

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 63.—VOL. II. [Registered as a Newspaper.] FRIDAY, JANUARY 25, 1889.

PRICE ONE PENNY.

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ALOFAS

SERVICES FOR SUNDAY, JANUARY 27, 1889.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, at 2-30 and 6-30: Mr. Johnson. Sec. 137, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—32, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6: A Friend. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.
Beeston.—Conservative Club, Town St., 2-30 and 6: Miss Walton. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. Schutt. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Bush.
Birmingham.—Ladies' College, Ashted Rd., 6-45: Mr. Wyldes. Séance, Wednesday, 8. Sec. Mr. A. Cotterell.
 Board School, Oozells St., 2-30 and 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Beardshall. Sec. Mr. Poppleston, 20, Bengal St.
 Otley Rd., 2-30, 6: Mr. Ringrose. Sec. Mr. M. Marchbank, 129, Undercliffe St.
 Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mrs. Scott. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Postlethwaite. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
 St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mr. Clayton. Sec. Mr. Smith, 227, Leeds Rd.
 Ripley St., Manchester Rd., at 2-30 and 6: Miss Harrison. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
 Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Mercer. Wednesdays, 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Town Hall, 2-30, 6: Mr. Boocock. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner Street, Lyceum, 9-30; 2-30, 6-30: Mr. C. A. Holmes. Sec. Mr. Cottam, 7, Warwick Mount.
Burslem.—Colman's Assembly Rooms, Market Place, 2-30, 6-30: Mrs. Barr.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30, 6: Mrs. Crossley. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mrs. Beauland. Sec. Mr. Wm. Baldwin, 15, Essex Street.
Cowms.—Lepton Board School, at 2-30 and 6: Mrs. Russell. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; at 2-30, 6-30: Mr. Greenall. Sec. Mr. J. Duxbury, 316, Bolton Road.
Denholme.—6, Blue Hill, 2-30 and 6: Mrs. Storer.
Deesbury.—Vulcan Road, 2-30 and 6: Mr. Crowther. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.
Ecclehill.—Old Baptist Chapel, 2-30 and 6-30: Mr. Bowens.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. Hopkins, Market St.
Felling.—Park Road, 6-30: Mr. and Mrs. Kempster. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main Street, 11-30, Mr. D. Duguid; 6-30, Mr. W. Walrond. Sec. Mr. Drummond, 80, Gallowgate.
Halifax.—1, Winding Road, 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. J. Longbottom, 25, Pellon Lane.
Heckmondwike.—Assembly Room, Thomas St., at 10-30, 2-30 and 6: Mrs. Midgley. Sec. Mr. J. Collins, Northgate.
Hetton.—At Mr. G. Colling's, at 6: Local Medium. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30, 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.
Huddersfield.—3, Brook Street, 2-30, 6-30: Miss Patefield. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
 Kaye's Buildings, Corporation St., at 2-30 and 6: Mr. Armitage. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.
Idc.—2, Back Lane, Lyceum, 2-30 and 6: Miss Cowling. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. Swindlehurst. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.
 Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Miss Wilson. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Gregg. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Institute, 23, Cookridge St., 2-30, 6-30: Mr. Rowling. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 8, Healing; 6-30. Cor. Sec. Mr. Young 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. J. Stirrup, Bradshawgate.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mr. Tetlow; Discussion, at 8. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7: Closed till Feb. 3rd.
 Camberwell Rd., 102.—6-30. Thursday, 8.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—14, Trinity St., Barking Rd., at 7: Mr. Savage.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5, Free Healing.
Dalston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Euston Road. 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.
Holborn.—Mr. Coffin's, 18, Kinggate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.

King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45, Mr. Yeates; at 6-45, Mrs. Cannon, Clairvoyance. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; 7, Mr. Mathews, Clairvoyance. Tuesday, Mrs. Wilkins, 8, Séance. Thursday, Mr. Goddard, sen., Séance, 7-30. Saturday, 23th, at 8, Mrs. Hawkins. Sec. Mr. Tomlin, 21, Capland St., N.W.
Mortimer Street. 51.—Cavendish Rooms, 7: Mr. T. Hunt.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11, Healing, Mr. Goddard, sen.; 3, Members' Séance; 7, Mr. Veitch; Mr. Goddard, Clairvoyance. Miss Vernon will sing "In Spirit Land."
Peckham.—Winchester Hall, 88, High St., 11, 3, 6-30, Anniversary Services. 99, Hill St., Wednesday, Mrs. Spring, 8, Séance. Saturday, 8, Members' Circle. Sec. Mr. Long.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7. Sec. M. A. Bewley, 3, Arnold Villas, Capworth Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, at 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mrs. Britten. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
 Collyhurst Road, 2-30, 6-30: Mr. Carline. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. W. H. Robinson. Sec. Mr. H. Brown, 56, Denmark Street.
 Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
 Granville Rooms, 10-30, 6-30. Sec. Mr. E. Davies, 61, Aogyle St.
Morley.—Mission Room, Church Street, at 6: Mr. Peel. Sec. Mr. Bradbury, Britannia Rd., Bruntcliffe, near Leeds.
Nelson.—Public Hall, Leeds Rd., 2-30, 6-30: Mr. Hepworth. Sec. Mr. F. Holt, 23, Regent Street, Brierfield.
Newcastle-on-Tyne.—20, Nelson St., at 6-30: Mr. J. Stephenson. Sec. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. B. Harris. Sec. Mr. Walker, 10, Wellington St., W.
 41, Borough Road, 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mr. Wyldes. Sec. Mr. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 9-45, 2; 2-30, Service of Song; 6-30, Mr. Wheeler. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Mrs. Butterfield. Sec. Mr. Ainsworth, 152, Gorton Lane, West Gorton.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, 2-30 and 6-30: Mr. E. W. Wallis. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon St., at 2-30, 6: Mr. Taylor. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
Rawtenstall.—10-30, Lyceum; at 2-30 and 6: Mr. G. Wright. Sec. Mr. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. Plant. Sec. Mr. Dearden, 2, Whipp Street, Smallbridge.
 Michael St., 2-30 and 6: Mr. Mayoh. Tuesday, at 7-45, Circle.
 28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, Lyceum 10-30 and 2; 2-30 and 6-30: Mr. Le Bone. Wednesday, 7-45, Local. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.
Scholes.—Mr. J. Rhodes, 2-30 and 6. Silver St., 2-30 and 6.
Salts.—Mr. Willisroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
 Central Board School, Orchard Lane, 2-30, 6-30. Sec. Mr. Anson, 91, Weigh Lane, Park.
Skelmanthorpe.—Board School, 2-30 and 6: Local.
Slaithwaite.—Laith Lane, 2-30, 6. Sec. Mr. Meal, Wood St., Hill Top.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. McKellar. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30 and 6-30: Mrs. Green. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonhouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 2-15, Lyceum; 2-30 and 6-30: Mrs. Davidson. Wednesday, 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.
 Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. Rutherford.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton.
Westhoughton.—Wingates, 2-30 and 6-30: Mr. J. Knight. Sec. Mr. J. Fletcher, 844, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; at 2 and 6-30. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Green Lane, 2-30, 6: Mr. Campion. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., 2-30, 6: Mrs. Stansfield. Sec. Mr. G. Saville, 17, Smidles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Sec. Mr. Cook, 12, York St.
Wisbeck.—Lecture Room, Public Hall, at 6-45. Sec. Mr. W. Upcroft, c/o Hill and Son, 13, Norwich Road.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

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THE ROSTRUM.

THE STILL UNSOLVED PROBLEM—WHAT IS SPIRITUALISM?

WHILST both friends and foes of the movement known as "modern spiritualism" are ever ready and prompt to render their own particular form of reply to the above question, and those replies are not unfrequently as widely divergent as modern and primitive Christianity, we feel called upon in our editorial capacity—and in view of the letter of Messrs. Theobald, printed in No. 61 of this Journal, and called forth by a criticism in a previous number, in the notices called "Passing Events"—to offer in all kindness, and certainly with no dogmatic idea of presenting any authoritative dictum, our own simple view of what the word "spiritualism" implies.

We conceive that term indicates all that realm of being, the attribute of which is INTELLIGENCE, and by this it is distinguished from matter, which has no such attribute. The simplest observation of the forms of matter will show that they either have been, or are susceptible of being, manipulated, altered, fashioned, and re-fashioned, by man; hence, as the mind—which is the externalized intelligence of man—is spirit, all that relates to mind, and manifests intelligence, is included in the realm of spiritualism.

OF GOD THE SPIRIT.

As the the world of material forms acted on by man is the external evidence of that intelligence, which is the sole attribute of man's spirit, so the larger and grander universe of material forms, including all worlds—solar, astral, and planetary—are the evidences of that larger, grander, and Supreme Intelligence we vaguely call DEITY. Hence, the first element in spiritualism is the recognition of that almighty, infinite, and omniscient spiritual Existence man worships under the names and synonyms of God.

OF THE DEATHLESS NATURE OF SPIRIT, CALLED IMMORTALITY. If it can be shown heretofore, now, or at any time, that the change called death, which falls upon and disintegrates all material forms, never has or can affect spirit, then the second element in spiritualism is the immortality of spirit, whether of man, animals, or any existence vitalized and informed by intelligence—the attribute of spirit. In this category we do not speak of merely "continued existence," but of immortality. We know of but two states—life and death. If spirit is not quenched or subject to death as we know it, it is mere assumption to suppose it can ever be so subject, especially as the universe of matter is for ever manifesting the action of death; but the universe of intelligence has never yet exhibited this change.

OF THE CONDITIONS OF LIFE FOR THE SPIRIT AFTER QUITTING THE EARTH FORM.

If there do exist, or ever have existed, any means of determining the conditions of spirit life beyond the death of the mortal body, then would that knowledge constitute the third element in spiritualism; and it is the realization and acquisition of this stupendous branch of knowledge, which constitutes all the difference between the spiritualism of past ages and that designated as "modern spiritualism."

How has modern spiritualism attained to that knowledge?

To this we answer, by a universal and supermundane outpouring of spiritual powers, forces, and gifts, manifested chiefly during the last forty years, and through an immense and world-wide influx of spiritual power, establishing an inter-communion between mortals on earth and the immortals or spirits that have passed through the gates of death into the life of the spirit beyond.

What account do these immortals give of their life in the realms of spirit being?

The accounts in detail are as various as the grades and classes of this world, but IN GENERAL, and on one or two points IN ESPECIAL, there is no variation in the messages given. These well-defined points affirm that there are endless gradations of happiness and misery, ranging from the highest conceivable felicity to the lowest states of wretchedness, and that all these, without exception, are the results of the good or evil actions done by the spirit whilst yet a dweller in the earthly form.

The modifications or changes in these states are also determined by the good or evil which the spirit in its new state of being outworks. Thus the lowest conditions of earthly guilt can be atoned for, and the highest states of felicity attained, by personal repentance, good deeds, holy thoughts, and continual efforts of progressive excellence. No vicarious atonement or sacrifice is ever reported of, or admitted to be a factor in the progressive ascent of the spirit. Good deeds here or hereafter constitute the *sole* and *only* conditions which form the heaven to which every living being aspires; while evil deeds, thoughts, and words constitute a condition of hell, from which no guilty soul can escape, except by a complete change of life in deeds, thoughts, and words, and a complete substitution of good for every evil done.

THE EFFECT OF THESE REVELATIONS UPON HUMAN LIFE AND CONDUCT.

Whilst these revelations—coming as they do through an endless number of communicants, and given without possibility of collusion in many countries, and through an infinitude of means, constitute the *third* and MOST IMPORTANT element in spiritualism, they are not received by all human beings alike. Setting aside those who reject, scorn, or deny spiritualism altogether, there are two distinct classes who believe in, and acknowledge the communion of spirits and mortals, and these may be thus defined:—(1) Those who have witnessed the phenomena by and through which spirits communicate, such as mediums and others who are interested in this *phenomena only*, or, who if receiving the revelations of spirits, do not apply them, and instead of being warned and urged to commence their progress here, and not leave it to be effected after ages of effort and misery hereafter, still continue to lead worldly, material lives, whilst others only treat the phenomena of spiritualism as an externalized fact, an amusement, or a branch of unapplied knowledge. These persons are simply SPIRITISTS; believing in the fact of spiritual existence, but not applying it in any sense as a motor power for action. (2) There is another class who *do* heed the consensus of spiritual revelations; who *do* accept the warning; strive with their best ability and environments to commence their progress here; and to build up the kingdom of heaven which they hope to enjoy hereafter by good and pure lives here. These persons, as having entered upon a more spiritual life than formerly, and applying the knowledge they have gained of immortality to purify and spiritualize their mortal existence—these persons, and these alone, are SPIRITUALISTS.

WHAT ALLIANCE, IF ANY, DOES SPIRITUALISM HOLD TO SUCH FORMS OF RELIGIOUS BELIEF AS CHRISTIANITY, BUDDHISM, JUDAISM, &c.?

None whatever. Spiritualism, as being the only definition that can exist of a spiritual Supreme Being, or God, the only present and practical proof of immortality, and the best motor power in existence to urge man forward to the practice of a pure, holy, and heavenly life, is RELIGION *per se*; IS THE ALL of the religion that ever was, is, or ever will be. Christianity, Buddhism, Judaism, and every other sectarian belief are forms only—phases of religious belief, temporary revelations, necessary and useful for special times and seasons; but spiritualism alone is the science of spirit, the proof of a spiritual God, man, or universe; the sum and substance, cause and result of all intelligence and intelligent action here and hereafter; the first and the last; the definition of eternal principles; principles that antedated all forms of religious belief, and will survive and ever be, when all forms of religious belief have sunk to the night of unresurrecting oblivion.

That phase of spiritualism known as "modern," came, acts, and has its being, wholly independent of any sect, denomination, or form of belief—teaches none, and needs none; it demonstrates its phenomena without the aid of any religious body, teaching, or sanction, and encompasses in its wide and all-embracing powers the demonstration of God the spirit; immortality for the spirit of man, and GOOD, GOOD, evermore GOOD, as the only duty of mortal and immortal here and hereafter.

Hence, spiritualism is RELIGION; spiritists are believers in spirit existence and communion; spiritualists are believers and doers also—actors in the eternal march of spiritual progress; soldiers in the armies of light, love, and heaven.

EMMA HARDINGE BRITTEN.

THE KINGDOM.

The following wonderful poem was improvised at Lyceum Hall, Boston, U.S.A., by Miss Lizzie Doten, through an influence, asked for in the audience, and claiming to be the spirit of Edgar Allen Poe.

'T WAS the ominous month of October—
How the memories rise in my soul,
How they swell like a sea in my soul;
When a spirit, sad, silent and sober,
Whose glance was a word of control,
Drew me down to the dark lake Avernus,
In the desolate Kingdom of Death—
To the mist-covered lake of Avernus,
In the ghoulish-haunted Kingdom of Death.

And there, as I shivered and waited,
I talked with the souls of the dead—
With those whom the living call dead;
The lawless, the lone, and the hated,
Who broke from their bondage and fled—
From madness and misery fled.
Each word was a burning eruption
That leapt from a crater of flame—
A red, lava tide of corruption,
That out of life's sediment came,
From the scorific natures God gave them,
Compounded of glory and shame.

"Aboard!" cries our pilot and leader;
Then wildly we rushed to embark—
We recklessly rushed to embark;
And forth in our ghostly Ellida,
We swept in the silence and dark—
Oh God! on that black lake Avernus,
Where vampyres drink even the breath,
On that terrible lake of Avernus,
Leading down to the whirlpool of Death!

It was then the Eumenides found us,
In sight of no shelter or shore—
Nor beacon or light from the shore.
They lashed up the white waves around us,
We sank in the waters' wild roar;
But not to the regions infernal,
Through billows of sulphurous flame,
But unto the City Eternal,
The Home of the Blessed, we came.

To the gate of the beautiful city,
All fainting and weary we pressed—
Impatient and hopeful, we pressed.
Oh, Heart of the Holy, take pity,
And welcome us home to our rest?
Like the song of a bird that yet lingers,
When the wide-wandering warbler has flown;
Like the wind-harp by Eolus blown,
As if touched by the lightest of fingers,
The portal wide open was thrown;
And we saw—not the holy Saint Peter,
But a vision far dearer and sweeter.

In the midst of the mystical splendour,
Stood a gentle and beautiful child—
A golden-haired azure-eyed child,
With a look that was touching and tender,
She stretched out her white hand and smiled:
"Ay, welcome, thrice welcome, poor mortals,
Oh, why do ye linger and wait?
Come fearlessly in at these portals—
No warder keeps watch at the gate!"

"Gloria Deo! te Deum laudamus,"

Exclaimed a proud prelate, "I'm safe into heaven;
Through the blood of the Lamb and the martyrs who claim us,
My soul has been purchased, my sins are forgiven;
I tread where the saints and the martyrs have trod—
Lead on, thou fair child, to the temple of God!"

The child stood in silence and wondered,
Then meekly and tenderly said—
So simply and truthfully said:
"In vain do ye seek to behold Him,
He dwells in no temple apart,
The height of the heavens cannot hold Him,
And yet He is here in my heart—
He is here, and He will not depart."

Then out from the mystical splendour,
The swift changing, crystalline light—
The rainbow-hued scintillant light,
Gleamed faces more touching and tender
Than ever had greeted our sight—
Our sin-blinded, death-darkened sight;
And they sang, "Welcome home to the Kingdom,
Ye earth-born and serpent-beguiled;
The Lord is the light of this Kingdom,
And His temple the heart of a child—
Of a trustful and teachable child,
Ye are born to the life of the Kingdom—
Receive, and believe, as a child."

THE IMPROVISATORE; OR, TORN LEAVES FROM REAL LIFE HISTORY.

BY EMMA HARDINGE BRITTEN.

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CHAPTER IV.

It was the third night after his last recorded act of duty as Kalozy's secretary, that Ernest Rossi was wandering alone on the tented field, anticipating the inevitable engagement in which he and his comrades must take their part for life or death on the morrow.

The moon was gleaming brightly over the camp, and picturing her fair face on many a gleaming bayonet, as the sentinels returned the salute which Ernest Rossi gave them, in wending his way to the quarter where he shared a tent with a young lieutenant of his own age, Augustine Hermance, with whom he was on terms of sincere friendship. The peaceful scene wherein masses of human beings lay outstretched in the sleep which might know but one more earthly waking, the sight of so many noble forms all doomed, it might be, to the great change of death, captivity or mutilation, impressed the young soldier with the deepest emotions of pity.

"Would I could die for them!" he murmured; "or rather, that it had pleased the great Dispenser of life to teach men what a sacred thing it is! Oh! why should these curiously wrought forms be torn and rent by tiger man, for the possession of a few miles of land, when the earth is full of islands, continents, and countries, all waiting for man to appropriate to his use, and convert to the fruition of his wildest wishes. But hark! what was that? Great Heaven, what do I hear?"

As he stopped suddenly, shuddering with a nameless dread, there seemed to ring through the night air, as if from an immeasurable distance, a succession of wild shrieks, while his mother's voice, as distinct and familiar as it had ever sounded in his ear, wailed forth the piteous cry, "Oh! Ernest, Ernest, my child! save me!"

Again and again these awful words re-echoed and sounded on the listener's ear; but it was only when the moaning wind ceased, and the agonizing cry seemed to die away in the distance, that the tongue of the horror-stricken soldier could ejaculate, "It is my mother's voice! Oh! saints and angels! what can have befallen her?"

For a moment he gazed wildly around, expecting to find some explanation of the terrible phenomenon. All was still, and save for the occasional challenge of the sentry to some passer by, the tented field was as lonely and silent as the grave. Convinced at last that the sounds which had so startled him were either the effects of an over-wrought imagination, or some demoniac spell, he turned and would have hastened from the spot. In vain. Some unknown

power seemed to root him to the ground, and bound him as with the icy chains of a trance like death; and now again, shriek after shriek seemed to pierce the very fibres of his being—again, too, that agonizing cry, "Ernest, Ernest, save me!" A moment, and then quick as the lightning flash, a vision seemed to fill the air, darkening the moon and stars, and putting out the eyes of heaven in its horrid semblance. He sees a great courtyard; and monsters clothed in the panoply of war, Austrian soldiers, standing all around in serried ranks. A small, frail, sylph-like woman is in their midst. Showers of dark curls fall around her naked shoulders, and savage fiends in human shape, with flying thongs of the blood-stained knout, are scourging her! tearing the tender skin from off that bleeding back! . . . For some time, he never knew how long, a pail of unconsciousness fell upon him, then starting up from his trance, he staggers forward, and then a dreadful cry rings through the camp and wakes the soldiers from their heavy sleep.

They raise their heads and listen shudderingly. A freezing chill lingers in every startled ear.

They mutter, "*Ora pro nobis!* Virgin Mother, save us." But he, the frantic watcher of the silent camp, still cries, "My mother! oh, my mother!"

"Thy mother's dead!" mutters a savage voice within the ear of the heart-broken seer. "Flogged to death, and to-morrow shall send thee after her."

"Stop, monster, traitor, wretch!" cries the infuriated Italian, rushing wildly, blindly after the retreating form of Kalozy; but he disappears in the shadows of the tents, and utterly spent with anguish and horror, the miserable Improvisatore sinks to the earth in happy forgetfulness of the hideous visions of the night. Thus his friend Augustine found him, and by aid of a few restoratives led him, trembling like a little child, to the shelter of their tent.

Truth is stranger than fiction. Every incident of the above narrative is based on *strict fact*, whatever may be the contrariwise opinion different readers may be disposed to entertain. One point, however, may call for further elaboration, and this is the statement that in the nineteenth century, and under the *paternal* rule of a civilized European government, a woman could meet her death at the hands of disciplined soldiers by flogging. To show that such an event is neither unparalleled nor strange in nineteenth century annals, we refer our readers to the well-known history of Marshal Haynau, whose appearance in England as a distinguished Austrian general, was made when all Europe was ringing with the brutal manner in which he had caused a Hungarian lady to perish under the infliction of the knout, for a trifling offence.

Although no act of political intervention could save any foreign country from the presence of such a visitor, the sentiment of Englishmen was, it seems, vindicated in a manner as significant as it was unusual. In company with a party of distinguished friends, this same Marshal Haynau and his suite visited one of the great lions of London, namely, Messrs. Barclay and Perkins's celebrated porter brewery establishment. How the woman-flogging brute came to be separated from his company *was never clearly ascertained*, neither was it definitely known how those untaught London brewers became aware of the rank and character of their visitor. Certain it is that at one point of the inspection, Marshal Haynau was caught, pinioned, and before he could be rescued, was nearly as soundly thrashed by a set of burly porter brewers, as was the hapless victim whom he caused to suffer the same punishment.

When the woman-flogging noble was at length rescued, the sturdy avengers were of course severely rebuked, and—for the time—dismissed from the brewery. Strange to say, however, a large number of burly men, singularly resembling those discharged brewers, might have been seen in the houses of several of the English nobility, fêted and petted more like tame lions than common draymen, and what is more remarkable still, within a very few weeks, the fac-similes of these London brewers might have been seen at their old posts again, but somewhat boastfully displaying diverse rich presents they had received, report adds, *from divers rich ladies*.

Marshal Haynau, after this exploit, did not favour the British people with his illustrious company beyond a few hours, in fact, it was currently believed that had he not made an instant and rapid retreat from Great Britain, the people, besides the London brewers, would have left very little of him to return to his "vaterland."

These events occurred in London, about forty years ago,

and the annals of that period would undoubtedly furnish us with other parallel cases to the tragic history of Madame Rossi.

The morning came. The bugle sounded far and wide its shrill *reville*, "to liberty or death!" The first to obey the call—the first to stand in the serried ranks was Ernest Rossi. The first, the most eager, most infuriate was he, who until then had never known an angry or uncharitable feeling. The savage hyena would have glared less fiercely on its prey than he, who, for the first time in his life, awakened to the thirst for vengeance, to be appeased only in the life-blood of his mother's murderers.

"Second sight," "clairvoyance," "seership," call it what men choose; "hallucination," if the world of science or materialism so term it. But whatever it be, the minds that know they can pierce the mysteries of the unseen universe, think with a strength and profundity of faith mightier than all the testimony the sensuous world can bring against them. You cannot shake the prophet's faith by all the logic of the schools. So thought poor Ernest Rossi. His mother was dead; flogged to death by his fellow-men, and he had seen it. Kalozy's double treachery, the whole, sad history he seized, with a deep inner sight that needed not the taunting words of his direst foe to prove its meaning.

In that day's awful warfare, no uncaged tiger fought with the reckless daring of the "minstrel soldier."

"For thee, my mother; another life for thine! another and another."

All day long this fearful battle-cry rang from the lips of Ernest Rossi, and with every cry his flashing sword struck out a foeman's life.

There might have been a hundred Ernests in the field, and death in every shape the daring soldier rushed upon, and yet it never touched him. Swords flashed, and bullets whizzed around, but never harmed him.

Some whispered words had passed from rank to rank among the Austrians, that there fought that day a famed Italian magician, and many a one shrank back from the sight of Ernest's gallant form, with cheeks of ashy white, blood-shot eyes, and a sword whose every glittering wave was death or mutilation.

The fight, however, was but a succession of skirmishes, all the more terrible because they were conducted hand to hand. When evening fell, the Hungarians had driven back their assailants and almost regained a military position of the utmost importance. To secure this, a forlorn hope was hastily detailed, and its leadership was so suddenly and vehemently claimed by Ernest Rossi, that none thought of resisting his fierce demand.

"For thee, my mother! Another life for thine!" sounded out in the awful clearness amidst the ghastly light which the pale moon shed upon wall and tower, as the desperate soldier, with his gallant handful rushed on over heaps of slain—a footway of silent dead and the writhing dying, and to the topmost stone in the breach now made in the Austrian defences. Another step and the post was gained. Already the sword of the avenger was high in the air, twinkling stars gleamed on its glittering blade;—death! death! wherever that dripping blade falls! death! but with it victory! "For thee, my mother!"

"And for thee, foul wizard!" cried Kalozy, close behind him. A word, a blow, a struggle, and then a fall—down, down over the heaps of slain; down into the midst of the foemen's ranks; down under the very feet of those who shrank back aghast at the prowess of the dreaded seer.

"Traitor, have I found thee?" burst from the lips of Ernest's generous comrade, Augustine Hermance; "for thee, my friend, my Ernest!"

The blow fell, and beneath it sank the treacherous Kalozy, his skull cloven by the hand of the avenger.

But Ernest was gone. No mortal arm could save him. The leader lost, the poor dispirited few who would have followed him to the shores of doom, could they still have heard and seen him, fled in hopeless confusion, while Augustine, taking advantage of the shouts of triumph and preoccupation which absorbed the Austrians at the capture of him whom Kalozy had represented as a malignant and powerful magician, knelt down by the side of the dead traitor, and drew from his remains the papers which afforded ample proof of his perfidy and the plot he had contrived for Ernest Rossi's destruction. This done, all was over.

"Oh, my friend, my Ernest!" broke from the mourner's lips, as turning from the now abandoned breach, he moved away to provide for his own safety in retreat. Through the

heaps of dead and dying he passed, and as the pitiful cry of "Water! water! for the love of God!" smote on his ear, he remembered how often and how tenderly his lost friend had ministered to such sufferings.

He recollects all too vividly how many times his generous comrade had stripped himself of cloak and blanket to shield others from the midnight damps; how he had stood sentinel for weary, watch-worn soldiers, and given his last crust to others less needy than himself. The air seemed to be full of his wonderful voice, and the very stars seemed to look down to catch the echoes of his inspiring songs. The story of the fair Gabrielle; the airy sprite too, that shimmered along his way, like an incarnate sunbeam; the fascination of his clear voice, and the strength of his kind, helpful hand! all, all were gone! and with him, it seemed as if the spell that upheld the tottering cause of liberty and patriotism were broken. In darkness and mourning, the vanquished soldier stumbled on until he reached the deserted tent he had shared with the best friend he had ever known, when, entering, he sat amid the mementoes of his lost companion, and hiding his face in his bruised and bleeding hands, he wept bitterly.

(To be continued.)

LORD TENNYSON ON TRANCE.

(An unpublished Autograph Letter of the famous Author.)

It is well known that among the higher scientific circles of England, spiritualism made a few years ago rapid and remarkable progress. Professors Wallace and Crookes, Sergeant Cox, the noted psychist, and many others, were connected in a series of experiments with the medium Home, which attracted wide attention at the time. None of the noted scientists could explain the phenomena produced, and the report made by Professor Crookes is held as an overwhelming testimony to its genuineness.

The name of the poet Tennyson has never been connected with spiritualism. A letter written by him has come into the possession of the *Tribune* which shows that he holds the conviction that consciousness may pass from the body and hold communion with the dead. This is essentially spiritualism; but in Tennyson's case—at least, so far as the letter indicates—he is his own medium. The statement he makes is curious.

The letter is in the poet's handwriting. It is dated Farringford, Freshwater, Isle of Wight, May 7, 1874. It was written to a gentleman who communicated to him certain strange experiences he had had when passing from under the effect of anæsthetics. Tennyson writes:

"I have never had any revelations through anæsthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been alone. This has often come upon me through repeating my own name to myself silently, till, all at once as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was almost a laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life."

As if conscious of the incredible significance of the statement thus compacted, he adds:

"I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

This is not table-tipping spiritualism. It is the most emphatic declaration that the spirit of the writer is capable of transferring itself into another existence almost at will; that that other existence is not only real, but that it is also infinite in vision and eternal in duration. For he continues that when he comes back to "sanity" he is "ready to fight for the truth" of his experience, and that he holds it—the spirit, whose separate existence he thus repeatedly tests—"will last for eons and eons."

It is pointed out by Professor Thomas Davidson, who has seen the letter, that the same conviction, if not the same experience, only with another, is described in "In Memoriam," XCV. The stanzas are generally passed over as referring to a mere poetic frenzy of grief. But reading them in the light of the calmly penned prose puts an entirely different aspect on the incident contained in the lines:

. . . And in the house light after light
Went out, and I was all alone.

A hunger seized my heart; I read
Of that glad year which once had been
In those fall'n leaves which kept their green,
The noble letters of the dead.

And, strangely on the silence broke
The silent-speaking words, and strange
Was Love's dumb cry defying change
To test his worth, and strangely spoke.

So word by word, and line by line,
The dead man touched me from the past;
And all at once, it seemed, at last,
His living soul was flashed on mine.

And mine in his was bound and whirled
About empyreal heights of thought
And came on that which is, and caught
The deep pulsations of the world.

Eonian music measuring out
The steps of time—the shocks of chance—
The blows of death.

The idea of the actuality of the unseen is conveyed in the letter in terms which correspond nearly to those in the rhythmic expression. That "which is" is certainly a confirmation of the state, "surest of the surest"; and the lasting "for eons upon eons" finds its counterpart in "Eonian music." As Tennyson has never been connected in any way with psychic science or spiritualism, the letter—not to mention the now clearer reading of the poem—will create not a little surprise.—*Chicago Tribune*, Dec. 3, 1888.

THE REAL ORIGINAL OF "SHE."

BY ONE WHO KNEW HER.

"R. D." publishes the following extraordinary story in the *Pall Mall Gazette*—

"I remember, more than thirty years ago, meeting an Obeeyah woman, some hundreds of miles up the Cameroons river, and who had her residence in the caverns at the foot of the Cameroons Mountains. Let my readers judge whether 'She' was not 'evolved' from Subè, the well-known Obeeyah woman of the Cameroons, or from one of a similar type. Subè stood close on 6ft., and was supposed by the natives to be many hundred years of age. Erect as a dart, and with a stately walk, she yet looked 2,000 years old. Her wrinkled, gorilla-like face, full of all iniquity (moral and physical), might have existed since the creation, while her superb form and limbs might have been those of a woman of twenty. 'Pride in her port and venom in her eye' were her chief characteristics, while her dress consisted of a head-dress made of sharks' teeth, brass bosses, and tails of some species of lynx. Across her bare bosom was a baldric made of scarlet cloth, on which were fastened four rows of what appeared like large Roman pearls. These apparent pearls, however, were actually human intestines, bleached to a pearly whiteness, inflated and constricted at short intervals, so as to make a series of little bladders. On the top of her head appeared the head of a large spotted serpent—presumably some kind of boa constrictor—the cured skin of which hung down her back nearly to the ground. Round her neck she wore a solid brass quoit of some four pounds weight, too small to pass over her head, but which had no perceptible joint or place of union. Heavy bangles on wrists and ankles were formed from thick brass rods. Her skirt was simply a fringe of pendant tails of the mountain lynx—intermingled with goats' tails. In her hand she carried what seemed to be the chief instrument of her power—a 'magic waud' or hollow tube, about four inches long, closed at one end, and appearing to be made of some kind of reed, about an inch in diameter, and encrusted with human molar teeth, set with the crowns outwards. When not borne in the right hand, this instrument was carried in a side pouch, or case.

Strange to say, this mystery I never could fathom; there was always a faint blue smoke proceeding from the mouth of this tube, like the smoke of a cigarette, though it was perfectly cold and apparently empty. I had previously witnessed all the marvels of the Indian conjurers and the Arab dervishes. Therefore I quietly settled down to enjoy the performance without expecting to be astonished, but only amused. I was astonished, though, to find this six feet of humanity, weighing at least 11 stone, standing on my outstretched hand when I opened my eyes (previously closed by her command), and when I could feel not the slightest weight thereon. I was still more so when, still standing on my outstretched palm, she told me to shut my eyes again and re-open them instantaneously. I did so, and she was

gone. But that was not all; while I looked round for her, a stone fell near me, and, looking upwards, I saw her calmly standing on the top of a cliff nearly 500ft. in height. I naturally thought it was a 'double'—that is, another woman dressed like her, and said so to the bystanding natives, who shouted something in the native language to her. Without more ado she walked—not jumped—over the side of the cliff, and with a gentle motion, as though suspended by Mr. Baldwin's parachute, gradually dropped downwards till she alighted at my feet. My idea always was that this tube of hers was charged with some (to us) unknown fluid or gas, which controlled the forces of nature; she seemed powerless without it.*

"Further, none of her 'miracles' were, strictly speaking, non-natural—that is, she seemed able to control natural forces in astounding ways, even to the suspension of the laws of gravitation; but in no case could she *violate* them. For instance, although she could take an arm lopped off by a blow of a cutlass, and holding it to the stump, pretend to mutter some gibberish while she passed her reed round the place of union (in a second of time complete union was effected, without a trace of previous injury), yet, when I challenged her to make an arm sprout from the stump of our quartermaster, who had lost his left arm in action some years before, she was unable to do so, and said, 'It is dead; I have no power.' After seeing her change toads into a deadly serpent, I told her to change a stone into a dollar. But no—the answer was the same—'it was dead.' Her power over life was instantaneous, terrible. When she pointed her little reed at a powerful warrior, in my presence, a man of vast thews and sinews, with a bitter, hissing curse, he simply faded away. The muscles began to shrink visibly, and within three minutes' space he was actually a skeleton. Again, in her towering rage against a woman, the same action was followed by instantaneous results. But instead of withering, the woman absolutely petrified there and then; and, standing erect, motionless, her whole body actually froze as hard as stone, as we see the carcasses of beasts in Canada. A blow from my revolver on the hand rang as if I were striking marble.

"One of the things which most impressed me was when she poured water from a calabash into a little cavity scooped by her own hands in the soft earth. That this was nothing but water I satisfied myself by the taste. Telling me to kneel down and gaze steadfastly on the surface of the water, she told me to call for any person whom I might wish to see. And here a rather curious point arose. She insisted on having the name *first*. I gave her the name of a relative, Lewis, which she repeated after me three times to get it fixed correctly on her memory. In repeating her incantation, a few minutes afterwards she pronounced the word 'Louise,' though I did not pay much attention to it at the time. When, however, her wand was waved over the water, evolving clouds of luminous smoke, and I saw distinctly reflected in it, after these clouds had passed away, the face and form of a relative of mine standing in front of an audience, evidently reciting some composition, I told her she had made a mistake. I did not acknowledge to having seen anything for some time, but at last I told her it was the wrong person. She insisted that I said 'Louise.' However, at last, I taught her the correct pronunciation of Lewis, and I saw the man I wanted, sitting with his feet elevated above his head, *more Americano*, and calmly puffing his pipe while reading a letter. I verified the time at which these things occurred, and in *both* instances I found them, allowing for the difference in longitude, absolutely correct.

"Space would not allow, or I could go on for hours relating the wonders I have seen Subè perform. And the most wonderful of all I have left untold, because they seem, even to myself, utterly incredible. Yet they are there, burned into my brain ever since that awful night when I was a concealed and unsuspected witness of the awful rites and mysteries of the Obeayah in the caverns of the Cameroons."

"R. D."

THE greatest of scientists cannot tell you *what* it is that departs when a little flower dies, or in what way that invisible "vital force" ministered to its dainty life.

* M. Laborde and other Arabian travellers relate similar marvels of some of the Dervishes, but they attribute them—as we believe, rightfully—to the power of sending the *living spirit* or "double" out of the body, in which case the apparition would have no *weight*, or be fettered with gravitation—in a word, it would be a *spirit*, and as such could perform with ease these and similar marvels.—Ed. T. W.

A LITERARY CURIOSITY.

Taken from the "*Gentleman's Magazine*," of London, May, 1732, and entitled

FATHER ABBEY'S WILL.

THIS curious production was composed by the Rev. John Secomb, a great friend and patron of Abbey's. Secomb was born in Medford, Mass., April, 1708, and became minister at Harvard College in 1728, and continued there until 1757, when he went to Nova Scotia, and died there in 1792, aged 84 years. His poem, "The Will," was sent to England and published in the *Gentleman's Magazine* and in the *European Magazine*, May, 1732. It was reprinted in the *Massachusetts Magazine*, in November, 1794. Father Abbey was Matthew Abdy, born in Boston, 1650. He was appointed bed-maker, sweeper, and bottle-washer, at Harvard, February 19, 1718, which office he held until he died, and his wife Ruth Abdy became sweeper. She died December 9, 1762. If Matthew, the husband, died in 1730, as is supposed, his age was 85 years.

To my dear wife,
My joy and life.
I freely now do give her,
My whole estate,
With all my plate,
Being just about to leave her.

My tub of soap,
A long cart-rope,
A frying-pan and kettle,
An ashes pail,
A threshing-flail,
An iron wedge and beetle.

Two painted chairs,
Nine warden pears,
A large old dripping platter,
This bed of hay,
On which I lay,
An old saucepan for batter.

A little mug,
A two-quart jug,
A bottle full of brandy,
A looking-glass,
To see your face,
You'll find it very handy.

A musket true,
As ever flew,
A pound of shot and wallet,
A leather sash,
My calabash,
My powder-horn and bullet.

An old sword blade,
A garden-spade,
A yard and half of linen,
A woollen fleecce,
A pot of grease,
In order for your spinning.

A small tooth-comb,
An ashen broom,
A candle-stick and hatchet,
A coverlid,
Striped down with red,
A bag of rags to patch it.

A ragged mat,
A tub of fat,
A book put out by Bunyan,
Another book,
By Robin Cook,
A skein or two of spun yarn.

An old black muff,
Some garden stuff,
A quantity of borage,
Some devil's weed,
And burdock seed,
To season well your porridge.

A chafing dish,
With one salt fish,
If I am not mistaken,
A tub of pork,
A broken fork,
And half a fitch of bacon.

A spinning-wheel,
One peck of meal,
A knife without a handle,
A rusty lamp,
Two quarts of samp,
And half a tallow candle.

My pouch and pipes,
Two oxen tripe,
An oaken dish well carved,
My little dog,
And spotted hog,
With two young pigs not starved.

This is my store,
I have no more,
I heartily do give it,
My years are spun,
My days are done,
And so I think to leave it.

Thus father Abbey left his spouse,
As rich as church or college mouse,
Which is sufficient invitation,
To serve the college in his station.

THE gifted daughter of the late Théophile Gautier, Madame Judith Gautier, has just published, under the title of *Les peuples étranges*, a companion to her quaint adaptations from the Chinese, *Le Dragon Impérial* and *Le Livre de Jade*. The following story, which I find in it, appears to have retained all its Oriental flavour. It seems that in the Celestial country the ghosts of the patients dispatched by a physician are in the habit of haunting the door of his house at night till the time of his own death. One night the son of a merchant wanted a doctor for one of his family, and went out in search of one. He found such a number of ghosts waiting at the doors of the fashionable practitioners that he did not care to enter any one of them. Thus he surveyed all the city; and at last, in a dark alley, he alighted on a doctor's brass plate, and at this door there were only two ghosts. As a matter of course, he knocked, and was ushered into the presence of a very young physician. "O," said the applicant, "how long have you been in practice?" "Only from this morning," was the prompt reply. Upon this, the merchant's son came to the conclusion that he had better dispense altogether with a physician.—*Truth*.

EARTH'S children are all brothers. No evil can come to one that does not affect all; no evil be done by one that does not affect all. Let us not shirk our share of the universal burden lest some carry more than their portion.

GLEAMS and flashes of angelic inspiration, of noble and exalting sentiment, are found in all Bibles.

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The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, JANUARY 25, 1889.

AMONGST THE RANK AND FILE.

AMONGST the many interesting "clippings" we have received (for which in the past we heartily thank our friends the senders, and in the future solicit a continuance of such favours), we have several of a noteworthy character. One tells us in graphic but heart-rending terms of the hideous pall of moral, mental, and physical gloom that overspreads the existence of the "miserables" who find themselves incarcerated in a certain Yorkshire gaol.

From what we know of these places of punishment, the gaol thus described is only a representative place, and pictures forth the gaols of other places and counties. "Well," cries Expediency, "what would you have? Prisons made so pleasant that they should absolutely entice criminals to commit evil deeds for the sake of obtaining such agreeable shelters?" By no means, we answer; but yet we would not have any places of punishment at all. We would have every prison a school-house of REFORM—not a scene where oakum-picking, stone-breaking, and other wretched—aye, and costly means—of mere punishment serve the sole purpose of wasting time and labour.

We would have prisons light, airy, and full to repletion of work to do. Where the inmates knew no trade, we would have them taught one; and thus, by compelling every soul to labour at some useful employment, articles could be made for sale, and the very industries thus enforced would promote self-respect, raise the dignity of labour, and do more in every way to stimulate the workers to a better life than all the vain and multiform sermons founded on "the prodigal son" text. Speaking from absolute knowledge, we are in a position to declare that in those American prisons where useful and varied trades are practised, and rewards assigned to skill and industry, thousands of criminals have gone forth reformed men and women, certificated and assisted in future endeavours by their former gaolers and wardens.

THE INCREASE OF SUICIDES AND LUNACY.

Still another life problem, which more than one of the daily journals declare to be insoluble, is the increase of suicides amongst the people. Hear how the philosophers reason on this subject. The *Herald of Peace* says: "Soldiers are more given to commit suicide than civilians. Of the suicides per 1,000 per annum, in the United Kingdom, the figures given are 38 soldiers to 11 civilians." If this be true, then the fact may easily be accounted for, on the ground that soldiers are professionally taught to care little or nothing for the sacredness of life, and have the ready means of destruction within their reach.

As to the increase of lunacy, from careful observations made in person by Dr. Eugene Crowell, the Editor of this

paper, and others, it has been proved, and we may still venture to affirm, that one-third of the cases incarcerated in lunatic asylums have been occasioned by religious mania, and one-third by absolute want and all the evils attendant on poverty. Destroy the horrible fiction of eternal torture preached in so many pulpits; sweep out of popular thought and talk the hideous phantoms of devils, fiends, and burning hells; feed the people bountifully; clothe them decently; give them light, airy dwellings, gardens for the children, plenty of honest labour, and plenty of honest wages, and gaols and lunatic asylums will soon find their occupation gone.

When do we find the well fed, well clothed, and happy in either of those dismal resorts? Never, until the wealthy lose their possessions at the gaming table, or drown their senses in the wine cup.

We have reason to believe that the frightful amount of drunkenness that prevails amongst the lower classes proceeds largely from the desire to forget cold, hunger, over toil, or despair, in that panacea of temporary forgetfulness which drink procures, and whilst no logic can ever educe one single good result growing out of intemperance, the *causes* that too often provoke this wretched habit, such as we have enumerated above, are all too often overlooked, and too seldom legislated for. Now and then we see the gentleman who should know better up at the police court as promoter of a drunken row, but how much oftener do we find that the intemperate are the very ones who have the least right to disburse even a farthing on the wretched, but too tempting, indulgence of drink!

Apropos, to an ominous set of figures lying before us concerning the vast quantity of lunatics that have run mad from religious revivals, "the world coming to an end" sermons, and the revolting pictures of eternal torture, got up by preachers of the Spurgeon, Talmage, and Moody type, we read with amazement, closely bordering on horror, the report of a sermon or lecture lately given by a certain rev. gentleman at Leeds, entitled "The Spirit of Puritanism." Amongst other notable utterances, this reverend divine says:

If any great spiritual force which had ruled in a nation for any considerable time should be tending to extinction or decline, it became a very important question as to what was the reason of this increasing feebleness. It could not be denied by any thoughtful person that Puritanism was such a powerful force in the history of England. It had been in the past one of the mightiest of spiritual forces, moulding the English character, directing English opinion, and therefore making English history. . . . To-day it still survived in its results, and down to the present cleaved the heart of English society with that sad distinction of separation between Church and Dissent which had given birth to a hard sectarianism, and to a sore and bitter feeling that in many instances brought a stain upon our Christianity. The Puritans were that great party in the Church of England who wished to see the Protestant Reformation carried out completely. They wished to see everything removed from the Church which savoured of Popery. . . . The early Puritans, brave, pious, conscientious men as they were, went just as far as their consciences made them go, and when other men's consciences went further they took alarm. . . . In the last half-century a great movement arose in the Church of England in the shape of a revival of evangelical Puritanism; but when there arose against it the great spiritual force known as the Tractarian movement, headed by men of the most undoubted piety as well as amazing ability, there was shown no power of offering it effectual resistance. From year to year this movement has been growing in strength and in confidence of speedy victory, and a question which must soon be answered was whether the believers in it were to succeed in bringing back the proud English nation to the sway of Rome, which our forefathers three hundred years ago flung from them. The answer rested with the Church of England. Having criticised some observations by Mr. Matthew Arnold on the spirit of Puritanism, Dr. Conder asked if England could afford to lose that spirit? If it should die, what was to take its place? The four great religious dangers of our time he took to be the love of wealth, the thirst for pleasure, scepticism, and sacerdotalism. Against these Puritanism stood four-square, and to resist them, in the place of Puritanism, he could find no corresponding influence.

To those who have taken any pains to familiarize themselves with the history of Romanism and Puritanism the choice between them must rest upon the question as to whether they would rather have been burned in the middle ages for heresy by the Catholics, or for witchcraft by the Puritans; whether it would have been pleasanter to be put to the torture by the Catholics for not going to confession, or whipped, pilloried, branded, and have your ears cut off for cooking a hot dinner, singing a song, or kissing your wife on a Sunday by the Puritans (*vide* the Puritans' *Blue Laws*). To come down to the present time. Wherein lies the difference between the personages of the Catholic or Protestant Trinity? Both Catholics and Protestants teach the fall, the flood, original sin, total depravity, blood sacrifice for sin, and vicarious atonement for the guilt of man by the death of God!!! Both call the wife of Joseph the Jew "the mother

of God"—a virgin and a mother! Both teach the communion of saints, and both revile the spiritualists who commune with their sainted ones. The chief difference between Romanists and Puritans is, that the former teach that there is a mid-region called "Purgatory," from which poor tortured souls may ultimately escape on payment of given sums to the Church, whilst the cruel and remorseless spirit of Puritanism, through the lips of a Jonathan Edwards, an Emmons, a Baxter, a Spurgeon, and a Moody, send the good, bad, and indifferent—all that do not believe in the true Puritan doctrine—straightway to a region to which Purgatory is as a burnt finger to an entire burning body, and, what is still more, atrociously horrible, never put out the fires, and never release the eternally tortured souls! Judge, ye wealth and pleasure seekers, sceptics and spiritualists, which would ye choose, and how do you like the prospect of reviving *the good old times* and good old *blue laws* of Puritanism again in this age of light and knowledge? Let the Leeds lecturer look a little more closely into the signs of the times. Perhaps if he does, he may discover that amongst the "sceptics" who destroy his "four-square" Puritanism are a set of people millions strong, who build up as fast as they pull down. These people are spiritualists; their iconoclastic hammers are spiritual facts; their building materials are spiritual facts, and as long as those facts demolish on the one hand the fabled heaven and hell of both Catholic and Protestant, and build up on the other a progressive, rational second stage of existence, reported of too by the very spirits who dwell in that realm of being, our facts will yet prevail against orthodox theories, and when fully understood and fully received by reason and common sense, they will empty the gaols, lunatic asylums, and pews, and very likely convert both Catholics and Puritans to an universal belief in the Fatherhood of God, the Brotherhood of Man, compensation and retribution for all good or evil done on earth, personal responsibility, and eternal progress for every soul that wills to tread the path of eternal good.

IS THE SPIRITUALISTS' PLATFORM DETERIORATING?

To the Editor of "The Two Worlds."

The recent Conference of spiritualists and the able article in one of your recent issues, signed "E. W. Wallis," have taken me back to that time of spiritual activity of many years ago, when the "Lancashire Committee" sent its missionaries to most of the towns and hamlets in the county. Spiritualists, who took a part in the work of those days, will remember the brilliant discourses that were delivered by the most gifted mediums and normal speakers as well. Messrs. Morse, Wallis, Johnson, Lamont, Mrs. Batie, Mrs. Butterfield, and many others did good and faithful service, and sowed the seed which yielded an abundant harvest in many an unlikely place.

At this time the Bolton society was in a flourishing condition, and being its secretary, I well remember the excellent speakers they sent us, and at a very moderate charge. Most of the ladies and gentlemen named above will call to mind the trudging along through mud and mire, in total darkness, when visiting such places as Leigh, Westhoughton, Harwood, &c., &c., in order to enlighten, if possible, the darkened souls of orthodoxy. I and many others of the Bolton friends travelled dozens of miles with the mediums (paid mediums, too, and right well did they deserve what little they received), but always felt amply repaid for any help we had rendered after listening to the inspiration that came through the lips of the speakers. Most mediums will remember the generous hospitality offered them by Mr. and Mrs. Hargreaves when visiting Bolton and neighbourhood. It is pleasing to observe that many of the old workers are still in active service, doing their utmost to break down the present system of theological belief, and introducing in its place the life-giving principles of the spiritual philosophy. I can only say, go on in the good work, and if there are men and women too niggardly to render an equivalent for what they receive from the "ministering spirits," let them take the consequences that will be meted out to them in the land beyond the grave.

My chief reason for penning these lines is to draw the attention of the committee elected by the late Conference to the poor platform speakers now at command in most of the places where spiritualism has an existence. Mediums, local and otherwise, offer their services free (with the best intention, no doubt), but such services are often dear at the price; for it cannot be expected that anxious inquirers and intelli-

gent minds will sit and listen to mediums who are incapable of teaching even the first principles of our cause.

During the past twelve months, I have listened to about a dozen of what are called "new mediums." But "what a falling off was there!" I believe I can only name two out of the number that are at all fitted for public work; and yet all might be of service to the cause in a private capacity. There is work for all kinds of mediums, but a good many mistake their mission, and spiritualism suffers thereby.

Something was said at the Conference about paid mediums not being allowed to be on the executive. But I do think men like Messrs. Wallis and Johnson, who have had such experience in mission work, ought to be consulted with regard to the course to be pursued, and if any great amount of good is to result from federation, there must be good generalship, combined with tact and judgment.—Yours faithfully,

THOMAS PARKINSON.

100, Blackburn Street, Bolton, Dec. 8, 1888.

P.S. In this brief letter I have not mentioned the lady who is at the head of this paper. Her life's work is before us all, and anything said by way of praise would be superfluous.

THE HISTORY AND MYSTERY OF MESMERISM.

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

Introductory Note by the Editor.

ONCE more we have the pleasure of presenting to our readers a series of papers prepared by the talented Newcastle Scientist, Alderman Barkas, for publication in the *Northern Weekly Leader*, and (by permission) reprinted in these columns. Let our readers carefully consider these articles—not in the self-satisfied spirit of the egotist who is so perfectly sure that he "knows all about it already," nor in that of the sensationalist who regards nothing that does not pander to his appetite for novelty or wonder. To either of these classes we have no intention of appealing. To the true and earnest progressionist who desires that this journal shall be an authentic representative of his faith, the facts and philosophy contributed by so careful an investigator and so eminent a scientist as Alderman Barkas, and that, too, in language that the most simple can understand, cannot prove otherwise than a most acceptable feature in the columns of *The Two Worlds*.

HISTORICAL RÉSUMÉ.

THERE are traces of a knowledge and practice of mesmerism among the records of the most ancient nations of antiquity. The Egyptians are credited with having been the most ardent investigators in the region of the occult, which embraced magic, both black and white, and phenomena which are now termed mesmeric, including the elementary phases of rigidity and muscular control, and the more advanced phases of thought-reading, somnambulism, painlessness, and lucidity or clairvoyance.

We find *incubatio*, or Temple sleep, not merely familiar to the Egyptians and Greeks, but also to the Romans and Etruscans; records of their sibylline books were eagerly perused at a later period of Roman History; and sibyls and vestal virgins were consulted by rulers as bold and philosophical as Julius Cæsar, the great Roman Ruler and lawgiver.

Sibyls or clairvoyants having, as it was supposed, the gift of prophecy, prevailed in all nations, among whom were the Chaldeans, Libyan and Delphic sibyls, one of whom was celebrated by Homer, the Trojan, Roman, Cesarean, and many others, whose vaticinations and predictions exercised a preponderating influence upon the actions of many of the greatest warriors in the nations of antiquity.

Besides the references to sibyls by the best known writers of the world, many of the fathers of the Christian Church have also referred to and quoted their predictions, among whom may be named Pope Clement, Justin Martyr, Eusebius, St. Austin, and many others.

Whether the sibyl virgins were normal clairvoyants or were influenced by the magnetic passes of the priests, or subjected to the influences of drugs and vapours, it would be difficult to decide. Any of the modes are practicable, but the theory that they were normal sensitives is the most probable, and that they unaided passed into a clairvoyant state under the combined influence of quietude, vapours, and self-magnetisation. I have known and read of scores of persons, mostly sensitive women, who have had the power of self-mesmerisation, or who sank into mesmeric sleep by merely subjective influence.

Besides the passive influences at work to produce magnetic sleep, the ordinary mesmeric passes or strokings were evidently known and practised. Celsus, a physician of Rome, records that Asclepiades, a celebrated Greek physician, practised light friction for the purpose of inducing sleep in

patients suffering from frenzy and insanity, and he further says that too much friction was liable to produce lethargy.

Both clairvoyance and healing by stroking were neglected after the fall of the Roman Empire, and, throughout what have been properly termed the dark ages, until the reign of Charles II., at which date a gentleman named Valentine Greatrakes achieved great reputation by stroking and curing various persons who had been afflicted by leprosy, tumors, and other cutaneous diseases. A record of some of Greatrakes' cures was published in the *London Medical Gazette* for October 12th, 1849, entitled, "The practice of mesmerism for the cure of diseases in the Seventeenth Century."

In the library at Maldon is a curious book, bearing date 1661, in which is recorded a remarkable cure of leprosy of ten years' duration effected by Greatrakes' strokes or passes, in the presence of Lord Conway. With the exception of the cures effected by Greatrakes, and the reputed cures of glandular swellings or king's evil effected by touches of royalty, little was heard of cures by contact until the advent of Frederick Anthony Mesmer, who was born in Germany in 1734, the precise locality of his birth being uncertain.

Mesmer appears to have been of an imaginative disposition, his inaugural thesis at the university being "On the influence of the planets on the human body." He thought planetary influence operated by magnetism, and fell under the influence of an astronomical professor, a Jesuit named Hehl, who was a believer in the loadstone as a remedy for diseases. Mesmer, at the age of forty-two, obtained from him the secret of a peculiar form of magnetic steel plates, which he applied for the purpose of curing diseases, and was in many cases successful. His reputation rapidly spread, and, as a natural consequence, he excited the ill will of his medical brethren, and finally quitted the city in which he then resided.

In 1778 he reached Paris and opened public apartments, which were speedily crowded by all classes of persons desirous of consulting and being cured of their maladies by the great marvel worker. Mesmer professed to have a secret in the production of his cures, which he communicated to a few of his more ardent disciples. Some contention rose between Mesmer and them respecting their right publicly to practise the art in Paris; this led to altercation, and, finally, Mesmer left Paris and returned to his native place, where he practised his mesmeric art, for the most part gratuitously. He died at Merseburg in 1815 at the great age of 81 years.

Notwithstanding the systematic use by Mesmer of magnets during his operations, it was speedily discovered that they were not essential, and that the so-called magnetic power proceeded from the body of the operator and not from the magnets, which were by Mesmer credited with the influence which cured his patients.

[Then follows a transcript of Mesmer's theories, given in full in the early chapters of the Editor's last historical work, "Nineteenth Century Miracles," and too little regarded now to be of value in repeating.]

(To be continued.)

VICTOR HUGO ON DEATH.—"It is idle for you, my friends, to say that to-morrow or thereafter I shall be laid in the grave. The grave shall not hold me. Your six feet of earth will not hide me in darkness. Your earth-worms may devour all that is perishable of me, but nothing can prevail over my spiritual intelligence. You have seen, in the Campo Santo at Pisa, the winged heads which fly upward from the tombs. They are eloquent symbols of the Christian faith in the resurrection. But of what significance are these relics—these worn out clothes of the flesh? The tomb is but the robing room! The living, thinking spirit soars upward to the inaccessible—inaccessible to the living, but to the dead no longer inaccessible. O scientists, let us live in view of things seen, but let us not fail to live also in view of things unseen. I am soon to go hence. I have pondered the problem of life and sounded the depths of free-thinking. Science will make fortunate discoveries in material realms, but it will go wrong, believe me, if it not be controlled by a luminous ideal."

It is the determination of the spotless not to give sorrow to others, and not to do evil to those who have done evil to them. If a man inflict suffering, even on those who without cause hate him, it will, in the end, give him irremovable sorrow. The punishment of those who have done you evil is to put them to shame by showing great kindness to them,—*Hindu*

LYCEUM JOTTINGS.

OVER AND OVER AGAIN.

OVER and over again,
No matter which way I turn,
I always find in the Book of Life
Some lessons I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

We have no power to stay
The forces of sun or shower;
Nor check the flow of the golden sands
That run through a single hour.
But the morning dews must fall,
And the sun and the summer rain
Must do their part and perform it all
Over and over again.

Over and over again
The brook through the meadow flows,
And leaps with joy as it hears men say—
"The ponderous mill-wheel goes!"
Once doing will not suffice,
Though doing be not in vain;
And a blessing, failing us once or twice,
May come if we try again.

The path that has once been trod
Is never so rough for the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be riven
With storm and tempest, we need them all
To render us meet for heaven.

—*Stirling Leaflets.*

WHO WROTE "HOME, SWEET HOME"?

"WHO was the composer of 'Home, Sweet Home'?" asks "Leila R——." This best known of all songs was written by an American, John Howard Payne, whose history was almost from the first a romantic one.

Born towards the end of the last century, he at an early age manifested decided literary and dramatic talent. When only thirteen years of age he conducted a small periodical called the "Thespian Mirror," which attracted the attention of a gentleman who generously offered to defray the expenses of his education.

Pecuniary difficulties which involved his father forced him to leave this institution before completion of his studies, and in order to support his impoverished family Payne went upon the stage, making his *début* at the Park Theatre, New York, February 24th, 1809, in the character of Young Norval. His success was so unmistakable that he continued in his new profession, performing in the principal eastern cities, and in 1813 came to England, where he received a cordial welcome, and became a great popular favourite. He remained for nearly twenty years, leading a Bohemian life, and figuring alternately as an actor, playwright and manager, gaining some reputation, but little money.

"Home, Sweet Home," was penned in a garret of the Palais Royal, in Paris, when poor Payne was so utterly destitute and friendless that he knew not where the next day's dinner was coming from. It appeared originally in a diminutive opera called "Clari, the Maid of Milan."

More than once the unfortunate author, walking the streets of London and Paris, amid the darkness, hungry, houseless, and penniless, saw the cheerful light gleaming through the windows of happy homes, and heard the music of his own song drifting out upon the gloomy night to mock the wanderer's heart with visions of comfort and of joy, whose blessed reality was for ever denied to him. "Home, Sweet Home," was written by a homeless man.

In 1832 Payne returned to America, and after pursuing literary avocations with indifferent success for a few years, was finally appointed Consul at Tunis, where he died June 5th, 1852. One passage in his ill-starred career tinges it with a hue of melancholy romance, and perhaps explains the secret of his restless, erratic character.

Maria Mayo, afterwards Mrs. General Scott, was a great beauty in her youthful day, whose charms of person and of mind made her the acknowledged belle of that venerable State whose soil has been no less prolific of fascinating women than of gallant men. Payne met Miss Mayo and fell madly in love with her.

The homage of a poet could hardly be other than flattering, even to one whose shrine was worshipped by scores of richer devotees, and possibly he mistook the smiles she gave him for the evidence of reciprocated passion; but be this as it may, the same old, old story was enacted. He staked his happiness, his peace, on woman's love, and—lost.

Thenceforth life had no attractions for him, and he sought an exile to the barren shores of Africa, as a welcome relief from the bitter disappointment which had crushed out hope and ambition here.

The sands of the desert have long since covered the grave of John Howard Payne, and the place where, "after life's fitful fever, he sleeps well," was unknown. "Home, Sweet Home," is a monument which will carry his name and fame to the remotest posterity, and stand firm when effigies of marble and of bronze shall have sunk into indistinguishable decay.

Two years ago his remains were discovered, exhumed, and taken from Tunis to America.

THE good things which belong to prosperity are to be wished, but the good things which belong to adversity are to be admired. The virtue of prosperity is temperance, the virtue of adversity fortitude, which, in morals, is the more heroic virtue.—*Bacon*;

CHRONICLE OF SOCIETARY WORK.

BATLEY CARR.—The society here had one of the marked days of its history last Sunday; Mrs. Emma H. Britten, for two services in the Batley Town Hall, the same hall that was refused to them five years ago because they were spiritualists. In the afternoon, the subject was "Spiritualism: a review, and a prophecy;" and in the evening, six subjects chosen by the audience. Eighteen were sent up, but the six chosen gave abundant satisfaction. The interest was remarkable, as the hall was literally packed; the doors had to be shut and locked; fifteen minutes before the time to commence, every available spot was taken for standing or sitting. The subjects afternoon and evening were handled in such a way that all seemed struck dumb, and need d time to think. No one can foretell the result of the seed sown. If the hall had been twice the size it would have been too small. One reason of this is, that the reverend showman was in the same hall the week previous, and the people have been wishful to hear both sides. Both for intellect and finance it has been a thorough success, and we can only look forward to the time when we shall have another opportunity of the services of that lady, whom we respect and esteem. May she long be spared to help on the glorious truth which we strive to extend to our fellow-creatures.—*J. A.*

BIRMINGHAM. 92, Ashted Row.—Jan. 13th, under inspiration, Mr. Anson, in his quiet unassuming manner, conducted a truly spiritual service. He received subjects from the audience, viz., "The difference between soul and spirit," and "How do spirits manifest their existence to men?" Jan. 20th, Miss Power dealt with the question "Does man's active interest in the affairs of this world cease at death?" She pictured a narrow-minded father, a tyrant at home, but charitable and universally looked up to by the outside world as a religious man; being in spirit world in agonies at the consequences his bigoted prejudices had entailed upon his descendants, and yet he was magnetically kept in conscious sight of this, which constituted his hell; his anxiety to arrest the attention of these beloved ones, to advise them how to mitigate these consequences, and his utter failure to impress them was vividly portrayed, and tended to show how man made his own heaven or hell for the future, by deeds done in the body. Mrs. Elliott gave clear clairvoyant descriptions to strangers, three or four to each person.—*Cor.*

BLACKBURN.—Mr. Wright, of Beswick, delivered two capital addresses, brimful of humour and shrewd sense. It is not often we get the truth with as little adulteration as on this occasion. In the evening, subject, "The Dying Creed," we had a rare treat. Good clairvoyant delineations were given. "The Vital Spark" was well rendered by the choir, a member having recently lost a young and promising son. There were large and enthusiastic audiences. We rejoice in the possession of two choirs, a "Lyceum" and a "Society" choir, both under the able management of Mr. A. Holt. On New Year's Eve, the members of the senior choir assembled at Mr. Holt's house, and spent a most enjoyable evening. On Saturday, the 5th instant, Mr. Holt generously entertained the juvenile choir. The merry youngsters played a variety of games, and had a good time generally, afterwards sitting down to a splendid supper. Thanks are due to Mr. Holt for his zeal and energy on behalf of the musical department of our services.

BRADFORD. Milton Rooms.—Mrs. Wallis's guides delivered good lectures, which were much appreciated. Afternoon, answering questions; evening, "The spiritual side of life;" and on Monday, "Methods of progression in spirit-life." Fairly successful clairvoyance.

BRADFORD. Ripley Street.—Mr. Marshall gave two eloquent addresses. The subject in the afternoon was taken from the lesson read, and in the evening, "What Spiritualism has taught me." Mrs. Marshall gave good clairvoyance after each discourse; eighteen descriptions, fourteen recognized; in the afternoon and night, twenty-two descriptions, twenty-one recognized. I am sure the audience could not do otherwise than appreciate the services. We had a very crowded house, which plainly shows we require larger premises.—*T. T.*

BRIGHOUSE.—A good day with Mr. E. Bush. In the afternoon, "Inspiration" was dealt with very exhaustively, showing that inspiration abounded in ancient times, but more extensively in modern times, both in religion, politics, science, music, and inventive genius. Evening subject: "Spiritualism in Harmony with the Bible." Starting in Genesis, he traced through to Revelations the golden thread of spiritual influence acting upon the prophets and priests, with the breastplate, to divine or foretell the future. Mr. Bush is very ready with bible texts and hymns, which he illustrates to advantage. Both addresses were satisfactory.

BURNLEY. Tanner Street.—Two grand discourses to-day through Mrs. Green. Afternoon, "Is there progression beyond the grave?" Evening, "The invisible world: where is it?" Large and intelligent audiences. Clairvoyance followed each discourse. Twenty-one descriptions given, thirteen recognized.—*R. V.*

CLECKHEATON.—The guides of Mrs. Beardshall gave two very good discourses. The afternoon subject was "Spiritualism, what are its teachings?" Evening, "I would not have you ignorant concerning spiritual gifts." Clairvoyance followed. Good meetings continuing.

COLNE.—Mr. B. Plant gave two splendid lectures. Afternoon: "God made all things, and behold it was very good: but who made the Devil?" Evening: "The Flowers of Humility," which was handled by the controls in a masterly manner, showing that men and women are the flowers of humility in the schoolhouse of the nineteenth century—proving by facts that man is a progressive being, mortal and immortal, and can learn whilst here his relationship to God, can hold sweet converse with the dear ones on the other side, that death does not end all, but removes man from the natural to the spiritual. Clairvoyance at each service. Twenty-seven given, twenty-four recognized. Good audiences.—*J. W. C.*

COWMS. Lepton.—The guides of Miss H. A. Wilson gave a séance in the afternoon. Evening subject: "While the days are going by," which was given in fair style to a fair audience. Clairvoyance very good. We wish mediums to be very careful in giving one date to two places, for we have been disappointed once this year.—*G. M.*

DARWEN.—On the 14th inst., the following were elected as officers for the year:—President, Michael Harwood; vice-presidents, James Hartley, Ellis Roberts; treasurer, T. M. Aspden; financial secretary, Wm. Fish; corresponding secretary, Jos. Duxbury; committee, Robt.

Holden, Thos. Harper, Jas. Green, Wm. Snape, Jos. Ainsworth. All communications in future will have to be addressed to Mr. Jos. Duxbury, 316, Bolton Road, Darwen.

DENHOLME. 6, Blue Hill.—Mrs. Scott's controls in the afternoon gave an address entitled "Speak Gently." Evening: "Death." Both addresses were good; clairvoyance followed.—*A. B.*

ECCLESHILL.—Mr. Espley's guides gave two powerful addresses. Afternoon, on "Spiritualism and its Philosophy." Evening, "Life is a vessel, God is the captain, and the angels the sailors." Clairvoyance followed each discourse, with moderate success.—*W. B.*

FELLING-ON-TYNE.—Saturday, Jan. 19th, Mr. James Campbell sat at our place for physical manifestations, but nothing worthy of note took place. We expect to have him again shortly. Jan. 20th, Mr. Wm. Wightman gave a very good but short address, subject, "Mediums and Spiritualism," which was well dealt with. Several delineations followed, which were well received, many recognized. The house was very well filled—several from Newcastle.—*G. L.*

FOLESHILL.—Two services were held and well attended. Mr. Mason, of Birmingham, medium. Evening subject, "Should Man Fear God?" The controls, by a survey of the kingdoms of nature, showed their subservience to the needs of man, arguing that all creation proclaimed God a loving parent; they concluded that he should be loved in return, and not feared, as was taught by the orthodox faiths. After each address, Mr. Mason exercised his psychometrical powers upon articles sent up from the audience, giving descriptions of persons connected with the articles "sensed." He also gave a number of clairvoyant descriptions; many were of persons still in the body. There were only one or two descriptions not recognized.—*Cor.*

GLASGOW. Thursday evening.—Investigators' séance meeting. Mr. John Griffin gave several psychometric delineations, and the spirit guides of Mr. Walrond spoke on the perfect harmony which ought to be maintained among sitters in circles, if good reliable results were desired. Sunday Morning: Mr. William Corstorphine gave some excellent readings from various authors, notably one from a Russian source, on "God." Evening: Mr. Robertson introduced Mr. Gavin Finlay, who read his second essay on "Shaker Theology," a paper written in Mr. Finlay's usual lucid and methodical style.

HALIFAX.—Mr. C. A. Holmes gave two lectures to good audiences. Afternoon subject, "Spiritualism, what is it doing for humanity?" Evening: "Spiritualism, its superiority over existing creeds and dogmas." They were good, sensible, and to the point. Monday evening, Mr. Ringrose, a good normal speaker.—*Cor. Sec.*

HECKMONDWIKE. Thomas Street.—Mrs. Riley's guides gave two very good addresses on "Love ye one another," and "As we leave this earth plane we go to the higher spheres above." Both were ably handled. After each address Mrs. Riley gave clairvoyance.—*J. N.*

HUDDERSFIELD. Brook Street.—Mr. Postlethwaite has done well, giving good practical addresses, with successful clairvoyance in the afternoon, and equally successful psychometry in the evening. Fairly numerous audiences.—*J. B.*

LANCASTER.—The controls of Mr. G. Smith spoke well on subjects chosen by the audience afternoon and evening.—*J. B.*

LONDON. 125, Barking Road, Canning Town.—Invocation by Mr. Savage. Address by Mr. Dennis—"Man's relation to Jehovah." We are pleased to state that the cause can add another powerful orator to its numbers. The address was well received. Questions were put by friends, and ably answered. The guides of Mr. Savage took control, and invited questions, which were answered in a masterly manner. A fair respectable and intelligent audience.—*Cor.*

LONDON. 9, Bedford Gardens, Notting Hill Gate.—Morning: Excellent audience considering the unfavourable weather; interesting paper by Mr. Percy on "The Origin of Fog," given through a writing medium. Short address by W. O. Drake, subject, "Some Difficulties in Spirit Communion;" interesting discussion. Good testimony was given respecting Mr. Goddard's healing power. Afternoon: Committee meeting. Progress was made in respect of local organization. Evening: An overflowing audience welcomed Mr. Paine on his first visit. About eighteen psychometrical readings were given, very strange statements were made, and a great many acknowledged to be true; short address upon the same by the chairman. Mrs. Hostead sang "Harp and Crown," to the delight of the company.

LONDON. King's Cross, 184, Copenhagen Street.—Morning: A harmonious and spiritual meeting. We find these morning meetings greatly benefiting to our spiritual advancement. Sunday evening, our friend Mr. Veitch delivered an eloquent address on "Evidences for Spiritualism." We are greatly in want of help. Friends, come and aid us.

LONDON. Marylebone.—Sunday morning, small attendance. Mr. Hawkins employed his healing power. Mr. Goddard, junr., and Master H. Towns, clairvoyance. Evening: Mr. Clack gave a short but very impressive address on "The Wonderful Works of God," followed by clairvoyant descriptions by Mr. Mathews. The friends expressed themselves gratified at the close.—*Cor.*

LONDON. Peckham, Winchester Hall.—Mr. U. W. Goddard was unavoidably absent, and his place was taken by the president, Mr. R. Harper, whose address was indeed a treat. We should like to see a larger and more punctual attendance at the morning service. Miss Keeves at the evening meeting spoke on subjects selected from the audience. Questions replied to by the president, owing to Miss Keeves having to leave to catch a train.—*W. E. L.*

MACCLESFIELD.—A good day with Mrs. Groom. In the afternoon her guides took for the subject, "The need of spiritual communion." They indulged in some hard hitting, and all seemed delighted. She gave 18 clairvoyant delineations, 7 recognized. Evening: full attendance. Subject, "What is spiritualism doing for mankind?" It is clearing away the dogmas and creeds with which the church is bound. It is declaring that everyone must work out his own salvation, and not depend upon one man (or God!). It is making the world better, for 99 spiritualists out of every 100 are better than they were before they became such, and can the church or any other denomination say the same? Twelve clairvoyant delineations were given at the close, ten recognized, and one partly.—*W. Pimblott.*

MANCHESTER. Psychological Hall. Mr. Pearson gave two very pleasing and instructive discourses. Afternoon, "How to become happy, healthy, and beautiful," pointing out the best methods to attain

those essential qualities. Evening, "Floods, hurricanes, and earthquakes," clearly explaining their many and varied uses; afterwards a couple of astrophrenological delineations of character were given correctly. We also had a duet by the brothers Smith, which was highly appreciated.—*J. H. H.*

MEXBOROUGH.—Afternoon: The guides of Mr. S. Featherstone, of Parkgate, gave a very interesting discourse on "The night is far spent, the day is at hand; let us cast off the works of darkness, put on the whole armour of light." Evening subject, given by the audience, "What is Religion?" was well received by a crowded hall.

MIDDLESBROUGH.—10-45: Mr. Leo Wilson (president, Newcastle Spiritual Evidence Society) made a powerful plea for "Federation," on the grounds of a strong and consistent public profession of first principles and co-operation, as an efficient and economical basis to do pioneer and other platform work in present and prospective centres. For want of co-operation many of the test workers had been starved out. 6-30: "Why I am a spiritualist." None could listen to the cogent proof positive from the speaker's home circle of spirit return and avoid the conclusion that "death does not end all."

NORTH SHIELDS.—Mr. J. McKellar presided. Mr. G. Forrester gave an eloquent and impassioned address on "Spiritualism," which was earnestly listened to by a large and appreciative audience. It is very encouraging and gratifying to see our cause making such rapid strides here.

NOTTINGHAM.—Two good meetings. Mrs. Barnes, medium. At night a large audience listened to a good address on the question, "Does prayer avail for temporal things as well as spiritual?" The reply was that it does. Every sincere desire, which was the breathing of the inmost soul, made an impression in the realm of thought, and though the answer was not always given in the way and time expected, the impulse was not lost. Numberless instances of answered prayer could be adduced. But there were comparatively few prayers, many "say their prayers" but few pray. The constant repetition of forms of words has destroyed the spirit of true prayer, "only those who felt its power, knew its value." A second control, with a distinct individuality, made some excellently pointed remarks on the same subject. The change of manner must have impressed strangers.—*J. W. B.*

OLDHAM.—Mr. Wallis lectured to large audiences, thanks to the successful advertising of our rev. friend. The afternoon subject was, "Is Man a Failure?" According to theology he was, but the facts of nature disproved the assumption. Evening subject: "Spiritualism, the Need of the Age, and the only proof of Life Immortal." This was the age when we sought to accomplish everything by purely mechanical methods, even in education and religion. What was wanted was a return to nature, more love and sympathy. Spiritualism met the scientist on his own ground, and proved, as nothing else could, that man continued to live after the death of the body.—*J. S. G.*

OLDHAM. Mutual Improvement.—Mr. J. Savage gave a lecture on "Ambulance Work," with practical lessons. He said the subject was one of much interest, and recommended it for our study, as we might, by understanding the methods, be able to render necessary help and alleviate the pain of the sufferer. He afterwards went through the process of bandaging (one of the members acting as a patient), in the case of a broken leg, a broken arm, also three different ways of carrying the patients. The lecture was listened to with much interest. Members expressed their thanks for the information.—*N. S.*

OPENSHAW.—The controls of Mr. Johnson chose their own morning subject, "And he showed me a new heaven and a new earth; all old things have passed away and all things become new," and dealt with it in a masterly manner. Evening: there were ten subjects handed up by the audience, the controls deciding to take as many as time would permit, and succeeded in answering five, evidently to the satisfaction of the audience, who paid every attention and appreciated what was said. We hope that seeds have been sown that shall make a grand harvest for reaping by everyone.—*J. A.*

PENDLETON.—Mr. Tetlow gave two interesting lectures. Afternoon subject, "Spiritualism, the despair of Science, and the mainstay of Religion," which was logically argued, and to the point. The evening subject, "The Bibles of Men, and the Bibles of God," was also an interesting lecture; the comparisons given in illustration were particularly good. Psychometry followed both lectures.—*J. E.*

RAMSBOTTOM.—The guides of Mr. J. Long spoke very well on Sunday to small audiences.—*J. L.*

RAWENSTALL.—We are glad to report good work by our local speakers. In the afternoon Mr. T. Hodgson, of Haslingden, took his subject from a motto on the wall—"Every Man his own Saviour," which was attentively listened to. In the evening an entirely new speaker, yet an old friend, amongst us—Mr. W. Palmer. Our secretary came forward with the subject, "Is the Bible a plenary-inspired book?" He was quite at home with it. Debate and questions were allowed, but all were silent. Altogether we had a fair day's services. Hoping that our friends will continue in this direction.—*J. O.*

SOHOLLS.—Mr. Parker spoke excellently on "Christianity and Spiritualism compared." In the evening he took for his subject, "How pure in heart and sound in head," which he treated very well.—*J. R.*

SKELMANTHORPE.—A good day with Mrs. Smith, who devoted both afternoon and evening to giving replies to questions submitted by the audience. At the close of each, a few clairvoyant descriptions were given, mostly recognized.—*H. D.*

SLAITHWAITE.—An excellent day with our local medium, Mr. T. Bamforth. Afternoon subject, "Faith and Fact," showing that fact was better than faith. Evening, questions were invited, but none being sent up, the guides spoke from "Spiritualism, a Science and a Religion," being a first-class reply to the rev. gentleman. The room was full in the evening, and all seemed deeply impressed, knowing that he could not deliver such a lecture himself.—*J. S.*

SOUTH SHIELDS. Cambridge Street.—Morning: Mr. Corry gave psychometric readings very satisfactorily. One case was the character and particular events of an absent person, correctly delineated from an article which was brought by another person. Evening subject by Mr. Corry, was "The importance of the growth in population," which was dealt with in a practical manner and aroused much interest, giving satisfaction to all.—*J. G.*

SOVERBY BRIDGE.—Mrs. Carr spoke to a good audience. Subject:

"Is Spiritualism a new religion?" which was dealt with in a pleasing manner, making use of many telling illustrations which were highly appreciated.—*Cor. Sec.*

SUNDERLAND.—The guides of Mr. Westgarth gave a powerful address on "The possibility of Jesus feeding five thousand people on so few loaves and fishes," which was chosen by the audience out of ten subjects. Monday, January 14, Mrs. Davidson gave a séance, for the benefit of a spiritualist who was out of work. Being a stranger to us, it was very good of Mrs. Davidson to do so. It was well attended.

WASTHOUGHTON.—A circle in the afternoon, and in the evening a "service of song," which was well rendered by the singers, and ably conducted by Mr. R. J. Rigby. The connective readings were well read by Mr. J. W. Boulton.—*J. F.*

WEST VALE. Green Lane.—Our platform has been filled by one of our local mediums, whose controls took for their subjects.—Afternoon: "Conditions of spirit life;" Evening: "The house of many mansions," from which good discourses were given. After each address, good clairvoyant descriptions were given by Mrs. Crossley, of Halifax, who is ever ready to assist in spreading the truths of spiritualism.—*T. B.*

WIBSEY. Hardy Street.—As Miss Harris was not forthcoming, the guides of Mrs. Bennison lectured on "Our Father and your Father," which was very good. Mrs. Bennison is a young and promising medium. We hope she will continue in well doing. Evening subject: "The Jehovah felt through Thy people," which she dealt with very well. Three clairvoyant descriptions were given and recognized, and one spirit guide.—*G. S.*

WISBACH.—The guides of Mrs. W. R. Yeeles gave an excellent discourse on "I will guide thee with mine eye," taken from the audience, which was handled in an interesting manner, pointing out that we must achieve higher thought, then we shall attain to higher spheres; followed by clairvoyant delineations, all recognized except two. Mrs. Yeeles is a good clairvoyant.

RECEIVED LATE.—Manchester, Downing Street.—Mr. Schutt lectured on "The Philosophy of Control," and at night, on "The Deluge, in the light of modern science;" two most instructive lectures. Monday night, he addressed about fifty gentlemen. Monkwearmouth.—Mrs. White, a local medium, gave thirty-two clairvoyant delineations, twenty-one recognized—all to strangers. Room crowded.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—9-30: Mr. J. T. Ward addressed the whole Lyceum on "Work: mental, physical, and spiritual." Attendance, 42. We shall open our Band of Temperance Society on Thursday, January 31st, with a Fruit Dessert, and Entertainment.—*Cor. Sec.*

BURNLEY. Tanner Street.—The guide of Miss E. Clegg gave an invocation. Attendance—104 members, 23 officers, 11 visitors. Marching and calisthenics, conducted by W. Dean. We are glad to see so many visitors, and would be pleased to see any friends who may care to pay our Lyceum a visit any Sunday morning at 9-30. Closing invocation by Miss A. Wilkinson (age, 13).—*Harris Woodward, Secretary, 31, Elm Street.*

CLOCKHATON.—Invocation by Mr. Walker. Marching and calisthenics gone through very well indeed. A few of our scholars officiated in the calisthenics, and deserve great credit for their improvement. Recitations by scholars. Mr. Walker closed as usual. Mr. Pearson gave a short address, which was very interesting indeed. Attendance—scholars, 25; officers, 6.

GLASGOW.—A capital attendance of scholars. Hymns and recitations, and forming into groups for instruction under leaders. Calisthenics and marching were most satisfactorily carried out. Mr. Walrond introduced the second series of exercises, the children executing the movements very well.—*G. W. W.*

HECKMONDWICK.—Invocation by Mr. T. Crowther, silver-chain recitation, "The True and the False Wisdom," committing a verse to memory, marching and calisthenics, golden-chain recitation, "Beatitudes," closed with hymn and prayer. Good attendance.—*G. H. C.*

LONDON. Peckham, Winchester Hall.—Bad weather materially affected the attendance at the anniversary session last Sunday. Miss Keeves favoured us with an appropriate address, which was attentively followed by the children. Five "Be's" were impressed upon the minds of the little ones, "Be good," "Be truthful," "Be honest," "Be industrious," "Be persevering." Afterwards Miss Keeves distributed the prizes earned for good behaviour, &c., offering suitable and encouraging remarks to each. Some excellent recitations were rendered by the children. We are pleased to be able to report progress and an increasing attendance.—*W. E. Long.*

MACOLESFIELD.—Much improvement noticed in the marching and calisthenics. Readings were given by Mr. Hayes and Mr. Bennison, and a nice recitation by Miss Nellie Hayes. We are sorry our musical conductor is ill, but Mr. Hayes kindly officiated. Groups: the 1st (leader, Mr. Hayes) taking "History of Religion in England" and "Cranial Calisthenics;" 2nd (leader, Miss Dickens), "Physiology;" 3rd (leader, Mrs. Kirk), "New Testament;" 4th (leader, Miss Twig), "Easy Reading." We were pleased to see the Lyceumists earlier than last week, and trust they will endeavour to be prompt (10-30). Present, 35. Conductor, Mr. Rogers; guardian, Mr. Bennison.—*W. P.*

OLDHAM.—Saturday, Jan. 19th, a tea party was held for leaders and friends, when sixty-eight sat down. Recitations were afterwards given by Miss E. Horrocks, and Messrs. McEntevy, Mitten, and Wheeler. The rest of the evening was spent in play, which was much enjoyed. Jan. 20th, at 9-45: Present—officers, 20; scholars, 67; visitors, 3. Recitations by the Misses M. McEntevy, H. Gould, Master A. Wainwright, and Mr. J. T. Standish. Classes were taught on astronomy, geology, and moral lessons. 2 p.m.: Present—officers, 21; scholars, 60. Recitations by the Misses A. Entwistle, L. Calvarly, E. Emmott, Master J. Chadwick, and Mr. Shenton.

OPENSHAW.—Morning, conductor, Mr. Binns. Invocation, Miss Morris. Chain recitations, with marching and calisthenics, as usual. Invocation, Mr. J. Dugdale. Chain recitations and musical reading; recitations and readings by Messrs. Dugdale and Binns, and the Misses Garbett and L. Cox. Verse committed to memory; marching and calisthenics. Classes, the Misses Wild and Morris, and Messrs. Dugdale and Binns; physiology; Miss Browley, astronomy; Miss Chesterton,

botany; Mr. T. Stewart, music. Liberty group; an essay by Mr. C. Smith, "Deity." Attendance: morning, 80; afternoon, 70.—R. R.

RAWTENSTALL.—Attendance of scholars, 32; officers, 4. The usual exercises gone through. Recitations by S. O. Ormerod and S. Smith.

SALFORD. 48, Albion Street.—Present: Morning, 14 officers, 27 children; Afternoon, 11 officers, 54 children. The usual programme was gone through. Recitations and readings were given by Misses K. Cowburn, C. Wood, M. Jackson, Masters J. E. Cowburn, T. K. Cowburn, G. Clegg, and Misses E. Clegg. A. Bridge and Mr. J. Moorey gave their opinions upon the question "What is Love?" which were all well expressed. Miss Hollows, Mr. Pearson, and Mr. Ormerod gave a few words of advice to the officers and children. 6 visitors. Closing by the controls of Mr. J. Moorey. Thos. Ellison, conductor.

SOUTH SHIELDS.—Present: 26 children, 7 officers. Musical readings gone through in an excellent manner. Chain recitations gone through in grand style. Recitation by B. Lowery, "Little Bessie" by Annie Hunter, "Examples to the Lazy and Idle" by B. Lowery.

WESTHOUGHTON.—10 a.m.: Assistant conductor, Mr. T. Hodgkinson. The usual programme was gone through, also an address by Mr. J. W. Boulton, in which he pointed out the great advantage of storing our minds with useful knowledge, and living honest and truthful lives. We have postponed our tea party until Saturday, February 2nd.—W. C.

PROSPECTIVE ARRANGEMENTS.

Mr. B. Plant will be at Walsall from February 3rd to the 17th, and has a few open week-night dates which he will be glad to fill.—Address him: c/o Mr. Venables, Shaw Street, Walsall.

Miss Wilson has a few vacant dates for 1889. Secretaries, please address—3, Fleming Street, Gatley.

Mr. Hoperoft has arrived home in London, after a very successful tour in the north, and will be open to give his private sésances as usual.

Mr. J. C. Macdonald, Inspirational Medium, Phrenologist and Chiromant, is intending to travel southward, through the Midlands, immediately. Secretaries wishing his services should write at once to 225, Liverpool Road, Patricroft. Shall be glad to hear from Macclesfield, Potteries, Belper, Notts, Leicester, Walsall, Birmingham, Northampton, Wisbech, or any place wanting pioneer work.

BEZSTON. Spiritual Mission Room, Conservative Club, Town St.—Tea and entertainment Saturday, the 26th of January. Tea at 5 o'clock. Tickets for tea and entertainment, 8d. and 6d. each. All friends invited.

BIRMINGHAM. 92, Ashted Row.—Jan. 27th: Mr. Wyldes at 6-45. Address and psychometry.

BURSLAM. Colman's Assembly Room, Market Place.—Jan. 27th, Mrs. Barr, of Hednesford, will deliver addresses at 2-45 and 6-30.

GLASGOW.—"A Nicht wi Burns," and annual soirée will be held on Friday evening, 25th January, 1889. Tea at 7-30 p.m. prompt. Tickets 6d. each.

HALIFAX.—We intend holding a Sale of Work on Good Friday and following Saturday. The object is to get a larger room, as we have so many to turn away. We ask all friends that can, to help us—spiritualists and non-spiritualists. Money or any kind of articles can be sent to Miss Culpan, 8, Union Street; Mrs. Hitcheson, King Cross, near Halifax; or Mrs. S. Jagger, Claremont, Halifax.

LONDON. 18, Baker Street.—No meeting on the 27th January. The following programme has been arranged for February. 3rd, Mr. Everitt, "Early Phenomenal Experiences;" 10th, "Mysticism in the Far East;" 17th, Mr. A. P. Sinnett, "The Spiritual Faculties of Man;" 24th, Mr. T. B. Dole, "Astrology." All these subjects are of especial interest and we trust to see large audiences.—F. W. Read, Hon. Sec.

LONDON. Garden Hall, 309, Essex Road.—Reopening Sunday, Feb. 3rd, with a tea. Tickets 1s. each. The following speakers expected: Messrs. W. E. Long, Walker, Drake, and Cannon.

LONDON. Peckham, Winchester Hall.—The third year of our existence as a society will be entered on Sunday, Jan. 27th, when anniversary services will be held at 11-0, 3-0, and 6-30 p.m. We hope to have the following mediums and speakers:—Miss Blenman, Mrs. Wilkinson, Mr. R. Harper, Mr. R. J. Lees, Mr. J. Veitch, and a deputation from the London Spiritualists Federation. The anniversary tea and entertainment will be held at Fenham Road Mission, near High Street, Peckham, on Tuesday next, 29th Jan., at 6 o'clock. All friends cordially welcomed.

MACCLESFIELD.—Wednesday, Feb. 20th, an entertainment will be given, principally by the members of the Lyceum. Doors open at 7; commence at 7-30. Tickets 6d. each.—W. P.

MANCHESTER. Downing Street.—Saturday, Feb. 23rd, a miscellaneous concert will be held in aid of the Lyceum funds. Mr. Hart, of 113, Margaret Street, Clowes Street, West Gorton, will be glad to receive the names of friends who will assist.

MIDDLESBROUGH.—Jan. 27th, Mr. W. H. Robinson, Newcastle, at 10-45, will conduct an experience meeting; at 6-30, he will lecture on "The Science of Transcendental Physics."—S. B. S.

NORTH SHIELDS. Camden Street Hall.—All spiritualists of the town are invited to attend a meeting, at the above hall, on Tuesday evening, January 29th, at eight o'clock, for the purpose of considering the best means of joining our scattered forces, so that by united action we may again become a powerful agency in the dissemination of the truths of spiritualism. "Let the dead past bury its dead."—W. W.

NOTTINGHAM.—Mr. Wyldes will be at Morley Hall, Sunday next, Jan. 27th. On Monday, he will lecture on "Love, Courtship, and Marriage," from the spiritualist view. Mr. E. W. Wallis will be glad to meet old and new friends at Nottingham, Feb. 3rd and 4th. Mrs. Barnes has some open dates on which she could visit local societies. Communicate with Mr. Burrell, 48, Gregory Boulevard.

OLDHAM. Spiritual Temple.—Jan. 27th, 2-30, a service of song, "A Noble Life." At 6-30, Mr. W. H. Wheeler. Sunday, Feb. 24th, the Lyceum anniversary will be held.

PENDLETON. Co-operative Hall.—Mr. E. W. Wallis at 2-30, on "Are Sins Forgiven?" At 6-30, questions from the audience answered.

The back numbers 60, 61 and 62, containing the early portions of the story, "The Improvisatore," by Mrs. Britten, can be had.

PASSING EVENTS.

BY E. W. WALLIS.

NOTICE TO SHAREHOLDERS.—The Annual Meeting of *The Two Worlds Publishing Company (Limited)* will be held on Monday, Feb. 6th, in the Board-room of the Co-operative Hall, Downing Street, Manchester, at 7 p.m. Shareholders who are in arrears will not be able to vote unless the amount due on their shares is paid before that date.

THE WEEKLY CONTENTS BILLS.—The Directors have much pleasure in announcing that they have recommenced the issue of the weekly "contents bills," which we shall be happy to supply to all our agents and friends who will kindly use them. We are desirous of obtaining the names of newsagents who sell *The Two Worlds* who would exhibit a contents bill if one were sent them regularly. Will our friends aid us in this matter?

AUSTRALIA, NEW ZEALAND, AND THE CAPE.—We are now able to announce that *The Two Worlds* has been registered for transmission abroad as a newspaper. We have many friends in the colonies who will no doubt avail themselves of the lower postal rates for subscription, viz., 8s. 8d. post free.

Mr. Hepworth desires to gratefully acknowledge 7s. 6d. from friends at Mr. Wallis's home séance. We trust friends will help him, he deserves assistance. Address him at 151, Camp Road, Leeds, or forward to Mr. A. D. Wilson, 3, Battinson Road, Halifax.

The ever zealous and active Alfred Kitson had an able letter in the *Dewsbury News* on Jan. 19th, re the Ashcroft assertions at Batley. It is manly, pointed, and useful, and does the writer great credit. Keep the ball rolling, use the local papers, state facts and principles, never mind the man—his false statements defeat the object he has in view; let the truth alone be spoken, and we fear no foe.

Mr. W. Walker, of High Peak, near Derby, had an able letter in the *Manchester Examiner* of Jan. 15th, replying to Professor Huxley. He mentions that rappings are of frequent occurrence at his house. At his mental request raps were made on the bookcase, and other pieces of furniture, including the table, and also on the floor, the sounds being followed by his wife and a friend. No big-toe snapping or tendon slipping would account for these phenomena, which occurred in daylight. He also refers to Mr. W. P. Adshead's well-known experiments with the paraffin wax, and the successful results. We wish we had space to give more.

THE CAMPAIGN AT CLECKHRATON.—The *Guardian* of January 18th contains a very fair and full report of the replies to the onslaught upon Spiritualism by the Rev. Ashcroft, given by Mr. Hepworth and Mr. Wallis. The *Guardian* has our thanks for its impartiality and justice. The *Spen-Valley Times*, of Thursday, January 17th, also had a good report. Thanks. We commend the local friends for their pluck and public spirit; they have done well and have scattered much literature. The truth will be the gainer and our movement stronger. Stand together, friends. Agitate, educate, organise; place the cause before the world at its best, and represent its beautiful truths by beautiful thoughts, pure motives, and loving deeds, and it is bound to win.

PASSING ON OF MR. T. M. BROWN.—A letter from Mr. Brown's son-in-law appeared in last week's *Medium*, intimating that on arrival in Australia Mr. Brown was very unwell, but improved for a few days, when the pains in his head returned, and after three weeks of great suffering he passed away to the land of beauty just five weeks after landing. Those friends who kindly contributed to help him back to his family will feel pleased that he survived to meet them, although for so short a time. We extend our deep sympathy to his wife and family.

The editor of the *Middlesbro' Watchtower* says, "The trinity of evils in Middlesbro' is composed of ritualism, spiritualism, and gambling." Spiritualism has nothing in common with either ritualism or gambling, but is a foe to both of them. The editor appears to be suffering from too much trinity. Will he tell us how three-times-one are one? We are with him heartily in his attack on gambling, and give his own words, which are hot and strong, as the case deserves. "Some people were exceedingly glad of our outspoken rebuke. Others are very wild at what they call our extravagant and bitter language. Of this latter class some are gamblers, others book-makers, and others Christians done up in starch. We wish to arouse the whole of these classes. We mean our rebuke to be a rebuke. We don't believe the devil is hurt by truth done up in velvet. Gambling is cursing our town—ruining the men, corrupting the women, and seducing even little children. We have no smooth words to say to it. We mean to let such corruptions of society, as gamblers and book-makers are, understand that a fire is kindled which will burn to the lowest hell such abominations. Some men may be won by tears, but others can only be touched by fire."

THAT FISHY CONFESSION (!)—Mr. G. Wright informs us that he called upon Mr. Salmon re the published confession. "Mr. Salmon told me he had never written a letter to 'the Showman,' nor had he given him permission to use his name, so either Mr. Ashcroft or Mr. Salmon is telling falsehood. As to his having occupied a number of platforms he has only been to Tyldesley and Leigh!" Mr. Fred Bailey, of Bradford, sends us a copy of a letter he wrote to Mr. Salmon, asking him a number of questions, together with Mr. Salmon's reply thereto, in which Mr. Salmon does not answer the questions but reiterates his charges of fraud against himself. As he was compelled to leave the Society at Leigh because of his untruthfulness (and his present conduct justifies the action taken by the Society), he may be left to reap the reward of his duplicity. He claims to be a "character reader." Will he try to read his own for a while? Will he try to estimate the consequences which will fall upon his head for his duplicity in the past and present? Be assured, poor fellow, curses come home to roost. We pity you. "The way of the transgressor is hard."

Mr. Thomas Shorter says: "Spiritualism is something more than a theme for the exercise of the intellect and the gratification of an intelligent curiosity. He alone is a spiritualist in the full and true sense who strives to bring his life into entire harmony with the great truths which its facts demonstrate; in whom these are outwrought in the character, and their effects made visible in the home, in business, in social intercourse, in times of trial and of suffering, and in the daily affairs of common life."

Bishop Moorhouse, in less than two years, has consecrated twenty new churches. The cost of erection (exclusive of endowments and cost of sites) has been near £100,000. Yet these are said to be "hard times!" All this money spent in the advocacy of a baptized heathenism, to inculcate false teaching, and forge theologic manacles for the mind. Is it worth it? How much better if it had been expended in facilitating home emigration, to help free our own land and put our own people upon it to become producers! How much better if it had been expended in education, or in providing better homes for the people!

Mr. Gladstone admits that "under the law as it stands," with regard to vaccination, "there is both hardship and inequality." Not a few of our anti-vaccination readers know that there is from painful experience. Some day, when the stream of talk dries up "in the House," Parliament will undo the injustice it did at the instigation of the "regulars" and Dr. Jenner; meanwhile the lives of many little ones will be cut short, and the bodies of others be poisoned and injured for life, and parents be inflicted with anxieties, pains and penalties, because official red-tapeism and legal administration of the law (not justice), medical prejudice and vested interest, and parliamentary procrastination block the way to the removal of the compulsory clause. Yet we are a *great* people!

PRACTICAL WORK IN HEALING AT NOTTING HILL SPIRITUAL SOCIETY.—For several months past, Mr. Goddard, sen., has given his services free at Victoria Hall, also at Zephyr Hall, to relieve the sick and afflicted, on Sunday mornings. Many have acknowledged that he has effectually and thoroughly healed them of various ailments. Last Sunday morning a young lady wished to express her sincere gratitude for the benefit she had received. She had suffered for several months from inflammation of the lungs and general weakness. She had only received three treatments by Mr. Goddard, which had effected more good than a long course from medical men. Many of her friends have commented upon the remarkable change in her health. The young lady resides at 21, Great Church Lane Chambers, Hammersmith.—*W. O. Drake.*

PASSED ON.—Mr. Henry Pine, Saltash. Readers of *The Two Worlds* who have visited the south-west of England, and are spiritualists, will no doubt remember dear old Mr. Pine, the pioneer of the cause in Plymouth. He has been staunch and true for the past 40 years, and many happy hours are in the remembrance of those who have had the privilege to converse with this old spiritualist. His spirit passed away on Saturday, the 12th instant, at Pillaton, near Saltash, the interment taking place at St. Stephens. We were delighted to witness the evidence of a strong sustaining power possessed by dear old Mrs. Pine through the knowledge she had gained through spiritualism. May we all retain this knowledge, and do our utmost to spread this truth, is the prayer of the spiritualists of Plymouth.—[We stayed with Mr. and Mrs. Pine when we visited Plymouth some years ago to inaugurate public work there, and have always remembered them with pleasure and gratitude. Our sincere sympathy is extended to Mrs. Pine. We are sure our brother is better off.—*E. W. W.*]

THINGS WORTH RECORDING.—HOW OUR FOES KILL (?) SPIRITUALISM. The following letter will speak for itself: "We think it will not be out of place to record the progress we are making since the appearance of Mr. Ashcroft with his conjuring show at the Co-operative Hall, Heckmondwike, about a year ago. At that time we numbered about nineteen members, both Cleckheaton and Heckmondwike combined, but the disgusting manner in which Mr. Ashcroft assailed us caused a number of people of the orthodox denominations to join us. One of our members removed to Brighouse some time ago, and as he could not find any spiritualist meetings, he advertised for all persons wishing to form a society to meet him at a certain coffee-room. About twenty persons put in an appearance, and formed a society. Now they number sixty members, and meet in a room capable of holding about 700 people, besides a small room. Cleckheaton friends have taken a room for themselves, which is capable of holding about 300. Our own society is also making rapid progress, as we have now about 60 members, and about 50 in the Lyceum. Our old meeting room, which held 200, became too small for us, and now we meet in a room which will hold about 500, and, like Brighouse and Cleckheaton, we get large audiences. Henry Ogram, president; Wm. Townend, cor. sec.; F. Oxley, trustee."

WHO WAS TO BLAME?—A DOUBLY-DELIVERED DISCOURSE.—At a Blackburn church, a short time since, two clergymen were invited to conduct services. Both had a reputation for ability and eloquence. No. 1, in the morning, preached an excellent sermon, and everyone was delighted. At night No. 2 gave out the same text, and proceeded to expound it with considerable oratorical effect; but to the consternation of the congregation it was identically the same sermon to which they had listened in the morning!—at least, the *Blackburn Times*, of August 25th, says so, and remarks that a fair average price for a sermon will probably be threepence, and intimates that the resident preacher is equally blamable for buying sermons. No wonder people lose faith in the parsons, when preaching the gospel comes down to the level of plagiarism, and retailing bought sermons!

At Walsall, a few years since, the vicar one Sunday night repeated the sermon he had delivered the same morning, because he had mislaid or forgotten the manuscript for his evening discourse. It is not surprising that people are asking why there is such a falling off in attendance and in preaching power when so many incompetent duffers are lauded in the pulpit, who have neither ability nor inspiration! Where are the signs and wonders? Why don't they speak "as the spirit gives them utterance?"

The musical and literary entertainment for Mr. Hepworth's benefit, given on January 19th, in the Halifax Lyceum, Winding Road, passed off nicely. Mrs. Greenwood and Miss Haigh sang two songs, each with artistic grace and feeling; the same ladies were deservedly recalled for the duet, "Fairy Dreams." Mr. A. D. Wilson gave that pleasing song from Mr. Wallis's "Songs and Solos," "How the gates came ajar," the chorus being taken up by Mrs. Greenwood, Miss Haigh, and Mr. H. G. Hey. The rendering of this song seemed to generate a fine feeling in the hearts of the hearers. The second prize dialogue was given in a style which delighted the audience, by Misses M. Briggs and F. A. Wilson. Mr. H. G. Hey created considerable merriment in his character sketch of "Brother Bones's lecture on Quilts," as did Mr. A. D. Wilson in his comic sermon "Little Jack Horner." Master W. C. Wilson displayed considerable elocution (for a boy) in a pathetic recitation, and was highly complimented. But the star of the evening was Mr. Hepworth, whose clever character singing fairly brought down the house, so that he had to sing eight songs in all. Altogether we had a splendid high-class entertainment. Mrs. Greenwood was up to the mark as pianist. After expenses were paid, £1 5s. was realised for Mr. Hepworth, which, with donations from Halifax, Sowerby Bridge, and Slithwaite friends, makes up the sum of £5 and some coppers, out of which he has been provided with an overcoat, leaving him £3 in money. Mr. Hepworth very feelingly expressed his thanks to all his friends for their kindness, and cheerfully offered his services for future entertainments. Mr. Ringrose, who presided, lent a charm to the meeting by his appropriate comments.

Mr. W. Palmer, of Rawtenstall, writes: "Permit me a few words anent the service of song, 'Ministering Spirits,' and the authoress. If all the spiritualists could see this lady, I might safely predict that there would not be a copy unsold. Miss Ashworth is very much respected, and her interest in all that which pertains to the spiritual and eternal, and willingness to discuss these matters, has won her many visitors. She is a recent convert to spiritualism, but her nature always revolted against the hell-fire doctrine, and the getting to heaven through blood, which to her seemed so unnatural. Though mentally and spiritually strong, she is an invalid of a very sorrowful kind; has been on her back, in an invalid's carriage, for something like nine years. She cannot raise either of her hands from her side, nor move her legs. She is absolutely as helpless as an infant, dependent upon friends for everything. Unable to write, she has dictated the connective readings of the service of song. It is spiritualistic throughout, and well arranged and adapted for the Sunday meeting. Apart from that it is worth the price for the reading matter it contains. I trust every society and every spiritualist will get it, and by so doing help one who, in every sense of the word, is unable to help herself. Mr. Swindlehurst suggests that mediums should take a number with them on Sundays where they are speaking."

THE MINISTER OF THE CROWN versus THE MINISTER OF THE LORD.—Mr. E. Crossley, M.P., has resigned his office of deacon at Square Chapel, according to the *Halifax Guardian*, because he is unable to agree with the preacher, Mr. Lawrence, on the atonement, on which subject Mr. Lawrence seems to be too broad for the M.P., who claims that scripture teaches that Christ made "final and complete sacrifice for our sins; that He bore . . . the curse of our sins, and death itself . . . for every man; the just for the unjust: He is our ransom: thus Christ bore the condemnation and penalty of our sins and redeemed us with His own blood." This, he claims, "is not a theory but simple fact, revealed by the Holy Ghost through prophet and Apostle, and in the words of Christ." But Mr. Lawrence "does not believe that Christ suffered the condemnation and penalty of our sins upon the cross, so that we might be delivered from the righteous judgment of God, and be forgiven and justified in His sight." Mr. Crossley cannot understand how any one can "teach the divinity of Christ and the authority of the Scriptures, and not believe in the atoning sacrifice of Christ, as commonly understood by these words." Neither can we, and we sympathise with him in his difficulty. If Mr. Lawrence has grown too large for his creed he should say so, and step down and out! But there are many preachers who, just now, are trying to run with the orthodox hare and hunt with the heterodox hounds, and who are thereby placed in a false position. Many people call themselves Christians who have abandoned the distinctive claims of Christianity, and deny that belief in Christ's sacrifice will suffice unto salvation, which is the very key-stone of the Christian faith, and those who abandon the claim cease to be Christian, or we do not know the meaning of the word.

Miss E. A. Blake, we are pleased to learn, has recovered from her recent illness, and is well able to continue her work of mediumship with renewed vigour. (See advt. card.)

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