shrieks, as of some one being pressed to death under timbers, but most of them have been alarmed by footsteps, above and around them, such as were heard by Mr. Bennett,

The men who heard these sounds were not alone. Men working in crosscuts would hear footsteps out in the main drift, as of some one on patrol marching up and down along the foot-boards. At first, under the impression that it was the foreman promenading in the drift, some of the men went out to investigate, but could never see any one, the sound of the footsteps ceasing when they came into the drift, though it had been distinctly heard a moment before. With the return of the men to their work the sound of footsteps tramping and grinding along the sandy foot-boards of the track floor would again be heard, or perhaps the groanings and cries would begin.

About a month ago a miner named Bruce, who was at work on the 1,000 level, suddenly threw up his job. Being pressed for the reason, he at first said he was ill, but finally told a friend that he had seen a thing which he took to be a warning for him to leave the mine. He would not say what he had seen, but said it meant his death if he remained in the mine.

Fear of being laughed at prevents many from telling the cause of their fright. About two years ago, a miner who was at work on the 200 level, heard footsteps in the main drift, and told the man who was at work with him, in the

face of a crosscut, that he would look out and see who was there. Taking a candle he went out, but in a few moments came rushing back with his hair on end, and trembling in every joint. He said that when he got out to the main drift, two shoes, with no person in them, came tramping along before him on the foot-walk. He was so badly frightened that he would not stir an inch from his partner during the remainder of the shift, and when it was ended, left the mine never to enter it again.

Mr. Bennett says that although he formerly went by himself through all parts of the mine without a thought of fear, no money would now hire him to again go alone into the old drifts and chambers of the 1,000 level. He says he has all his life laughed at the stories told of the pranks of spooks and the tricks of spiritualists, but the push he got when his shovels were sent flying, was a thing that he cannot get over.

As Mr. Bennett has always been known as one utterly fearless as regards supernatural things, his experience has had a great effect upon the men working in the mine. There are at present about twenty men at work on the 1,200 level. Formerly at change of shift, when these men reached the 1,100 level, they would make a rush for the shaft to get on the first cage going up; now, however, they move along *en masse*, and as they pass the opening leading up to the 1,000 level many sidelong glances are cast toward it, and there is some quick stepping among the next who bring up the rear.

In writing an account of these old haunted levels, it would not have been difficult to have invented some startling things, but I have preferred relating just what is reported by Mr. Bennett and the miners themselves. Without comment, or any attempt at explanation, I give the story of this supposed-to-be haunted mine, leaving all to draw their own conclusions.

A.G.

### THE VISION OF GUTENBERG, THE INVENTOR OF THE PRINTING PRESS.

THE future passed

Before his gaze in solemn majesty;  
With prophet's eye he saw his printing-press,  
*The million-folded duplicate of thought,*  
*Of progress, fact and fancy.* Sight took words:  
And thus he spake:

"Its million tongues of sacred flame  
Shall terrify the tyrant Wrong;  
Its million double-edged swords  
Shall save the weak and slay the strong;  
Its million torches, bright with hope,  
Illumine the moonless, starless night;  
Its million thoughts, new-born, full-grown,  
Procure the future reign of Right;  
Its million types on vellum trace  
The thoughts and deeds which glory gem;  
Its million voices, trumpet-toned,  
Sway sceptre, throne, and diadem;  
Its million suns shall turn to day  
The night of ignorance obscure;  
Its million altars, sanctified  
By burning truths, shall make men pure;  
Its million steel-barbed spears of wrath  
Shall pierce Corruption's coat of mail;  
Its million powers, by Heaven ordained,  
Make truth and liberty prevail;  
Its million multitudes of good,  
Increasing through all coming time,  
Shall usher in Earth's paradise,  
And men be gods—oh, thought sublime!"

He ceased. The vision passed;

And, like the blue Rhine rolling at his feet,  
He went forth to his toil and destiny.

—J. B. Clymer, in the "Poets of Printerdom."

MANNERS are not morals; but manners and morals are not far apart.

Do not speak of your happiness to those less fortunate than yourself.—*Plutarch*.

MUCH of the wisdom that comes with years comes too late to be of much use to the owner.

HE who loves to read and knows how to reflect has laid by a perpetual feast for his old age.



## CORRESPONDENCE.

## PAYMENT OF SPEAKERS.—SCHOOL OF THE PROPHETS, &amp;c., &amp;c.

*To the Editor of "The Two Worlds."*

I have been much interested in the controversy in your paper on the payment of mediums; and I wish some one would put the matter in its true light. In my humble opinion the discussion has degenerated to a very low level: that is, of employer and employed; or, a fair day's wages for a fair day's work. I am convinced that even among our poorest societies there is a kind and sympathetic feeling towards our mediums, and a wish to treat them well; but the position taken up by some of our mediums (that of putting a premium on their services), has a tendency to destroy this feeling.

In discussing the matter from a commercial standpoint, it is a very simple question. No one will say that a man ought not to have a fair day's wages for a fair day's work, but unfortunately some of our mediums imagine that no one does any work but they. I wonder if the work, or personal effort of our Secretaries, Lyceum workers, and others was placed alongside our mediums, who would be entitled to the most pay, and yet, according to the above standard, all work is entitled to some remuneration; but if that is so, who is to be the paymaster?

It is time we looked upon this question of spiritualism in a different light. In my opinion it is one of the grandest philanthropic enterprises that ever man engaged in, in which there is scope for the development of every variety of talent, from the highest to the lowest (and he, with one talent rightly used, is as worthy of a "well done" as he with ten); an enterprise far too sacred to be marred or hindered by a spirit of selfishness; a garden wherein all that is noblest in man may flourish, and be attractive to all those who are watching us from without.

I hope some of our able pioneers, who have been long in the cause, will give their views and experience in this matter.

J. S.

West Vale, Yorkshire.

*To the Editor of "The Two Worlds."*

Much correspondence of late has taken place in your contemporary *The Medium*, some of which has not been pleasing to read. Many of the letters have been very contradictory. For example, in a late issue, D. W. Ashman, in one part of his letter, hopes "the suggested conference will be convened, and district committees established, and paid platform work abolished, especially this pseudo-professionalism that is so rampant in our movement." In a previous part of his letter the same writer says, "I have laboured indefatigably for the last three years to spread the truth in this locality, and have felt compelled, &c., to resign, my health having failed under the great strain of work. My labour was always gratuitous and free. I am now done."

The experience of D. W. Ashman is the experience of many other workers in the cause of spiritualism, and I do not know of a stronger argument for "paid platform speakers." Had our brother not done so much work "gratuitous and free," most likely his health would have been spared to himself, his family, and his friends; but because of the ordinary strain on his system—having I suppose, "to labour for the bread that perishes"—and of the extraordinary strain on his nervous system through platform work, he, as he says, is "now done," his "health having failed under the great strain of work." Such is the experience of many platform workers, both in and out of the cause of spiritualism.

I have known, and now know, scores of local preachers who have done a hard six days' work in the week, and on

the Sunday have gone tramping for miles to fill up appointments for platform work.

Many of such local preachers have—on the Monday—been so tired out with the Sunday work, they have not been able to perform a proper day's work for their employers—and what is this but genteel, polite, religious robbery.

D. W. Ashman says, "Truly out of the mouths of illiterate persons floweth wisdom and understanding"—such is most seldom the case. I have heard some of the greatest rubbish "flowing out of the mouths of such illiterate persons," and have been ashamed that our cause—noble, good, and true—should be represented on the platform by such persons.

For a long time I have advocated a higher grade of spiritualism.

The more educated and better the instruments, the more will wisdom of a higher grade flow from them.

The more the mediums—of all phases—are secluded from the evil influences in business and the world, the better influences will surround them, and the better will messengers from the spirit world be able to use them.

My urgent advice is, let a central committee be convened, whose duty it shall be to examine every person who desires to devote himself or herself entirely to the platform work. If such person creditably passes such an examination, then let credentials be given, and let their names be officially announced in our spiritual "weeklies," and let societies engage such persons at a minimum fee. I mean by that, that speakers shall be paid *not less* than a certain fee, in addition to travelling expenses. If societies can afford it, they ought to pay a higher fee. "The labourer is worthy of his hire;" if he be not worthy, then let him stay at home, and in meetings and circles so develop that he may, with credit to himself and the cause, be able to stand forth as an instrument of power to be used by high and holy intelligences to lift up down-trodden humanity, by lifting up on to a much higher plane the true believers in spiritualism.

As a secretary and a worker on committee for many years, I have always found good advocates (platform speakers) will draw good audiences—if their presence has been properly made known—and, as a rule, good audiences give good collections. The fees and expenses of the speakers have been paid, and a nice little balance handed over to the treasurer for other purposes.

If your correspondents will study how to lift spiritualists generally on to a "higher grade," and if spiritualists will unite and work in harmony one with another with their whole soul and body, there will be no lack of funds to carry on the cause, and no grudging the fees to "paid speakers." There would be "sunshine all around, and peace within the borders at home."

Spiritualists arise! Shake yourselves from the dust. Let the angel world assist you into the holy, the beautiful, the pure, and the good. Then shall we have a universal spiritual song—"Peace on earth and goodwill to men."

Yours truly and fraternally,

W. YATES.

Talbot Street, Nottingham, Jan. 30th, 1888.

THERE are two ways of being happy: we may either diminish our wants or augment our means—either will do—the result is the same.—*Franklin*.

THERE is but one law for all, namely, the law which governs all law—the law of Nature, the law of humanity, of equity.

If I am asked, Who is the greatest man? I answer, The best, and if I am to say who is best, I reply, He that has deserved most of his fellow-creatures.—*Sir William Jones*.

A MAN who follows truth carries his star in his brain.—*Alger*.

As a fable, or a play, so is life. It matters not how long it has been acted, but how well.

MIND makes itself like that which it lives amidst.—*Bailey*.

## PASSING EVENTS.

**THE TWO WORLDS PUBLISHING COMPANY LIMITED.**—First meeting of shareholders, February 7th, 1888, at the Co-operative Hall, Downing Street, Manchester. This meeting took place on Tuesday evening, at 7-30, when a goodly number of shareholders, besides the officers and Provisional Committee, were in attendance, with Dr. Britten in the chair. After giving a brief *resumé* of the work accomplished, and a full statement of the past and present financial position of the company, Dr. Britten, on his own behalf and that of the Secretary and Provisional Committee, resigned office. A hearty vote of thanks was tendered to the retiring officers and Committee for their past services, and the opinion, unanimously expressed that, so far as the conduct of *The Two Worlds* journal had proceeded, it had been eminently successful. The circulation had steadily increased, and the very general satisfaction expressed concerning the paper and its management gave promise of continually increasing success and advantage to the objects of its establishment. In addition to the re-election of the former officers and Committee, several names of the ladies and gentlemen present were added. The following is the list of persons serving for the present as Officers and Directors of *The Two Worlds Co.*: Dr. Britten, president; Mr. T. Brown, hon. treasurer; Mr. E. W. Wallis, secretary. Committee: Mrs. G. R. Wilkinson and Mrs. E. W. Wallis, Messrs. R. Ashworth, W. T. Braham, J. Boys, L. Firth, W. Johnson, Peter Lee, R. Fitton, J. W. Owen, J. Postlethwaite, F. Tomlinson, and G. R. Wilkinson. Auditors: Messrs. Gibson and Simkip. Mrs. Hardinge Britten, editor *Two Worlds*; Mr. E. W. Wallis, sub-editor. The meeting closed with the customary vote of thanks to the chairman. *E. W. Wallis, Secretary.*

**SOUTH SHIELDS.**—I beg leave to tender my thanks to the members of the Spiritual Tabernacle, 4, Lee Street, South Shields, on my retirement from the vice-chair and conductorship of the Lyceum, for the kindly interest in any project I may have been the instrument for the welfare of the cause in which I am a firm believer; so much so, that I cannot consent to selfish aims, usurping the rights of justice to others.—*W. Burnett.* [Mr. Burnett desires us to state that those friends who are deprived of their *Two Worlds* by reason of the action of the committee at Lee Street, South Shields, "boycotting" our paper, can obtain it by leaving their name and address at 7, Joseph Terrace, Deans, and it will be delivered at their house on Fridays.]

Kindly allow me to state to secretaries of spiritual and free-thought societies in Northumberland and Durham, that my two years' duties of secretary to the Newcastle Society having expired, I am ready, during the spring and summer months, to occupy Sunday platforms, and advise mediums on their development. Terms: train fare and entertainment, and, if possible, return on Sunday evenings.—*Yours, &c., William H. Robinson, 18, Book Market, Newcastle-on-Tyne.*

**LIVERPOOL.**—A concert will be held in Daulby Hall, February 23. Tickets 6d., each of any member of ladies' committee. Hope to spend a pleasant evening. Commences at 8 p.m.—*W. G., Cor. Sec.*

**GONE TO THE SPIRIT WORLD** at the ripe age of 74, Mr. William Rawlinson, of Park View, Golborne, Lancashire. Our aged friend, when here, was a firm and consistent spiritualist, and a strong opponent of orthodox theology. Bold and fearless, he never lost an opportunity of telling his friends and foes that they were their own saviours, and would have to work out their own salvation. His aged partner informs me that she and her departed husband were the only spiritualists for miles round, and had to encounter much opposition. Living in a country village, they were well known, and were often told that they were going the wrong way. But they knew otherwise, having had for many years convincing proofs of the spiritual philosophy. A few days before he passed away, I journeyed from Bolton to bid him farewell for a time, and, sitting at his bedside (listen, ye trembling spiritualists) he earnestly requested that I would provide some one to inter his body. Having rejected the orthodox faith while here, he did not want his remains to be buried in the orthodox fashion. Consistent soul! I promised that I would. He passed away on Thursday, February 2nd, and his body was interred at Newton Cemetery on the 6th, Mr. Mayoh, inspirational medium, from Bolton, conducting the ceremony at the grave side. The coffin having been fixed in its last resting place, the control offered up a beautiful and solemn prayer, which riveted the attention of all present. He then spoke for about fifteen minutes on the philosophy of spiritualism and our future homes, reminding us all that our departed friend was not dead, but was at that time, in our very midst. Finally he committed the body to the earth from whence it came, concluding with another short but impressive invocation, making everyone feel that it was good to be there, many remarking that they liked to hear a man talk in that manner, it came from the heart. Mr. Mayoh is a fine medium, well fitted for such a purpose. I may say that, since he passed away, the old veteran has made himself known through the mediumship of my wife by signs unmistakable of his continued existence.

"It is a beautiful belief,  
That ever round our head  
Are hovering on viewless wings,  
The spirits of the dead."  
*Thomas Parkinson, 100, Blackburn Street, Bolton.*

**BRADFORD.** Ripley Street Spiritual Meeting Room, Manchester Road.—The above-named place will be opened on Sunday, the 19th inst. As this district has hitherto been without a Spiritual Meeting Room, it is to be hoped it will be successful, and be the means of further spreading the truth. Everything will be done to provide comfort.—*J. E. Martin, 512, Manchester Road, Horton, Bradford.*

**BRADFORD.**—The new Leeds Spiritual Institution, Birk Street, off Leeds Road, will be opened on Saturday, Feb. 18th, when a tea party and entertainment will be held. Tea on tables at 4-30; entertainment at seven. Sunday, at 10-30, 2-30, and 6. Monday evening, a social time will be spent.—*Secretary, Mr. T. Copley, 898, Leeds Road, Bradford.*

**MARYLEBONE ASSOCIATION.** 24, Harcourt Street.—The second anniversary tea will take place on Sunday, 26th inst., at 5-30.

Next week we shall print the beautiful poem, "What is Truth; or, a Sunday with the Telephone," by special request of many persons who have heard it recited by Mr. Wallis. It is a most effective recitation, suitable for Lyceums or entertainments.

We should like to draw attention to Mr. Seymour's remarks, which will be found in the Nottingham report; they are worth consideration. Nottingham friends should hear the conclusion of the lecture—"Spiritualism versus Materialism." Mr. Wyldes will visit Nottingham February 26th.

**A MISSION TO BOLTON.**—Mr. J. Pilkington, 66, Chorley Road, Westhoughton, writes: "I am somewhat surprised that Bolton continues to be in the background of so grand a truth as spiritualism. I was speaking to a Bolton gentleman on Sunday (Feb. 5th) about the matter, at our hall, Westhoughton. He is an earnest worker, and would do his share. I think if it were advertised in your valuable journal that a committee meeting would be held to consider the best means of forming a society, the call would be well responded to. There are many earnest spiritualists in the town who do not care to go to any place of worship to hear the 'old, old story,' but would make themselves more at home on Sundays at the circle, or the public meeting, where the truths of spiritualism are being demonstrated. I have heard that Mr. Johnson, of Hyde, has promised to give a helping hand to rescue Bolton. No doubt others would be glad to do the same. I trust some one will come to the front, and say Bolton must be on duty to serve such a grand Master."

**SCOTCHMEN AND THEIR BRAINS.**—Mr. J. C. Macdonald writes—"A disinclination to rush into print prevented me writing to correct the error into which the condenser of my *inspired utterance* had fallen in his effort to adapt the matter spoken to the space at his command. And thus have I inadvertently shocked the patriotic feelings of Mr. T. Wilsun, and my fellow countrymen who read your much accepted paper. I cannot say what was said on the subject in a rapidly spoken address delivered under the above conditions. Perhaps my inspirer may be able to clear the matter up, and save me tendering *proof* or exhuming *authority* in support of what the reporter of the *Oldham Chronicle* affirms "I firmly believe." "The words spoken had special reference to the musical faculty. After contrasting the heads of Calvin and Beethoven, we spoke of the power of harmony, to give a broad conception of the spiritual fatherhood of all-being, and how a narrow-brained religionism, like that of Calvin, destroyed all harmony, and, doubtless, had much to do with narrowing the brains of those Scotchmen who maintained the determined *Ficht* against the '*Kist o' Whistles*,' as they called the organs, harmoniums, and other harmonisers of the human voice." I trust this will suffice as *solatium* for the wounded feelings of our brethren in the North, if not, I fear they must wait until I visit them, when we may be able to give the lecture, and thus afford them the opportunity of judging it first hand.

**ERRATUM (No. 13).**—In the report of Mr. G. Hill's farewell meeting, for the "charming little pianiste" announced erroneously as "Miss Braham, daughter of Mr. J. Braham," read "May Ethel Vernon, adopted daughter of Mr. W. 'T.' Braham."

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR MARCH, 1888.

**BRADFORD:** Walton Street Spiritualist Church.—4th, Mr. Schutt; 11th, Mr. Hopwood; 18th, Mr. and Mrs. Carr; 25th, Mr. Hepworth.  
**SKELMANTHORPE:** Board School.—February 19, Mr. A. D. Wilson; 26, Mrs. Gregg. March 4, Mrs. Connell; 11, Mrs. Gregg; 18, Mrs. Craven; 25, Mr. A. D. Wilson.

## ANSWERS TO CORRESPONDENTS.

**ROCHDALE SPIRITUALISTS.**—Your important and interesting paper will appear in No. 16. Sorry we can find no space earlier.

**H. MARSHALL.**—Your lines are fairly good; they give promise of better things. The thoughts are lofty and the symbols poetic, but the rhymes are somewhat rough in places, and the rhythm is not always correct or flowing. Try again. Considering all things it is a very creditable production.

**C. D. OF EMMOTT STREET, L.**—Your kind letter received and highly appreciated. Time and space favour controversial matters when both need *filling up*, and then only for those that enjoy such reading. Sensation, narration, and concentration, are the demands of a limited liability "people's paper," limited in other senses than one.

**PROF. P. K. ZYTO.**—Sorry we cannot print your letter defending our noble Scotch brethren against a remark of one of our lecturers, which I unquestionably believe was levelled against Calvinism, not against a people whose lovely music, poetry, and literature, have immortalized the land which gave Walter Scott's birth. Nevertheless, our friend's zeal in defence of "the bonny Scot" has led him into personalities in his phrenological remarks, which the conditions on which our paper is established forbid our printing.

**MR. LINGFORD.**—Thanks for your note. Our remarks were of a *general* character, and not intended to apply to you in the manner suggested. We regret there should be any misapprehension. We simply desired to draw the lesson which is so important, that while our loved ones are with us we are apt to take all their kindnesses for granted, and find fault too readily with any shortcoming. We never realise the full merits of others until we lose them. Hence it would be better for all if we strove to be sympathetic, patient, and appreciative all round. That, it seems to us, is a *general principle* worth recognition and adoption.



## CHRONICLE OF SOCIETARY WORK.

**BERMONDSEY.**—Mrs. Spring's controls gave two short addresses, concluding with clairvoyant descriptions, all recognized. Attendance not so large as usual, but we obtained better results.

**BISHOP AUCKLAND.**—Mrs. J. M. Smith's guides gave two excellent discourses to crowded audiences. Afternoon, subject chosen from the audience, "Define the words Body, Soul, and Spirit," which was intensely instructive and gave every satisfaction. After the discourse the guides took her into the audience and gave delineations of spirit surroundings and personal character to sixteen persons, who answered one by one that all that was said of them was true. In the evening three subjects were thrown into one, "Now the spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," &c. This medium is very promising, with plenty of sympathy and love in the cause of spiritualism. Hoping to hear her again shortly, she has done great good.—*H. W.*

**BLACKBURN.**—Mrs. Menmuir spoke from our platform for the first time; Mr. J. T. Ward presiding. Afternoon subject, "The fool hath said in his heart, there is no God." She gave a capital address, expressing broad views in choice and simple language, and followed up her discourse by very successful clairvoyance. In the evening, after a brief lecture, in which she inculcated the pure and wholesome principles of our religion, and impressed upon us the all-importance of those duties of charity and kindness to our neighbour, which we are so apt to neglect, Mrs. Menmuir came among the audience, and gave many clairvoyant descriptions, most of which were easily identified by the persons receiving them. When she had returned to the platform, a good-humoured Scotch lassie, called "Nelly," took possession, and greatly entertained the audience with her merry remarks and pure Scotch phraseology, finally closing the meeting with an invocation to the Most High. Mrs. Menmuir's mediumship produced a favourable impression.

**BRADFORD.** Walton Street.—Two fine discourses by the controls of Mr. Holmes to appreciative audiences, though not as many as we could have accommodated, but such is invariably the case with our trance speakers. We only need a little patience. All mediumship is valuable. Clairvoyance is most attractive to the outside public when it is indisputable and clear, but let the trance speaker stand by his gift and develop it to the utmost and his reward is sure. Bradford is doing well, next Sunday two more places will open, making eight in all.

**BRADFORD.** Milton Rooms.—Mr. E. W. Wallis gave us two discourses; in the afternoon on "The Bible and Spiritual Gifts," and in the evening on "Death and the Departed." We had very good audiences, who listened with great interest to the able and very intelligent addresses. I have no doubt they would be highly appreciated, both on account of the versatility of the criticism on Biblical lore and the conclusions which he arrived at when comparing spiritualism and spiritualists with the Bible and its heroes.—*Cor.*

**BURNLEY.**—Mr. H. E. Schneidereit gave two addresses to very good audiences. Afternoon, "On faces we meet and how to read them," after which he had several persons on the platform, and gave psychometrical delineations of ailments, &c., in every instance said to be correct, for which prescriptions were given. Evening subject, "A Trip to scientific Ghost-Land" in trance, afterwards describing persons from photographs very well.—*R. H.*

**CLECKHEATON.**—Miss Bentley, of Bowling, gave two very good addresses—afternoon and evening. Subject, afternoon: "Spiritualism;" evening: "What is the Trinity?" Questions asked, which were well answered. Mr. J. Pickles gave clairvoyant descriptions. Afternoon, seven—four recognized; evening, seven—five recognized.—*W. H. N.*

**COLNE.**—Feb. 8: Mrs. Best, of Burnley, clairvoyant, gave her services for the benefit of the Colne society in the Grammar School to good audiences. Thirty-two descriptions were given, twenty-seven recognized. Feb. 12: Miss Walton, of Keighley, the young and talented medium, gave two excellent discourses in a most pleasing manner, which were highly appreciated. Subject: afternoon, "Angel Message," evening, "Life, and how it should be lived."—*J. W. C.*

**EXETER.**—Feb. 10, Mr. R. Shepherd read an essay for discussion, entitled, "Ought Vaccination to be Compulsory?" The subject was well written, and the essayist had an overwhelming mass of facts and opinions marshalled against vaccination. The discussion was initiated by Mr. Pigeon, and taken up by Messrs. F. Parr, W. Shepherd, H. Jones, and R. Hopkins. On the president putting the vote to the meeting, all were against vaccination. Feb. 12, Mr. F. Parr delivered a discourse on the words "Come thou hither, wearied one." The address was listened to with rapt attention and great spiritual pleasure.—*Cor. Sec.*

**FACT.**—Two good and able discourses from Mrs. Wade; the subjects being "God's power revealed to Man," and "Angels, who and what they are." We had very good and appreciative audiences, seeming well satisfied and loth to leave. The clairvoyance was very good, some very pointed tests being given.—*E. Clegg.*

**FELLING.**—The guides of Mr. John Willson gave a very good lecture last night, from the subject "Ethics and Philosophy of Spiritualism," which was well liked, but by a smaller audience than we have had of late. On Sunday next, 19th instant, Public Séance or Circle.

**GLASGOW.**—Morning: Mr. Macdowell, chairman, read from the *Medium* the leading article, "God, Man, and Immortality;" followed by a discussion, in which Messrs. Robertson (who made a most telling speech on the power and personality of God), Griffin, Dewar, Harkness, Walrond, and others took part. Evening: Mr. Jas. Robertson occupied the platform, and read from the *Carrier Dove* a most eloquent and able discourse, delivered in America in December last by the controls of J. J. Morse, entitled, "Theosophy and Spiritualism; their points of contact and divergence." The discourse clearly showed that theosophy, completely considered, is absolutely an untenable doctrine, and destructive of that spiritual revelation that has done so much to win the world to a knowledge of immortality, and make us realize that death was not an eternal sleep.—*G. W. Walrond, Cor. Sec.*

**HETTON-LE-HOLE.**—On Feb. 12th, in the Miners' Old Hall, Mr. Geo. Turnbull gave an address on "Religion," which was much appreciated. Next Sunday, at 2 p.m., Children's Lyceum; at 6, Mr. Joseph Eales will give an address.—*Joseph Brown.*

**HIGH PEAK.**—Mr. Walker's controls delivered addresses morning and evening; both were full of good, practical advice, defining the natural laws of God pertaining to the satisfactory unfoldment of man; that every man of note made his mark upon the history of his age, and in harmony with the correct conceptions of the people. God never brought disease and suffering to his children, but these were consequences of wrong-doing through ignorance of His laws, men having to interpret them by experience. Spiritualism was the best educator for the people: but good growth is always slow!—*R. J. Oram.*

**HUDDERSFIELD.** Brook Street.—Crowded and enthusiastic audiences have welcomed Mrs. Britten, and have been well repaid in the magnificent addresses given. The subject for the afternoon was "The Demand of the Hour on Spiritualists." The speaker gave a most comprehensive and intensely interesting exposition of the grand facts of spiritualism, and pointed out in forcible language the responsibility of spiritualists living up to the truth they had attained. Previous to the address the speaker conducted the very interesting and beautiful ordinance of naming three children, giving to each the spiritual name and its significance. The evening service was taken up with six subjects from the audience; it is almost needless to say they were all splendidly answered to the great satisfaction of all, indeed, so enthusiastic were the people that, when the fifth question had been dealt with, it was suggested that owing to the lateness of the hour the service had better be concluded. There were cries of "Go on!" and the last question was briefly, but none the less effectively, dealt with.

**HUDDERSFIELD.** Kaye's Buildings.—Miss Musgrave delivered two addresses to crowded audiences. Afternoon, on "What Benefit is Spiritualism to Man?" which was well received. Evening subject, "Truths;" this was exceedingly good. Looking at the anthropomorphic ideas of the writers of the Bible, could we believe that men were miraculously inspired to affirm that an Omnipotent Being needed rest on the Sabbath, or that woman was created out of the rib of man, or that God made Adam and Eve coats, or that God repented, or that God sought to kill Moses but somehow did not? What are we to think of the frightful curses of David in the Psalms when he boils over with wrath, and actually prays to God in terms like these: "Let his prayer be sin, let his days be few, and let another take his office; let his children be fatherless and his wife a widow; let his children be continually vagabonds and beg." Are these truths? Methinks not. Let us cast them aside, and for examples look at those mighty souls who have thought and spoken about the great problems of life, and duty, and God, and who have lived noble and beautiful lives, such master-minds as Plato, Socrates, Seneca, Marcus Aurelius, Buddha, Zoroaster, Mohammed, Confucius—men who stand as intellectual giants—men who have left indelible marks upon the world's history. Why should we pass by all these, and say that only the Jews can be our religious guides? It is an insult to our own race—an insult to all the great and noble souls of other lands—and an insult to the Almighty Father of mankind, who knows no respect of persons, but illumines every child who seeks him. It is time we asserted our legitimate sonship, and opened our souls to the light of truth, whencesoever it may stream. It is this superstition of the Bible's infallibility that is enslaving us. Then let us open our minds to the actual truth on the matter, and, in the language of Christ, "The truth shall make us free." Monday, February 13th, Mrs. Crossley, of Halifax, delivered a homely address, ending with clairvoyance, which was exceedingly good.—*J. Hewing, Cor. Sec.*

**LEEDS SPIRITUAL INSTITUTE.** February 5th.—In the absence of Miss Cowling, two of our members, Mrs. Robinson and Mr. Bastow kindly consented to take the platform in the afternoon. Mr. Bastow gave a short address, reminding the audience that God had given man a mind, so that each one could think for themselves; after which, Mrs. Robinson gave descriptions of spirit surroundings, &c.; and a young friend, who was on the platform for the first time, gave a nice address on "In my Father's house are many mansions." Evening: Mr. Bastow, subject, "Be not ignorant of Spiritual Gifts;" after which, Mrs. Robinson gave some descriptions of spirit friends, most of which were recognized. The following is taken from *The Hunslet and Holbeck News*: "For many years the friends of the Leeds Spiritual Institute have conducted their meetings in inconvenient premises in Fountaine Street, but some few weeks back an effort was made to secure larger premises, with the result that the committee were enabled to remove to 23, Cookridge Street, and by way of raising funds to meet contingent expenses, a series of miscellaneous entertainments have been organised during the present winter. The first of these was given in the new building on Monday night before a crowded and appreciative audience. The programme was exceedingly attractive, and so numerous were its items, coupled with the re-calls of an exacting audience, that it was nearly eleven o'clock before the entertainment concluded. Mr. J. Liversedge presided, and briefly referred to the object, viz., to raise funds for a library, additional seats, &c. The brothers Liversedge rendered several duets during the evening in a highly commendable manner, in all of which they drew down enthusiastic applause. Mr. Stephenson created much merriment in a song, and, subsequently, in a nigger stump oration, his 'get up' in both cases being excellent. Mr. Littlewood was capital, both as a vocalist and reciter. Miss Goward recited in a capital manner; and little Miss Bastow won favourable recognition in her recitation. Mr. D. Hewitt proved himself capable in song. A little girl named E. Ripley gave a highly creditable recitation; and Mr. Roston was efficient in a concertina solo. Mr. J. W. May recited in capital style; and Mr. Crawshaw and pupil gave a pianoforte and violin solo in a very tasteful manner. Other songs and recitations followed, and a most harmonious and pleasant evening was spent. Mr. Crawshaw ably accompanied on the piano. On Monday, Feb. 27th, Mrs. Gregg will give descriptions of Spirit Friends, Delineation of Character, &c. Collection.—*J. W. T.*

**LONDON, NORTH.** Wellington Hall.—Mr. Vale addressed a fair audience, and was attentively listened to. His subject was "Spiritualism, Materialism, and Orthodox Christianity." He referred to many eminent men who were spiritualists, men who he asserted could not be led astray by their imagination, and who would not combine together to deceive. Materialism and orthodox Christianity could not afford the present pleasure nor the hopes for the future which spiritualism had given him, and which, he believed, it would accord to all who would embrace it. This was Mr. Vale's first appearance on a platform. His



discourse was well received. Mr. Towns was unavoidably absent, but we found an efficient substitute in Mr. Oswald Peters, who followed Mr. Vale with a short address.—*W. P.*

LONDON, SOUTH. Winchester Hall, Peckham.—Morning: Owing to ill-health, Mr. Downing was unable to attend. An open meeting was held, several friends participating with excellent results. Evening: As usual, when we have the pleasure of a visit from Miss Young, the Hall was crowded. A beautiful address on "Our Heavenly Homes," was delivered in a gentle though impressive manner, which created a deep impression on an intelligent and attentive audience. That man cannot escape the consequences of his own acts was clearly shown. As we mould our lives here, as we use for good or evil our opportunities and talents now, so we build up our home in the future, each action bringing its own reward or punishment; the latter was shown to be of a remedial character. Some interesting questions were submitted, and answered in a manner which appeared to give much satisfaction. Remarks from Mr. E. Young and the President closed a glorious meeting. Sunday morning next, opening meeting, for the purpose of giving our opponents an opportunity to state their objections. Spiritualists are earnestly invited to attend.—*W. E. Long, Hon. Sec.*

MANCHESTER.—Mr. G. Wright, speaker. The morning was devoted to questions, of which the control dealt with three, viz. (1) "Define the Soul of Man," (2) "The Power of Spirit over Medium," (3) "The Source of Truth: Is God the Origin?" after which several clairvoyant tests were given. Evening: "Shall we know each other there?" was dealt with, apparently to the entire satisfaction of a large audience. Several clairvoyant tests were given.—*W. Hyde.*

MIDDLESBROUGH.—Morning, Granville Rooms: Mr. T. H. Hunt spoke with wonderful fluency and force on "Is Spiritualism a True Religion, and what are its Principles?" Spiritualism comprised and expressed all that was good and true in science, politics, Christianity, and all religions. The spirit world had found in this age favourable conditions to communicate with mortals. Spiritualism could not be bottled up by any set of people, but was a universal principle. It was the foe of all that degraded man, physically, politically, morally, or spiritually. "It destroys a burning hell, does away with a personal God and a local kingdom of heaven; every idea and thought surrounds you with heaven or hell." He also dealt with "If no two things can occupy the same space, what becomes of matter displaced by things animate or inanimate?" A thing occupied the same amount of space as before, wherever located; a cause reappeared in an effect, and we stand face to face with infinity. An impromptu poem on "Gladstone" followed. Evening, Cleveland Hall: "If we make our own heaven and our own hell, where is the hell to which Christ descended when he was crucified, dead, and buried?" This subject, like the morning one, was chosen by the audience, and was ably handled. A great prophet doubtless existed about 2,000 years ago in Egypt, "the land of wonders," but designing priests had interpolated his teaching. As he taught the kingdom of heaven was within, so was the kingdom of hell within. The revisers of the Scriptures had made hell less hot, to suit the times. A long and rapidly-composed poem followed. Mr. Hunt spoke on Monday night. His visit has caused wide-spread interest.

MILES PLATTING. William Street.—Miss Walker's guides in the afternoon explained the "Lord's Prayer" very fully. Evening subject: "If man be a spark of the Divine, why is sin committed?" which was discoursed on in a very elaborate manner. The clairvoyance at both meetings was exceedingly good, such full descriptions were given that our friends could not fail to recognize the spirits eventually if they had known them in earth life.—*J. H. H.*

NEWCASTLE-ON-TYNE.—We were again favoured with two splendid addresses by Mr. R. J. Lees. In addition to Mr. Lees's marvellous gift of healing, that has gladdened so many hearts and homes in this district, he is a wonderful inspirational speaker. In the morning, the subject, "Did Jesus Rise in His Physical Body?" and at night, "Scientific Spiritualism," were both handled in a clear, forcible, and logical manner, that gave great satisfaction.—*B. H.*

NORTH SHIELDS.—A very harmonious gathering on February 12, our esteemed sister, Mrs. Peters, being the medium. After a beautiful invocation to our Parent, God, her guides gave some very minute descriptions of dear friends who have gone to the higher life, mostly all recognized. In one particular case, they described very accurately a portrait that had been given to one of the sitters, with certain properties belonging to it, proving conclusively the immortality of the soul. We look forward with pleasure to another visit.—*C. Taylor.*

NOTTINGHAM.—Two excellent meetings. The meeting was addressed by Mr. Phillips and Mr. Seymour, and the beautiful poem of "Ecce Homo," from *The Two Worlds*, was read. Among some good advice, Mr. Seymour urged the uniting of spiritualists on Sunday, so that a good front could be shown to the public; scattered in small parties we could do but little, but united we should make ourselves felt as a body, and visitors would be impressed more deeply by numbers, and be induced to come again. *We would emphasise the foregoing.* Mr. Seymour delighted the friends with his highly instructive and eloquent lecture on "Spiritualism versus Materialism." His remarks riveted the attention of the audience, and the argumentative logic was keenly appreciated. The lecturer was unable to complete his discourse; the position of the materialist took the time at his disposal; he will therefore take the spiritualist's half on Sunday evening next. We trust to see a full room.

OLDHAM. Spiritual Temple.—Mrs. Wallis gave two excellent discourses to large and appreciative audiences. Afternoon subject, "The Philosophy of Death." Evening, "The Word of God: where found, and how to read it." From the thought and the expression we judged the man; and were we not in like manner compelled also to judge of God? There were people who would narrow God down to a very fine point, beyond which He must not go. In the Bible were many grand truths, but we must not regard it as the whole Word of God. We found, running through the book a readiness to accept whatever came from the unseen, as the voice of God.—*John S. Gibson, 41, Bowden St.*

OPENSRAW.—A very profitable day with the controls of our friend Mr. J. B. Tetlow, who in the morning answered questions in a very lucid manner. The afternoon was occupied with the quarterly Lyceum Session, which gave great satisfaction and pleasure to all present (see

Lyceum Report). The evening subject was "What do we want?" This was really a subject for spiritualists alone, showing forth co-operation as being necessary, and steady individual hard work, shoulder to shoulder, and with a firm determined purpose, drive the beautiful car of progress onward, fighting truthfully and faithfully the creeds and dogmas of generations gone by, and finally, when our mortal existence here is ended, we shall pass to the immortal home which we shall individually have prepared in the bright and beautiful beyond. A large and sympathetic audience. Several psychometrical readings given, which closed a very profitable day.—*G. T. Page.* (Lyceum report not sent).

PENDLETON.—Mrs. Butterfield gave two excellent addresses to fair audiences, who appreciated her remarks to the full. In the evening she named an infant in a very interesting manner.—*A. T., Sec.*

RAWTENSTALL.—On Sunday last we had Mr. Newell, who gave us two splendid discourses. Various subjects were dealt with both in the afternoon and evening.—*J. A. W.*

SOUTH SHIELDS. Cambridge Street.—Morning, at 11, Mr. Wightman gave a short address on clairvoyance in an able manner, after which he gave twenty-four delineations of spirit friends, eighteen being promptly recognized. Evening at 6, Mr. R. Grice gave a very instructive reading. Mr. Wightman gave a short address on "Spiritualism, which is everything that is beneficial here, and is fitting us for the home over there," followed by thirty-two descriptions of spirit friends (twenty being readily recognized), giving full names to most of the forms he described, which was well appreciated by a large audience.—*A. P. Forster.*

SUNDERLAND. Back Williamson Terrace.—Feb. 8: Mr. Murray presided. Mrs. White occupied the platform, giving delineations, which were mostly recognized. Feb. 12: Mr. Moorhouse presided. Mr. Dinsdale gave a most interesting reading, subject "The Man Christ Jesus," which was well spoken of by the audience.—*G. Wilson.*

TYLDESLEY.—Mr. P. Bradshaw gave a discourse in the afternoon on "Lessons in Nature." In the evening he spoke on "The Devil: his origin and decay." Both subjects were dwelt with in an enlightened manner. Both services were closed with clairvoyance.—*G. A. Woolley.*

WESTHOUGHTON. Spiritual Hall, Wingates.—On Feb. 5th special services were held, when Miss Jones, an alleged clairvoyant and psychometric medium, of Liverpool, delivered two discourses. Mr. John Fletcher presided. At the evening service she gave a discourse on "Spiritual Gifts." The place was completely packed, and about 100 persons were unable to gain admission. Miss Jones went through a series of character readings from handkerchiefs handed to her from the audience. At the evening service she gave eight descriptions of characters from persons amongst the audience. She described the home of a certain person present, well known in musical circles, of the house he occupied during his few years' stay at Shepton Mallet, in the south of England, and of his spiritual surroundings, which it is stated he partly recognized. Friends from Pemberton, Chorley, Bolton, Adlington, and Hindley were present. The attendances at the services have increased with marvellous rapidity during each service held this year, and if this is continued the managers will have to find a more commodious building.—*Bolton Evening Guardian, Feb. 6th.*

WIBSEY.—Miss Harrison, speaker. In the morning her guides spoke on the "Plains of Heaven," which were open now as they were in olden time. A very interesting address. Afternoon subject: "Seek ye first the Kingdom of God, and all other things will be given unto you, saith the Lord." An able and instructive discourse. Evening subject: "Behold our God works marvellously with man." Each lecture was followed by clairvoyant and psychometric delineations, which were very successful, all being recognized.—*George Saville.*

WISBECH.—Mr. Ward gave a very instructive address upon "Influence." "Everyone," said the speaker, "has a circle of influence, and according to character, exerts a certain amount of power for good or harm. Everyone, by his virtue or vice, by his folly or wisdom, by his levity or dignity, is adding something to our national elevation or degradation, and is to a certain extent the conservator of a nation's welfare." He hoped each one "would cease to do evil, and learn to do well; and as spiritualists, write our names in love and kindness on the hearts of those with whom we come in contact. Thus should we erect for ourselves monuments, more lasting than stone, marble, or brass." He gave clairvoyant descriptions, which were successful.—*W. A.*

LATE REPORTS.—Darwen: Mr. J. Hopcroft gave two eloquent addresses to large audiences. The lectures and clairvoyance gave great satisfaction. Mr. G. W. Bell, 30, Marsh Terrace, Darwen, is now cor. secretary, Mr. Lord having resigned.—Leicester: Mr. J. C. Macdonald delivered valuable discourses on "Let your Spirit Govern" and "Gods and Devils versus Man and Divine Powers," and on Monday on Phrenology. He is recommended as eminently fitted for mission work.—Warrington: Mr. T. Postlethwaite did good work lecturing to large and intelligent audiences, on "Woman, her Place and Power" and "Where do the So-called Dead Go?" Subjects chosen by the audience.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

SOUTH SHIELDS. 19, Cambridge Street.—The Lyceum was duly opened at 2-30. Opening hymn, invocation from Conductor, silver-chain recitation, and hymn. Recitations by Masters Connor and Pinkney and Misses Thompson and A. Hunter. Then there were golden-chain recitations and hymn. Short address from Mr. Connor, who gave his experience of what he had seen in his sea voyages, which was very interesting to all. Address from Conductor, Mr. J. James; closing hymn, and invocation from Conductor. Miss Hall presided at the harmonium. As the Lyceum funds are very low, we ask all our friends who have anything that would be beneficial for Lyceum work to give away, the same would be thankfully received by the Conductor at above address.

MILES PLATTING.—A very good attendance, although the weather was bad. Programme: opening hymn, silver and golden chain recitations, learned a verse of anniversary song, then sang it. The children seem to like it very much. Marching and calisthenics; formed groups for lessons in physiology, phrenology, and astronomy; closed with hymn and invocation. We continue progressing very nicely in all branches.—*W. Crutchley.*



**NOTICE TO SPIRITUALISTS & MEDIUMS.****J. W. OWEN,**

Qualified Medical Herbalist (by Examination),

Member of the National Association of Medical Herbalists.

Member of the Society of United Medical Herbalists of Great Britain.

**102, GEORGE ST., HYDE, MANCHESTER,**

Respectfully informs Spiritualists and Mediums that he is prepared to make up any medicine, recipe, or medical prescription given through Mediums, or otherwise obtained, from pure Botanic Remedies, and that he can also supply the Crude Herbs, Roots, Barks, &c., as the case may require.

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