

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 29.—Vol. I.

FRIDAY, JUNE 1, 1888.

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## SERVICES FOR SUNDAY, JUNE 3, 1888.

**Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, at 2-30 and 6-30: Mr. Z. Newell. Sec. 137, Hartley Terrace, Lee Mill.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.  
**Batley Carr.**—Town St., Lyceum, at 10 and 2; 6: Mr. Espley. Sec. Mr. J. Armitage, Stonefield House, Hanging Heaton.  
**Batley.**—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.  
**Beeston.**—Temperance Hall, 2-30 and 6: Miss Harris. Sec. Mr. J. Stephenson, 11, Waverley Grove.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. J. S. Schutt. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Intelligence Hall, at 2-30 and 6-30. Sec. Mr. E. Grunwell.  
**Birmingham.**—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. Sec. Mr. H. Walker, 32, Strand Street, New Shildon, Durham.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. Hoperoft. Sec. Mr. Robinson, 124, Whalley Range.  
**Bradford.**—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30 and 6: Mrs. Riley and Mr. Moulson. Sec. Mr. Poppleston, 20, Bengal St.  
**Spiritual Rooms, Otley Rd.,** at 2-30 and 6: Mr. Armitage. Sec. Mr. J. Smith, 15, Airdale Square, Otley Road.  
**Little Horton Lane, 1, Spicer St.,** at 2-30 and 6: Mr. and Mrs. Murgatroyd.  
**Milton Rooms, Westgate, 10, Lyceum;** 2-30 and 6. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.  
**Upper Addison St., Hall Lane, Lyceum,** at 9-45; 2-30 and 6-30. Sec. Mr. J. H. Smith, 227, Leeds Road.  
**Ripley St., Manchester Rd.,** at 2-30 and 6: Mrs. Whiteoak. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.  
**Birk St., Leeds Rd.,** 2-30 and 6: Mrs. Smith. Sec. Mr. Crpley, 898, Leeds Road.  
**Bowling.**—Spiritual Tabernacle, Harker St., at 2-30 and 6: Mrs. Jarvis. Sec. Mr. H. Smith, 1, Barkerend Fold, Barkerend Rd.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. G. Smith. Sec. Mr. Cottam, 7, Warwick Street.  
**Burslem.**—15, Stanley St., Middleport, at 6-30.  
**Byker Bank.**—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.  
**Cardiff.**—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.  
**Chester.**—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.  
**Cleckheaton.**—Water Lane, 2-30 & 6: Mr. Wainwright. Sec. Mr. Roberts.  
**Colne.**—Free Trade Hall, at 2-30 and 6-30: Mrs. Butterfield. Sec. Mr. Coles, 16, Selden Street.  
**Cowms.**—Lepton Board School, at 2-30 and 6. Sec. Mr. A. Whitfield, Peace Hall, Lepton.  
**Darwen.**—Church Bank Street, at 11, Circle; at 2-30 and 6-30: Mrs. Craven. Sec. Mr. G. W. Bell, 30, Marsh Terrace.  
**Dewsbury.**—Vulcan Rd., at 2-30 and 6.  
**Exeter.**—The Mint, at 10-45 and 6-45: Mr. F. Parr.  
**Facit.**—At 2-30, 6: Mr. T. Postlethwaite. Sec. Mr. E. Clegg, Industry St.  
**Felling.**—Park Rd., at 6-30: Mrs. Peters. 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 and 6-30. Sec. Mr. A. Drummond, 8, Newhall Terrace.  
**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
**Halifax.**—1, Winding Rd., 2-30 and 6-30: Mr. Tetlow. Monday, at 7-30. Sec. Mr. J. H. Feugill, 12, Bracken Hill, Pellon.  
**Hanley.**—Mrs. Dutton's, 41, Mollart St., at 6-30. Wednesday, at 7-30.  
**Heckmondwike.**—Church St., at 2-30 and 6: Mrs. Harrison. Sec. Mr. G. Dixon, South Terrace, Norrithorpe.  
**Hetton.**—Miners' Old Hall, Lyceum at 2; at 6: Mr. J. Eales. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.  
**Huddersfield.**—3, Brook St., at 2-30 and 6-30: Mr. E. W. Wallis. Sec. Mr. J. Briggs, Folly Hall.  
**Kaye's Buildings, Corporation St.,** at 2-30 and 6. Mr. W. Johnson. Sec. Mr. J. Hewing, 4, Eastwood Yard, Manchester Street.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Hargreaves and Mr. Thresh. Sec. Mr. W. Brook, 41, Chapel Street, Eccleshill.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Miss Cowling. Sec. Mr. S. Cowling, 48, Spencer Street.  
**Co-operative Assembly Room, Brunswick St.,** at 2-30 and 6: Miss Keaves. Sec. Mr. W. Pennie, 28, Chelsea St., Knowle Park.  
**Albion Hall, at 6: Mr. A. D. Wilson.**  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Discussion; 2-30 and 6-30. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mrs. Beanland. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Robinson and Mr. Barton. Sec. Mr. J. W. Turton, 33, Glasshouse St., Hunslet.  
**Leicester.**—Silver St., at 10-30, Lyceum; 3, Healing; 6-30. Thursday, at 8. Cor. Sec. Mr. C. W. Young, 84, Norfolk St.  
**Leigh.**—Spiritual Hall, Newton St., 2-30 and 6. Sec. Mr. J. Medling, 93, Kirkhall Lane.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mrs. Britten; 3, Discussion. Sec. Mr. J. Russell, Daulby Hall.  
**London.**—Bermondsey.—Mr. Haggard's, 82, Alscot Rd., at 7.  
**Bow.**—5, High St., Thursdays, at 8-15.  
**Canning Town.**—125, Barking Rd., at 7: Mr. Webster.  
**Camden Town.**—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.  
**Holborn.**—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
**Islington.**—Wellington Hall, Upper St., at 7. Tuesday, at 8. Sec. Mr. Jones, 9, Brunswick Street, Barnsbury.  
**Kentish Town Road.**—Mr. Warren's, No. 245, at 7, Séance.  
**Marylebone Association.**—24, Harcourt St., at 11, Mr. Hawkins, Healing, Mr. Goddard, jun., Clairvoyant; at 7, Mrs. Yeeles. Tuesday, Mrs. Wilkins, at 8, Séance. Saturday, Mrs. Hawkins, at 8, Séance. Four minutes from Edgware Rd. Sta., Met. Ry. Sec. Mr. J. Tomlin, 21, Capland Street, N.W.

**New North Road.**—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.  
**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Peckham.**—Winchester Hall, 33, High St., 11, Debate, Mr. J. Veitch and Mr. A. Major; 7, Mr. Rodger and Mrs. Wilkinson, Clairvoyance; 2-30, Lyceum. Sec. Mr. W. E. Long, 99, Hill St. 99, Hill St., Tuesday, Committee, at 8. Wednesday, at 8, Séance, Mr. Paine. Thursday, at 8, Spiritual Meeting. Saturday, at 8, Discussion Class.  
**Primrose Hill.**—38, Chalcot Crescent, Regent's Park Rd., Monday, at 7, "Shelley" Circle, Open Meeting. Tuesday, at 2-30 and 4-30, Investigation Circle, Mrs. Spring.  
**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.  
**West London.**—73, Baker St., at 7. Sec. Mr. F. W. Read, 79, Upper Gloucester Place, N.W.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Free Church, Paradise St., 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.  
**Manchester.**—Co-operative Hall, Downing St., at 10-30 and 6-30: Mr. G. Wright. Sec. Mr. W. Hyde, 89, Exeter Street, Hyde Road.  
**Collyhurst Road, at 2-30 and 6-30: Mr. Clark. Sec. Mr. Horrocks,** 1, Marsh St., Kirby St., Ancoats, Manchester.  
**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.**  
**Morley.**—Mission Room, Church St., at 6: Miss Tetley. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.  
**Nelson.**—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mrs. Gregg. Sec. Mr. Holland, 125, Colne Road, Burnley.  
**Newcastle-on-Tyne.**—20, Nelson St., 2-30, Lyceum; 6-30: Alderman Barkas. Open-air Services, weather permitting, Quay Side, at 11; The Leazes, 3. Sec. Mr. Sargent, 42, Grainger St.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 6-15: Mrs. White, Clairvoyant. Sec. Mr. Walker, 10, Wellington Street, W.  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 261, Radford Road.  
**Oldham.**—Spiritual Temple, Joseph St., Union St., Lyceum 10, 2; 3, 6-30: Mr. Woollison. Sec. Mr. J. S. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum at 2; at 10-30 and 6: Mr. J. Burns. Sec. Mr. J. Cox, 7, Fern Street.  
**Oswaldtwistle.**—3, Heys, Stone Bridge Lane, at 2-30 and 6-30. Sec. Mr. Humphreys, 70, Market Street, Church.  
**Parkgate.**—Bear Tree Rd. (near bottom), at 10-30, Lyceum; and 6-30. Sec. Mr. Marriott, Ashwood Road.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mr. Macdonald.  
**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. Sec. Mr. J. A. Warwick, 2, Baldwin's Buildings.  
**Rochdale.**—Regent Hall, 2-30 and 6: Misses Hollows and Schofield. Thursday, 7-45. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.  
**Michael St., at 2-30 and 6. Tuesday, at 7-45, Circle.**  
**28, Blackwater St., at 2-30 and 6: Mr. Walsh. Wednesday, 7-30.** Sec. Mr. Telford, 11, Drake Street.  
**Salford.**—48, Albion Street, Windsor Bridge, at 2-30 and 6-30: Mr. Lee Bone. Wednesday, at 7-45, Local. Sec. Mr. T. Toft, 45, Florin Street, Seedley, Pendleton.  
**Saltash.**—Mr. Williscroft's, 24, Fore St., at 6-30.  
**Sheffield.**—Cocoa House, 175, Pond St., 2-30 and 6-30. Sec. Mr. Hardy. Central Board School, Orchard Lane, at 2-30 and 6-30: Mr. Hughes. Sec. Mr. T. Willdownson, 340, London Road.  
**Skelmanthorpe.**—Board School, 2-30 & 6. Sec. Mr. N. Peel, Emley Park.  
**Slaithwaite.**—Laith Lane, 2-30, 6: Mrs. Green. Sec. Mr. Meal, New St.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6-30: Mr. J. G. Gray. Sec. Mr. A. P. Forster, 34, Brinkburn Street, Tyne Dock. 4, Lee St., Lyceum, 2-30; 11 and 6.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, at 6-30: Mrs. Yarwood. Sec. Miss Thorpe, Glensfield Place, Warley Clough.  
**Sunderland.**—Back Williamson Ter., 2-15, Lyceum; at 6-30. Wednesday, at 7-30. Sec. Mr. G. Wilson, 42, Exeter Street, Pallion.  
**Monkwearmouth, 3, Ravensworth Ter., at 2-30 and 6.**  
**Tunstall.**—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. R. Whittle, 8, Samuel Street, Hindsford.  
**Walsall.**—Exchange Rooms, High St., at 6-30: Mrs. Wallis. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.  
**Westhoughton.**—Wingates, 2-30 and 6-30: Mr. G. Wright. Sec. Mr. J. Pilkington, 66, Chorley Road.  
**West Pelton.**—Co-operative Hall, at 10-30, Lyceum; 2 and 5-30: Mr. T. Dawson, of Newcastle. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Mechanics' Institute, at 2-30 and 6: Mr. Gee. Sec. Mr. T. Berry, Greetland, near Halifax.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. G. Saville, 17, Smiddles Lane, Munchester Road, Bradford.  
**Willington.**—Albert Hall, at 1-15 and 6-15: Mr. C. Campbell. Sec. Mr. Cook, 13, Railway Terrace.  
**Wisbech.**—Lecture Room, Public Hall, at 6-45.

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## THE ROSTRUM.

### HARRIET MARTINEAU ON MESMERISM.

IN these days, when the practices of "Hypnotism" and "Electro-biology" are as frequently deepened into abuse as use; when, indeed, the most sacred and Christ-like of all powers—namely, that of healing by the life forces—is perverted into idle experiment, and applied for the mere purpose of degrading sane beings into imbeciles, and the normally wise into the abnormally insane, it is worth while to turn our thoughts back for forty-four years, and consider the humanitarian and elevated views entertained of this wonderful power—though called by the name of "Mesmerism"—as described and advocated by one of the noblest of women and one of the most philosophic of writers—namely, Harriet Martineau.

A half century ago (says *Hall's Journal of Health*), Harriet Martineau, the popular English authoress, was deeply afflicted with a painful disease, which defied the skill of the most eminent physicians, and rendered her an almost helpless invalid for years. After experimenting with all the usual means of cure attainable at the hands of medical practitioners without appreciable benefit, Miss Martineau was induced to try the effect of mesmerism in her case. As a result she was completely restored to health, and—rather from a sense of duty than otherwise—gave the public the benefit of her experiences in a series of seven letters, originally published in the *London Athenæum*, from a rare copy of which we republish the following suggestive extracts from the seventh letter:—

"Many persons suppose that when the truth, use, and beauty of mesmerism are established, all is settled: that no further ground remains for a rejection of it. My own late experience, and my observation of what is passing abroad, convince me that this is a mistake. I know that there are many who admit the truth and function of mesmerism, who yet discountenance it. I know that the repudiation of it is far more extensive than the denial. It gives me pain to hear this fact made the occasion of contemptuous remark, as it is too often by such as know mesmerism to be true. The repudiation I speak of proceeds from minds of a higher order; and their superstition (if superstition it be) should be encountered with better weapons than the arrogant compassion which I have heard expressed.

"I own I have less sympathy with those who throw down their facts before the world, and then despise all who will not be in haste to take them up, than with some I know of, who would seriously rather suffer to any extent than have recourse to relief which they believe unauthorised; who would rather that a mystery remain sacred than have it divulged for their own benefit; who tell me to my face that

they would rather see me sent back to my couch of pain than witness any tampering with the hidden things of Providence.

"Granting that the powers and practice of mesmerism are as old as man and society; that from age to age there have been endowments and functions sacred from popular use, and, therefore, committed by providential authority to the hands of a sacred class; that the existence of mysteries ever has been, and probably must ever be, essential to the spiritual welfare of man; . . . admitting all these things, still the facts of mesmerism in this country, and on two continents, leave to those who know them, no doubt of the folly and sin of turning away from the study of the subject. It is no matter of choice whether the subject shall remain sacred—a deposit of mystery in the hands of the church—as it was in the Middle Ages, and as the Pope and many Protestants would have it still. The Pope has issued an edict against the study and practice of mesmerism in his dominions; and there are some members of the Church of England who would have the same suppression attempted by means of ecclesiastical and civil law at home. But for this it is too late; the knowledge and practice are all abroad in society; and they are no more to be reclaimed than the waters, when out in floods, can be gathered back into reservoirs. The only effect of such prohibitions would be to deter from the study of mesmerism, the very class who should assume its administration, and to practise as a sin what is now done openly and guiltlessly, however recklessly, through an ignorance for which the educated are responsible. The time is past for facts of natural philosophy to be held at discretion by priesthoods; for any facts which concern all human beings to be a deposit in the hands of any social class. Instead of re-enacting the scenes of old, setting up temples with secret chambers, oracles, and miraculous ministrations; instead of reviving the factitious sin and cruel penalties of witchcraft (all forms assumed by mesmeric powers and faculties in different times); instead of exhibiting false mysteries, the priesthood should try to secure due reverence for the truth, of which there will ever be no lack. Mystery can never fail while man is finite: his highest faculties of faith will, through all time, find ample exercise in waiting on truths above his ken; there will ever be in advance of the human soul, a region 'dark through excess of light'; while all labour spent on surrounding clear facts with artificial mystery is profane effort wasted in drawing minds away from the genuine objects of faith. And look at the consequences. . . . Because medical men will not study the facts of the mesmeric trance, we have tales of Ecstasies, and of sane men going to contemplate, as a sign from heaven, what their physicians ought to be able to report of as natural phenomena easily producible in certain states of disease. Because physiologists and mental philosophers will not attend to facts, from whose vastness they pusillanimately shrink, the infinitely delicate mechanism and organisation of brain, nerves, and mind are thrown as a toy into the hands of ignorant persons, and of the base. . . . What becomes of the respect in which the medical profession ought to be held, when the friends of the sick and suffering see the doctor's skill and science overborne and set aside by

means at the command of an ignorant neighbour? How can the profession hold its dominion over minds, however backed by law and the opinion of the educated, when the vulgar see and know that limbs are removed without pain, in opposition to the will of the doctors, and in spite of their denial of the facts? What avails the decision of a whole College of Surgeons that such a thing could not be, when a whole town full of people know that it was? Which must succumb, the learned body or the fact? Thus are human passions and human powers committed to reckless hands, for sport or abuse. No wonder if somnambules are made into fortune-tellers; no wonder if they are made even ministers of death, by being led from sick bed to sick bed in the dim and dreary alleys of our towns, to declare which of the sick will recover, and which will die! Does any one suppose that powers so popular, and now so diffused, can be interdicted by law, such oracles silenced by the reserve of the squeamish? It is late to set about choosing a way, but something must be done; and that something is clearly for those whose studies and art relate to the human frame to take up, earnestly and avowedly, the investigation of this weighty matter; to take its practice into their own hands, in virtue of the irresistible claim of qualification. When they become the wisest and the most skilful in the administration of mesmerism, others, even the most reckless, will no more think of interfering than they now do of using the lancet, or operating on the eye. Here, as elsewhere, knowledge is power. The greater knowledge will ever ensure the superior power. At present, the knowledge of mesmerism, superficial and scanty as it is, is out of the professional pale. When it is excelled by that which issues from within the professional pale, the remedial and authoritative power will reside where it ought; and not till then. These are the chief considerations which have caused me to put forth these letters in this place, an act which may seem rash to all who are unaware of the extent of the popular knowledge and practice of mesmerism.

"As for the frequent objection brought against inquiry into mesmerism, that there should be no countenance of an influence which gives human beings such power over one another, I really think a moment's reflection, and a very slight knowledge of mesmerism, would supply both the answers which the objection requires. First, it is too late, as I have said above; the power is abroad, and ought to be guided and controlled. Next, this is but one addition to the powers we have over one another already. Every apothecary's shop is full of deadly drugs—every workshop is full of deadly weapons—wherever we go, there are plenty of people who could knock us down, rob and murder us; wherever we live there are plenty of people who could defame and ruin us. Why do they not? Because certain considerations deter them. Then bring the same considerations to bear on the subject of mesmerism. If the fear is of laying victims prostrate in trance, and exercising spells over them, the answer is, that this is done with infinitely greater ease and certainty by drugs than it can ever be by mesmerism; by drugs which are to be had in every street. And as sensible people do not let narcotic drugs lie about in their houses, within reach of the ignorant and mischievous, so would they see that mesmerism was not practised without proper superintendence. It is a mistake, too, to suppose that mesmerism can be used at will to strike down victims, helpless and unconscious, as laudanum does, except in cases of excessive susceptibility. The concurrence of two parties is needful in the first place, which is not the case in the administration of narcotics; and then the practice is very uncertain in its results on most single occasions; and again, in the majority of instances, it appears that the intellectual and moral powers are more, and not less, vigorous than in the ordinary state. As far as I have any means of judging, the highest faculties are seen in their utmost perfection during the mesmeric sleep; the innocent are stronger in their rectitude than ever, rebuking levity, reproving falsehood and flattery, and indig-

nantly refusing to tell secrets, or say or do anything they ought not; while the more faulty confess their sins, and grieve over and ask pardon for their offences. . . . If this view is mistaken, if it is founded on too small a collection of facts, let it be brought to the test and corrected. Let the truth be ascertained and established, for it cannot be extinguished, and it is too important to be neglected.

"And now one word of respectful and sympathising accost unto those reverent and humble spirits who painfully question man's right to exercise faculties whose scope is a new region of insight and foresight. They ask whether to use these faculties be not to encroach upon holy ground, to trespass on the precincts of the future and higher life. May I inquire of these, in reply, what they conceive to be the divinely-appointed boundary of our knowledge and our powers? Can they establish, or indicate, any other boundary than the limit of the knowledge and powers themselves? Has not the attempt to do so failed from age to age? Is it not the most remarkable feature of the progress of time, that in handing over the future into the past he transmutes its material incessantly, and without pause, converting what truth was mysterious, fearful, impious to glance at, into that which is safe, beautiful, and beneficent to contemplate and use—a clearly consecrated gift from the Father of all to the children who seek the light of his countenance. Where is his pleasure to be ascertained but in the ascertainment of what he gives and permits, in the proof and verification of what powers he has bestowed on us, and what knowledge he has placed within our reach? While regarding with shame all pride of intellect, and with fear the presumption of ignorance, I deeply feel that the truest humility is evinced by those who most simply accept and use the talents placed in their hands; and that the most childlike dependence upon their Creator appears in those who fearlessly apply the knowledge he discloses to the furtherance of that great consecrated object, the welfare of the family of man."

#### THE SENTINEL OF POMPEII.

"Pompeii was overwhelmed by an eruption of Vesuvius, accompanied by an earthquake, on the night of the 24th August, A.D. 79. The principal citizens were then assembled at a theatre where public spectacles were exhibited. The ashes buried the whole city, and covered the surrounding country. After a lapse of sixteen centuries a countryman, as he was turning up the ground, found a bronze figure; and this discovery led to further search, which brought numerous other objects to light, and at length the city was uncovered."—*Haydn's Dictionary of Dates.*

How many a hero of the past,  
Though praised by bard and sage,  
Deserves less fame than one whose name  
Stands not on history's page;  
But whose dread tomb—though not revealed  
Until the present age—  
Tells how a hero stood to die:—  
The Sentinel of Pompeii!

With Rome—the glorious capital—  
There could no equal be;  
But, where the breeze of southern seas  
Fans lower Italy,  
There rises Mount Vesuvius  
Above the azure sea;  
And just beyond its fiery flood  
The fair Pompeian city stood.

And Pompeii holds festival:  
In the arena gay  
The sport is strife: with human life  
The gladiators play.  
There savage beast must fight with beast;  
Anon—the people say—  
Two Christian youths will seal their cause  
As martyrs, in the lions' jaws!

But in the amphitheatre,  
Where thrilling trumpets sound,  
'Midst rivals' frowns and victors' crowns,  
My hero is not found;  
Lo, at the city gate he stands—  
To sentry duty bound:  
A common soldier at his post,  
But one of Rome's undaunted host.

There the centurion posted him,  
As waning day grew late,  
To stand his ground, and still be found,  
Nor fly from foe nor fate :  
Though earth should melt and sky should fall,  
To guard the city gate—  
Until the hour he knew full well,  
When they should change the sentinel.

The sentry's lineage ? 'Tis unknown.  
His race ? It matters not.  
God knows his worth—his place of birth  
It matters not a jot !  
Perchance from Britain he was brought  
To share our bondsmen's lot :  
For British captives, first enslaved,  
Might freedom gain for perils braved.

Scarce half the sentry's time has passed  
When darker grows the sky ;  
And dogs that roam, creep whining home ;  
While feather'd creatures fly  
In terror o'er the plain, from where  
Vesuvius towers high :  
For—bursting from its crest—Oh ! see,  
A darkly-spreading canopy !

On come the blinding clouds of sand,  
Above the fertile plain ;  
While bolts of fire, and boiling mire,  
Down on the city rain !  
Aye, on the amphitheatre,  
Where, for unholy gain,  
Men wagered (deaf to prayer or groan)  
On other lives—and lost their own !

The Christian converts, waiting doom,  
Like Paul and Silas lay,  
Till earthquake shock rends dungeon's rock ;  
And freed ! they—flying—pray ;  
The sentry at the city gate  
Points them the safest way :  
An unloos'd lion slinks ahead !—  
A partner in the common dread.

A Consul pleads for aid from slaves  
Who once cringed at his board ;  
A miser flies—then homeward hies  
To save what he had stored.  
The earthquake wrecks his house, and he  
Lies buried with his hoard !  
Alone a selfish father flies ;  
The mother clasps her babe, and dies.

What of the faithful sentinel ?  
Undaunted still is he !  
There lava pours, 'midst thunderous roars,  
Into the boiling sea ;  
Here, clouds of burning ashes fall,  
And all in terror flee—  
Save one, whose grave doth round him rise :  
He stands unmoved ; and—standing—dies !

And still the mountain belches forth  
Its dark and lurid stream,  
Till human cries no more arise ;  
And silence reigns supreme.  
And thus the city disappeared—  
Like cities in a dream :  
And generations named, with dread,  
The buried "City of the Dead."

\* \* \* \* \*  
A thousand years have passed away,  
And centuries beside ;  
Bright fields are seen, and vineyards green—  
Now flourish far and wide  
Above the spot where Pompeii  
Stood stately in its pride ;  
Its whereabouts unknown till now  
To him who walks behind the plough.

The ploughshare strikes some weighty thing,  
When ploughing o'er a mound.  
With pick and spade a search is made ;  
A statue in the ground  
Is soon unearthed, and indicates  
The buried city found !  
And further search recalls the woe  
Of many centuries ago.

By patient toil in later years  
The city is exhumed ;  
And, all around, the dead are found  
As when they were entombed ;  
While seeking to escape the fate  
To which they had been doomed—  
Their attitudes of mortal dread  
Still seen in the distorted dead.

But what is this now brought to light ?  
'Midst prostrate figures, see—  
Standing erect, his body decked  
In martial panoply—  
A sentry at the city gate !  
Though dead, yet speaketh he—  
Aye, speaks, to all the human race,  
Of death and duty, face to face !

Far-seeing Providence Divine ?  
Short-sighted human mind  
Forgot the man, and all his clan ;  
But later ages find  
His upright corse a monument  
Which challenges mankind :  
In weal or woe—come good or ill—  
To nobly stand to duty still.

\* \* \* \* \*  
Let not this voice of centuries  
Appeal to us in vain.  
Let age and youth who fight for truth  
Fight on, with might and main !  
Assured if God should let them fall,  
He'll raise them up again.  
And when despair would whisper "Fly !"  
Stand firm, and answer, "Here am I !"

*The British Workman.*

## SPIRITUAL GIFTS.—No. 5.

### VISIONS—THE HOMES OF THE RICH DEAD.

It was our intention to illustrate the subject of visions by giving brief transcripts of several presented under various conditions, and apposite to different momentous occasions. Since the appearance of our last number, however, we have been earnestly solicited by two highly-respected correspondents to republish the narration of a vision which has already appeared in several of the American spiritual papers. Knowing that the awful revelation conveyed in that same vision forms a true and authentic picture of one phase at least of life in the spirit world, and hoping that its reproduction may have the same salutary effect on future readers that it has produced in the past, the Editor yields to the wishes of her friends, and publishes by special request—

#### VISION OF THE HOME OF A GREAT NOBLE IN THE SPIRIT WORLD :

*(As seen and recorded by Emma H. Britten).*

"It was sunset on Lake Ontario : I lay on a couch, to which indisposition had confined me for several hours, watching dreamily the fitful, changing hues of the sky, and the gorgeous reflection of its gold and purple glories on the tossing waters of the shining lake. Painter's canvas never yet displayed the wealth of colouring that the artist-sun then cast like a mantle over the enchanting scene. Each moment changing its glorious pageantry, it seemed as if the dying day called up from the world of infinite ideas, this phantasmagoria of beauty, to teach me the loveliness of death when nature reigns supreme, and the strong, the good, and beautiful are passing away.

"Suddenly my wandering thoughts were fixed on one, whom for years I had not seen or scarcely thought upon. He was a peer of the realm ; the elder brother of a wealthy, noble, and far-descended house, and a marked actor in that peculiar drama which had manufactured a rich nobleman and a capacious mind into a bad man, notorious for his enormous gallantries in public life, and his equally enormous tyranny in private life. This nobleman had lived for self, and used time, talents, wealth, and station for no other purpose than the gratification of self and selfish passions.

"In my youth I had known this man, read Shakspeare to him, sang and played for him ; and, despite some awe with which his stately presence inspired me, I returned his regard for me with perhaps more interest than the young and innocent generally yielded to him. My full understanding of his character was the revelation of after years. Since I have been in America, the English journals brought the intelligence of the great man's transit into 'the land of rest.'

"After I had become a believer in spiritualism I had often wondered why that spirit never sought communion with the girl who remembered him kindly, and with whom the dark shadows of wrong had never been associated. Still he came not. Sometimes I wondered whether 'the great gulf' of Scripture was not a truth, and the rich, bad man could not cross it.



"On the evening of which I write my mind was full of him; and that spirit was the last normal thought I can recal, ere I entered the strange, dreamlike state which we so vaguely call the 'trance.'

"I passed through what seemed many spheres of mist and gloom. They occupied much space, but gave me no other idea but that of traversing vast distances. At length I stood in a city of buildings, connected with each other, which seemed to be the destination to which my spirit's flight had been tending.

"The experiences of the spirit can never be fully translated into human speech; hence I cannot attempt to describe the inconceivable spaces through which I seemed to travel, nor the splendour of the buildings I traversed. They consisted of chambers, galleries, staircases, halls, and corridors; furnished with all the gorgeous magnificence of Oriental luxury.

"Three points in my journey, however, were most remarkable. The first was the amazing and palpable darkness that filled these palaces, revealing clearly every colour and shape, yet thick with an atmosphere of such dense blackness that I could taste it, suffocate in it, almost cut it; 'twas awful, overwhelming, stifling. 'Twas darkness visible, night incarnate. The next point of interest was the total absence of inhabitants; not a living thing was visible; and though in process of my wanderings I seemed to traverse worlds, and to have occupied ages since my entrance, so deathlike was the stillness, so terrible the awful quiet, that I felt as if an eternity of pain would be cheaply purchased by the sight of even an insect or a reptile; but the crowning fact of my strange experience was the effect of the scene on my own spirits. At first I was affected by a profound melancholy, but as I proceeded this deepened into a despair so hopeless that memory and even the sense of pain at last fled. At certain stages of my pilgrimage the gloom and solitude produced in my mind the most agonizing longing for light, air, and companionship; but even the energy to frame a wish at length abandoned me, and though sensible of a dim possibility, by powerful exercise of will, of summoning aid to my side, I lost at last the faculty even of suffering, and wandered on, seemingly for years, centuries, ages, a living annihilation, an incarnation of hopeless woe. God, angels, life, worlds, all were nothing to me: I was in eternity and endless death! The most distinct memory I can now retain was a vague wonder as to whether I was thus suffering for expiation of any sins of my own, or learning by horrible experience the condition of others.

"I think that the amount of energy expended even in this effort at reflection opened up a new phase in my dreadful pilgrimage, for it was answered by the tones of a sweet, bell-like voice, whose low but clear intonations seemed wafted from the immeasurable distance of some far-off world. It said, 'You are now in the spirit homes of earth's rich dead, Emma; here dwell the Dives of earth, whom men say die so very rich; here they live in the splendours they loved, the wealth they adored, and surrounded by the idols they made and worshipped. Your sufferings, Emma, are theirs in the realization of the life for which they sold themselves, and now you may judge the value of the coin for which the cold-hearted and selfish rich man sells his soul.'

"I shuddered and wept bitterly for the insane rich of earth. 'Where are they?' I murmured.

"'Everywhere,' replied the voice. 'Myriads move around you, and wander and feel as you do, but none see the others or you; it is the condition of entrance to the spheres of self-love that the eye shall behold naught but self, realize no other existence. They toiled in earth life to attain this state; here they reap the harvest they have sown.'

"'But this darkness,' I cried. 'O for the light, for but one ray of the blessed sunlight! Why cannot the sun of heaven penetrate these awful abodes?'

"'And so it does, child. Here, as everywhere else, is heaven, and light, and sun; but where are the eyes that can behold it? If heaven be not within us, in vain we seek it elsewhere. If our eyes are for ever turned in upon self, they are blind to all besides. From the soul's centre goes forth the true light or darkness of the land of souls.'

"'O that I could see but one of the inhabitants of this doleful region,' I thought, and with the wish came its instant gratification, for, raising my eyes, I beheld the form of a living being approaching me. At first, the delight of seeing a thing of life again, impelled me to rush towards it, but the singularity of the figure, and its evident incapacity to perceive me, arrested my steps, and I stood watching with curious interest my new companion. The figure was that of a very, very old man; indeed, to judge by his wrinkled face and withered aspect, he might have been the sole surviving wreck of centuries. His height could not have exceeded that of a child of four years, and the garments that hung in threadbare folds around his shrunken form were a world too wide for the poor anatomy they covered, and yet I knew this pitiful little figure bore the evidence of decrease rather than natural deformity, and that his present childish dimensions had come from the shrinking of a once mighty form of manhood.

"Yes, I knew this, not only from the revealment of his past, which each spirit bears about, engraved on the unmasked soul, but because I could trace in those withered features, and that diminished shape, the wreck of the once proud, stately nobleman, whom in former days I had looked upon as the beau ideal of aristocratic manhood! O how terrible it was to behold him thus! His face wore an expression of unutterable grief, but withal a look of mild resignation and hopeless regret that pierced my very soul. Slowly and feebly he passed on without regarding me, but as he neared me, and ere he finally disappeared, I heard him sigh. O, Heaven, how he sighed, and what a world of bitter memories, useless regrets, and wasting sorrow came sobbing on the air, laden with the sigh of that suffering soul! It was indeed the breath of a wailing spirit, the gnashing of teeth, and 'outer darkness.' With his departure, even the interminable solitudes of his home seemed tolerable; but again I heard the sweet cadence of my invisible angel's voice chiming in my ear:—

"'Yes, Emma, it is he, even Lord——. You wonder at the strange transfiguration which death has wrought on the splendid peer, but ask yourself the size of his soul when its earthly mask was rent off, and his spirit appeared with its one grain of ideality, and that, all self. Emma, yon pigmy has grown by suffering since his entrance here, from an almost invisible monad to the size you just beheld. Self was all that existed in the man's soul, and self is but one spark in the divine unity of illimitable fires that must all burn in harmony, ere the central sun of soul is fully unfolded. Until then, true life does not even begin. Judge then of the size of yon embryotic spirit when first it shook off the clods of earth to stand revealed, not for name, lineage, wealth, or station, but just for its worth—no more.'

"'Alas!' I cried, 'teach us, angelic guide, though suffering be the road, and blood and tears the baptism, teach us how to live so that at last we may cast off our earthly burdens, and enter upon our spiritual inheritance, full-grown spirits, men and women souls.'

"'Hard is the path of riches, strong the pleadings of self, ruinous the crushing weight of uncurbed passion,' replied my guide. 'Those with the sophistic hull of custom, and overweening devotion to the things of earth that minister only to earthly loves, have dwarfed many such souls as his, and shrunk up the blossoms of genius and intellect, until these doleful spheres are thick with worlds of people of whom yon man is a type.'

"'Tell me of their future destiny,' I murmured.

" 'Despair, remorse, regret; then penitence, submission, such deep humility as shone upon that old man's piteous face are theirs. Then, becoming once again as little children, the morning of a new life shall dawn for them, and glorious will be the evening that shall close their day of labour and see them as they should be, full-grown spirits, and heirs of the everlasting kingdom, where earth with its baser nature never enters.'

"The pale moon was full and high, and the vault of heaven thick with world flowers, when I again, with natural vision, looked on the face of the earth. Perhaps, after so solemn a lesson as that of the past hour, the action may appear grotesque and unworthy, but it was nevertheless irresistible, and consisted in springing from my couch, opening my porte-monnaie and (though its contents would never, I think, in its most plethoric condition prove a temptation to any one) pouring them upon the floor, trampling them beneath my feet, and crying aloud to the mighty power in whose hands poor, tempted souls are passion-tossed, or 'stayed in perfect peace,' to 'lead me not into temptation,' and deliver me from the evil of my own soul.

"For many and many a day after this I esteemed my poverty a privilege; it was long before I could dare to speculate, even with necessary foresight, upon any arrangements that required me to calculate upon the possession of money; dreadful, awful, tyrannical, soul-corrupting money. Though I believe I shall never, in this respect, be tempted beyond the need of the bare day's provisions, yet still do I remember my vision of warning with an awe that for ever comments on the fatal truth, 'How hardly shall a rich man enter the kingdom of heaven!'

"I do not love to think or speak of this vision; my soul is pained to be assured of its truth; to know that about me are the dreadful 'homes of the selfish rich'; that in the invisible world of which earth, sky, suns, and systems are full, are eternally pacing the unresting feet of the solitary worshippers of self, in their hideous loneliness, their frightful penance for gratification of their souls' idolatries."

(To be continued.)

### HOW CORNISH MINERS FARE.

A CORRESPONDENT in a contemporary directs attention to the scanty earnings of miners. Some one had stated that with £3 17s. per month certain miners in the St. Agnes district had no reason to complain; but the correspondent shows that such a sum scarcely suffices to keep body and soul together. "Let us suppose," says he, "that out of the £3 17s. the man has to pay for weekly rent, 2s.; coals (1 cwt.) 1s.; school fees, 6d.; and we find he has the magnificent sum of 15s. 9d. left to feed and clothe his children, his wife, and himself, without allowing anything for rates, doctor's expenses in case of sickness, &c." Of course provision for contingencies is out of the question. Thus it too often happens that whilst lords and agents, and sometimes adventurers, are able to heap up riches, those through whose instrumentality the money is obtained, have to spend the evening of their days in a poor-house, or in dependence upon their children. Oh, for glimpses of the dawn of the day of universal justice!

Had St. Piran known how the poor miners in the ages to come would fare, he would not have revealed his discovery. The story is to the effect that the millstone to which St. Piran was tied by the Irish kings, previous to his being thrown into the sea, not only floated with its living freight, but drifted in the direction of Cornwall, coming ashore at the place which bears St. Piran's name. That saint at once proceeded to light a fire, which burnt so fiercely as to cause the stone on which it was kindled to melt, when, lo and behold! it fused into a beautiful white metal—tin. The Cornish folk resident in the neighbourhood were invited to

see a repetition of the experiment, which was followed by great jollification, the only one in which the poor ever participated. Ever since the feasting has been restricted to lords, agents, and adventurers.

### A NOBLE WOMAN IN THE GAOL SHE HELPED TO BUILD.

AMONG the workers for woman suffrage in Cleveland, Ohio, is Mrs. Josephine Ammon. Her beautiful home on Euclid Avenue has ever been the head-quarters for good workers. Susan B. Anthony and Mrs. Blake have both held receptions in her house, and Mrs. Ammon has more than once raised 100 dollars for the cause. After the late war she had several poor men on her list of friends who were entitled to pensions, but had no influence and no money, hence they could not push their claims. Mrs. Ammon espoused their cause and made several journeys to Washington and secured them pensions.

Last year a widow and her daughter drifted to her house, who needed protection from their guardians. They had property, but could not defend their own rights in securing it.

Mrs. Ammon searched out the case, and the widow, dying at her house, exacted a promise from her hostess to protect the property rights of the daughter. This daughter needed protection from her protector—her appointed guardian. Hence when he went to Mrs. Ammon's house for his ward she could not be found. Mrs. Ammon refused to tell where she had gone and hence was ordered to gaol for contempt of court.

I have been in twice to see her. Mrs. Southworth has sent flowers and fruit, the best women in Cleveland send fruit, the two largest hotels send her meals, and one of our business firms sent her a set of comfortable furniture for her room. She is as firm as a rock, and the papers say "a strange anomaly, a woman in gaol because she will not talk."

She is certainly "the woman who dared."

Her father and mother and her three little sons go often to see her, and they all think she has done right.

"There are forty voters in this gaol," she exclaimed, "but I am the only woman, and my money helped to build this gaol, but not theirs! If ever I go out I will work more than ever before to have matrons at our gaols. All the officials are men. I am very comfortable, but I think of poor insane and intemperate women who have been locked in these cells, and no woman to give them a word of pity, or extend the helping hand."

How long this brave woman is to be kept in prison I know not, but if till she tells the hiding-place of her ward it will be a life-time.—*Sarah M. Perkins, Cleveland, Ohio.*

A PAINFUL ACCIDENT TO A CHRISTIAN SCIENTIST AT ANOTHER MAN'S FUNERAL.—"I attended a funeral at the home of a Christian science family the other day," said a gentlemen of a severely materialistic turn of mind. "Of course it was a Christian scientist who preached the funeral sermon. The burden of his remarks was that there is no pain, no death, no grief in this world save that which we imagine. It is all in our minds, don't you know. It seemed to me that he bore unnecessarily on this point, for he repeated it a dozen times in the course of his half-hour talk—no pain, no death, no suffering, no grief. When the service was over, the pall-bearers carried the coffin down the slippery steps from the door to the walk below, and the minister followed. As he set his foot on the first step, his heels flew from under him, his legs went up into the air, and he came on the middle of his back, striking very heavily about five steps down. It must have all but broken his spinal column. He was helped to his feet, and with his hand on his back he limped around a little circle, and groaned in a most piteous manner. He was a very badly hurt man, but if he had been my own brother and had been killed, I should have had to laugh when one of the young persons who came down the steps with me afterwards, gravely but softly said: 'No pain, no suffering, no grief.'"—*Chicago Times.*



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*The People's Popular Penny Spiritual Paper.*

#### TERMS TO SOCIETIES.

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, JUNE 1, 1888.

### BUDDHISM *versus* CHRISTIANITY.

[The following bold analysis of some of the popular teachings by which the Christian clergy are now endeavouring to counteract the drift of modern thought, as it moves away from their leading-strings, recently appeared in *The Religio Philosophical Journal of Chicago*, and it is quite worthy of being reprinted in these columns.]

"AN article recently published by Dr. C. Perrin, entitled 'Buddhism v. Christianity,' was read at a meeting of the Baptist Clergy in this city, and the manifestly unfair comparison between the two merits a reply. In the first place the Rev. Doctor gave a list of analogies 'that was most startling'; truly to one who has compared the two religions the analogies are most startling, showing that one or the other is to a great extent a plagiarism. As Gautama Buddha lived and promulgated his theories 600 years before Christ was born, I fail to see how any one can for a moment assert that 'they had borrowed many of their excellences from Christianity'; rather would any one but a minister say to the contrary. He says Buddha's life affords many parallels with that of Jesus. Truly so, but the similarity between Buddha and Jesus is not half as great as between Jesus and Christna, who was said by the Brahmins to have lived 7,000 years ago. As the attempt to squeeze cosmogony into the Biblical record of 6,000 years has utterly failed, the date given by the Brahmins cannot be denied on any tenable ground. Christna was born of a virgin, and crucified. The similarities during their respective lives were so great that I here place them side by side. The account is taken from 'Isis Unveiled,' 2nd vol., p. 537. Let thinkers reflect on this, but possibly the clergy will also assert that Christna's narrative was borrowed from Christianity!

#### "CHRISTNA.

"Epoch: Uncertain. European science fears to commit itself. The Brahminical calculations fix it at about 6,978 years ago. Christna descends of a royal family, but is brought up by shepherds; is called the Shepherd God. His birth and divine descent are kept secret from Kansa.

"An incarnation of Vishnu, the second person of the Trimurti (Trinity). Christna was worshipped at Mathura, on the river Jumna.

#### JESUS OF NAZARETH.

Epoch: Supposed to be 1888 years ago. His birth and royal descent are concealed from Herod the tyrant. Descends of the royal family of David. Is worshipped by shepherds at his birth, and is called the "Good Shepherd."

An incarnation of the Holy Ghost, then second person of the Trinity, now the third. But the Trinity was not invented until 325 years after his birth. Went to Mathura or Matarea, Egypt, and produced his first miracles there. (See Gospel of Infancy.)

"Christna is persecuted by Kansa, Tyrant of Madura, but miraculously escapes. In the hope of destroying the child, the King has thousands of male innocents slaughtered.

"Christna's mother was Devaki, or Devanagui, an immaculate virgin (but had given birth to eight sons before Christna).

"Christna is endowed with beauty, omniscience, and omnipotence from birth. Produces miracles, cures the lame and blind, and casts out demons. Washes the feet of the Brahmins, and descending to the lowest regions (hell), liberates the dead, and returns to the paradise of Vishnu. Christna was the God Vishnu himself in human form.

"Christna creates boys out of calves, and *vice versa*. He crushes the serpent's head.

Christna is Unitarian. He persecutes the clergy, charges them with ambition and hypocrisy to their faces, divulges the great secrets of the Sanctuary—the Unity of God and immortality of our spirit. Tradition says he fell a victim to their vengeance. His favourite disciple, Arjuna, never deserts him to the last. There are credible traditions that he died on the cross (a tree) nailed to it by an arrow. The best scholars agree that the Irish Cross at Tuam, erected long before the Christian era, is Asiatic. Christna ascends to Swarga, and becomes Nirgua.

"Dr. Perrin says that 'Buddhism is atheistic, that it knew nothing of a deity who is pleased or displeased with the acts of men.' Truly it does not. It does not believe that the Supreme Power is anthropomorphic, that it demands to be conciliated by flattery and to be fawned upon for fear of eternal damnation. It has no use for a God who has 'more cruelty than a Fijian god, who, though represented as devouring the souls of the dead, may be supposed to inflict tortures mild and transient compared to the cruelty of a god who condemns men to tortures which are eternal. . . . The visiting on Adam's descendants through hundreds of generations, of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence'; and yet the above description is the orthodox God of to-day.

"As to Buddhism being atheistic, T. Inman says: 'To my own mind the assertion that Sakya did not believe in God is wholly unsupported. Nay, his whole scheme is built upon the belief that there are powers above which are capable of punishing man for his sins, . . . yet for the son of Suddhana, there was a supreme being.' ('Ancient Faiths and Modern,' p. 24.) 'Few writers are as bold and outspoken as Inman, but small as is their number, they all agree unanimously that the philosophy of both Buddhism and Brahmanism must rank higher than Christian theology, and teach neither atheism nor fetichism.' ('Isis Unveiled,' 2nd vol., p. 533.) The assertion that the goal of Buddhism (Nirvana) being nothing or annihilation, is unwarranted by a close study of the subject. Max Müller (contrary to his former opinions however) says in a lecture at Kiel, in 1819, 'he distinctly declares his belief that the nihilism attributed to Buddha's teachings forms no part of his doctrine, and that it is wholly wrong to suppose that Nirvana means annihilation. Nirvana is the state of absorption into the Universal Soul, or union

Jesus is persecuted by Herod, King of Judea, but escapes into Egypt under conduct of an angel. To assure his slaughter, Herod orders a massacre of innocents, and 40,000 were slain.

Jesus's mother was Mariam, or Miriam; married to her husband, yet an immaculate virgin, but had several children besides Jesus. (See Matthew xiii., 55, 56.)

Jesus is similarly endowed. Passes his life with sinners and publicans. Casts out demons likewise. The only difference is that Jesus is charged with casting out devils by the power of Beelzebub, which Christna was not. Jesus washes the feet of his disciples, dies, descends to hell, and ascends to heaven, after liberating the dead.

Jesus is said to have crushed the serpent's head, agreeably to original revelation in Genesis. He also transforms boys into kids, and kids into boys. (Gospel of Infancy.)

Jesus rebels against the old Jewish law; denounces the scribes and Pharisees, and the synagogue for hypocrisy and dogmatic intolerance. Breaks the Sabbath, and defies the law. Is accused by the Jews of divulging the secrets of the Sanctuary. Is put to death on a cross (a tree). Of the handful of disciples whom he had converted, one betrays him, one denies him, and the others desert him to the last, except John—the disciple he loved. Jesus, Christna, and Buddha, all three Saviours die, either on or under trees, and are connected with crosses which are symbolical of the three-fold powers of creation. Jesus ascends to paradise.



with God and complete purification from matter.' The Doctor says also that Buddhism is powerless to elevate the race. Does not he also say that 'its ethics were the highest of all religions?' Then is it the fault of the religion, or of some occult law in the progress of nations, that the nations embracing Buddhism are not members of the community of civilized (?) nations? Let readers reflect, however, that in so-called civilized countries there is more crime to the square rod than there is to the mile in heathen countries, and the distinguishing feature of our present civilization is a frantic and merciless battle of man against man.

"Does Christianity have the egotism to think that it will be the last and best religion on this earth? Let history answer, and show that 'religions come and religions go, and civilizations come and go, and naught endures but the world and human nature.'—A. C."

### TEE-TO-TUM'S LAND :

A VERY ANCIENT PARABLE MODERNIZED.

By JOHN BRAINES.

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#### PART III.

ONCE upon a time there was a very celebrated Egyptian magician to whom King Tee-to-tum took a great fancy. The king showed him a good many tricks in the firework line, and in return this Egyptian undertook the charge of King Tee-to-tum's army. General Moses Mismanagement—for this was the Egyptian's name—had a rough time of it when he first tried to discipline the king's army. However, being a good magician, he scared the people into submission with blue fire and red rain, clouds of frogs, toads, serpents, and other addenda of a magician's outfit. After a time, when about two-thirds of the army were killed off, and the other third was frightened into being still, King Tee-to-tum and General Mismanagement proceeded to work out a neat set of laws, which, no doubt, if properly carried out, would have produced a very reformatory effect on the people; but unfortunately, whilst the general was continually thundering out the laws, with an appropriate set of curses for those who disobeyed them, King Tee-to-tum was equally pertinacious in encouraging the people to break those laws. Thus, when the general said "Don't steal," the king said, "Go and steal every acre of ground, every head of cattle, and all the pretty women in your neighbours' country that you can lay hands on." Whilst the general was putting on his glasses to read out the edict which strictly forbade the people to kill, King Tee-to-tum was pointing out the particular towns and cities in which the people were to go and kill men, women, and children, sucking babes, and everything that breathed, and to hamstring the poor horses that they might not have time to kill. General Mismanagement and King Tee-to-tum had agreed in private cabinet council, when the people couldn't hear what they said by reason of a thunderstorm, that it was prudent to keep the population in general from the sin of adultery; but whilst the general was incessantly at work to prevent the people from falling into this bad habit, the king was making special arrangements for any of his army when they took a beautiful captive, bringing her home and adding her to his list of wives whether she were married or single.

Now it must not be supposed that the Tee-to-tums themselves were entirely ignorant of the unsatisfactory not to say contradictory character of their erratic ruler. They were often sent rampaging over the lands of the surrounding nations, with the charge from Tee-to-tum himself to kill, and steal, and do everything that was wrong to those nations, and all because they did not pay taxes to King Tee-to-tum. In these raids the people too often heard of other and better kings, and sometimes were disposed to adopt them. Now, as the king himself made no scruple of acknowledging that he was naturally of a jealous disposition, it may readily be

supposed that his people's preference for any king but himself put him even in more fearful tempests of passion than the slaughter of a whole cityful of babies under a twelve-month old. And yet, in spite of all the fire and fury the king displayed on these occasions, the people grew to be more and more insubordinate. The roast meats grew scarce, and some of the wretches that were cooking it actually went so far as to eat the best parts and leave the worst for the king's smelling bottle. Things were coming, in short, to a fearful pass. King Tee-to-tum had tried fire and water, threats, and coaxings, but all had proved in vain. Ominous rumours were often heard in Tee-to-tum's land about the king's being more like a father-in-law than a real father, and not a few of the songs and dances that used to be performed in honour of King Tee-to-tum were now addressed to queens of very doubtful character.

It was in this dilemma that the king—who had somehow got rid of and privately buried his old friend General Mismanagement—now took into his confidence a gentleman by the name of Levi Mystery. This Mr. Mystery had been related to General Moses Mismanagement, and having married Miss Fe-fo-fi-fo-fum, King Tee-to-tum deemed this interesting couple to be very fit and proper persons to put at the head of his distracted nation. As the Mystery family increased very rapidly, and had moreover a large number of foreign relations, it was not long before the king found himself surrounded with a most powerful, at the same time accommodating and elastic, body of allies. They built him splendid palaces, with all sorts of hidden springs, trap doors, and cunning hiding-places, concealed by thick veils of true Babylonish tissues. They contrived secret passages, leading God knows where, and had wonderful arks and cabinets containing—Heaven alone knows what; but better than all, they got the people to pay for all these things, and this they did—the truth must be spoken—because everybody was in mortal fear of Mr. Levi Mystery, the husband of Miss Fe-fo-fi-fo-fum. For a time the altars smoked again, and the slaughter-houses reeked as formerly, under the management of the Mystery family; but as that family grew richer and richer the people grew poorer and poorer, and having at last nothing left to pay with, and nothing left to burn, they willingly fell a prey to strangers, and a great many of them were led off into captivity, under more enlightened monarchs than Tee-to-tum. Now it was quite possible that the heart of King Tee-to-tum was really moved by his people's calamities. At any rate, he said it was. He might, perhaps, have called to mind, too, that the people were just what he had himself made them, and that, with the heavy curse that he had himself put upon them, it was useless to expect they should have improved.

The surrounding nations say that no doubt this half-and-half remorseful feeling suddenly struck King Tee-to-tum, and that if it had not, the chances are that he would have had another go-in at his royal tanks and pumps again, and had another drowning bout of it. Some, indeed, of the lookers-on declared that their king—a king whose name was "Love," and whose rule was "Wisdom"—had more compassion on the poor Tee-to-tums than they had on themselves; and notwithstanding all the foolish tales they related about their great monarch, and all the confidence they placed in what the Mysterys said, they believed King Love only allowed them to get into trouble, and even to captivity, for the purpose of curing them of their foolish tendency to idolatry. Be this as it may, this is the next wonderful yarn that the Mystery crew spun out for the behoof of the Tee-to-tums. They said the king was very sorry for them, and though he very much repented that he had made such a pack of backsliders, he would try what he could do to set them on their feet again—in short, seeing the roast meats, &c., running short, and that the people had literally nothing to burn up, except themselves and their old clothes, neither of which would have proved a particularly

sweet savour to their monarch, that crafty potentate had hit upon a plan (*so the Mysterys declared*) by which he was going to get quits with himself and even with his people at the same time.

Now for what is about to follow we most distinctly affirm our authority is solely derived from the assertions of Messrs. Levi Mystery & Co. For our parts, we would rather have given King Tee-to-tum credit for a more sensible and we might add a more moral course of procedure. However, the Mysterys said it, and their descendants still swear to it, so we will e'en give the tale in substance as they got it up, only premising that the Tee-to-tum people themselves do not believe a word of it, and that's the awkwardest part of all, for surely they ought to know. But now for the Mystery tale.

(*To be continued.*)

#### REPORT OF THE CONFERENCE OF LYCEUM DELEGATES.

*Held at the Spiritual Institute, 1, Winding Road, Halifax, on Sunday, May 13th, 1888.*

MR. SUTCLIFFE, of Sowerby Bridge, as the oldest Lyceum worker present, was elected to the chair. There were present from Bacup, Mr. Ridehalgh; Batley Carr, Miss Lobley and Mr. Kitson; Bradford (Upper Addison Street), Mr. Smith; Blackburn, Mr. Pemberton and Mr. Tyrrell; Burnley, Mr. Mason; Halifax, Mr. Hallows; Middlesboro', Mr. Clayton; Newcastle, Mr. Kersey; Miles Platting, Mr. Crutchley, Mr. Standstreet, and Mr. Ashworth; Openshaw, Mr. Stewart; Slaithwaite, Mr. Sutcliffe; Sowerby Bridge, Mr. Lees and Mr. Sutcliffe; two gentlemen from Oldham and West Vale, whose names did not transpire; Mr. Johnson, of Hyde, and Mr. E. W. Wallis during part of the day, and one or two other friends.

Mr. Kitson read the minutes of the Conference held at Leeds last year, which were adopted. It was resolved that only resolutions be recorded in the minute-book which Mr. Kitson, of Newcastle, had kindly presented to the Conference. Mr. Kitson then read a list of the Lyceums at present existing in England, amounting in all to about 40. After the reading of the report from the Leicester Lyceum, the various representatives present read or gave an account of the rise, progress, and general status of each Lyceum. Many important topics were dealt with in the reports, the chief of which appeared to be the following:—

BATLEY CARR advocated a union for the purpose of publishing works for use in Lyceums at cost price, for helping existing Lyceums, and to assist societies where Lyceums do not exist to form the same; also the establishment of a "Temperance and Moral Reform Movement" calculated to check certain evils which daily seem to become more prevalent, viz., smoking, swearing, drinking, and gambling. The Conductor said they had a weekly class, held on Saturday evenings, for the benefit of the leaders, and they derived a great amount of useful information and instruction from it; in fact, they looked forward to it as being quite a treat.

MIDDLESBROUGH and several other places advocated the introduction into the new edition of the English Lyceum Manual of some lively spiritual songs, and also some more hymns.

BURNLEY advocated a uniform system of calisthenics, so as to enable anyone belonging to a Lyceum when visiting another to take part in the exercises. They also stated their intention to form Mutual Improvement Classes and a Band of Hope in connection with their Lyceum.

BLACKBURN also suggested the drawing out of a system of calisthenics, including the advantages of those gone through at Sowerby Bridge, Batley Carr, Blackburn, &c. (the three places named all having different movements).

BRADFORD (Upper Addison Street) said the work was principally uphill, the majority of spiritualists preferring to

let some one else teach the children than to put their own shoulder to the wheel. This feeling was deprecated: everyone who had felt the benefits of spirit communion should endeavour to do a little for the good of the children.

Mr. Smith, of Bradford, had been at BELPER a few days before the Conference, and was glad to report that their Lyceum was in a very satisfactory condition.

MILES PLATTING urged the offering of a prize for the best tale suitable for a prize for Lyceums, and the sum of one guinea was subscribed for the purpose, the delegates from Miles Platting, Newcastle, Blackburn, and Bradford contributing the amount.

HALIFAX and MIDDLESBRO' were reported to be in a satisfactory condition.

NEWCASTLE strongly urged the teaching of music in Lyceums. They had all got tired of the old dreary hymn tunes, and wanted some good stirring spiritual music.

OPENSRAW did not approve of centralization, believing that it would be better for each Lyceum to do its own work and its own thinking, as the responsibility thus thrown upon the Executive for the time being must assist materially in the development of the individuals engaged in the work. The establishment of a general organization, they believed, would tie the hands of those persons who happened to be a little more progressive than the majority of them. They also deprecated the giving of prizes, believing that, as home conditions differed, it would be unfair to give a prize to one child who happened to have good parents and to send away the child with bad parents without any; besides this, they thought the giving of a prize was a sort of side issue which was apt to lead them off from the main object of their labours, viz., the development of the good or God within us. They recommended oral teaching with respect to the hymns, golden and silver-chain recitations, &c. They felt a great want to be the principles of spiritualism in a small work, in an elementary form.

OLDHAM gave an account of their rise and progress, and invited the Conference to hold their next meeting at that place.

SOWERBY BRIDGE believed they held the position of second to none, and would be very sorry when that honour departed from them, as it must undoubtedly do in time. They felt a great want to be some means of keeping their young men's class together; having tried the study of phrenology and physiology, which, however, only seemed to interest for a time. Mr. Kitson recommended the study of physiology and phrenology combined, and another delegate advised putting them into office of some sort, throwing responsibility upon them as a means of keeping them together; it was also stated that making the highest group a mixed one had a tendency to that end.

The delegates from SLAITHWAITE and WEST VALE having given their reports, the Conference adjourned for dinner at 12-45 until 1-45. Upon resuming, Mr. Kersey gave a report of the compiling and publishing of the Lyceum Manual. They had kept a strict cash account of all transactions, and presented the ledger and invoices for examination by the Conference. Mr. Crutchley and Mr. Ridehalgh were appointed to audit the accounts, which was done forthwith. Upon returning, they informed the Conference that the accounts were strictly correct, with the exception that no charge had been made for the labour of the compilers. Mr. Kersey, in reply, said that their labours in connection with it were amply repaid by the gratifying terms in which it had been spoken of by the various delegates. It was the intention of the compilers to publish another edition, containing several more additions, and also, if the Conference thought wise, to publish a Musical Supplement, containing as many suitable tunes as could be found for it. Mr. Kersey had written to several gentlemen, and had obtained permission to insert music, of which they held the copyright, in the Musical Supplement. A unanimous vote of thanks was proposed



and carried to Messrs. Kersey and Kitson for their labours in connection with the compilation of the Manual.

Mr. Crutchley proposed, and Mr. Pemberton seconded, "That the tale for which the prize of one guinea has been offered shall be competed for, and shall appear either in one issue or as a serial in *The Two Worlds*;" and as it seemed likely that those actively engaged in Lyceum work would be better able to judge as to which was the most suitable for the children, Mr. Wheeler, conductor, Oldham; Mr. Pemberton, conductor, Blackburn; Mr. Boardman, conductor, Openshaw; Mr. Johnson, medium, Hyde; and Mr. Horrocks, secretary, Miles Platting, were appointed a committee to decide upon the merits of the various stories which would be submitted.

Mr. Pemberton proposed that after the decision of the committee has been arrived at, a collection shall be made in each Lyceum for the publication of the Prize Tale in pamphlet form.

Mr. Pemberton proposed, and Mr. Ridehalgh seconded, "That Mr. Kitson, Mr. Kersey, and Mr. Sutcliffe, jun., conductor of Sowerby Bridge, be appointed a committee to draw out a system of calisthenics for general adoption in Lyceums, the same to be printed in the enlarged edition of the Manual."

Mr. Pemberton proposed, and Mr. Mason seconded, "That Mr. Kersey and Mr. Kitson be authorized to publish the revised edition of the Manual, and also the Musical Supplement."

Mr. Kersey proposed, and Mr. Johnson seconded, "That at future Conferences the proceedings shall terminate with an address by some one chosen by the Conference, and that the secretary be asked to make arrangements for the collection taken at night to be devoted to Conference purposes."

Mr. Johnson proposed, and Mr. Pemberton seconded, "That Mrs. Britten, Mr. Wallis, or Mrs. Wallis, be asked to give their services for the purpose of delivering the address next year."

As a suggestion had come from Leicester that a few prayers should be introduced into the Manual, it was proposed and carried unanimously "That no set prayers be printed in the Manual."

Mr. Kersey proposed, and Mr. Mason seconded, "That future Conferences be called the Spiritual Lyceum Union."

Mr. Kitson was unanimously re-elected secretary for the ensuing year.

Mr. Sutcliffe, sen., Sowerby Bridge, was elected treasurer.

Mr. Kitson, as secretary, was requested to draw up a code of rules for the guidance of future Conferences, the same to be presented to the Conference to be held next year for examination. Mr. Pemberton proposed, and Mr. Crutchley seconded, "That the next Conference be held at Manchester."

Mr. Kersey presented each delegate with a copy of the "History of the Dicky Bird Society," and urged its claims upon all Lyceum advocates.

Votes of thanks were afterwards passed to the Halifax Society for the use of the room, and the admirable manner in which the arrangements for the comfort of the delegates had been carried out; to Mr. Sutcliffe, for his able conduct in the chair; to Mr. Kitson, for his labours as secretary, and to Mr. Stewart as recorder; after which a collection was taken, realising 13s. 10d., and it was proposed by Mr. Standstreet, and seconded by Miss Loble, that the secretary's expenses be defrayed out of the collection. Mr. Kitson declined to take anything this time, as, he said, his expenses had not been very large, and after expressing his pleasure that the Conference had been so agreeable, the proceeding terminated.

C. STEWART, Recorder.

PRINCIPLE, like truth, needs no contrivance; it will ever tell its own tale, and tell it in the same way.—*Thomas Paine*.

How beautiful is filial love that reverences parents with protection.

## REMARKABLE PREMONITIONS OF DEATH.

ON January 20th last, Mrs. Sarah Schwab, 80 years of age, passed to the spirit world under the following remarkable circumstances. This lady, although so far advanced in life, maintained to the last her clear, bright intellect, and unshaken faith in spiritualism.

Early in the morning, about eight hours before her departure, she told her son-in-law, Mr. Louis J. Kohn, that she should pass away at 12 o'clock that day. She said she desired to be buried in the simplest possible manner, without flowers or display of any kind. After having given some clear directions about business and family matters, she remarked that she was looking for her near departure with pleasant expectancy. The only fear she had was of the pain of the last struggle. Mr. Kohn explained to her that with the many good deeds behind her, her bright mind, perfect freedom from disease, and other favourable circumstances, she might rely on an easy and painless second birth.

The old lady replied that she had full confidence in her son's assurance, and as her time of departure would be that morning at 12 o'clock, she wished to see her dear friends Mr. M—— and his wife, with whom she had been acquainted for over 33 years.

As soon as these friends had arrived, Mrs. Schwab conversed with them pleasantly, and assured those present—children and grandchildren, to whom she gave wise advice and instruction—that they might expect to receive a communication from her in due time about her new life in another sphere. When the clock struck half-past eleven a visible change was seen to come over her, and directly the clock struck twelve she closed her eyes calmly and ceased to breathe.

J. A. HEINSOHN, Cleveland, Ohio.

—(*Banner of Light*.)

## "THE TWO WORLDS" SECOND PRIZE ESSAY.

The Board of Directors have much pleasure in announcing a second prize of one guinea, contributed by R. Fitton, Esq., of 44, Walnut Street, Cheetham Hill, Manchester, to be given for the best essay on the following subject:—

"THE BEST CERTIFIED EVIDENCE OF MODERN INTERCOURSE  
BETWIXT THE TWO WORLDS, THE NATURAL AND THE  
SPIRITUAL."

Competitors for this prize must send in their essays from this time up to the end of May, when a committee will be formed from the Board of *Two Worlds* Directors to decide upon the merits of the several essays. The prize will be assigned on the third Wednesday in June, and the name and receipt of the successful competitor be published in the current issue of *The Two Worlds*. Competitors must send in their MSS. plainly written on one side of the sheet only (the length not to exceed at most four columns), and directed to "The Editor;" and each essay must be accompanied by a sealed envelope, containing the full name and address of the sender, marked "Prize Essay," and numbered with a number or word corresponding to the number or word on the essay. The envelopes will only be opened by the committee after the decision has been made.

The Editor has great pleasure in announcing that several other ladies and gentlemen have signified their intention of offering prizes for future competition on various spiritual subjects, and all who take an interest in the success of the great cause of spiritualism are hereby earnestly solicited to join in this noble enterprise. A club of several members can combine to offer a prize.

Competitors desiring the return of their MSS., if unused, must send stamps for return postage.

Look up, and not down; look forward, and not back; look out, and not in; and then lend a hand.—*Edward E. Hale*.

## CHRONICLE OF SOCIETARY WORK.

**BELPER.**—Mr. T. Postlethwaite, of Rochdale, gave two addresses. Morning subject: "The Antiquity of Man." Evening: "The Realm of the Invisibles." Both addresses were clear and logical, and were appreciated by the audience.—*H. U. S.*

**BIRMINGHAM.** Oozells Street.—The guides of Mr. W. C. Mason lectured on "Shall the Blood of Christ Save Man?" The control said the subject was a rather delicate one; it had caused great uneasiness and anxiety to many people. It was time such old-world dogmas were thrown aside, and people awoke to the truths being promulgated by spiritualists throughout the world. He said spirits after leaving the body found no Saviour to receive them as they had been taught to believe. If we wished to enjoy the inner life, we must lead pure lives here, and eradicate the grosser animal passions which so often dominated our better nature, then we should require no mythical blood to cleanse us. The lecture was much appreciated by a good and attentive audience. The control sang a beautiful parting hymn in German. Clairvoyant descriptions of spirits brought the last meeting of our session to a successful close.—*W. J. W.*

**BLACKBURN.**—May 20: Mrs. Groom delivered two fine discourses—"The Spirit World; Where is It?" "What has Spiritualism been Doing?" Justice could not be done to these splendid lectures in a brief report. Clairvoyant delineations of a remarkably successful character were given. Mr. Wolstenholme performed the pleasing duty of presenting our friend Mr. John Pemberton and his wife with a handsome timepiece, subscribed for by the Blackburn spiritualists as a token of gratitude and esteem for services rendered to the society. Mr. Ward, as Mr. Pemberton's intimate friend, spoke a few feeling words in honour of the occasion, and Mr. Pemberton, while accepting the tribute, urged the members of the Blackburn Society to amicable and earnest endeavours to improve their position, and hoped that there would be many volunteers to fill the place he would leave vacant by his removal to Warrington. The ceremony was a pleasing one, as Mr. and Mrs. John Pemberton have well merited a recognition of their services to the cause. May 27: We listened with pleasure to Mrs. Wallis. Afternoon subject, "Rewards and Punishments in Spirit Life." The agony and remorse which a wrongdoer experiences in the spirit world is not the cruel vengeance of an angry deity, but a remedial self-expurgation which opens the pathway to progression and happiness. Evening, Mrs. Wallis lectured upon "The Signs of the Times" in a profoundly interesting and eloquent manner. In the afternoon she named an infant.

**BRADFORD.** Birk Street.—Mrs. Whiteoak gave two eloquent discourses, also forty clairvoyant descriptions, all recognized (afternoon and night). Mrs. Whiteoak is a medium who is much liked in Bradford.

**BRADFORD.** Little Horton.—In the absence of Mrs. Ingham services were conducted by local friends. In the afternoon Mr. M. Jackson and Mr. Hepersley; and in the evening by Mr. Lewis. Mr. Hepersley gave some clairvoyant delineations, majority acknowledged.—*G. B.*

**BRADFORD.** Ripley Street.—The guides of Mr. Boocock, of Bingley, discoursed in the afternoon, "On the Great Men of the Bible." Evening subject, "Love and Prosperity," closing with a great number of spirit descriptions after each discourse, mostly recognized.—*T. T.*

**BRADFORD.** Milton Rooms.—At 2-30 p.m. Miss Musgrave's guides lectured on "True Worship, and what is it?" Some worshipped gold, and would rejoice in the golden streets of the orthodox Heaven. Others worshipped fame, and in pursuit of this phantom sacrifice the higher principles of their being. Others worshipped external forms: bending the knee, reading a dead book, and relying upon these broken reeds for salvation. Those who worshipped God by striving to read his works, and thereby erecting the stately monument of truth, were denounced as atheists and infidels. Spiritualism was declared to be in harmony with Nature's laws. It insisted upon a pure life—fidelity to truth wherever found, and, as a practical outcome, the world's Redeemer would be found in knowledge. Evening subject: "The Religious Signs of the Times." Notwithstanding the large number of preachers, who, for centuries, have tried to make men Christian, thousands of the brightest intellects of the age are treading the paths of a cold and gloomy materialism. These pioneers rivet their attention upon the Smithfield fires kindled by religious bigotry. They remember the inquisition, the thumbscrew, and the rack. They view with horror the rivers of blood which have deluged this fair earth. They ponder over the thirty years of war—Catholic and Protestant dying, their swords in each others' breasts. Remembering these things, they demand knowledge, they ask the priest for his credentials, they request him to localise his heaven and demonstrate a future life. The materialist rejects their, to him, seeming fable of a resurrection, and asks for proof. In return, hell is painted in lively colours. His portion is there, for questioning their authority; but he refused to set aside his reason, and substitute blind faith. It is apparent that the various sects are undermining the superstructure of 1,800 years. Has Christianity added one new truth to the grand armoury of facts? Has she discovered any invention whereby the sons of toil have been benefited? No. To trample upon human rights, to proclaim against liberty, to aid the political tyrant—has been her mission. Written in characters "of living fire," is the word progression. This is the sign of the times. Faith must give place to fact, and the angel world return to usher in this glorious advent of freedom and progression. In this golden light men will recognise their Maker, their relationship to each other, and that mortal and immortal tread this mundane sphere hand in hand.

**BURNLEY.**—Miss Walton, of Keighley, gave two lectures. Afternoon subject, "Sow in the Morn'thy Seed." Evening subject, "Mothers, Cease your Weeping." Mr. J. Antforth gave a few clairvoyant descriptions; all past off well and in harmony.—*W. M.*

**CLECKHEATON.**—Mr. Armitage took subjects from the audience: four in the afternoon, and five at night. He answered them very well, and gave great satisfaction to all.—*G. R.*

**COLNE.**—Mrs. Best devoted afternoon and evening to clairvoyance. Her guides gave 30 descriptions in the afternoon, 28 recognized. Evening 37, and 30 recognized. Some of the tests were of a remarkable nature.—*J. W. C.*

**CROMFORD AND HIGH PEAK.**—Our meetings have been fairly attended of late, and much enquiry is being made. It is evident the seeds are springing, and by-and-bye we hope for a crop of freedom. "Bare Thy arm, O Lord," was discoursed upon in the morning, and in the evening "Man's Frailty and Man's Responsibility." Questions were put and answered, also poems given.—*W. Walker.*

**DARWEN.**—Mrs. Menmuir gave two splendid discourses; subjects, "The harvest is at hand, the labourers are few, now is the time;" evening, "Progression." She related some of her experiences in the cause for seventeen years. Her Scotch control was highly interesting. A very successful day.

**DEWSBURY.**—May 20. Mr. Bush, of Bradford, delivered splendid addresses expository of the truth of "Bible Spiritualism." The quotations he gave were amply demonstrative of the fact that the Bible is truly a stronghold of spiritualistic facts. 27th. Mrs. Stansfield's guides gave touching and elevating addresses, couched in good language and in clear voice. Afternoon subject, by spirit "Father Brown," on "Laying up Treasures in Heaven." Evening, by spirit "Hannah," on "The Love of Christ Constraineth You." Thirteen clairvoyant descriptions given, twelve recognized. One person had diagnosis of disease given, and prescription written for her. On Monday Miss Keeves kindly gave her valuable services—subject: "Is Spiritualism a Folly, and Sinful?" and upon this founded a splendid discourse, full of the pith and marrow of the facts of spiritualism from history, personal knowledge, the Bible, and from the common sense of humanity. This talented lady concluded by giving several remarkable clairvoyant descriptions, to the satisfaction of a good audience.—*W. S.*

**FELLING.**—Mr. C. Campbell gave a splendid lecture from two subjects chosen by the audience—"The Control's Experience in Spirit Life," "Can a man be a true spiritualist and not a divine worshipper?" both subjects being highly appreciated.—*G. L.*

**GLASGOW.**—Morning, a full house assembled to hear Mrs. E. H. Britten, whose presence among us means, we trust, the revival of new energies, new life, and increased efforts to promulgate the coming religion of the world. Subject, "Man, the Immortal." Man, know thyself, the lecturer said, was the noblest and highest of all commands, but it was the least regarded. Proceeding with a grand anatomical examination of the divine construction of man, she demonstrated how every invention, mechanical and otherwise, was due to the divine mechanism traceable in man. Passing from the organisms of life to the physical death, where the organisms still were, she asked, Where had the motor power gone to? We ask religion, but it answers not. Spiritualism here steps in, and its philosophy tells us the why and the wherefore, while its facts demonstrate that the so-called dead do come back to tell us that man is immortal. Yes, our dear ones come back to us; they touch us, guard us and guide us, ever giving us light, more light. The discourse throughout was marked with perfect sequence in its details. We found ourselves gliding from matter to spirit—from the birth to the grave, so to speak—and learnt that behind man spirit is the moving power, making man the master of the situation. Mrs. Britten's analysis of man, as both mortal and immortal, was really marvellous in detail, and yet easy of comprehension. Evening, Mrs. Britten lectured to a large audience in the Grand Hall, Waterloo Rooms, the subject being, "The Outlook of Spiritualism—Past, Present, and Future." Mr. James Robertson presided on both occasions. The lecturer spoke for one hour and ten minutes. She traced the history of spiritualism from the pre-historic ages to Abraham, thence to the Egyptian Exodus, and onward to the birth of Christ, whose life and work she dwelt upon in a manner quite different from that of many lecturers. She unmistakably showed that Christ was crucified for a political offence, and not to save sinners, as erroneously asserted by Church divines. The New Testament spiritual manifestations were touched upon in categorical order. The history of the dark ages, she said, was written in letters of blood; five millions were done to death for giving the same spiritual signs the Master gave. The commandments against murder, theft, and adultery were examined in the light of Modern Christianity, it being beyond doubt that these three crimes were rampant to-day—legalised and encouraged more than they ever were in the dark ages. There were, she said, 100,000 prostitutes in London, but where were the hundred thousand men who led these women astray? Some were on the Bench, some in Parliament, some in the pulpit, others were holding Queen's commissions, and many, according to the Christian creed, were angels (redeemed rascals) in heaven, supposed to have been washed in the blood of an innocent man. The lecture throughout was a perfect treat to all. Space forbids me giving more details. May spiritualism spread more than ever in Scotland is our prayer.—*G. W. Walrand.*

**HALIFAX.**—Mr. Hepworth, of Leeds, spoke in the afternoon, "A new commandment I give unto you, that you love one another." In the evening, two subjects from the audience. Both lectures were good, instructive, and interesting. He gave about ten descriptions, nearly all recognized. These were Mr. Hepworth's first descriptions at Halifax, and were given very distinctly. Monday: Mrs. Crossley spoke very well, advising spiritualists to let their lights shine more publicly, and occasionally hold open air meetings; she afterwards gave nearly twenty descriptions, nearly all owned.—*S. J.*

**HETTON.**—Mr. William Scott gave a grand address on "Salvation by Faith," which was well received. Mr. Joseph Eales will be with us on June 3rd.—*J. T. C.*

**HUDDERSFIELD.** Brook Street.—Mr. J. B. Tetlow gave splendid addresses to fairly numerous audiences, concluding each service with remarkable psychometry. Mr. Tetlow is improving rapidly in this branch. Questions were taken in the afternoon, and answered in a lucid and interesting manner. The evening subject, "The Law and Life in the Spirit World," was the keynote of a very magnificent address; a full report would alone do it justice.—*J. B.*

**LANCASTER.**—Our excursion on Whit-Monday proved a great success; through the advertisement in the two spiritual papers, and white ribbon, we were enabled to greet friends from Accrington, Blackburn, Burnley, Colne, and Nelson. After rambling, and viewing the splendid scenes of nature for which Ingletton is noted, we assembled and held an open-air meeting. Addresses were given by Messrs. Scott, Baird, and



Pemberton; and thus, with the aid of our kind friends, we were able to sow the first seeds of spiritualism in Ingleton. It was suggested and approved that this be the first of a series of annual meetings, where friends may meet in conference or otherwise, as these ever tend to greater friendship and harmony throughout the cause.—*J. B.*

LEICESTER.—Sunday, at 10.30 a.m. Lyceum: Twenty-seven children, eight officers, and seven visitors being present. At 3 p.m., healing. At 6.30, p.m., the guides of Mr. Young delivered a lecture, subject: "Progress," that true progress was the advancement of man, both morally, scientifically, and spiritually.—*W. J. Ogden, 9, Orson Villas, Lancaster Street, N. Evington, Leicester.*

LONDON, SOUTH. Winchester Hall, Peckham.—Morning debate: Mr. A. Major opened in the affirmative, "That the Spread of Spiritualism is Evil in its Effects," the negative position being taken by Mr. J. Veitch, which he most ably maintained. Mr. Major failed to show that evil was the effect of communion betwixt the two worlds, and seemed unable to discriminate between the use and abuse of spiritual gifts. A small audience gave both speakers a fair hearing. Evening: Mrs. Yeeles gave a short but excellent address, followed by splendid clairvoyance—16 descriptions being given (all to avowed sceptics), 14 were readily recognized. Large audience.—*W. E. L.*

MANCHESTER. Assembly Room, Downing Street.—Mr. C. Taberner, of Openshaw, dealt with three subjects sent from the audience, viz., "The Handwriting on the Wall," "Are Spirits with us in our Dreams?" and "The Control's Experience in Spirit Life," to the apparent satisfaction of all; after which he gave five clairvoyant tests, three being recognized. Evening subject, "How best to make Communion with the Spirit World of more Practical Value," from which he gave us a very good and instructive lecture, followed by two poems and twelve clairvoyant descriptions, eight recognized. A good audience.—*W. H.*

MANCHESTER. Psychological Hall.—Afternoon: Mr. Standish spoke briefly on "Mediums and Mediumship," afterwards giving a few spirit surroundings and a couple of psychometric descriptions. In the evening a short discourse on "The Physical Portion of the Body," giving the best methods of keeping it in a healthy state. A few psychometric descriptions were also given.—*J. H. H.*

MARYLEBONE.—Morning: a large attendance. Mr. Hawkins held his usual healing séance; Mr. Goddard, jun., giving clairvoyant descriptions, their gifts being much appreciated by the friends. Evening: Mr. Rodger chose for his subject, "Theodora, the Clairvoyant, Empress of Rome, and Wife of the Great Justinian, the Roman Lawgiver." It was an interesting address, tracing her life from poverty to sharing with her husband the imperial throne, and guiding, by her clairvoyant visions, the policy of the empire. Mrs. Wilkinson followed by giving most remarkable proofs of her powers as a psychometrist and clairvoyant. The audience (much larger than usual) expressed themselves highly pleased, while many appeared quite astonished with her delineations, as in nearly all cases they were acknowledged correct. Both Mr. Rodger and Mrs. Wilkinson have promised to be with us again soon.

NELSON.—Saturday afternoon a number of children were regaled with coffee, buns, oranges, nuts, and sweetmeats, by our friends. These children were drawn together for the purpose of forming an idea of what accommodation we shall require when we commence a Lyceum, which we hope to do shortly. Sunday: two beautiful discourses was given by the guides of Mrs. Crossley. After each address a number of clairvoyant description were given—many recognized. Fair audiences.—*J. H.*

NEWCASTLE-ON-TYNE.—Open air work. "Spiritualists awake," and on the aggressive. Two large out-door meetings assembled yesterday, close and respectful attention was manifest at the end of addresses. Questions were invited, but none were asked. The statements and readings, doubtless in many cases, started thoughts that had never before filled the mind and created a surprise that compelled silence. The band of workers is increasing, and now includes Messrs. Henderson, Thomson, and Thompson, C. W. Robson, Stevenson, Gibson, Egdeell, Hall, Mr. and Mrs. Easthope, and our respected president, Mr. G. Wilson, &c. Mr. Henderson makes it his *specialité* to distribute reams of literature. Still white as is the harvest the labourers are few. If only our younger people would put a cheerful courage on and join in this work, they would be quite likely to gain more to themselves by giving out what they have, than by parsimoniously appropriating all that is brought to them, and never finding out that it "is more blessed to give than to receive." The Loan Literature Mission is doing useful work (seven distributors), reaching probably 300 persons each week. Some have come to our hall and some joined the society through this endeavour.—*B. Harris.*

NORTHAMPTON.—Whit-Sunday, two addresses from the guides of Mr. Wyldes, simply superb, and psychometric readings marvellous. Tea party, Whit-Monday, 160 sat down to an enjoyable tea; real happiness danced on every face. Mr. W. spoke from 7 to 8 o'clock, and kept the audience in a good humour. A gentleman met me in the afternoon and said "You are having a tea party—how does it shape?" I told him we had sold as many tickets as we wished. He replied that he was a spiritualist, and had been for 24 years, but for fear of his business suffering he durst not recognize us. (I fitted him with an answer.) He said there were more spiritualists here than we were aware of—I believe him—the success of our social tea was proof; they will come in by and by. Our numbers are swelling gradually.—*T. H.*

NORTH SHIELDS.—May 24th: Mrs. Peters, of Felling, gave a clairvoyant séance, the majority of the descriptions being recognized. Sunday, May 27th: Mr. J. H. Lashbrooke lectured on "Spiritualism, as an Order of the Soul." The address was fully of suggestive thought, deeply argumentative, and aptly illustrative. Beauteous truths, clothed in admirable language, and given with eloquence of manner, gained the closest attention and won hearty plaudits.

NOTTINGHAM.—Mr. E. W. Wallis was our welcome speaker. The addresses were of the usual solid character, which is a grand feature of his controls. "Death Dethroned" formed the subject for an address, in which the once dreaded visitor was shown in the light of spiritual unfoldment to be the welcome, looked-for guest. Eight subjects, embracing a wide field of thought, were concisely, yet exhaustively handled. At night, three, on "The Atonement and Incarnation Theory"

drew forth a grand address, in which it was clearly pointed out how the astronomical mythology was wrapped around the individuality of a man until the "letter" had been successfully used to hide the "spirit," and that to-day the fiction was more generally accepted than the facts. We hope to see Mr. W. again before very long.—*J. W. B.*

OLHAM.—Mr. J. Somers gave two lectures. Afternoon subject, "Spiritualism: What Good is It?" Many people who admitted the possibility of spirit return, asked—If it is true, what good is it? Will it enable us to make money easily by telling what is going to win the next Derby, &c.? all their ideas being centred on gaining wealth. It was shown clearly that spiritualism, being true, was bound to be for the good of humanity. Evening subject, "Modern Infidelity Weighed in the Balance." Mr. Somers being a convert from the secular party, was able to deal with the question thoroughly. A secular friend made a few remarks at the close. May 28: We had a visit from Mr. Swatridge. A collection was made on his behalf.—*J. S. G.*

OPENSHAW.—A quiet day with small attendance, owing to the holidays. Circle in the morning. Evening, Mr. Walsh's controls lectured on "The Journey of Life, Here and Hereafter," showing the dangers we have to meet and how we should face them, in a very lucid manner, closing with clairvoyance, several being recognized.—*J. C.*

PENDLETON.—Mr. T. H. Hunt's afternoon subject was "The Nature and Destiny of Man," which was given in the usual eloquent style. Evening, the control gave a very lengthy address, entitled "Time, the Recording Angel." Time has shown that Christianity has fallen short of man's wants, because it is the result of speculation and falsehood, and cannot hold its own in these matter-of-fact times. Men have revised the Bible again and again, but they cannot revise the history of Christianity, viz., the holy inquisition, the bloody night of St. Bartholomew, the history of the fires of Smithfield, and all the records which Time has written. The control warned the audience to be ready to take up arms against an attempt to interfere with their religious liberty, which would shortly be made.—*J. Evans.*

ROCHDALE. Regent Hall.—Mr. B. Plant gave two discourses—subjects: afternoon, "Mediumship"; evening, "Spiritualism, Christianity—how do they prove Immortality?" which were very ably dealt with. He also gave twenty-five clairvoyant descriptions, twenty recognized.—*G. T. D.*

SALFORD.—May 20th. Our local friend, Mr. Mooray, spoke with a deal more force than hitherto; he has rapidly developed of late. Two very good lectures, followed by clairvoyance and psychometry, with which all were pleased. Sunday, 27th. Mr. Ormrod (though unwell) gave us two very instructive, enlightening, and interesting addresses. Questions were invited, but none asked, all being pleased with the manner the subjects were dealt with.—*T. T.*

SHEFFIELD. Central School.—Afternoon, Mr. Inman delivered a short address on the freedom and liberty of spiritualism, showing the difference between it and the dogmas of orthodox teachings. He afterwards gave 18 clairvoyant descriptions, 16 recognized. Evening subject, Is Spiritualism a Religion, and is it True? which was dealt with in a very able manner. He also gave 21 clairvoyant descriptions, 20 recognized.—*T. W.*

SOUTH SHIELDS. 19, Cambridge Street.—May 21st, a tea and social was given to the Lyceum. The children who had rendered pieces received handsome presents of books from the conductor, Mr. James, after which games were played with zest. 23rd, quarterly meeting: the financial statement was read by Mr. Pinkney, financial secretary, and found to be satisfactory. 27th, 11 a.m., Mr. J. Forster gave satisfactory psychometrical readings; Mr. Westgarth addressed the meeting in an able manner. Evening, Mr. Westgarth spoke on "Infidelity and who are the Infidels" in an eloquent and spirited manner. Some of the greatest men, he said, have come out from the Christian church and have been forced by their knowledge to battle against Priestcraft. He demonstrated that so-called Christians were the infidels, as there is no similarity in the life of a Christian to that of the Nazarene. He used many sound arguments and grand illustrations to substantiate his position. A good audience.—*A. P. F.*

SOWERBY BRIDGE.—The guides of Mrs. Green spoke on "Christianity in the light of Spiritualism." The subject was ably dealt with, showing that our salvation depends upon our own lives, and that to a certain extent we make or mar our own destiny. They maintained that none can be saved by proxy, but all must bear the consequence of their own wrong doing, it being the act of a coward to sin and expect Christ to suffer in the room and stead of the sinner. They exhorted all to live good and useful lives, this being the only means of true salvation. A few clairvoyant descriptions were given.

SUNDERLAND. Back Williamson Terrace.—Mrs. White gave a large number of delineations, which were mostly recognized. One of the best audiences we have had for a long time, and all seemed highly satisfied.

WILLINGTON.—Mr. Robert Mercer discoursed at night on "The Needs of the Hour," in a most eloquent style to a good and intelligent audience.

RECEIVED LATE. Leigh: Miss Jones, of Liverpool; good addresses and astonishingly successful psychometry. Stonehouse: Reopening services. Rev. R. S. Clarke gave eloquent addresses. Mr. Burt was successful with psychometry. Middlesbrough: Mrs. Craven, powerful addresses on "Purity of Heart, and the Gospel of the Future." Mr. R. Gibson, of North Arnesby, passed away May 19th, aged 56; the remains were interred by Mr. Lashbrooke, May 22nd. Upwards of 120 friends paid their last respects to the faithful worker. Bingley: Mrs. Mercer's two addresses were much appreciated, they were truly spiritual. [Correspondents will save themselves disappointment by sending reports to reach us Tuesday mornings.—*E. W. W.*]

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Calisthenics, conducted by the Miss Byrrells, of Accrington. Good attendance.

BACUP.—Programme: Hymn, four silver-chain recitations, also the three rules. Recitation, Master L. Harrison; song, Master Clegg; recitation, Miss Archer; reading, Master J. Clegg; duett, Miss and Master Ridgely; solo, Miss Archer. Marching and calisthenics.

Members present, 36; officers, 5; 1 visitor. We were pleased to have two little ones, 3 years of age, take part in our work. Closed with hymn.—*J. T. Starkie, Bacup.*

BURNLEY.—Opening hymn, invocation, marching and exercises. Lessons on physiology and phrenology; closing hymn, and invocation by the conductor. Good meeting. Officers present, 8; visitors, 2; members, 68.—*W. M.*

MANCHESTER. Psychological Hall.—Good attendance. Usual programme gone through nicely. Extra time was spent in drilling the younger children in marching, which was done in a very creditable manner.—*J. H. H.*

OLDHAM.—The trip to Mottram on Friday was a huge success, 180 persons constituted a merry party of no mean dimensions. Everyone seemed happy and joyous, drinking in the fresh and invigorating air of the country. The journey home was enlivened by rival "choirs," each snugly ensconced in separate compartments. Saturday, also, witnessed some additional trips to Diggle, Romiley Junction, &c., so that when Sunday morning was come, it found many slowly and peacefully regaining their wonted strength and vigour. We adhered to the usual programme, but without the groups; instead of which, the guides of Mr. Swatridge, of London, explained the particulars of that gentleman's ailments. They called us to note well the present condition of their medium under his affliction. He is indeed broken down, although but 47 years old; and if he becomes cured by spirit-power, as his guides promise him, he will be a wonderful example of mediumistic healing. Misses Taft and Saxon favoured us with a duet, and Mr. Savage with a solo, both much appreciated.—*W. H. W.*

OPENSHAW.—Our Whit-Thursdays treat to Mottram was one long to be remembered, and we must thank Mr. Smith, who so kindly lent us the field. Calisthenics, marching, and racing formed part of our programme. On Sunday, the sessions were very instructive and pleasing. Afternoon: Opening hymn, invocation, musical reading, gold and silver-chain recitations, recitation by Miss Parker; calisthenics and marching very creditably executed. Lessons—physiology and geology. Closed with prayer.—*M. H.*

SUNDERLAND.—Hymn and invocation, followed by silver-chain recitation; hymn committed to memory, marching and calisthenics; then we formed our groups and had lessons, closing with hymn and invocation.—*M.*

## PROSPECTIVE ARRANGEMENTS.

### YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

#### PLAN OF SPEAKERS FOR JUNE, 1888.

Corresponding Sec., Mr. J. Whitehead, 21, Airedale Square, Bradford.

BATLEY CARR: Town Street, 6 p.m.—3, Mr. Espley; 10, Mr. Armitage; 17, Mr. Smith; 24, Mr. Parker.

BEESTON: Temperance Hall, at 2-30 and 6.—3, Miss Harris; 10, Miss Patefield; 17, Mr. and Mrs. Carr; 24, Mrs. Craven.

BRADFORD: Bowling, Spiritual Tabernacle, Harker Street, 2-30 and 6-30.—3, Mrs. Jarvis; 10, Open; 17, Mrs. Hargreaves and Mr. Thresh; 24, Mrs. Smith.

BRADFORD: Little Horton Lane, Spiritual Temple, 1, Spicer Street, at 10-30 and 6.—3, Mr. and Mrs. Murgatroyd; 10, Mr. Peel; 17, Miss Walton (also at West Vale); 24, Mrs. Dickenson.

BRADFORD: Otley Road, Spiritual Meeting Rooms, 2-30 and 6.—3, Mr. Armitage; 10, Mrs. Craven; 17, Mr. Hepworth; 24, Open.

HALIFAX: Spiritualist Institution, 1, Winding Road, 2-30 and 6 p.m., and Monday evenings at 7-30.—3, Mr. Tetlow; 10, Mrs. Butler; 17, Mr. Peel; 24, Mrs. Groom.

HECKMONDWIKE: Church Street, at 2-30 and 6.—3, Miss Harrison; 10, Mr. Bush; 17, Mrs. Connell; 24, Mr. Armitage.

KEIGHLEY: Assembly Rooms, 2-30 and 6.—3, Miss Keeves; 10, Mr. Schutt; 17, Mrs. Wade (Anniversary); 24, Mrs. Ingham.

LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2-30 and 6-30.—3, Mrs. Beanland; 10, Miss Wilson; 17, Mr. Wallis; 24, Mr. Ringrose.

LEEDS: Spiritual Institute, 23, Cookridge Street, at 2-30 and 6-30.—3, Mrs. Robinson and Mr. Barton; 10, Miss Musgrave; 17, Mr. Gee; 24, Mr. and Mrs. Murgatroyd.

MORLEY: Spiritual Mission Room, Church Street, 2-30 and 6.—3, Miss Tetley; 10, Mr. Parker; 17, Mr. Armitage; 24, Mrs. Beanland.

WEST VALE: Mechanics' Institute, 2-30 and 6.—3, Mr. Gee; 10, Mr. Hepworth; 17, Miss Walton; 24, Mr. Wilson.

WIBSEY: Hardy Street, 2-30 and 6.—3, Mr. and Mrs. Carr; 10, Miss Harrison; 17, Mrs. Ingham; 24, Miss Wilson.

Meetings of the Yorkshire District Committee will be held at Scott's Dining Rooms, East Parade, Leeds Road, Bradford.

BRADFORD: Birk Street, off Birklands Street, Leeds Road, Sundays at 2-30 and 6.—3, Mrs. Smith; 10, Mrs. Jarvis; 17, Mr. and Mrs. Murgatroyd; 24, Mr. Espley.

BELPER: Jubilee Hall.—3, Mr. J. S. Schutt; 10, Mrs. Gregg; 17, Local; 24, Mr. J. Hopcroft.

BLACKBURN: 3, Mr. Hopcroft; 10, Miss Walker; 17, Mrs. Britten; 24, Mr. Wallis.

CLECKHEATON: Spiritual Room, Water Lane, Sundays at 2-30 and 6.—3, Mr. Wainwright; 10, Mrs. Clough; 17, Mrs. Whiteoak; 24, Mr. Moulson and Mrs. Riley.

HUDDERSFIELD: Brook Street.—3, Mr. E. W. Wallis; 10, Mrs. E. H. Britten; 17, Mrs. Gregg; 24, Mr. F. Hepworth.

HUDDERSFIELD: Kaye's Buildings, Corporation Street.—3, Mr. Wm. Johnson; 10, Mrs. W. Connell; 17, Mr. J. Swindlehurst; 24, Miss E. Cowling.

IDLE: 2, Back Lane, Sundays at 2-30 and 6.—3, Mrs. Hargreaves and Mr. Thresh; 10, Mrs. Scott; 17, Mr. Parker; 24, Mr. and Mrs. Carr.

LONDON: Canning Town Association, 22, Trinity Street, Beckton Road, E.—Opening séance at 7-30. Medium, Mr. Vango. Admission by tickets only.—Sec., H. Copley, Canning Town, London, E.

MANCHESTER: Assembly Room, Co-operative Hall, Downing Street, Ardwick.—At 10-30 and 6-30.—3, Mr. George Wright; 10, Mr. Ormrod; 17, Mr. W. Johnson; 24, Mrs. E. H. Britten.

MANCHESTER: Psychological Hall.—3, Mr. Clark; 10, Mr. Postlethwaite; 17, Mrs. Smith; 24, Mr. Wright.

PENDLETON: 3, Mr. Macdonald; 10, Mr. G. Wright; 17, Mrs. Wallis; 24, Mr. Pearson.

SALFORD: 3, Mr. Lee Bore; 6, Local friend; 10, Mr. Mooray; 13, Local friend; 17, Mr. Mayoh; 20, Local; 24, Mr. Hesketh; 27, Mr. Carline.

SLAITHWAITE: 3, Mrs. Green; 10, Miss Keeves; 17, Mrs. Craven; 24, Mr. Holmes.

SOWERBY BRIDGE: 3, Mrs. Yarwood; 10, Mrs. Groom; 17, Local; 24, Mr. Kitson.

## SPEAKERS' APPOINTMENTS FOR JUNE, 1888.

Mrs. Craven: 3, Darwen; 10, Bradford (Otley Road); 17, Slaithwaite; 24, Beeston.

Mrs. J. M. Smith, Leeds: 3, Birk Street, Bradford; 10, Bishop Auckland; 17, Manchester (Collyhurst Road); 24, Bowling, Bradford.

PECKHAM. Winchester Hall, High Street.—June 3: Resumed debate at eleven o'clock, to be opened by Mr. J. Veitch, "That the Phenomena of Spiritualism is only explained by the Spiritual Hypothesis," Mr. A. Major taking the negative position.

SLAITHWAITE.—On June 3 we hold our first Lyceum anniversary. There will be two flower services in the Mechanics' Hall. Discourses will be given by Mrs. Green, of Heywood. Afternoon at 2-30; evening at 6. Tea will be provided at sixpence each.—*John Meal, New Street.*

RAWTENSTALL.—Anniversary Services, June 3rd. Mr. Swindlehurst. Admission 3d.

BINGLEY.—Anniversary, June 3rd. Mrs. Riley and Mr. Moulson.

MIDDLESBROUGH.—Miss Jones, of Liverpool, Psychometrical, etc. June 3 till June 11, inclusive.

Mr. T. S. Swatridge (cripple), Inspirational, will be glad to hear from societies in the neighbourhood of Manchester and district for Sundays or week-night lectures, to help him to carry out the wishes of his guides, for relief from his affliction. For dates, &c., address 88, Fortress Road, Kentish Town, London, N.W.—[ADVT.]

## PASSING EVENTS.

### NOTICE! PRIZE LYCEUM TALE.

The Lyceum Conference Committee have great pleasure in announcing a Prize of One Guinea, to be awarded for the best

"ORIGINAL TALE, ADAPTED FOR CHILDREN, AND BASED ON THE TRUTHS OF SPIRITUALISM."

All MSS. must be received not later than July 4th, when the above Committee will adjudge the same. Prize to be assigned on July 11th, and winner's name to be announced in current issue of *The Two Worlds* and *The Medium*. Competitors' MSS. to be written on one side only (length not to exceed what would fill six pages of *The Two Worlds*), and directed to Mr. Johnson, 146, Mottram Road, Hyde, near Manchester. Each tale must be accompanied by a sealed envelope, containing full name and address of the sender, marked "Prize Tale," and numbered with a number or word corresponding to the number or word on the tale. The envelopes will not be opened until *after* the decision has been made. All rejected communications to be the property of the Committee. It is intended to publish the winning tale in book form, especially for the Lyceums.—*W. H. W.*

PASSED ON.—On May 22nd, Miss Mary Ann Shelton, of Idle, passed to the higher life, in her 20th year. The mortal remains were interred on the 26th at Idle Churchyard. She was brought up in the belief of spiritualism till she got a *knowledge* of its reality. She was sister-in-law to Mr. Murgatroyd, of Idle, who has been in the cause for a great number of years. She was well-beloved by all who knew her, both at home and at work. During her illness she has been very patient, and expressed her readiness for the change to the higher life. The well-known and much-respected Mr. Armitage held a service in the house, and then proceeded to the churchyard, where a large number of people had assembled, and a much larger number followed, to see what they thought a strange interment, till they numbered several hundreds. After the body was lowered we sung Hymn 70, after which Mr. Armitage spoke in an appropriate and feeling manner, all the spectators listening attentively to his words.—*James Robinson, 32, Danube Terrace, Geldard Road, Leeds.*

Mr. J. T. Dales, of South London, writes: "I notice you recommend lemons for use, which reminds me of my late wife's remedy for neuralgia. She received it inspirationally when she was suffering once from this complaint, and it gave relief, and has done in almost every case. We have recommended it; and whilst I am about it, I send her remedy for coughs, which was derived from the same source. I always find it reliable, and it is safe and pleasant to take, neither remedy can hurt any one. Mrs. Dales' remedy for neuralgia: squeeze the juice of one lemon in a tumbler, add half-teaspoon of ground ginger, fill up with hot water, sweeten to taste, and drink. This generally soon gives relief, but if pain continues repeat the dose in one hour. I have seldom found it to fail. Mrs. Dales' remedy for coughs: Flaxseed  $\frac{1}{2}$  pint, best Spanish juice 1 oz., two (large) or three (small) poppyheads bruised; put all in about two pints of water, simmer for about an hour, and take two tablespoonfuls every few hours. Sometimes a little cayenne pepper added makes it more effective."

GRATUITOUS SPEAKING.—Mr. U. W. Goddard will be pleased to give addresses on spiritualism, explanatory and exhortive, at any meeting, public or private. If at a distance, train fare to be paid. 6, Strath Terrace, St. John's Hill, Clapham Junction, S.W.



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