

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 23.—Vol. I.

FRIDAY, APRIL 20, 1888.

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**Barrow-in-Furness.**—82, Cavendish St., at 6-30: Local. Sec. Mr. J. Kellett.  
**Batley Carr.**—Town St., Lyceum, at 10 and 2; 6-30: Mrs. Ingham. Sec. Mr. Booth, Thornhill, near Dewsbury.  
**Bailey.**—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.  
**Beeston.**—Temperance Hall, at 2-30 and 6. Sec. Mr. J. Stephenson, 11, Waverley Grove.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mrs. Groom. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Intelligence Hall, at 2-30 and 6-30. Sec. Mr. E. Grunwell, Lighthouse.  
**Birmingham.**—Oozells Street Schools, at 11 and 6-30. Sec. Mr. C. Evans, 14, Upper Grove Street, Smethwick.  
 Ladies' College, Ashted Rd.—Healing Séance every Friday at 7 p.m. Sec. Mrs. Power.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6: Mr. W. H. Robinson. Sec. Mr. H. Walker, 32, Strand Street, New Shildon, Durham.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mrs. Menmuir. Sec. Mr. Robinson, 124, Whalley Range.  
**Bradford.**—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Miss Harrison. Sec. Mr. Poppleston, 20, Bengal Street.  
 Spiritual Rooms, Otley Rd., at 2-30 and 6. Sec. Mr. J. Smith, 15, Airdale Square, Otley Road.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Connell. Sec. Mr. G. Bown, 50, Cross Lane, Great Horton.  
 Milton Rooms, Westgate, at 2-30 and 6: Mr. C. A. Holmes. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.  
 Upper Addison St., Hall Lane, Lyceum, at 9-45; 2-30 and 6-30: Mrs. Smith. Sec. Mr. J. H. Smith, 227, Leeds Road.  
 Ripley St., Manchester Rd., at 2-30 and 6. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.  
 Birk St., Leeds Rd., at 2-30 and 6: Mrs. Clough. Sec. Mr. Copley, 898, Leeds Road.  
 Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6. Sec. Mr. H. Smith, 1, Barkerend Fold, Barkerend Road.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Butterfield. Sec. Mr. Cottam, 7, Warwick Street.  
**Burslem.**—15, Stanley St., Middleport, at 6-30.  
**Byker Bank.**—Mr. Hedley's School, Elizabeth St., at 6-30. Sec. Mr. J. Taylor, 57, Salisbury Street.  
**Cardiff.**—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
**Chesterton.**—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
**Cleckheaton.**—Spiritual Room, Water Lane, 2-30 and 6: Misses Capstick and Bott. Sec. Mr. G. Roberts.  
**Colne.**—Free Trade Hall, 2-30 and 6-30: Mrs. Craven. Sec. Mr. Coles, 16, Selden Street.  
**Cowms.**—Lepton Board School, at 2-30 and 6: Miss Cowling. Sec. Mr. A. Whitfield, Lascelles Hall, near Huddersfield.  
**Darwen.**—Church Bank Street, at 11, Circle; at 2-30 and 6-30: Miss Walker. Sec. Mr. G. W. Bell, 30, Marsh Street.  
**Dewsbury.**—Vulcan Rd., at 2-30 and 6.  
**Exeter.**—The Mint, at 10-45 and 6-45: Mr. F. Parr.  
**Facit.**—At 2-30 and 6. Sec. Mr. E. Clegg, Industry Street.  
**Felling.**—Park Rd., at 6-30. Sec. Mr. G. Lawes, Crow Hall Lane, High Felling.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—15, Kirk St., Gorbals, at 11-30, Mr. Corstorphine, Choice Readings; 6-30, Mr. Walrond, "Faith and Fact." Sec. Mr. A. Drummond, 8, Newhall Terrace.  
**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
**Halifax.**—1, Winding Rd., at 2-30 and 6-30: Mr. and Mrs. Carr, and on Monday, at 7-30. Sec. Mr. J. H. Feugill, 12, Bracken Hill, Pellon.  
**Hanley.**—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
**Heckmondwike.**—Church St., at 2-30 and 6: Mr. Metcalf. Sec. Mr. G. Dixon, South Terrace, Norristhorpe.  
**Helton.**—Miners' Old Hall, Lyceum at 2; at 6: Mr. McKellar. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.  
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**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Whiteoak. Sec. Mr. W. Brook, 41, Chapel Street, Eccleshill.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Messrs. Armitage and Lamont, Anniversary. Sec. Mr. S. Cowling, 48, Spencer Street.  
 Co-operative Assembly Room, Brunswick St., at 2-30 and 6. Sec. Mr. A. Emmett, 37, King Street. Albion Hall, at 6.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Discussion; 2-30 and 6-30. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Ter., 2-30 and 6-30: Mr. Ringrose. Sec. Mr. Atkinson, 3, Recorder Street, Beckett Street.  
 Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Gregg. Sec. Mr. J. W. Turton, 33, Glasshouse Street, Hunslet.  
**Leicester.**—Silver St., at 10-30, Lyceum; 3, Healing; 6-30, Lecture; Thursday, at 8. Sec. Mr. U. W. Young, 84, Norfolk Street.  
**Leigh.**—Spiritual Hall, Newton St., 2-30 and 6. Sec. Mr. G. Trevaski, Yates' Buildings, Railway Road.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mrs. Green; 3, Discussion. Sec. Mr. J. Russell, Daulby Hall.  
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 Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.

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**Holborn.**—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
**Islington.**—Wellington Hall, Upper St., at 6-30. Tuesday, 7-30.  
**Kentish Town Road.**—Mr. Warren's, No. 245, at 7, Séance.  
**Marylebone Association.**—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, Clairvoyant; at 7, Mr. Veitch, "Immortality." Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Road Station, Metropolitan Railway.  
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**Notting Hill.**—33, Kensington Park Rd., at 7. Monday, at 8: Tuesday, at 8: Physical Séance. Thursday, at 8: Development.  
**Paddington.**—1, Lydford Rd., St. Peter's Park, Wednesday, at 8. Developing: Mr. R. Holmes, Medium.  
**Peckham.**—Winchester Hall, 33, High St., 11: Mr. N. C. Stokes, Mediumship; 7, Miss Young; 2-30, Lyceum. Sec. Mr. W. E. Long, 99, Hill Street.  
 99, Hill St., Tuesday, at 8, Committee; Wednesday, at 8, Séance, Mr. J. Hopcroft, Members only; Thursday, at 8, Spiritual Instruction; Saturday, at 8, Healing Circle.  
**Regent Hotel.**—31, Marylebone Road, at 7. Sec. Mr. F. W. Read, 79, Upper Gloucester Place, N. W.  
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**Shoreditch.**—85, Scawfell St., Hackney Rd. E., Saturday, 7-30: Mr. A. Savage, Clairvoyance, &c.  
**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., 2-30 and 6-30: Mrs. Wallis. Sec. Mr. S. Hayes, 20, Brook Street.  
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**Mexborough.**—At 2-30 and 6. Sec. Mr. W. Warren, Top of Wood St.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., at 10-30 and 6-30. Sec. Mr. J. Corby, 43, Jamieson Street.  
 Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.  
**Miles Platting.**—William St., Varley St., 2-30 and 6-30: Miss Hollows. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.  
**Morley.**—Mission Room, Church St., at 6: Mrs. Beanland. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.  
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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.  
**Oldham.**—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; at 3 and 6-30: Mrs. Bailey.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum at 2; at 10-30 and 6: Mr. Macdonald.  
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**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mr. T. Postlethwaite.  
**Plymouth.**—Notte St., at 6-30: Mr. Leeder, Clairvoyant.  
**Portsmouth.**—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
**Rawtenstall.**—At 10-30, members; at 2-30 and 6.  
**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 Street, Windsor Bridge, at 2-30 and 6-30; and on Wednesday, at 7-45, Mr. Carline.  
**Saltash.**—Mr. Williscroft's, 24, Fore St., at 6-30.  
**Sheffield.**—Cocoa House, 175, Pond St., at 2-30 and 6-30.  
 Central Board School, Orchard Lane, at 2-30 and 6-30: Local.  
**Skelmanthorpe.**—Board School, at 2-30 and 6: Miss Walton.  
**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mr. Hepworth.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6-30: Mr. J. G. Gray.  
 Progressive Society, 4, Lee St., Lyceum, 2-30; at 11 and 6.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, at 6-30: Local.  
**Sunderland.**—Back Williamson Ter., at 2-15, Lyceum; at 6-30: Mr. Robinson. Wednesday, at 7-30.  
 Monkwearmouth, 8, Ravensworth Ter., at 2-30 and 6.  
**Tunstall.**—13, Rathbone St., at 6-30.  
**Tyldesley.**—Liberal Club, Elliot St., at 2-30 and 6.  
**Walsall.**—Exchange Rooms, High St., at 6-30: Mr. E. W. Wallis.  
**Westhoughton.**—Wingates, at 2-30 and 6-30: Mr. J. Mayoh.  
**West Pelton.**—Co-operative Hall, at 10-30, Lyceum; at 2 and 5-30.  
**West Vale.**—Mechanics' Institute, at 2-30 and 6: Mr. A. D. Wilson.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Peel.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45.

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## THE ROSTRUM.

### OUR ILLUSIONS.

*An Essay written for "The Two Worlds," by J. BLACKBURN,  
of Keighley.*

THOR, the Scandinavian hero, once had three tasks assigned him, which, glorying in his strength, he regarded with contempt. He was to drain a tankard of water, to wrestle with an old woman, and race with Loke, the runner. He failed in all three. He could not drain the tankard; he could not throw the old woman; he could not eclipse the racer. "What illusions are these?" indignantly, said Thor. The tankard of water was the *ocean*, who can exhaust it? The old woman was *time*. Who can contend with it? Loke, the runner, was *thought*. Who can outstrip it? Thus our ancestors, the old Norsemen, taught the great transcendental truth, almost forgotten by their descendants, that the evidence of the senses is not to be trusted, and the profoundest mysteries lie concealed under the simplest things. We are surrounded by illusions from the cradle to the grave. We begin with the illusions of the senses; in childhood and youth the illusions of the imagination, which may change their forms but not their character; in mature life we enter upon illusions of the understanding, and pass on to our graves, cherishing a bundle of opinions and beliefs not one of which, it may be, can stand the crucial tests of truth. Thus we live and die in an atmosphere of sensory delusions, self-deceptions, false opinions, and errors, ever accumulating from age to age. The fundamental cause of our illusions is ignorance—ignorance of God, of our own souls, and of our relations to our environments, hence a false interpretation of phenomena. We have lost the inner light; turned from the Creator, and see only the creation. We have fallen from the centre—which is God—into the circumference and surface, where nothing can be seen in its true relations. The uninstructed senses tell us that our earth is a solid, immovable mass, the centre of all things, over which a blue sky, with a panorama of sun and stars, is hung for adornment. The truth is that our globe, perpetually vibrating in every atom of its structure, is revolving upon its axis a thousand miles an hour, whirling around the sun, at the same time swept along with the sun with inconceivable velocity through the sidereal spaces, in the midst of which it moves—a speck upon the ocean of infinity. Such is a type of the relations which exist between our feeble conceptions and the realities of things.

We look around us and we say that the world is full of sounds and colours, which reveal the qualities of the objects about us. It is all an illusion, a false appearance. No vibration of the atmosphere becomes a sound until it enters the auditory apparatus of a living creature. No vibration of the luminous

ether becomes a colour until it strikes upon the brain of men and animals. The world in itself is soundless and colourless. The sounds, the colours, the sensation, the life, are all within ourselves; we know nothing of the world without us, except from the changing states of our own spirit.

Condillac, the prince of materialists, exclaimed: "Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves; it is always our own thought that we perceive." "The materialist," says Emerson, "secure in the certainty of his sensations, mocks at fine-spun theories, and believes that he, at least, takes nothing for granted, but knows where he stands and what he does. Yet how easy it is to show that he is a phantom, walking and working amongst phantoms, and that he need only ask a few questions to discover that his solid universe grows dim and impalpable to his senses."

We say that the nerves of our body feel pain. It is an illusion. Sensation is the consciousness of an impression. Nerves are conductors, but they know nothing of the impressions they conduct; no more than the wire knows of the telegraphic message sent through it. Cut the nerves, and no pain can be felt in the foot or the hand. Ah! you say, it is the brain that feels. No, the nerve centres of the brain have no sensation. They may be cut or struck in any manner without the victim having the slightest consciousness of it. Where, then, is the pain? Not in the body at all; but in the spiritual substance which pervades it, concealed within the body.

The outcome of this line of thought is the fact that the body has no life, no sensation, no properties of its own. It is merely the spirit of man emblematically represented in flesh and blood. It is a piano played upon by an invisible performer. What is true of the body is also true of nature and all our external environments. They are not created from without, but, as Emerson says—they are pushed forward from within ourselves, as the leaves are pushed forward from the inner substance of the tree. The thoughts of God are externalized in the objects, laws, and phenomena of the universe. This idealistic interpretation of man and nature is not novel. It is the golden key which opens the mysterious depths of the Bible. It irradiates the philosophy of the Oriental sages, from Plato and the Gnostics down to Spinoza, Berkeley, Hegel, and Emerson.

It has been recently discovered that this mine of thought is full of treasures, which can be utilized in the most extraordinary manner. It is claimed that the truths drawn from this idealistic philosophy, are the secret springs which control the forces of the universe. They can be employed for the prevention and cure of disease; for the spiritual renovation of character; for the suppression of evil, and the evolution of good; for the introduction of light, peace, and joy into the hearts and homes of the people. It is religion idealized and vitalized. Instead of being illusory, it is the cure for all illusions.

How charming are the illusions of the nursery! The miniature world in which our larger world is pictured and predicted! The babe, ignorant of self, taking its own image in the glass for another babe—a performance we

constantly repeat, for nature is a mirror in which we see only ourselves, and yet mistake it for something else. The babe, ignorant of space, reaches out its little hand to clutch the moon. And how many children of larger growth are still crying for the moon, or something as impossible, to come to them.

Just peep into the nursery and see yourselves—hurried through the game of life! The little mother solicitous for her suffering doll! The little housekeeper worried over her tin kitchen! The little fireman racing with his toy engine! The little lover looking with dim forshadowings into his lady's eyes. Their joys, sorrows, and disappointments, are as keen as ours; and to superior intelligences our greatest troubles may seem to have no more real significance than the wail of a child over a lost cake or a broken doll.

How readily the little girl clothes herself with illusion as a drapery, and experiences the whole range of feminine thought and sentiment, from Cinderella in the ashes to Cinderella at the ball! How the little boy gazes with Robinson Crusoe at the footprint of the savage in the sand, and trembles with Christian at the sight of the lion in the path! The young statesman declaims to applauding senates who have not yet assembled. The young poet listens to his ideal songs as they echo round the world. The coming soldier keeps step to inaudible drums. The born sailor-boy hears in his mountain solitudes the music of the sea. And here it may be supposed that I ought to mention *Love's young dream* as the most wonderful and beautiful illusion of all. But I cannot do it the supreme injustice to call it by such a name. Love is the sole reality in a world of illusions. First born of God, it is itself the breath of heaven. Nor have lovers, or poets, or art, or music ever uttered the whole truth about woman, the pearl of innocence, the rose of joy, the light of life.

It is a common opinion among men that as we advance in life we gradually get rid of our illusions. Education, experience, and reason are supposed to eliminate errors, to separate the unreal from the real, and establish us at last in the absolute truth. It is all a mistake. Education has delivered us in part from the illusions of the senses. We learn that what seems the course of the sun across the sky is caused by the rotation of the earth. That what seems the blue dome above us is not a dome at all, nor is it blue. But education on wrong lines of thought only creates and confirms our illusions. Nothing is more common than to see a man rooted in false persuasions, impervious to a new idea, incapable of progress, and living in the illusion that he is free from all prejudice, and a candid investigator of truth.

Our illusions thicken and deepen as we grow older, and darken the evening of life with innumerable shadows. The illusions of egotism and self-conceit, illusions of pride and family, wealth and pleasure, ambition and power, are all strange lights which lead us astray from the true path, and so confuse our minds that at last we know not where we are going. "Surely every man walketh in a vain show." "Because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Illusion is the result of ignorance, a wrong interpretation of phenomena, either natural or spiritual. When the traveller in the desert sees the wonderful mirage in the distance, and leaves the beaten path in search of its green fields and shining waters, he is lost for ever. So when human beings construe falsely the problems of life, and start out with wrong motives and wrong aspirations, they are soon blinded by illusions from which deliverance is exceedingly difficult. They look upon the wine when it is red. They yield to the gambling spirit in the illusion of speedy gains, but discern not that the end thereof is poverty and disgrace. They listen to the voice of the siren, but the steps which lead to destruction are hidden from their eyes.

The victim of delirium tremens hides from the assassin who is in close pursuit of him, or recoils in terror from the serpent which is springing upon him. King Richard, starting up from his vision of those he had murdered, falls upon his knees in abject terror.

"Radcliffe! I fear, I fear!"

"Nay, my good lord, be not afraid of shadows."

"Now, by the apostle Paul, shadows to-night

Have struck more terror to the soul of Richard

Than could the substance of ten thousand soldiers."

See the long caravan of pilgrims moving on in the shadows of life's evening! What careworn faces, what dejected forms, what weary feet and aching hearts? Their schemes of vanity, conquest, and self-aggrandisement have fallen to the ground. Life has been full of wrecked hopes, quenched aspirations, and cruel disappointments. They have lost or buried almost everything that was dear to them. If they had known the truth, and the truth had made them free indeed, they would rejoice with exceeding great joy, for they have lost nothing at all, and have buried only their illusions.

The crowning illusion of life is death. This object of terror, which casts such a deep shadow on our souls, is itself a shadow. Some day those who love you will stand around the tenement of clay you once occupied, and will say, "Our friend is dead." From the invisible side you will answer, "I am not dead, I have lost nothing—I have gained all. Freed from the illusions of time and space, I live for ever."

In all this commingling of lights and shadows, this confusion of truth and falsity, we are led to ask, Is there anything real? Is there anything genuine, unchangeable, and eternal? Is there any fixed centre from which we can move with certainty that the circumference will not slip away from our feet or vanish into air? Yes; the centre of all life is God. The fixed truth from which we must reason is this: that the goodness and the wisdom of God are infinite, omnipresent, and eternal. All that is in God, that flows from and manifests God, is real and indestructible. All that denies God, or counterfeits Him, or opposes Him, is unreal, and illusory; a mere lie which has no substance, no reality, but is only a statement of something which does not exist. So far as the goodness and wisdom of God are in you, to that degree are you good and wise; to that degree are you a child of God, an image and likeness of God; to that degree are you real, immortal, and subject to no illusion. The treasures of heaven are laid up within you; they cannot be taken from you; they do not rust or vanish; they are your own, and sooner or later you will realize their possession. That which feeds upon the husks of the world and lives in the externals, is not your real self. The prodigal son saw that, and when he came to himself he arose and went to his father. When the evil spirits were cast out of the maniac he was found sitting at the feet of Jesus, clothed and in his right mind.

We are all double. We have an external life of which we are now conscious, and an internal life, or true self, of which we seldom know anything here, but of which we shall be conscious hereafter. This interior life is the kingdom of God or heaven within you, the life of Christ in the soul.

[*Note by the Editor.*—We cheerfully allot space to the foregoing essay, first, because we are always willing to allow both sides of any question a fair hearing, provided the subject does not deepen into controversy, or infringe upon the purposes of good and use for which this journal was established. Secondly, because the article itself is scholarly, suggestive, and eminently calculated to awaken thought, albeit of a character entirely adverse to the deductions of the eloquent and esteemed essayist. The old theory of the unreality of matter, and the visionary nature of all things in the universe save only that of which man *knows* absolutely nothing—namely, the existence of God, an existence which mortals never would or could have apprehended, except through those very works of creation which the idealist pronounces



to be so unreal, such theories as these, made specially memorable by Bishop Berkeley in modern times, we had deemed the discoveries of science had well nigh exploded. Chemistry proves that matter is indestructible; spiritualism has proved the same of mind. Both change, progress, improve, and pass through the various stages of development; but both are indestructible—Death neither annihilates matter nor spirit, only changes their mutual relations and molecular arrangements. As to matter being all “visionary and unreal,” because education and observation are necessary to enable man to understand its laws, that is an argument which equally well applies to spirit. Nothing, in fact, can meet such assumptions but the plain, homely methods usually adopted in similar discussions. Our esteemed contributor, therefore, remembering the duty of our maintaining those principles which we believe to be true, and essential for the promotion of good and use, will pardon us if we avail ourselves of the same line of argument wherewith the fallacies and unrealities of so-called “Christian science” are being met.

A domestic in our family, in adjusting the fire, has severely burnt her hand. Wherever the sensation may come from, the ultimate point of suffering is in a material wound, and the result is a sense of material anguish which neither Plato nor Hegel could persuade the sufferer to consider as an “illusion.”

A very small, footsore, cold, and hungry errand boy sits in a neighbouring kitchen, warming his shivering form, resting his tired frame and enjoying a hearty meal. The child's former condition was all evil, his last state all good. It would be in vain to try and educate him into the belief that cold, hunger, and weariness were illusions; or that warmth, food, and rest were visionary phenomena. Tell him to thank God for the good that has come to him—because God is the only reality in existence—he will answer you, he don't know much about God, but he does know a great deal about his human benefactor. We could multiply these instances by the million, but will close with but one more.

A wretched drunkard in this vicinity has just struck his miserable wife into insensibility by a blow on the head with a hammer. We fear it would be all in vain to persuade the sufferer herself, or the Infirmary doctors who will presently attend her, that the gaping wound and streaming blood are illusions, whilst, if Bishop Berkeley—himself the prince of the illusory theory—were to assure the magistrate who is to try this case, that the hammer was unreal, we feel morally certain the great metaphysician would be committed for contempt of court, and desired to try if a week's imprisonment was all an illusion. We must add that, our high respect for our contributor, and admiration for his beautifully-written essay, induces us to offer it to our readers, whilst an equally urgent sense of respect and admiration for the principles we aim at delineating in this journal, in which the laws and attributes of matter form as true, divine, and orderly a gospel, as those of spirit, compel us to add, as an addendum to Mr. Blackburn's essay, the remarks and homely illustrations aforesaid.—*Ed. T. W.*]

ONE OF THE LATEST AMERICAN SENSATIONS.—Great and unflagging interest has been manifested at Williamstown, Ky., in the eloquent and wonderful preaching of the boy preacher, Pascal Porter, of near Madison, Indiana, who is only 11 years old. He is a handsome boy, with a bright, brown eye and well-shaped head. Out of the pulpit there is nothing in his manner or speech to indicate his wonderful gift, but in the pulpit he is a veritable giant. He possesses a wonderful memory and great gift of language, and his sermons are said to be logical, doctrinal, and deep, and on each night he spoke on an entirely different subject. He was born near Madison, Ind., November 6, 1876, and is the youngest of a family of seven children—three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the world better, but was not permitted to enter the ministry until he was 9 years of age. His education is limited, he only having advanced as far as the fourth grade in the public schools.

## HISTORICAL SKETCHES.

NOTE.—As a very young girl, and especially when visiting the scene of the following narrative, I have repeatedly heard different versions of the incidents connected with the place, and its last inmate. It was not, however, until I became personally acquainted with the lady—then a venerable octogenarian—who formed the central figure of the weird history I am about to relate, that I learned the actuality of the facts which I had hitherto gathered up in garbled form only, and through the instrumentality of “common report.” The dear and honoured narrator of the strange story has long since passed to her rest in the heavens, of which she was a true type; the mansion of evil repute has been pulled down, and its very vestiges have been obliterated by the march of “modern improvement.” I am free, therefore, to fulfil the last charge I ever received on earth from the heroine of the narrative. “Some day, Emma,” she said, “when I have passed away from the scenes where idle curiosity or rude scepticism can assail me no more, give the world my experience. Clothe this o'er true tale in your own words, and if its dark passages only serve to warn one solitary wayfarer off from the paths of crime and inevitable remorse, I shall not have lived and suffered in vain. . . .” (ED. T. W.)

### THE PRINCESS:

OR, A TRUE PICTURE OF REAL LIFE AMONGST EARTH-BOUND SPIRITS.

IN the suburbs of the great modern Babylon, London, there once stood a large old mansion, whose every stone teemed with historical associations. It had a grass-grown court; with ancient urns, old-fashioned sundial, and mouldering statues—in short, every attribute of the mediæval state which distinguished the abodes of the rich and noble in the middle centuries. Every chamber and gallery was full of legendary tales of belted knights or beruffed dames, whose ghostly tread and shadowy forms were said to be still heard and seen nightly in that abode of dim, bygone memories. About half a century ago it was in the possession of the widow of a clergyman, a lady of austere manners and reserved life; and it is a passage in her history which we are about to relate. Her predecessor in that house was the celebrated princess, Margravine of A——, a scion of a noble English family, who had married into the royalty of another country. This princess had long been famous for her beauty, no less than infamous for her gallantries.

With the exception of this dark stain, the princess bore a character for large benevolence and kindness of heart. But the ruling passion of her life clung to her even in extreme old age; for even in her ninetieth year, this unhappy, painted specimen of a worn-out coquette used to boast of the conquests which the sight of her still beautiful arm would make upon casual passengers, to whom she was accustomed to display its fair proportions, when seated in a balcony for that purpose. At length, finding the inevitable hand of death tugging at her world-loving heart strings, she sent for a young lady who had lately become an orphan, and whom, being a near relative, she determined to adopt as her heiress. This young lady had been educated in strict seclusion. At an early age she had been betrothed to a gentleman to whom she was deeply attached; and until the time when the princess sent for her, the world and its ways were entirely unknown to her. During her residence with the princess she learned for the first time the nature of the disgraceful reputation attached to her protectress. She also heard with dismay, but entire incredulity, that Mr. L——, her intended husband, was among the list of notorious *roués*, whose name was associated with the infamies of the princess.

To the pure all things are pure. Geraldine, in her own unconsciousness of vice, deemed its existence in those she loved a mere slander, and pertinaciously refused to accord her belief to the shameful tales which everywhere assailed her in reference to her protectress and her lover.

Finally she became compelled to doubt, even though she would not believe; and it was in a state of mind bordering upon anxious uncertainty that the hour for the departure of the princess to her long account came, leaving the young orphan the heiress to a small fortune, and the possessor of the old house, with its endless line of traditions and visionary histories.

At the death of the princess, Mr. L—— urged his suit for the hand of the fair heiress with a pertinacity which she could scarcely resist.

She loved her betrothed, but the distrust of his character which had grown up in her mind, perpetually influenced her to defer their intended union. A vague feeling, for which she could scarcely account, seemed for ever suppressing the assent which would rise in her heart at his earnest solicitations for their immediate union. In after life she was accustomed to say, "She always *thought yes*; but a power which almost seemed *independent* of herself would compel her to say *no*!"

One night she had parted with her lover at a late hour, after faithfully promising that the next day should decide the long-deferred period of their marriage. An unusual weight hung upon her spirits. She felt anxious to recall her lover, yet ashamed of the undefined feeling of terror for which her strong sense could not account. Hoping to dissipate her unaccountable restlessness by change of scene, she caused a bright fire to be lighted up in what was once the state apartment of the mansion, and here, after all the domestics had retired to rest, she seated herself, endeavouring to create an artificial desire for repose by fatiguing herself with study.

Geraldine had been seated among her books for some two hours, when the distant striking of the hall clock sounding one reminded her of the hour of her deceased relative's departure. From that moment all her efforts to concentrate her mind on her studies were in vain. An insatiable desire filled her mind to know *what was the condition of the soul of the dead princess? Did she then live? Was she in a conscious state of existence? And, if so, what could it be?*

The princess, with the same anomalous condition of mind which invariably sends the week-day sinner to church with the most punctual regularity, and chants the loudest responses from the lips of the grossest immorality, always retained in her family a domestic chaplain; and the gentleman who had officiated in this capacity during her lifetime still remained in the house, awaiting another appointment. He was a man of austere manners, and Geraldine had never held any communion with him; but now she remembered his presence in the house, and a feeling of relief stole upon her as she determined, despite the lateness of the hour, to send for, and discuss with him the question which so deeply agitated her. Taking a night lamp in her hand, she proceeded to find the chamber occupied by one of her maids, and having succeeded in arousing her, she desired her to dress herself, wake up the clergyman, and bid him attend her in the apartment she had lately quitted.

To this room Geraldine now returned, and on entering it was amazed at the blaze of light which met her view. It was a vast and spacious chamber, hung on all sides with ancient tapestry, and illuminated upon state occasions with brilliant wax lights arranged at regular intervals around the walls. She had caused two of these lights to be placed on a table, near the fireplace, and these, as far as she could remember, were the only lights she had left; but now, to her utter amazement, every sparkling girandole blazed. The whole room was illuminated; and although the astonished lady knew that every domestic was slumbering in a distant part of the house, she began speculating as to who could have lit up these many lights, and in so short a space of time. Even in the midst of her wonderment she felt an irresistible impulse to traverse the long room, ascend the dais, which occupied its farthest end, and seat herself beneath

the velvet canopy, which in old times had been appropriated to royal guests.

No sooner had she done so than she felt some one pressing closely to her side. Faint and almost dead with terror, she sunk back in her seat, closing her eyes from the irresistible sense of fear. The next instant the well-known voice of the princess sounded in her ears, saying—

"Geraldine, be not afraid; it is I."

Unable to answer, but conscious of the appalling presence of the dead, the terrified girl yet had presence of mind enough to remember her burning desire to understand the condition of her departed friend.

It seemed as if her silent thought was fully understood, for again the familiar voice spoke to her:

"I am neither in heaven nor hell, Geraldine; but in the place called the spheres."

A pause.

"*I thought a question*," the lady was accustomed to say, "and again the answer came:

"The spheres are conditions of being, which we ourselves create in our earth-life. *I made my sphere*. Judge of its nature by the appearance of its inhabitants."

"At the last words I felt compelled," adds the narratress of this scene, "to unclothe my eyes. I sat upright and looked around me, but I could not convince myself that I was actually awake, although I *knew* I was not asleep. The room was crowded with lords and ladies, knights, kings, queens, and princes. Some wore diadems and royal robes, and others merely the adornments of high rank and place. They were, as it seemed, performing a slow and solemn measure, and though I heard no music, I felt that it was being played, and that the visionary dancers kept time to its beat. But the strangest portion of the scene consisted, first, in the fact that nearly every high and noble knight or dame had for partner some man or woman whose appearance betokened them to have sprung from the very lowest and most degraded ranks of life; and that every face, although I clearly distinguished them to have *once been human*, bore the lineaments of some disgusting *animal*."

"In an instant, as if by intuition, I could read the entire history of the people around me, in these revolting traits of animal life. They had cultivated animal passions in their human nature, and oh, the miserable result! their disembodied spirits presented the horrible stamp of their perverted natures, engraved tangibly on their spirit forms. I beheld, too, with lightning instinct, that while each sought, as a necessity, the companionship of the other, they loathed each other's appearance, and were engaged in exchanging taunts and revilings at the folly and vice which had thus disfigured them."

"As I gazed on, understandingly, but in deep awe, a conviction of retributive justice possessed my soul, and I seemed able to read these people's very lives, in the *sphere* which they had made for themselves after death. I sometimes question now, real and individualized as they appeared to me, whether I actually saw, or only fancied I saw, them; for in a space of time less than it takes me to detail the fact, they all melted into thin air, and I was again alone—no, not alone—God of mercy! what form did I then behold hobbling up to my seat, as it were out of the very vacancy which had lately been filled with the visionary waltzers! The Princess A. approached me, even as she used to look when arrayed for her hideous conquests—a disgusting caricature of old age in fashionable life. And yet a change, *such a change*, was there! Those features which had ever beamed in kindness upon me, I felt I knew them to belong to her shape, and yet they, too, no longer wore the *human stamp*! I looked, *curiously*, again and again; wonder, and not fear, was the paramount feeling of my mind; for as sure as I had eyes to see, and a mind to receive the impression of those eyes, I beheld the Princess A. changed, or engraved, in some way that I can never make another comprehend, with all the



characteristics of a most loathsome and disgusting animal. I saw her most degrading life, in this; I saw her every past action in all its animal monstrosity; I knew it was one and the same thing. The animal *mind* was now the animal *form*, and yet the divine principle of the soul remained. I also saw grief, shame, remorse, and withal, miserable longing for the past enjoyments of her earthly career. Oh that memory would cease for ever, if its death in my mind were but to close all recollection of this loathsome but piteous apparition! I wept—I am now conscious, even at this distant hour, that I did weep in agonizing sympathy over this self-degraded being, and I fancied that the wretched creator of her own *sphere* wept too. Her voice was softer, and her form less repulsive, as I heard her say, ‘I am not in heaven, nor in hell, Geraldine; *only in the spheres!* I have my own sphere; it is that of the sensualist, a spirit-home for human souls with animal propensities. Every vice has its sphere, Geraldine; lust, avarice, passion, pride, murder. *The hypocrite is in them all!* All sinners are hypocrites! They do not dread to commit vice; they only fear to have it known. Oh, could they but appear on earth as they do in the spheres, they would not dare to make themselves the loathsome things they must become! On earth, Geraldine, you look upon mankind as they appear; in the spheres, *as they are*; and *as they are*, so is their heaven or hell. Did ye mark that monstrous brutish thing that led the “brawls” yonder, dancing with a woman more abject and vile than the gutters of your cities could send forth? That monstrous image once wore a *royal crown*, and bore the sceptre of England’s virtuous realm!’

“‘O that I could awake from this dreadful dream!’ I cried; ‘this is too horrible! let me awake; O let me awake!’

“‘Thou art *not dreaming*, my child,’ answered the sad voice; ‘and to prove to thee the truth of this momentous hour, know that by this time to-morrow night, a fresh partner will lead out the Princess A. in her midnight “*brawl*,” You know him as a man, Geraldine; behold him now as a spirit!’

“What next followed I have no power to describe. It seemed to me that I saw Mr. L—— hastily traversing the space before me; another was with him, whom I could not see. It was a man; but his back was towards me; and they were fighting! I heard the clash of swords! I saw hasty passes, and in another moment, I beheld him—the beloved of my heart—stretched out on the ground a lifeless corpse! There was a deep and fearful gash on his face, and the blood seemed to flow from the wound in a deluge.

“I would have shrieked aloud, for the whole scene no longer bore the shadowy impress of a dream, but seemed to be an actual, tangible reality before me; but the cry I would have uttered died upon my lips. The body passed away from my sight, and in its place stood the unhappy princess, leading out my lover to the ghostly dance! I did not see his face, but I *felt* its import, and I knew that a fresh hypocrite had been stripped of his mask, and a new human soul with an animal spirit had been added to the sphere of the sensualist.

“At this moment, another voice struck upon my ear. It was that of Mr. R——, the princess’s chaplain, exclaiming, ‘My dear madam, what has happened, that you summon me at this late hour? and why do I see this room illuminated as for a festival?’

“I started up—the figures were gone, but the *lights remained!*

“Who had lighted them I knew not. All the dreadful past was stamped upon my mind with horrible distinctness. I repeated it to Mr. R——, calmly, deliberately, consecutively. He listened to my story with equal calmness; he never uttered one word of doubt as to its veracity or reality. He has told me since that he *could not do so; for he believed every syllable I uttered.* Our conversation lasted far into

the hours of morning, and it determined mainly the next day’s action.

“With the earliest possible hour I sent for Mr. L——. I offered him my hand on two conditions: the first was, that he should accept it *instantly*; the second, that immediately after the ceremony he should depart with me for the Continent, and never leave my side for three whole days.

“Mr. L—— did become my husband, within one hour after I had sent for him, but, alas! he did *not* comply with my *second* condition. Prayers, entreaties, tears, and even menaces, uttered in my deep agony at his anticipated fate, were all fruitless. ‘To-morrow,’ he repeated, ‘would be soon enough.’ What fatality hung, like a leaden weight, on my lips, preventing me from disclosing to him the circumstances of my fearful vision, I know not. I could not speak of it to him, but only joined my entreaties with those of our chaplain, that he would not attempt to quit my side. To this flattering request, as he termed it, he yielded so ready an acquiescence, that I was completely thrown off my guard; and when, at length, I parted with him to dress for dinner, I had dissipated the gloomy fancies of the past night, and began to speculate, with something very like dismay, upon the precipitate act into which my frenzy of fear had hastened me. It was with only a dim perception that I was indeed Mr. L——’s wife, that I quitted my dressing room, about half-past seven, and hastened to join my newly-made bridegroom in the saloon.

“He was not there! The chaplain was standing in the balcony alone. Where was my husband? I inquired. A valet handed me a sealed letter; it was *his handwriting!* I broke the seal, and perused these words:—

“‘Dearest Geraldine,—An engagement of paramount necessity will detain me from your side for one hour. I could not speak of it earlier, because it might have robbed me of the joy of calling you my wife; but even in this unlooked for happiness, the call of duty and honour must be obeyed.’

“Of the hours that followed I have no distinct perception. Our friend, the chaplain, with more composure than I, sent out spies in all directions to trace, and, if possible, to arrest, what we both felt assured was intended—namely, a duel. Those efforts were at length successful, so far as tracing the evidence that a duel had been fought, for there, with his cold, dead face upturned to the silent stars, in a remote corner of the park, lay the lifeless form of my late husband!

“That night, *at one o’clock*, I sat by his silent form pondering on the fearful revelation of the preceding night; the fatally-fulfilled prediction, and the possible condition of the spirit-duellist, killed by the husband of a woman whom *he* had seduced. . . . .”

But little more remains to be told of this strange, weird history. Many months after the fatal wedding, and its no less tragic termination, the bride and widow of an hour became the wife of her only confidant and sharer of her dreadful secret—the clergyman who had been her chaplain. His speedy death, and the deep seclusion of the widow’s subsequent life, would have served to bury in the profoundest obscurity all the circumstances above detailed, had not the sudden and marvellous outpouring of spiritualism impressed the lady’s mind with the vivid perception that the awful visions of which she had been a witness were, indeed, anticipatory notes of still more vast and universal revelations.

It was under this solemn impression that the narrative given above was communicated, and its publication enjoined, as a beacon light to warn unwary life-voyagers off the shoals and reefs of earthly crime.

NATURE has presented us with a large faculty of entertaining ourselves alone and often calls us to it, to teach us that we owe ourselves in part to society, but chiefly and mostly to ourselves.

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61, GEORGE STREET, CHEETHAM HILL, MANCHESTER.

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

#### PUBLISHING OFFICES.

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

## THE TWO WORLDS.

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Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, APRIL 20, 1888.

### DR. WM. HITCHMAN, LL.D. AS AN INSPIRATIONAL MEDIUM.

WITHIN the stormy season of this last most stormy and calamitous winter, many forms that might have only bent to the swaying of less angry winds, have fallen beneath their fury, cast the broken shell of mortal mould, spurned the dust, and been borne away in the arms of angels to the land "where the roses ne'er shall wither."

Amongst those who have gone to join the majority, and left a void in our ranks that our generation can scarcely fill, is Dr. Wm. Hitchman, of Liverpool.

Quite recently the Editor was engaged in mentally recalling a conversation she had the privilege of holding with Dr. Hitchman some years ago, during which he, who could well have instructed the one he questioned, asked information concerning the modes in which influx from the spirit world was received by those who claimed to speak from this source.

After hearing what the Editor had to say in reply, he added: "My best speeches, my brightest utterances, have always been unpremeditated. I have been startled myself at the sentences that have fallen involuntarily from my lips,—nay, I have been instructed by these outpourings, and solemnly affirm they were as new to me as to my auditors. Is not this inspiration?" The reply of the Editor was then, and is now—"That was *mediumship*, a direct influx from the spirit world—the world that knows. When such words are spoken in the unconscious state, that is trance; when in the waking state, it is inspiration."

As an illustration of how Dr. Hitchman was controlled under this kind of afflatus, we reprint the following report of a series of answers given by him when, some fourteen years ago, as chairman for Mrs. Cora Tappan, he was obliged to intervene between that lady and some rude and violent interlocutors in the audience. The report was taken down at the time and printed in a local paper *verbatim*.

"Questions asked and answers given by the Chairman in Concert Hall, Liverpool, August 27th, 1874.

1. Can animals reason?—Some do, others do not, apparently.

2. Are the stars inhabited?—There are spirits in the flesh and spirits out of the flesh who affirm the existence of more inhabited worlds than earth.

3. Is it possible to feel without nerves?—Yes, certainly. Some animals—the amceba, for example—eat without a stomach, move without muscles and without limbs, breathe without lungs, and are nourished without blood. In frogs the nutritive fluid is cold, not warm.

4. What is the size of a soul?—The size differs in different individuals. In some animal organizations it is considerable, in others it is so extremely small as not to be appreciable to mortal sense.

5. Do spirits know what the soul of man is made of?—Yes; C48, H36, N6, O14, scientifically demonstrated.

6. I can do all the tricks of spiritualism without a medium; can you?—No; and have no wish to make their acquaintance.

7. What is spiritualism?—I hold "spiritualism" to be the name of the science which has demonstrated to human sense that all which exists in man essentially is spirit, and that if we are to be happy in time or eternity, our life must conform to the state of a spiritual sphere by or through spiritual-mindedness—that is, exercise in the holy affections of spirituality of soul, love of God with all your heart and mind, and your fellow-man better than yourself.

8. How do you know that spiritualism is really true?—By the same rule that I "know" that a right-lined quadrilateral figure, whose opposite sides are parallel, or equal to a long square, is a parallelogram; or that in the science of geometry also a figure bounded by three lines and containing three angles is a triangle. That means, in plain English, proof to a certainty.

9. Does spiritualism prove that man is immortal for ever?—No. When eternity is ended, it will be time enough to talk about what is to be done afterwards.

10. What does spiritualism say of morality and a healthy life in the present state of society?—That he or she is most moral who does the most good—maintains true puritanism of body and soul, avoids alcohol, tobacco, gluttony, and the follies of fashion, adhering only to the laws of nature and the science of health—in short, studies how to avoid the doctor.

11. Does spiritualism agree with theology about Christ? If by Christ you mean Jesus of Nazareth, the son of a Palestine carpenter—no. I cannot answer, however, for spiritualists in general; but as you address your query to "Dr. William Hitchman," I do know something of that individual spirit, and think that Jesus of Nazareth was the most glorious hero of true spirituality that ever adorned the flesh and blood of humanity, and that too with the dignity and brightness of the Divine Presence. Theology, however, tells us that Jesus was born before his mother, and is of the same age as his Father.

12. How can I know the truth about spiritualism for myself?—Attend a circle and use your common sense, as others have done before you.

13. What is spirit?—Life in a higher and better form. Throughout the whole ascent of being, from monad to man, nature is but a prophetic hymn heralding the advent of an immortal soul.

14. What are the relations of spirit and matter? For myself, I am of opinion that spirit bears the same kind of relation to matter, which is itself nothing but a sphere of force, as water does to the gases of which it is composed. No form of matter is independent of mind. Spirit is an ethereal substance that appears and disappears.

15. Is it true that a violin has talked to you in the German language? If so, where?—It is not true that a violin has spoken to me in any dialect; but some unseen intelligence, who says his name in the flesh was 'Herr Van Joel,' has answered my questions most accurately in German, according to the spirit method, and in obedience to my request has discoursed most eloquent and truly delicious music to and fro on the ceiling of Mr. Parry's house.



16. What are spiritualists driving at?—I do not know, since I am not their coachman.

17. Do any learned or scientific men believe in it?—Yes, many thousands. And even in Liverpool I know that more than a score of the most eminent lawyers, parsons, and doctors believe in it as firmly as does the Psychological Society in Islington Assembly Room or out of it. Man cannot create the truth of God, he can only discover it. The testimony of an honest sweep, who speaks truly, is just as valuable as that of a parson, lord, or bishop.

18. What does spiritualism teach about heaven and hell? That you make your own heaven and hell spiritually for time or eternity.

19. Has Christianity failed in any age or nation?—No, for the best of all reasons. No "age or nation" has yet practised Christianity in the form of the religion of Jesus.

20. Why do spirits who commune with mortals talk nonsense and make ridiculous materialistic signs and wonders?—Because spiritual teachings are often the result of mortal "education," which latter has hitherto partaken largely of "nonsense"; and "signs and wonders" are just those in which materialists or secularists delight to witness and believe.

21. What does spiritualism assert to be the chief doctrine of orthodox churches in Christendom?—Loaves and fishes.

The answering of these questions by the chairman, Dr. William Hitchman, president and founder of the Liverpool Anthropological Society, was received with loud cheers, again and again repeated.

#### HOW SPIRITS MANIFEST.

*A communication received at the Cardiff Circle of Light, January 30th, 1880. Reported by Mr. Rees Lewis.*

WHEN a circle is held for investigation, the sitters, as a rule, are novices in the laws and influences that govern the manifestations. The result is very often seen in jumpings and twitchings of sensitive persons. In the first place, the greatest care ought to be taken to ascertain and fulfil the laws. No circle ought to be formed unless there is a well-developed mind, one capable of governing and seeing things right, and able to place each person in proper position. There are persons whose place is outside the circle, because, owing to their peculiar organization, when they sit in a circle, instead of giving off the fluidic matter which the spirit is obliged to use in producing manifestations, such persons draw from the other sitters, and from the spirits, and thereby prevent phenomena, and leave nothing but weariness, headaches, and dizziness, especially to the sensitives. These persons ought to be asked to kindly sit outside or withdraw.

When a circle is formed for development it is unwise to put test questions to the control. We will explain a few of the difficulties spirits have to overcome to enter the sphere of the medium and gain control. Always have the same sitters if possible, because we have to prepare the fluidic matter which emanates from the brain centre so as to clothe ourselves with it, to bring ourselves in harmony with your sphere. Having accomplished this, we experiment on different sitters, trying to find the most suitable and the most susceptible organizations. Our next work is, to relate the mind of the sensitive to our own. At first we excite sympathy. You have no doubt noticed how some persons at their first sitting are often influenced to burst into tears. Upon others the influence has a different effect, according to how the organs are balanced. We prefer experimenting with persons who have large sympathy to those of an opposite tendency. After exciting sympathy we try to induce the unconscious trance.

When a medium speaks in that state do not think at first you have the entire individuality and mind of the con-

trolling spirit. The spirit operator stands near and tries to impress the medium with his thoughts, besides having to excite other organs of the brain. Seeing these difficulties, you will not be surprised at finding some half and half statements given through the entranced medium. When the medium is most sensitive, you may get very good evidence of subjects that are not in the mind of the medium, but you may have noticed a sudden break, and that the spirit was not able to give more evidence, owing to the fact that the "force" has been used up, consequently the impressions he wished to convey ceased. In such cases, on no account ask the control to strain a point to finish the evidence, but wait patiently, and it will come with other and far more overwhelming proof at another time.

#### MATERIALIZATIONS.

Like other spirit sciences, it can only be understood by a spiritual or corresponding person. Let those persons sit around mediums who have a superabundance of the brain aura, those who throw out their sympathy towards their spirit friends. It is always safer for the medium to be screened from the influence which emanates from the eyes of the sitters, as it is most severe, and detrimental to the building up of a material form. The matter which is drawn from the medium and sitters is condensed into a vapoury cloud, then the spirit wishing to show himself plunges into it, after having made himself positive, so that the matter is attracted to him.

If the spirit has a more powerful and positive mind than the medium, and there is not a sufficient supply of these forces from the sitters, then there is much force drawn from the body of the medium, not that the flesh and blood is drawn away, but the spiritual substance from his surroundings, consequently gravitation is altered. In this case the medium's body would become much lighter, for the weight or gravitation is attracted to the spirit body. When conditions have been unfavourable, or the force derived from the sitters is deficient, the attraction between the spirit form and the medium has necessarily been greater.

Every person admitted to a circle ought to be careful as to his state of mind, owing to the very delicate character of the laws governing the operations of the spirit in these phenomena. The minds of the sitters have great effect on the manifestations, and when persons go to a circle intending to effect an exposure (so called) there are often things which occur to give them the opportunity. But they forget that in materialization it is mind acting on matter, and the minds of the sitters may have more power to influence and determine the result than is generally supposed, and maybe, drive away the spirit influence from the medium, and their influence may then govern the actions of the medium and produce the very result they expected. You will understand that these sitters occupy more advantageous ground than the spirits for psychologising the medium and breaking the influence of the spirit. You must in Nature always provide conditions for the development of her beautiful products. Under unfavourable conditions you never get beautiful flowers, how much more necessary in a spirit circle where you deal with the subtle influence of mind on mind!

No person ought to be allowed to witness materializations until they have been made to understand the laws which govern them. You ought to provide schools, and let every investigator commence at the most simple rudiments of manifestation, then let the mind endeavour to grasp the knowledge of the laws that are brought into operation to produce them. Thus a foundation will be laid for the study of other phases of manifestation. A circle organized in this manner with minds that are spiritual would get the most successful results.

When no manifestations take place it is very often more the fault of the sitters than that of the medium. The medium is merely an instrument for the spirit friends who use him by their brain power, but it is possible, when the

harmony is not intact, for the minds who are in the circle to control the medium. Purify the circle and you will get higher manifestations; uplift the aspirations, assist the spirit friends, and they will be able to come and walk and talk with you as when in earth life. Then the darkened vision will be cleared, and the divine rays from the great source of light will illuminate all; the minds of the mourners will be made glad, and the angels, not in ones and twos, but in numbers, shall appear and manifest themselves to their friends.

### THE CHAMPION SLATE WRITER OF THE AGE.

TEN THOUSAND DOLLARS CHALLENGE! WHO WILL WIN IT?

ONE of the most wonderful mediums that has ever been known for the above phase of power is Mr. Charles E. Watkins, renowned alike for his gifts and the public offers made to him, especially by Mr. Hiram Sibley, of New York, of ten thousand dollars, if he would or could explain any sleight-of-hand mode in which his slate writing was performed.

These and similar offers have been frequently published in the *Banner of Light*, and still Mr. Watkins has neither been able to disclose "the trick," nor earn the vast sums tempting him, now amounting to over fifty thousand dollars, if he would or could earn it by proving himself a conjurer. To those who consider wealth to be the first and last desideratum of human life, the refusal on the part of Mr. Watkins to exchange the state of a poor itinerant medium, travelling from place to place in all weathers, weary, tired, often despised and reviled, and dependent on the petty fees he can obtain from sitters as long as his strength lasts, for ease, wealth, and independence, should be in itself an answer to the insolent assumptions on the part of self-styled scientists that this and other phases of phenomenal mediumship are all imposture. Besides the repeated testimonials to Mr. Watkins's good faith and marvellous powers published weekly in the American spiritual papers, a new and recent development has appeared, of which we give the following account, taken from the *Banner of Light*, and communicated by a well-known correspondent of that journal. After describing a number of tests received by different members of the circle in question, the writer says:—

"But the most wonderful phenomenon of the evening was that of instantaneous writing on the inner surfaces of closed slates. Opening two slates which were joined by hinges, Mr. Watkins laid his hands upon their inner surfaces, magnetizing them for a few minutes, then closing them, asked me to hand him a piece of wrapping paper near me, which he put loosely around them. He then requested me to lay my hand beside his on the paper; a momentary shiver on his part, and he threw open the slates, the inner surfaces of which were covered with the following words—

"This is the new phase of psychography. I believe we can write in this way in time in the light. I shall try and see what can be done. We make our pencils. I sometimes think I can write through this medium without pencil, in broad daylight on the side of houses. I am going to try some day."  
 'WM. DENTON.'

"The slates were entirely blank and clean when they were closed; no bit of pencil was placed between them; and in less than six seconds after our hands were laid upon them the slates were filled with writing. Prof. Denton says that the material for the writing is drawn from the slates, and he believes that in time he will be able to produce this instantaneous writing, not only in the darkness of the inner surfaces of slates placed together, but on the walls of the room, even like that which surprised and astounded the revellers at Belshazzar's feast.

"I earnestly advise all who are investigating the phenomena of spiritualism, especially those who believe them to

be produced by fraud or legerdemain, to visit Mr. Watkins at his residence in this city, and scrutinize him as closely as they please. They will find him a frank, genial man, who will give them every opportunity for investigation; and they will see upon his table a copy of the report of the Seybert Commission, which he allows sceptics to read carefully, that they may be enlightened as to the process of producing these phenomena as claimed by that honourable body."

"Boston, Mass.

"GRACE LELAND."

### OUT AT SEA.

I KNOW that I am dying, mate; so fetch the Bible here, What's laid unopened in the chest for five-and-twenty year; And bring a light along of you, and read a bit to me Who haven't heard a word of it since first I came to sea.

It's five-and-twenty year, lad, since she went to her rest Who put that there old Bible at the bottom of my chest; And I can well remember the words she says to me— "Now, don't forget to read it, Tom, when you get out to sea."

And I never thought about it, mate, for it clean slipped from my head;

But when I come from that first voyage the dear old girl was dead.

And the neighbours told me, while I stood as still as still could be,

That she prayed for me and blessed me, as was just gone out to sea.

And then I shipped again, mate, and forgot the Bible there, But I never give a thought to it, a-sailing everywhere; But now that I am dying you can read a bit to me, As seems to think about it, now I'm ill and down at sea.

And find a little prayer, lad, and say it up right loud, So that the Lord can hear it if it finds Him in a crowd. I can scarce hear what you're saying, for the wind that howls to lee;

But the Lord 'll hear above it all, for He's been out at sea.

It's set in very dark, mate, and I think I'll say good night— But stop—look there! Why, mate—why, Bill, the cabin's turning light;

And the dear old mother's standing there as give the book to me—

All right—I'm coming! Bill, good-bye! My soul's going out to sea.

### INDIAN SPIRITISM—A "WAR-PROPHET."

BY A. E. NEWTON.

In a work entitled "Forty Years with the Sioux," by Rev. S. R. Riggs, D.D., Missionary of the American Board of Foreign Missions, which has recently come under my notice, is an interesting account of an intelligent Indian who was for some time employed by this missionary as an aid in acquiring a knowledge of the Sioux language, and in translations into it. His name in English was "Eagle Help." He claimed to be a "War-Prophet," and the following is stated regarding him:—

"As a war-prophet, he claimed to be able to get into communication with the spirit-world, and thus to be made a *seer*. After fasting and prayer, and dancing in the circle-dance, a *vision* of the enemies he sought to kill would come to him. He was made to see in this trance or dream, whichever it might be, the whole panorama, the river or lake, the prairie or wood, and the Ojibwas (a hostile tribe) in canoes or on the land, and the spirit in the vision said to him, 'Up, Eagle Help, and kill.' This vision and prophecy had heretofore never failed, he said."

On one occasion, it is related Eagle Help had a vision, raised a war-party, and went out "to kill," against the protestations of the missionaries, who prayed that the party might not be successful. The result was, they failed utterly, not being able to see a single Ojibwa. This failure the prophet attributed to the opposing prayers of the missionaries, and thereafter refused to render them any further aid. The account adds:—

"In after years Eagle Help affirmed that his power of communicating with the spirit-world as a war-prophet was destroyed by his knowledge of letters and the religion of the *war-making Christians*.



## VISIONS IN CRYSTALS.

"In 1842," says Dr. Collyer, "an old worthy friend, of whose strict veracity I have no possible doubt, came from Burnham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer curiosity a small mounted crystal, which I had been using without effect shortly before, and which then stood upon the table; and after examining it and trying to guess its use, he observed it become clouded. This at first he attributed to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs, which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so great an oppression of giddiness and alarm that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensation it had produced. It was not until nearly two years after this that he ventured to tell me the circumstance, but I could never by any means induce him to inspect the crystal again. It is remarkable that a few months after this happened his relative, with whom I was absent, died. In this case there was no embodiment of thought, no angle of incidence equalling the angle of reflection, and it would be difficult to persuade my friend, a hale and hearty farmer of fifty, that at noonday he was dreaming." "To this day," continues Mr. Christmas, "it is customary in Lancashire to consult a seer in cases of lost property, and the writer has been informed by persons whose veracity could not be questioned that they had themselves done so with successful results. No kind of divination is more ancient; no kind has been more continuous; every age produces its examples; a cognate mode of inquiry into futurity is practised even in the Sandwich Islands."—*The Twin Giants*, Vol. II., p. 247.

## REVIEW.

BIBLE READINGS FOR PUBLIC WORSHIP. *Adapted and arranged by JOHN PAGE HOPPS. (Williams and Norgate, London.)*

WHETHER this admirable compendium of Biblical gems fall into the hands of those who can only accept the Bible as authority for all their ideas upon religious topics, or into those of the Liberalists, who gather up fragments of truth and beauty wherever they may be found, certain it is, that the work is in all respects an invaluable contribution to the sacred literature of the day. There are sixty-eight sections, classified under the headings of GOD, WORSHIP, and THE DEVOUT AND LOVING LIFE.

With remarkable judgment, and no small amount of research, Mr. Hopps has selected such passages as must appeal with deep force and suggestiveness to every class of mind, from the most bigoted Bibliolator to the freest thinker.

Collating many of the noblest examples of all that is sublime, lofty, and inspiring in these grand old Hebrew writings, and eliminating every phrase or idea which modern thought might desire to relegate to the crypts of antiquity, this unique collection of Biblical quotations would in itself supply to most readers all that they have been accustomed to glean from the original volume. Suggestive alike of devotion and aspiration, and consolation in the hour of earthly affliction, we cannot but feel that Mr. Hopps has conferred a boon on the religious portion of the community by the publication of this timely and valuable collection of Bible readings.

Just in proportion as you gain a victory over the evil which you have become beware of in yourself, will your spiritual eyes be purged for a brighter perception of the Holy One.—*Channing*.

## SPECIAL NOTICE.

## "THE TWO WORLDS'" GUINEA PRIZE ESSAYS.

THE time has now expired for the receipt of the prize essays to be sent in before the first week in May, and it is kindly requested that no more will be offered on the particular subject heretofore announced.

A Committee has been appointed by the Board of Directors to decide on the choice of the best prize essay sent in, which will be printed in the first May issue of *The Two Worlds*, together with the name of the winner of the guinea prize.

The next subject for a prize essay, with the time and conditions, &c., will be announced in the first May issue of *The Two Worlds*.

THE LYCEUM CONFERENCE OF 1888.—The Lyceum Conference will be held on Sunday, May 13th, at the Spiritual Institution, 1, Winding Road, Halifax, as per resolution of last year's Conference, held at Leeds. All Lyceums should elect their representatives, and notify the same to me *not later* than the 1st of May, that steps may be taken for the accommodation of all. Those who will have to reach Halifax on the Saturday evening, in order to be present at the morning's sitting, should specify the same, that lodgings may be secured for them. I am pleased to inform the various Lyceums that Halifax Society has intimated their willingness to render the Conference every assistance. The following is an outline of the programme: Assemble at 10 a.m.; chair to be taken at 10-30 prompt. *Part I.*: 1. Reading and confirmation of minutes of last Conference. 2. Reading of letters sent to the Conference. 3. Reports from Lyceums. (It is desired that these be prepared on paper, and consist not so much of personal experience, as a statement of the progress made and the requirements of the Lyceums, as a guide for future action of the Conference. Write on one side of the paper only.) Adjourn at 12-30 for dinner.—*Part II.*: Re-assemble at 2 p.m. prompt. 1. Resolutions heard and discussed. 2. Resolutions of united action that may be considered desirable for the benefit of the whole movement heard and discussed. 3. Place of Conference in 1889. 4. Election of Conference secretary. Tea ordered at 4 p.m.—*Alfred Kilson, sec. to the Lyceum Conference, 55, Taylor Street, Bailey, Yorkshire.*

## HOMES FOR THE PEOPLE.

BY THE LATE A. J. H. DUGANNE.

"THE earth is the Lord's and the fulness thereof,"

Said God's most holy word;  
The water hath fish, and the land hath flesh,  
And the air hath many a bird;  
And the soil is teeming o'er all the earth.  
And the earth has numberless lands;  
Yet millions of hands want acres,  
And millions of acres want hands!

Sunlight and breezes, and gladsome flowers,  
Are over the earth spread wide;  
And the good God gave these gifts to men—  
To men who on earth abide;  
Yet thousands are toiling in poisonous gloom,  
And shackled with iron bands,  
While millions of hands want acres,  
And millions of acres want hands!

Never a foot hath the poor man here,  
To plant with a grain of corn;  
And never a plot where his child may cull  
Fresh flowers in the dewy morn.  
The soil lies fallow—the woods grow rank;  
Yet idle the poor man stands!  
Oh, millions of hands want acres,  
And millions of acres want hands!

Who hath ordained that the few should hoard  
Their millions of useless gold?  
And rob the earth of its fruits and flowers,  
While the profitless soil they hold?  
Who hath ordained that a parchment-scroll  
Shall fence round miles of lands,  
When millions of hands want acres,  
And millions of acres want hands?

'Tis a glaring lie on the face of day—  
This robbery of men's rights!  
'Tis a lie, that the word of the Lord disowns—  
'Tis a curse that burns and blights!  
And 'twill burn and blight till the people rise,  
And swear while they break their bands,  
That the hands shall henceforth have acres,  
And the acres henceforth have hands!

DR. SWARTS says he was an investigator of spiritualism till he was instructed by Mrs. Eddy, some two years ago, in the new system, and then he turned from it. It is perhaps as well for spiritualism that he did, for it is heavily weighted with theorists and cranks who impede its progress far more than downright oppositionists. Men with well balanced brains, capable of grasping and harmonizing the spiritual and physical sides of things, are the sort to help forward spiritualism by attracting both the religious and scientific to their standard.—*Harbinger of Light, Melbourne, Australia.*

## CHRONICLE OF SOCIETARY WORK.

ACCRINGTON.—Two services by Mr. R. J. Lees, of London. Afternoon: "Spirit Communion sanctioned by Jesus." Evening: "Who was Jesus?" Both lectures were listened to with rapt attention. Accrington friends had announced that all rights to shoot over our ground had not been reserved. A few sportsmen put in appearance to have some shots at our game, and were allowed practice until 5 o'clock. The free right to these young sportsmen to have their practice will, in future, be withdrawn on Sundays; and, as far as we are concerned, they must provide their own game and ground for shooting, and not compel others to give their time and presence to witness their favourite sport.—*N. L.*

BERMONDSEY.—Mr. Paine was, as usual, excellent in his psychometrical delineations of character and surroundings. They were very striking, and all recognized.—*J. D. H.*

BINGLEY.—Mr. Hepworth gave two splendid addresses. Afternoon: on "Mediumship." Evening: four subjects were handed up, and dealt with in a clever style of oratory.—*E. G.*

BIRMINGHAM, 92, Ashted Row.—Mr. Wyldes delivered a trance oration on "Miracles." The control declared himself to be Abu Noor, a Persian, who lived ages before the advent of the Christian era, and was on earth a student of magic arts. It was his first controlling, and was to be the forerunner of a mission which he had been deputed to undertake. The control justified this portentous announcement by delivering a magnificent oration, to select any points from which appears invidious. The grand idea seemed to be that the first and essential law of adeptship was to rule oneself completely, exteriorly and interiorly, that then we should be able to rule our surrounding conditions, the grand possibility to all, the ultimate position of all, producing complete felicity to ourselves and blessings to others. Was this blasphemy to aspire to—to obtain? If so, it was blasphemy to live at all. Mr. Wyldes afterwards gave several clairvoyant tests, all except two being recognized. During the test giving, a friend was controlled and spoke.

BISHOP AUCKLAND.—Mr. W. Scott, of Darlington, gave two discourses. Afternoon: "This World and the Next." He proved very satisfactorily that there is but one world, and we are in it. The evening discourse, "Salvation;" the speaker proved, by reason and judgment, that the orthodox theory was false, superstitious, and most detestable. Every individual must save himself, and by no other means can the Kingdom of God be obtained, save by truth, justice, and humility. If you sow the seed of spirituality it must of necessity bring a heaven to all homes. A fair attendance; a most comfortable day, and every attention given to the speaker.—*H. W., Cor.*

BLACKBURN.—The controls of Mrs. Green gave earnest, improving, sound, and practical discourses. Afternoon subject: "The New Birth called Death." Evening: "Our opinions about Deity." Good clairvoyant descriptions were given, and nearly all recognized. We were charmed with Mrs. Green, whose mediumship is certainly improving. Large audiences.

BRADFORD. Little Horton.—Sunday's meetings were of a tame nature. Attendance small. The guides of Mrs. Buckley, of Connonly, in the evening, discoursed on a subject submitted by one of the audience—"Is Spiritualism a Delusion?" It was ably dealt with.—*G. B.*

BRADFORD. Milton Rooms.—Mrs. Hardinge Britten gave in the afternoon a most powerful address on "The work accomplished for religion, reform, and liberal thought during the last forty years by spiritualism." In the evening Mrs. Britten spoke on seven deeply interesting subjects sent up by the audience. The attendance on each occasion was large, and manifested warm sympathy and interest in the addresses. The impressive ceremony of naming two children was proceeded with.—*Cor.*

BURNLEY.—Mrs. Wallis spoke from subjects chosen by the audience. Afternoon subject: "Is Jesus Christ God, and did He forgive sin, and in what manner?" Followed by nine clairvoyant descriptions, eight recognized promptly. Evening subjects: "Spiritualism; the need of the so-called Christian Churches," also, "Evolution in the light of Christianity and Spiritualism." Followed by seven descriptions. The people were held spellbound, and filled with wonder at the eloquent orations and clear and forcible explanations of the subjects. Large audiences, all expressing themselves satisfied and intellectually edified.

COLNE.—April 14th, a tea party and entertainment was held by this society in the Unitarian Schoolroom, engaged for the occasion. Mr. R. J. Lees was present, as also Mrs. Butterfield, each of whom contributed much to the success attending it. Upwards of 200 sat down to tea; and the evening meeting was attended also by many other friends and well-wishers. 15th, Mrs. Butterfield at the Free Trade Hall, afternoon and evening: subjects respectively taken from poems by Lizzie Doten, entitled "Life a Triumph," and "Will it Pay?" After the afternoon service the most interesting ceremony of naming two children took place, in which Mrs. Butterfield appeared at her best; her remarks were appropriate and touching, the audience being much affected by her earnest words.

CROMFORD AND HIGH PEAK.—The Religion of the Hour served for a good address in the morning. At evening we had matter propounded from "Man in Danger and how he views it." Man was not free in all things—in birth, training, and development—he depended much upon others. When weeds were sown they grew, and much time was lost in uprooting them. Man valued physical life according to his estimate of its worth. Danger could only be apparent as he was educated to behold it. Knowledge was a great power, and all true workers in the spiritual cause ought to view ignorance as one of the worst of dangers. Biblicists put a cord around progress, and they who raised or lowered their ideal put themselves in danger of hell fire. Since then, knowledge had mapped the heavens, weighed the stars, made the lightning useful, and steam the handmaid of man, thus doing more to civilize mankind than all Scriptural writings; shortly the word foreign would disappear and all men become brothers. Judge then, where the danger lies, and go on exercising God's given power, redeeming man from error and the misguidings of creeds of past dark ages.—*W. W.*

DARWEN. April 8th.—In the evening Mrs. Yarwood gave "Her experience since she became a spiritualist." Her clairvoyance after each service was very successful. Good audiences.—*G. W. Bell.*

GLASGOW.—Morning: Mr. Ritchie read an extract from A. J. Davis's address on the "Philosophy of Death." Evening: The guides of Mr. Anderson gave a capital discourse on "Spiritualism," preceded by a reading from one of Hudson Tuttle's works. Mr. Drummond, chairman. (See Directory for next Sunday's services.)—*G. W. W.*

HETTON. Miners' Old Hall.—Mr. G. Turnbull lectured. The subject was: "Why do we die?" which was well received.

HUDDERSFIELD. Brook Street.—An excellent day with our esteemed friend Mrs. Gregg, who, although suffering from indisposition, bravely came to fill her place. A fair attendance in the afternoon, and a large one at night, when a beautiful and impressive address was given, upon "Shall we all meet again in the morning?" Some very practical advice was given. The spirit speaker gave her experience in spirit-life, showing that unless we practise love and concord whilst here—ever striving to cultivate the spiritual as well as the earthly—there would be no meeting on the other side, the law of attraction and repulsion being equally in force there as here. The speaker closed with an earnest appeal to all to cultivate the spiritual nature, to be fitted for their surroundings hereafter. Clairvoyant descriptions concluded each service.

HUDDERSFIELD. Kaye's Buildings.—A very pleasant time with Mr. Dickinson, who gave two eloquent addresses on "Love God and Shun Evil," and "Who are the Martyrs?" Clairvoyance, a decided success.

LANCASTER.—Excellent day with Mrs. Groom. Afternoon: five subjects sent up by the audience. The one chosen was "True and False Mediumship, its Effects on Spiritualism." To satisfy the audience the other subjects were treated in poems, and seemed to be highly appreciated, by the continued applause. Evening: "Life, Death, and Eternity." Both addresses were admirable, giving much food for thought. Our hall was crowded, many having to go away unable to find standing room. Forty-one clairvoyant descriptions, thirty-one recognized. We have opened a building fund—our aim is a spiritual temple for Lancaster.

LEICESTER.—Evening: The guides of Miss E. Wesley gave a splendid lecture from the words "Go work in the vineyard, more workers are needed, for the harvest is great and the labourers are few." The controls said we ought to work in the vineyard of home first, and let love, brightness, and purity reign, so that the spirits may come in and bless us, and then go boldly forth to lead our brothers and sisters to look forward to a brighter home beyond the grave. The guides of Mr. Sainsbury gave a short lecture on "Is Spiritualism a Religion?" They told us not to go to church and chapel, and allow priests and ministers to read what we are to believe, and not to interpret in any other way than they think proper to tell us, but that true religion is the love of God and man, and the looking to a brighter eternity.

LONDON, SOUTH. Winchester Hall, Peckham.—Morning: Mr. Dunnage gave a paper on the "Resurrection." Evening: to a crowded audience, Mr. Rodgers spoke on "The Bible and Spiritualism." The subject was ably dealt with from an historical and aspirational standpoint, and was attentively listened to. In a short, but concise way, Mr. Rodger instanced many of the records of spirit phenomena and communications with which the book abounds. Questions were answered at the close of the meeting. A first visit from Mrs. Wilkinson, who gave excellent descriptions of spirit friends, and with one or two exceptions the whole were recognized.

MANCHESTER.—Morning: The controls of Mr. Ormrod, of Bolton, delivered a splendid and interesting address on "Death robbed of its Sting." Evening subject, "The Misery and Struggles of Humanity." He said in the race for existence the strong predominated over the weak. The strong living for themselves alone was the cause of the existing misery. Moral laws required to be carried out to make man happy. The first consideration of humanity was its physical condition. Human life depended on human production. At the base of the pyramid of human life was toiling humanity. At the top were the strong; strong because of that power which was too eagerly sought after—gold. As wealth multiplied, so were businesses; and, consequently, the more the toilers produced, the more they had to produce, in order to sustain them, and all that was produced was carried away by the river of accumulation.

MARYLEBONE. 24, Harcourt Street.—Morning: very good attendance. Mr. Hawkins gave his usual healing séance; followed by Mr. Goddard, whose clairvoyant descriptions were very successful, one American gentleman having his house and surroundings described in a most remarkable manner, all being recognized; several other sitters receiving convincing tests. Evening: Mr. Hopcroft answered questions in his usual happy mood. A very enjoyable evening; the manner in which the questions were answered was remarkable, as also were the clairvoyant descriptions.—*Cor.*

MIDDLESBROUGH.—April 15, Mr. Lashbrook gave splendid spiritual, literary, and convincing lectures. In the morning, "The Bible—its Place and Use." Fifty million lives had been martyred through the Bible. Bloody Mary defended Smithfield as "beginning God's own ordinance of eternal fire for the heretic;" all this through not realizing that while inspiration was divine, all its media coloured, contorted, and confined it by their own limitations and imperfections. God could not be confined in the covers of the Bible. His seat was especially in the human soul, according to its receptivity. Jesus and the Bible helped us as we rose in capacity for good. Constantine first authorized the deification of Jesus at the Nicene Council. Bibles were useful as helps, but dishonoured God and man, when regarded as full of final exhibitions of Divine purpose or power. The rudest religions paved the way of human progress. Reference was made to Parker, Spinoza, Major Furlong, and Max Müller, showing the human relationship and imperfections co-existent with inspiration. In the evening a grand unfoldment of "Spiritual Science." Plato, Crookes, and others were laid under contribution to enforce a masterly exposition of spiritual powers, which defies the power of the writer to report. Easter Monday, a very successful and enjoyable tea party and social gathering. At a subsequent Members' Meeting a vote of thanks was passed to collectors, contributors, and those who catered for the physical, social, and intellectual entertainment of a large assembly.

MILES PLATTING. William Street.—Mr. Wright's controls in the afternoon discoursed on "What is Death?" after which they gave a



few spirit surroundings. Evening discourse, "Spiritualism: Is it a Religion or a Science?" on which they discoursed in a very able and instructive manner. April 16: Mr. Wright gave a large number of spirit surroundings, fully three-fourths being distinctly recognized.

MORLEY.—On Saturday last the second public tea meeting was held, when a large number sat down to a really enjoyable tea. After tea an entertainment, consisting of songs, duets, recitations, &c., was given. Mr. Kitson and Miss Lobley (visitors) received a well-deserved encore. The recitations were all well rendered and gave immense satisfaction. Mr. Armitage, of Batley Carr, presided in the unavoidable absence of Mr. H. B. Bradbury. We thank all the friends from Batley Carr, Beeston, Pudsey, Stanningley, and Leeds for their kind assistance. On Sunday, Mr. Peel, of Armley, spoke afternoon and evening, and was listened to with marked attention.

NEWCASTLE.—We were favoured with two excellent addresses by the guides of Mr. A. D. Wilson, of Halifax; the evening service particularly, on the subject of "Heresy, and where are the Heretics," bristling with vigorous thought and valuable suggestions, to a very appreciative audience. The outdoor services at Quay Side and Leazes were started with good promise of success. Respectful attention was accorded the speakers by persons who probably had not before heard of so strange a thing as spirit existence and communication. There was no opposition.

NORTH SHIELDS.—A successful meeting with Mr. Hoey, of Sunderland, who gave a number of clairvoyant descriptions, several recognized. Our president prefaced the descriptions with a few practical, common-sense remarks on "The Realms of the Invisible," dealing especially with clairvoyance. At the close of the service the annual meeting was held. Reports presented, showing the society to be in a fair position. The following gentlemen were elected as executive for the year:—President, Mr. T. Kempster; vice-presidents, Messrs. W. H. Thomson and H. Appleby; secretary, Mr. W. Walker; committee, Messrs. Patterson, Eskdale, Simpson, MacPherson, Hedley, and Murray.

OLDHAM.—Mr. Wallis dealt with three questions from the audience in the afternoon in an admirable manner. In the evening, "Prisons, Penances, and Pensions *versus* Progress" was the subject of an excellent address. Theology had more to do with the establishment of prisons than most people were aware, the idea of future punishment finding expression in the torture to which prisoners have been subjected. Signs of improvement were now to be seen on every hand, which were heartily welcome.

OPENSHAW.—Mr. Carline gave an instructive address on "Evolution of Disease," explaining how disease formed itself, especially consumption, and gave the remedies to cure the same, if taken in its primary stages. Evening: Subjects chosen by the audience, when the guides pointed out the hollowness of belief. Strange that a judge should demand actual proof in a court of law, and then march to church and say, "I believe." The spiritualist gives proof of the life beyond the grave. If we differ in thought from our orthodox friends we soon find out where the dawning influence comes from. Mr. Taberner closed with clairvoyance.

OSWALDTWISTLE.—The controls of Mr. Pemberton gave two splendid discourses. Afternoon, "Progression;" evening, "Man in Search of a God." The subjects were admirably treated. All well pleased.

PENDLETON.—Mr. T. H. Hunt, in the afternoon, answered questions, giving general satisfaction. He also gave a grand poem on the "Coming Religion," subject proposed from the audience. Mr. Hunt is, in our opinion, one of the coming leading lights in our cause. Evening: a beautiful address on the "Occupations of Spirit in the Summer-land." He pointed out that it was not a place for such labour as is necessary on earth, but the occupations and duties are appointed to each by God in spirit to look to the welfare of humanity.

SALFORD.—Mr. Savage being unwell and unable to come, our local friend, Mr. Moorey, spoke in the afternoon, and gave us a very good address on "Is Spiritualism True?" A few clairvoyant descriptions were very successfully given. Evening: Mr. Lee Bone, of Miles Platting, answered five questions sent up in an able manner, which gave satisfaction to all. On Saturday, April 21, Mr. Bourne, B.A., has promised to give a concert and magic lantern entertainment to help to clear off the debt we have incurred with the forms. We hope many friends will come and help us.

SHEFFIELD. Central Schools.—Afternoon: Miss Busher gave twenty-seven clairvoyant descriptions, twenty-two recognized. Mrs. Eyer, of Parkgate, delivered a short address on "Scatter Seeds of Kindness." Evening: Mrs. Eyer's control gave a beautiful address on "Jesus," and the absurd idea of orthodox Christians wanting to burden another man with their load of guilt instead of bearing it themselves. She afterwards gave twenty-eight clairvoyant descriptions, twenty-three recognized.

SHEFFIELD. Pond Street.—Mr. J. F. Fitton has paid us his thirty-eighth visit. The meetings have been well attended; the clairvoyance and psychometry have been as wonderful and interesting as on former visits. We are always glad to see him.

SKELMANTHORPE.—April 7: First public tea party. Above 100 partook of tea, which was well arranged by the ladies, and all seemed to pass a pleasant and enjoyable evening. Sunday, April 8: Mrs. Crossley delivered two discourses, which were much appreciated by the audiences, followed by successful clairvoyance. April 15: A good day. The guides of Mrs. Beanland delivered two short discourses, followed by clairvoyance. A great number of the descriptions given were recognized.

SOUTH SHIELDS. 19, Cambridge Street.—April 11, 7-30 p.m.: Mr. W. Wightman gave clairvoyant descriptions, being very successful. Sunday, 15, 2-30 p.m., Mr. J. G. Gray presided, when the following programme was gone through: hymn by the children, silver-chain recitation, recitations by the following members of the Lyceum—Master W. Whitehead, Misses A. Hunter, H. Thompson, S. Whitehead, A. O'Connor, E. A. Charlton, M. Whitehead, E. Thompson, and M. Warner, Masters W. Whitehead, F. Pinkney, H. O'Connor, L. E. Pinkney, G. Forster, G. Thompson, G. Lowrie, H. Humphreys, E. Humphries, A. O'Connor, Currie, Humphreys, and A. Tyrie; hymn, invocation by chairman. Evening, 6: Mr. J. G. Gray presided and gave a short address on Lyceum work, which was appreciated. The same children gave recitations as above. The chairman's remarks and children's pieces

were well received, and a very enjoyable evening was spent. There is much credit due to the conductor for the way he has brought the children forward.

SOWERBY BRIDGE.—The guides of Mrs. Wade, of Keighley, took for their subject, "Where are the Dead?" which was treated in an able manner; after which a few clairvoyant descriptions were given very successfully.

SUNDERLAND. Back Williamson Terrace.—April 11: Mrs. White gave delineations, which were mostly recognized. 15: Mr. Hall presided. Mr. Weightman occupied the platform, and gave a great many delineations, which were mostly recognized.

TYLDESLEY.—Afternoon: The guides of Mr. Gregory spoke on "The Persecution of the Spirit," and with vigour showed that in all ages the spirit had been manacled by those whose object was to cripple liberty, and bind down freedom of conscience in the name of God, and who always struggled against the advancement of science and the march of intellect; but the time is fast approaching when man can be no longer enslaved with dogmas or creeds, but will act spontaneously in harmony with the promptings of conscience. Evening subject: "Was Man an Evolutionary Being?" Ancient history and geology were dealt with in a remarkable manner, clearly explaining that man existed long before the time recorded in the works of Moses, lived mostly on carnivorous substance, and was very carnal and gross, but had progressed gradually, and, consequently, became more intellectual as time rolled on, and would ever progress in the direction of truth and light.

WESTHOUGHTON.—Two grand discourses by our lady friend, the subjects being chosen by the audience. Afternoon: "Will men be lost for their opinions?" Evening: "Is Spiritualism Diabolical or Divine?" Both discourses were dealt with in a scientific manner, and listened to by good audiences. Questions allowed, but none asked. All seemed satisfied.

WIBSEY.—Miss Wilson spoke on "Spirit Realms; where are they?" This was very ably treated. She then gave three clairvoyant descriptions, all recognized. Evening subject: "Spirit Mission." Very instructive. Four clairvoyant descriptions, three recognized. She was afterwards controlled by a little black girl, who spoke in an interesting manner.

RECEIVED LATE.—Bradford. Ripley Street: Mr. Boocock discoursed on "Spiritualism and Freethought." Successful clairvoyance. Idle: Mr. Metcalf spoke on "Spiritualism, Past and Future." Moderate success with descriptions. Nottingham: Good address by Mrs. Barnes, "Spiritualism 1800 Years Ago and To-day." Many strangers present.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR. Town Street.—Morning: Opened with hymn and invocation. Programme: musical reading, s. c. recitations, song, lyceum taking up the chorus, reading, song, chorus by the lyceum, g. c. recitations. Marching and calisthenics were gone through, after which groups were formed for lessons which proved highly interesting. Five visitors joined the groups. Closed with hymn and prayer. Afternoon: Opened as in the morning. Musical reading, s. c. recitations, song, lyceum joining in chorus; reading, "A Strange Story," showed how a little girl who had died through want, manifested herself to a physician, and led him to her home where her mother was nearly starved to death, when the little girl disappeared, to the astonishment of the physician, who was still more astonished when he found the corpse of his mysterious guide in a little trundle bed in one corner of the room. The mother's life was saved. (See *Carrier Dove*, Jan. 7). Marching and calisthenics were executed with vigour, followed by g. c. recitations. A hymn and benediction brought a profitable day to a close.

[We cannot spare space for the titles of songs and recitations. If we do it for one we must for all, and more profitable matter would thus be crowded out.—E. W. W.]

BURNLEY.—A good attendance. Opening hymn and invocation by conductor. The groups received lessons in phrenology and physiology—doing well; still open to improve. Officers, seven; members, fifty. Closing hymn and invocation by a member of Lyceum.

GLASGOW.—In spite of heavy rain all day we had a good attendance, thirty being present. Mr. Robertson presided, and gave an invocation and an address. Mr. Walrond read and explained the "Three Rules of Human Conduct," and afterwards drilled the children in marching and calisthenics. Mr. Wilson addressed the Lyceum on the "Advantages of Decision of Character," and recited the poem "Casabianca," eliciting from those present their opinion of the lessons derivable from the verses. He afterwards offered the closing prayer, exhorting the children to an upright path in life. Improvement decided.—G. W. Walrond.

LONDON, SOUTH. 33, High Street, Peckham.—Opened with hymn and prayer. Musical reading, silver-chain recitations, and committed to memory Joy Bells; recitations by Misses C. White and M. Edwards, recitation, Master W. Amery; wing movements and calisthenics, golden-chain recitations, song, and prayer closed a pleasant session. Of late, owing to bad weather, and most of the children having to come a long way, the attendance has been poor, but we had rather more to-day, and hope as the weather gets warmer the parents will try and send the children more regularly. I think we as spiritualists, being rescued from the false teachings of the Church, should not continue to send our children to Sunday School, to learn that which we have had to unlearn; seeing it is good for us, we ought to do all we can to bring our children up to a knowledge of the *truth*, and not false dogmas.—W. T. Coleman.

OLDHAM.—Morning: Large attendance. Programme ably gone through, after which groups were formed for Phrenology (2), Physiology, Botany, Astronomy, and Geology. The Lyceum Committee decided that 20 copies of "Physical Exercises for the Lyceum" should be purchased, price 1d. each. This was partly in answer to an appeal made by several parents of the children, for printed instructions in Calisthenics, &c., which they could learn while at home, thus promoting harmony between parents and children, and giving a helping hand to the Lyceum, ending in the ultimate benefit of all. Afternoon: Increased numbers. The usual programme: marching and calisthenics. We had several recitations and readings during the day; the children behaved admirably throughout.—W. H. Wheeler, Conductor and Secretary.

OPENSHAW.—Very good attendance, considering the unfavourable weather. Afternoon Programme: Invocation by the conductor, Mr. Frost; silver-chain recitations, musical reading, committed to memory one verse of "Oh guide thy barque;" recitations by Miss Packer and Percy Dore, also a reading by Mr. Stewart, calisthenics and marching executed in a very satisfactory manner. Groups: Mr. Smith, Astronomy; Mr. Frost, Geology; Miss Morris and the Misses Wilds, Physiology. Concluded with prayer.

SUNDERLAND.—Opened with hymn and invocation, followed by silver-chain recitation, marching and calisthenics; then formed classes and closed with hymn, "Hand in hand with angels," and invocation. Mr. Moorhouse, conductor.

## PASSING EVENTS.

KEIGHLEY. East Parade.—Spiritualists' Sunday School Anniversary will be held Sunday, April 22nd, 1888, in the lecture hall of the Mechanics' Institute, Keighley. Trance addresses will be given by J. Armitage, Esq., of Batley Carr—Morning 10-30, Evening 6. In the afternoon at 2-30, a children's service will be conducted by J. Lamont, Esq., of Liverpool. A collection will be taken at each service in aid of the school funds. Special hymns and anthems will be sung by the children and choir. A ham tea will be provided for visitors at the Lyceum, East Parade, at 4-30, tickets, 9d. each.

KEIGHLEY. The Social Spiritual Brotherhood, Assembly Rooms.—Will hold a grand bazaar at the Lyceum, East Parade (kindly lent for the occasion), on April 27 and 29, when there will be a grand selection of goods and useful articles. Also a first-class entertainment at intervals; consisting of songs, glees, recitations, and human menagerie. We would be very glad if friends in the cause would kindly help us in our undertaking. Anything will be most thankfully received.—*William Pennie, Sec., 28, Chelsea Street, Knowle Park.*

Mr. J. Watson, of Wardle, writes that he considers the report sent to us and published in our columns of a meeting addressed by Mr. J. C. Campbell was misleading. He contends that the questions were not answered satisfactorily, nor was the subject dealt with to the satisfaction of himself and others, in fact he says there was little to lead a listener to suppose there was any difference between spiritualism and Methodism. He says he is a spiritualist, and writes in the interests of truth. We regret that the report was inaccurate, but are compelled to rely upon the good faith of correspondents.

COLNE.—The first quarterly meeting as an independent society (being formerly united with Burnley) was held at the rooms, Dockray Square, on Thursday. The accounts showed a good balance in hand. The membership had reached 98, being an increase of 36 for the quarter. The society is in a very promising and progressive state.

NEWCASTLE.—Mr. Kersey will give a lantern entertainment to the Lyceum children in Cordwainer's Hall, Tuesday, April 24, at 7-30 p.m. Admission to parents and friends, threepence each—for the benefit of the Lyceum funds.

TO PRESTON SPIRITUALISTS.—The writer is desirous of forming public meetings on Sundays, &c., in Preston. Preston spiritualists who will co-operate are requested to communicate to "E. W.," care of *Two Worlds*.

Drinking, swearing, and smoking are obstacles to health and happiness, degrading and demoralizing in the extreme, and injurious to the spirit, besides affecting the spirit-body and blunting its sensibilities. The spirits have always warned against these vices. But there is a vice which accompanies these, which overshadows all, and is growing to alarming proportions: it is the "betting mania," which affects the highest and the lowest in the land, causing ruin and misery unspeakable.

An illustration (one of thousands) of the evil consequences of this betting mania occurred recently, when a young man in the employ of Mr. Abel Heywood, of Manchester, was imprisoned for four months for embezzlement. The prisoner had borne a good character, but had given way to temptation in the form of betting.

Mr. Justice Manisty, commenting on a case which came before him recently, said there was a huge amount of gambling on the stock exchange which was corrupting a very large portion of the community. Some might call it a system of simple buying and selling, but it was nothing of the kind, and he was sorry to say the law allowed it. They talked about putting down betting, and that might be the right thing to do, but at the same time stock exchange gambling went on to an extent that was almost inconceivable.

"With every policeman sent forth to the slums I would have sent out a prophet of righteousness to the rich; for every magistrate appointed to try the poor thief and drunkard I would appoint a detective to visit every workshop and market to be a check on fraud and jobbery; for every pauper entered on the poor house roll I would have a peer brought before a court of equity; for every case of enforced starvation I would strike a name off the Perpetual Pension List; and instead of the charity sermon I would have the 23rd chapter of Matthew read and re-read in the fashionable churches."

"It is not charity but justice that is the radical want of the poor. Give the worker the just reward of his labour, what he ought to have as a man for his human, physical, and mental needs; secure that to him which it is the duty of society to do, and then you may drop the word charity out of your speech."

"According to the lordship charges levied on coal in Lanarkshire and Ayrshire, the coal sold at the pit mouth at 5s. a ton yields to the landlord 1s. 3d. a ton; that is, the consumer of coal is taxed to the

amount of 1s. 3d. on each ton of coal he uses, for the benefit of a man who neither makes the coal nor does anything to bring it into the markets."—*Rev. J. Webster, Aberdeen.*

Salford ratepayers, by a considerable majority, have voted for the Sunday opening of free libraries. The next step will be the Sunday closing of public-houses, and then the week-day opening of churches and chapels for educational purposes. Why not? Why should these places stand empty and idle all the week, when they could be open all day for reading and free education for the poor, and used at night for lectures, scientific and ethical, and high-class concerts? Music halls on Good Friday provided sacred concerts, and public-houses announce sacred concerts on Sundays, and the churches and chapels must become educational centres for moral culture, refinement, and art, or lose their hold.

A suggestion reaches us that a Conference should be called during Whitsuntide to consider the state of the cause in the North, and how best to promote its further spread. We invite proposals from all who are interested as to place, date, times of meetings, and subjects for consideration.

The Lyceum has at last apparently become fairly established in the land. Reports are all alike encouraging, and hopeful. Glasgow, Leicester, and Oldham, recently started, are making rapid strides. Nine weeks ago the Oldham Lyceum commenced with seventeen children; since the opening more than sixty new members have been enrolled. We recently witnessed part of the calisthenic exercises, which were performed with an accuracy, precision, and such evident enjoyment as reflects great credit upon conductor and children alike. Success to all workers.

A London correspondent says that Mrs. Britten's meeting was a great success; he believes "It will help much to resuscitate the spiritualists of London from the lethargy into which they appear to have fallen, contrasted with the great progress that is made in the provinces." We rejoice to see that our London friends are active and enthusiastic and becoming united. There is a wave of zeal and activity going over the kingdom. The spirit world is evidently bent on making spiritualism a great power in the land for good. Let us work on with renewed courage and devotion.

WHAT IS BEING SAID OF "THE TWO WORLDS."—"Another excellent number of *The Two Worlds*; any one article is worth double the penny. Those desirous of spiritual stamina must say the same, but I fear, these as yet, make up the minority." Never mind, friend, we will work and make them into the majority. Another writes, "*The Two Worlds* improves with every issue." And again, another says, "The list of speakers' names and addresses is very valuable, I would suggest to secretaries and others that they cut it out and paste it into a book for reference." One more exclaims, "If you put the names and addresses of secretaries into the list of Sunday Services, you will make it a perfect guide, and deserve the thanks of societies and speakers." Thanks, friends, one and all; we are gratified to know that our efforts meet your approval; we work with you for humanity and the truth. Help us to double our circulation and increase our usefulness, and receive a double portion of our thanks.

We have endeavoured to obtain a complete list of names and addresses of the secretaries of societies, which will be found in the list of Sunday Services. Some few have not been sent in; these we have supplied to the best of our ability. They will appear every week, therefore any change of secretaries should be promptly notified to us.

On Saturday afternoon the remains of Brother Paddock's young child, aged fourteen months, were interred in Ardwick Cemetery. After singing, Mr. L. Bone, of Openshaw, gave a very heart-stirring address, which was listened to and appeared to be appreciated by several outsiders. We then sang again and retired. About forty attended to show their respect and sympathy towards the family.

FELLING.—April 22: Mrs. White, of Sunderland, will give clairvoyant delineations. Friends round about the district are earnestly invited, that the house may be full.—*G. Laws, Cor. Sec.*

NORTH SHIELDS.—Sunday, April 22: Mr. J. Schutt, Morning, at 11, "Chemistry of a Sunbeam;" Evening, at 6-15, "What is Christianity?" Monday evening, at 8, "Origin and Purpose of Evil."

"A simple remedy for neuralgia is to apply grated horse-radish, prepared the same as for table use, to the temple when the face or head is affected, or to the wrist when the pain is in the arm or shoulder."—*Hall's Journal of Health.*

Mr. T. M. Brown, the well-known test medium, is about to publish his autobiography before he leaves the country. The book will contain sketches of photographs of himself and his spirit guide, Bretimo. It is to tell of his STRUGGLES and TRIUMPHS, and will be "a short sketch of my history—Religious career—How I became a spiritualist and medium—My first circle—Marriage—Travels in England for many years as a pioneer medium—My journey to South Africa and experiences while there—Forming circles and developing mediums—also travels over most of the Australian colonies—Maryborough, Sydney, Melbourne—South Australia, &c., with an account of doings on board ship, and work done during my stay in the colonies—Comments on paid and unpaid mediums—Public test mediums—Useful advice to investigators in forming circles—Why mediums do not develop—Healing mediums (an important work)—Trance and inspirational mediums—with other useful knowledge for all magnetizers, by the author, T. M. Brown, spirit medium, late of Sydney, N.S.W. The price to subscribers before publication will be 1s. 3d., for one dozen copies, 12s.; after publication, 1s. 6d. per copy. No doubt Mr. Brown's many friends will be happy to read the account of his remarkable career, and help him by sending on subscriptions for this book. His present address is c/o Mrs. Gomersal, Tong Street, Dudley Hill, Bradford. [Advt.]



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