

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 67.—Vol. II. [Registered as a Newspaper.] FRIDAY, FEBRUARY 22, 1889.

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ALOFAS

## SERVICES FOR SUNDAY, FEBRUARY 24, 1889.

**Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, at 2-30 and 6-30: Mr. Tetlow. Sec. 187, Hartley Terrace, Lee Mill.  
**Barrow-in-Furness.**—82, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6: Mrs. W. Stansfield. Sec. Mr. J. Armitage, Stongfield House, Hangingheaton.  
**Batley.**—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.  
**Beeston.**—Conservative Club, Town St., at 2-30 and 6: Mrs. Illingworth. Sec. Mr. J. Robinson, 32, Danube Terrace, Golderd Rd., Leeds.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Local. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Oddfellows' Hall (ante-room), 2-30 and 6: Miss Walton.  
**Birmingham.**—Ladies' College, Ashted Rd., 6-45: Mr. Plant, of Dudley. Séance, Wed., 8. Board School, Oozells St., 2-30, 6.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Craven. Sec. Mr. Robinson, 124, Whalley Range.  
**Bradford.**—Walton St., Hall Lane, Wakefield Road, at 2-30 and 6: Mr. Bush. Sec. Mr. Poppleston, 20, Bengal St.  
**Otley Rd.**, 2-30 and 6. Sec. Mr. M. Marchbank, 129, Undercliffe St.  
**Little Horton Lane**, 1, Spicer Street, 2-30 and 6: Miss Wood. Sec. Mr. M. Jackson, 35, Gaythorne Road.  
**Milton Rooms**, Westgate, 10, Lyceum; 2-30 and 6: Mrs. Russell. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.  
**St. James's Lyceum**, near St. James's Market, Lyceum, 10; 2-30, 6. Sec. Mr. A. Pitts, 23, Sloane St., Ripley Villa.  
**Ripley St.**, Manchester Rd., at 2-30 and 6: Mr. Hopwood and Mrs. Benison. 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, at 6: Mrs. Butterfield. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.  
**Burnley.**—Tanner Street, Lyceum, 9-30; 2-30 and 6-30: Mrs. Bailey. Sec. Mr. Cottam, 7, Warwick Mount.  
**Burslem.**—Colman's Assembly Rooms, Market Place, 2-30, 6-30.  
**Byker.**—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mr. Taylor. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mr. G. Smith. Sec. Mr. Wm. Baldwin, 15, Essex Street.  
**Cowma.**—Lepton Board School, at 2-30 and 6: Miss Patefield. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.  
**Darwen.**—Church Bank St., at 11, Circle; at 2-30 and 6-30: Mrs. Gregg. Sec. Mr. J. Duxbury, 316, Bolton Road.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Miss Cowling.  
**Deesbury.**—Vulcan Road, at 2-30 and 6: Mrs. Berry. Hon. Sec. Mr. Stangfield, 7, Warwick Mount, Batley.  
**Eccleshill.**—Old Baptist Chapel, 2-30 and 6-30: Mesdames Bentley and Kendall. Sec. Mr. W. Brook, 41, Chapel St.  
**Exeter.**—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. H. Stone, Market St.  
**Felling.**—Park Rd., 6-30: Mr. Campbell. Sec. Mr. Lawes, Orow Hall Lane.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, Mr. F. Griffin; 6-30, Mr. Robertson. Thurs., 8. Sec. Mr. Drummond, 80, Gallowgate.  
**Halifax.**—1, Winding Road, at 2-30 and 6: Mr. Armitage. Sec. Mr. J. Longbottom, 25, Pellon Lane.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. Bradbury. Sec. Mr. W. Townend, 5, Brighton St.  
**Hetton.**—Mr. G. Colling's, South Hetton, at 6: Local Medium. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.  
**Heywood.**—Argyle Buildings, 2-30 and 6-15: Mr. Pearson. Sec. Mrs. S. Horrocks, 22, Gorton Street.  
**Huddersfield.**—3, Brook Street, at 2-30, 6-30: Mr. Johnson. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.  
**Kaye's Buildings**, Corporation St., 2-30 and 6: Mrs. Wade. Sec. Mr. Jas. W. Hemingway, Mold Green.  
**Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mr. and Mrs. Hargreaves. Sec. Mr. T. Shelton, 4, Louisa St.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.  
**Co-operative Assembly Room**, Brunswick Street, 2-30 and 6: Mrs. J. M. Smith. Sec. Mr. A. Scott, 157, West Lane.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Green. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Blackburn. Sec. Mr. Wakefield, 74, Cobourg St.  
**Institute**, 23, Cookridge St., 2-30 and 6-30: Mr. Champion. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.  
**Leicester.**—Silver St., 10-30, Lyceum; 8 and 6-30, Mr. J. C. Macdonald. Cor. Sec. Mr. Young, 5, Dannett St.  
**Leigh.**—Railway Rd., 10-30 and 6. Sec. Mr. J. Wilcock, 81, Firs Lane.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Groom; Discussion, at 8. Sec. Mr. Russell, Daulby Hall.  
**London.**—Baker St., 18, at 7: Mr. Dale, "Astrology: Its Laws and Uses." Camberwell Rd., 102.—At 7. Wednesdays and Saturdays.  
**Camden Town.**—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.  
**Canning Town.**—41, Trinity St., Barking Rd., at 7.  
**Cavendish Square.**—13A, Margaret St., at 11. Wednesday, 2 till 5, Free Healing.  
**Clapham Junction.**—295, Lavender Hill, 6-30; Lyceum, 3. Wed., 8.  
**Dalston.**—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.  
**Euston Road**, 195.—Monday, 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Rd., 7, Mr. Long, Personal Experiences.  
**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.  
**Ilkington.**—Wellington Hall, Upper St., 7. Tuesday, 8.  
**Ilkington.**—Garden Hall, at 7: Mr. Matthews. Monday, Developing Circle. A few vacancies.  
**Kentish Town Rd.**—Mr. Warren's, 245, 7. Wed., 8, Séance, Mrs. Spring.

**King's Cross.**—184, Copenhagen St., at 10-45, Debate, Mr. Dale; at 6-45, Mr. Towns, sen., Clairvoyance. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.  
**Marylebone.**—24, Harcourt St., 11, Mr. Hawkins, Healing; 3-30, Mr. Goddard, jun.; 7, Members' Meeting. Saturday, 8, Mrs. Hawkins. Thursday, 28, Mr. Goddard, sen., at 8. 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, Mr. Hoperoff; 3, Committee; 7, Lecture and Singing. Tuesday, 8, Members' Séance, at Mrs. Noyce, 10, The Mall, Kensington. Friday, 8, Séance, Mrs. Wilkins, at Mr. Milligan's, 16, Dartmoor St., 6d. each.  
**Peckham.**—Winchester Hall, 33, High St., at 11, Miss Marsh, Clairvoyance; 2-30, Lyceum; 7, Miss Keesee. 99, Hill St., Wed., 8, Mrs. Cannon, Séance. Sat., 8, Members' Circle. Sec. Mr. Long.  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Miss Blenman. Sec. M. A. Bewley, 3, Arnold Villas, Leyton, Essex.  
**Lowestoft.**—Daybreak Villa, Prince's St., Becoles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Free Church, Paradise Street, at 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 Rd.**, 2-30, 6-30: Miss Walker. Mon., 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.  
**Mexborough.**—2-30, 6: Mrs. Dickenson. Sec. Mr. Watson, 62, Orchard Terrace, Church St.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. Wallis, and on Monday. Sec. Mr. Brown, 56, Denmark St.  
**Granville Rooms**, 10-30, 6-30. Sec. Mr. E. Davies, 61, Argyle St.  
**Morley.**—Mission Room, Church Street, at 6: Mr. Newton.  
**Nelson.**—Public Hall, Leeds Rd., at 2-30 and 6-30: Miss Musgrave. Sec. Mr. F. Holt, 23, Regent Street, Brierfield.  
**Newcastle-on-Tyne.**—20, Nelson St., 6-30: Mr. Wyldes, and on Monday, "Psychological Interpretation of Hamlet." Sec. Mr. W. H. Robinson, 18, Book Market.  
**St. Lawrence Glass Works**, at Mr. Hetherington's: at 6-30, Mr. Robinson. Sec. Thos. Dobson.  
**North Shields.**—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Gardiner, of Sunderland. Sec. Mr. Walker, 101, Stephenson St.  
**41, Borough Road**, at 6-30: Mr. T. Wallace Henderson.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. R. J. Lees. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. Burrell, 48, Gregory Boulevard.  
**Oldham.**—Spiritual Temple, Joseph St., Union St., Lyceum Anniversary, 9-45, 2-30, and 6-30. Sec. Mr. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, 9-15, 2; at 10-30, 6: Local. Sec. Mr. Ainsworth, 152, Gorton Lane, West Gorton.  
**Parkgate.**—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 66, Stone Row, Rawmarsh Hill, Rotherham.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mr. Schutt. Sec. Mr. A. Thompson, 21, New Thomas St., Brindle Heath.  
**Plymouth.**—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Portsmouth.**—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
**Ramsbottom.**—10, Moore St., off Kenyon St., 2-30 and 6: Mrs. Horrocks. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.  
**Rawtenstall.**—10-30, Lyceum; at 2-30, 6: Mrs. Best.  
**Rochdale.**—Regent Hall, at 2-30 and 6: Mrs. Taylor. Sec. Mr. Dearden, 2, Whipp Street, Smallbridge.  
**Michael St.**, 2-30 and 6. 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. Mayoh. Wednesday, Mr. Pearson. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.  
**Scholes.**—At Mr. J. Rhodes', at 2-30 and 6: Mrs. Marshall.  
**Silver St.**, at 2-30 and 6: Mr. Wainwright and Miss Ormea.  
**Saltash.**—Mr. Williscroft'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: Miss Wilson.  
**Slaikehaie.**—Laith Lane, 2-30, 6: Mr. Hepworth. Sec. Mr. Meal, Wood St.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Robinson. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, at 2-30 and 6-30: Mrs. Wallis. Sec. Miss Thorpe, Glenfield Place, Warley Clough.  
**Stonehouse.**—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.  
**Sunderland.**—Centre House, High St., W., 10-30, Debating Class; 2-30, Lyceum; 6-30, Mr. Weightman. Wednesday, at 7-30. Sec. Mr. J. Ainsley, 48, Dame Dorothy St., Monkwearmouth.  
**Monkwearmouth**, 3, Ravensworth Terrace, at 6: Mr. Kempster.  
**Tunstall.**—18, 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. Lawton.  
**Westhoughton.**—Wingates, at 2-30 and 6-30: Mr. Hatton. Sec. Mr. J. Fletcher, 344, Chorley Rd.  
**West Pelton.**—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Green Lane, 2-30, 6: Mrs. Crossley. Monday, Mrs. Wallis. Sec. Mr. Berry.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6: Mr. Plant.  
**Wibsey.**—Hardy St., at 2-30, 6: Mrs. Riley, and on Monday. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.  
**Willington.**—Albert Hall, 1-15 and 6-30. Sec. Mr. Cook, 12, York St.  
**Wisebeck.**—Lecture Room, Public Hall, at 6-45. Sec. Mr. Upcroft, c/o Hill and Son, 13, Norwich Rd.  
**York.**—7, Abbot St., Groves, at 6-30: Mr. and Mrs. Atherley.



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## THE ROSTRUM.

A FEW THOUGHTS ON ORTHODOX THEOLOGY;  
OR, A SEARCHING REVIEW FOR THE TRUTH THAT MAKES  
MAN FREE.

[NOTE.—The following essay, though neither written by a profound scholar or scientist, will well repay the trouble of perusal.—Ed. T. W.] Most of the orthodox churches hold the following principles as essentials of the Christian faith—that God created man pure and holy; that He allowed Satan to tempt man to sin to test his obedience, that man fell, and in consequence his whole nature became corrupt and unholy; or, as it is expressed in a catechism, "Man by his fall lost communion with God, is under His wrath and curse, and made liable to miseries in this life, and to the pains of hell for ever; that it is impossible for man to save himself; having been guilty of one breach of the law, he is guilty of all." But God found a way by which man might be restored to favour, as expressed in the text, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," that is, by this Son being crucified as a sacrifice, the innocent for the guilty, man's redemption was completed, the only condition being faith in the merits of the shed blood. These are the principal points of Christian doctrine, not held as theories, or proved facts, but as a revelation from God Himself, contained in the Scriptures of the Old and New Testaments, a cardinal point of this religion being faith in the Bible as the inspired word of God.

As investigation is deprecated as dangerous and likely to lead to scepticism, so the majority of religious people take religious truth to be proved, and the Bible to be the inspired word of God, and as such, not to be questioned. Suppose this book was brought to England, for the first time in this nineteenth century, and those who brought it claimed that it was the inspired word of God; would they not be called upon to prove this statement, both by independent evidence and by the book itself? Nothing is more certain. Why then should we not put the Bible to this test now, and not be content to simply receive it from our fathers, and accept it, because they accepted it? If it is true it cannot suffer by any test, that reason may apply to it. What evidence is there to prove that it was divinely inspired? Very little. It is sometimes urged that the fact of its having withstood the lapse of the hundreds of years during which it has been in existence, is evidence of its truth, but this is an argument which would apply as well to any other ancient book, as to the Bible.

Then, it is urged, that some of the discoveries in Egypt and Palestine, ruined cities, and traditions among the people, are proof. In some of these cases it is presumptive evidence of the truth of the statement. But while it is true, that some of the Bible narratives have been apparently proved by these discoveries, it does not affect the question of the inspiration; it merely tends to confirm the truth of a certain history. But it may be urged that some of these discoveries refer to miraculous events, such as the drying-up of the Red Sea, and the destruction of the host of Sennacherib. But

suppose it be admitted, for the sake of argument, that they were so recorded, it does not follow that each of the witnesses were agreed upon the causes of these miracles, and even if they were, it does not prove that it was *God who wrote the account*; hence the account cannot be proved to be more than human and therefore fallible.

We fail to find then any proof beyond what may be in the book itself, to show that it is the word of God. Of course we must take it for granted that there is a God; and I think all Christians will agree to the description given of God in the "Westminster Confession of Faith." "God is a spirit infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." Let us see how far the orthodox doctrine agrees with this conception of God.

The first point in the orthodox faith is that God created man perfect and pure, and that he fell from that estate; a statement which derives no support from what we know of the workings of God in other parts of nature. We do not find anything coming to perfection all at once, for example, the trees of the forest, or the flowers of the field; we see in these the gradual unfoldment of the power and beauty latent in their nature. We have first the seed, then the tender shoot, by-and-bye the sapling, and as time goes on, the mighty oak spreading its branches afar, a glorious picture of life and beauty. Or we may take the seasons of the year as an illustration; there is spring with its showers and sunshine, the glorious summer with all its wealth of beauty, the golden autumn with its ripened fruit and grain, then the repose of winter, ere the following spring begins. It used to be accepted as a truth that the world was made in six days, but as science advanced that theory had to be abandoned; and now it is understood that the world is the result of age and evolution. Even as the mighty oak was contained in the tiny acorn so was all the wondrous power and beauty of the earth latent in the early stages of the world's birth. This being so, is it not reasonable to suppose that man also has passed through many stages of development? Why then should not man appear on earth as a result of growth and evolution as well as the flower, the tree, the seasons, the earth itself, and all else that it sustains?

Then, again, we are told that man by his fall was placed under God's wrath and cursed, and the punishment of this sin was to be an eternity of torment, not only for Adam, but for all his posterity throughout all generations. Consequently, a child born into the world is "a child of Satan," and absolutely incapable of saving himself, by any action of his own, however good and holy. But we are told, God provided a way by which man might once more be reconciled to himself; "he sent his own son into the world that he might be the propitiation for our sins," by the shedding of his precious blood. How can these two acts, attributed to God, be compatible with the description given of him as perfect justice and perfect love? Would any earthly father act as they would have us believe God acted? Would a father tempt his child whom he loves to sin, knowing that the child is sure to fall, and then, after the sin is committed, become, instead of a loving father, a great and terrible judge, holding the child guilty of every offence, making him to suffer torture throughout his whole life, and not only he, but all his descendants; and this punishment not that he might be purified thereby, but being simply the vengeance of God? Is this justice? Suppose an earthly father had seven sons. Six of these strayed away from the right path and became wicked and reprobate, one only remaining pure and holy. Suppose the father comes to a judge and asks, that in order to save the six, this one innocent lamb alone shall be

punished. Would any human judge grant such a request? No! he would say, "Let the six suffer in proportion as they have broken the law." No human being would act as we are told God acts. Can a man be better than God? Can the creature be better than his creator? Is human justice better than divine? Should the human idea that the guilty must suffer the penalty of their guilt be reversed, and the innocent be sacrificed for the guilty?

But it is urged, as an argument in favour of vicarious atonement, that "if man had not fallen he would never have known of the redeeming love and mercy of God." It would not be considered a very loving and wise act on the part of an earthly father to cast his children into a den of lions, in order that he might rush in and save them, and so exhibit his love for them. It is very likely that some of these children would be inclined to flee from him as much as from the wild beasts. An action like this would never ennoble a life; it is in the lowly and patient self-sacrifice that the heart is purified; and if this is so in human experience, how can we believe that it is otherwise with God, or that he is any less noble than man? But even this salvation, which is offered, is limited—some even say it is only the elect, or chosen, who will be saved, and all others are predestined to an eternity of torment without hope of escape; others are more liberal in their conception of God, and say all may be saved who will believe on the Lord Jesus Christ. All orthodox churches accept this as an absolutely necessary condition on which salvation will be granted. The believer will be saved, the unbeliever will be doomed through all eternity to torments which the wildest imagination cannot conceive of. As those who accept this condition are (compared with the whole population of the globe) a mere handful, it follows that, for a single sin committed ages ago by one individual, and a simple act of unbelief in the remedy provided, millions of souls yet unborn will suffer an eternity of excruciating torment.

The Creator has given us hands to work with, eyes to see with, ears to hear with, and brains to think with; but theologians would have us use all the faculties freely, except the brains. We *must* believe in certain doctrines.

How *can* we believe that which is contrary to everything that reason and conscience teaches us to be true? All nature shows that God is love and justice; and yet we are asked to accept a book as His divine word, which contradicts both love and justice, and pictures God as a capricious tyrant. Oh! but say some, "You must always remember that human reason is incapable of understanding the ways of God; 'my thoughts are not your thoughts, neither are your ways my ways, saith the Lord,' therefore it is presumptuous in man, to question the justice of God."

Granted that we cannot *fully* understand God, or His infinite wisdom and justice, this much we can know, that He is the centre and source of all justice, of all love, and of all holiness.

We are his creatures, fashioned according to His wisdom. All our faculties are but the echo of His voice. Our conception of holiness, and our cravings after purity, are but the emanations from the Divine nature, ever leading us towards the great centre of life.

We are conscious of aspirations and have the love of justice and right as part of our better nature. Are we to reject this natural, reasonable conception of right and mercy, which is so powerful in our nature, in favour of theological dogmas? If our conceptions of right and wrong are contrary to Divine righteousness what have we to guide us? How are we to know when we are acting in accordance with the will of God? While we are following what we think to be the higher and nobler dictates of our conscience, we may be getting farther and farther from God; nay! our very efforts to please Him may be but placing us farther from Him. Man was not born with the Bible written upon the tablets of his heart, 'tis not a part of his nature; like his reason and conscience, it is one of those things outside his nature which he requires to examine and prove: "prove all things, hold fast that which is good." It may be presumptuous to question the decrees of God, but it is necessary first to determine what are the decrees of God. It is still more presumptuous for a man to pretend to preach the word of God, unless he can show that he is preaching truth. Even then he may be preaching the truth, but he has no right to claim a higher authority than the truth that his words can be "proved" to contain. God forbid that we should reject any *truth*; let us rather seek earnestly and devoutly for the truth, for that

alone can make us free—that alone is THE WORD OF GOD, and to find that we fallible mortals can only "prove all things, and hold fast by that which is good."

W. HAUGHTON.

### THE RAINBOW BRIDGE.

'Twas a faith that was held by the Northmen bold,  
In the ages long, long ago,  
That the river of death, so dark and cold,  
Was spanned by a radiant bow:  
A rainbow bridge to the blest abode  
Of the strong Gods—free from ill,  
Where the beautiful Urda fountain flowed,  
Near the ash tree Igdrasil.

They held that when, in life's weary march,  
They should come to that river wide,  
They would set their feet on the shining arch,  
And would pass to the other side.  
And they said that the Gods and the heroes crossed  
That bridge from the world of light,  
To strengthen the soul, when its hope seemed lost,  
In the conflict for the right.

O beautiful faith of the grand old past!  
So simple, yet so sublime,  
A light from that rainbow bridge is cast  
Far down o'er the tide of time.  
We raise our eyes, and we see above  
The souls in their homeward march;  
They wave their hands, and they smile in love,  
From the height of the rainbow arch.

We know they will drink from the fountain pure  
That springs by the Tree of Life;  
We know that the spirits will rest secure  
From the tempests of human strife.  
So we fold our hands, and we close our eyes,  
And we strive to forget our pain,  
Lest the weak and the selfish wish should rise  
To ask for them back again.

The swelling tide of our grief we stay,  
While our warm hearts fondly yearn,  
And we ask if over that shining way  
They shall nevermore return!  
O, we oft forget that our lonely hours  
Are known to the souls we love,  
And they strew the path of our life with flowers  
From that rainbow arch above.

We hear them call, and their voices sweet  
Float down from that bridge of light,  
Where the gold and crimson and azure meet,  
And mingle their glories bright.  
We hear them call, and the soul replies,  
From the depths of the life below,  
And we strive on the wings of faith to rise  
To the height of that radiant bow.

Like the crystal ladder that Jacob saw,  
Is that beautiful vision given,  
The weary pilgrims of earth to draw  
To the life of their native heaven.  
To man is the tempest cloud below,  
And the storm wind's fatal breath;  
But for those who cross o'er that shining bow  
There is no more pain or death.

O fair and bright does that archway stand  
Through the silent lapse of years,  
Fashioned and reared by no human hand  
From the sunshine of love and tears.  
Sweet spirits, our footsteps are nearing fast  
The light of the shining shore;  
We shall cross that rainbow bridge at last,  
And greet you in joy once more.

—Lizzie Doten.

A POETICAL writer has said that some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their strength and sweetness, as the orchards in October days fill the air with ripe fruit. Some women cling to their own houses like the honeysuckle over the door; yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and blessing is it to hold the royal gifts of the soul that they shall be music to some, fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joys, to fill the atmosphere which they must stand in with a brightness which they cannot create for themselves.

THE advantages of life will not hold out to the length of desire; and since they are not big enough to satisfy, they should not be big enough to dissatisfy.—*Jeremy Collier.*



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

BY EMMA HARDINGE BRITTEN.

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## CHAPTER VIII.

FOR one brief hour the lady of Ravensleigh was a child again, and happy; happy as in days of yore, in the companionship of the dear friend and the protectress of her youth. Even the agonies that now began to rack her frame, and overspread her features with the ashy hues of death, seemed to be almost forgotten amid the tender caresses of her beloved and loving adopted mother.

Almost immediately after her arrival, Mrs. Martin, utterly disregarding the Countess's objections, had despatched servants in different directions, charged to procure with the utmost possible speed the best available medical attendance. One after another the baffled physicians considered the desperate symptoms of their patient's case, and after an earnest but vain consultation, had unanimously pronounced the opinion that the Lady of Ravensleigh was dying of a deadly and unknown poison, and that all the skill of the schools could not prolong her life beyond a few hours. Although this dreadful sentence struck like an ice bolt to the unhappy mother's heart, her presence of mind never forsook her. All that mortal skill and kindness could devise to mitigate the suffering lady's mysterious anguish was promptly done, and it was while consulting and arranging with the attendants, that Mrs. Martin was compelled to listen to the fearful whispers that were being breathed on every side of her throughout the castle. Some of the servants were reported to have left the place, unable to endure the weird sounds and sights that pervaded it, and although Mrs. Martin gravely rebuked those that remained for their superstitious fears, she was unable to close her ears against the reiterated assurances of the trembling domestics, that "the place was haunted, and no longer a fit shelter for Christian people." The influence of the calm and noble-minded matron did much to allay these ghostly rumours, yet there were others that she could not silence, and these were connected with the mystery of the dying lady's state and the unaccountable conduct of the absent Earl.

As the night advanced, the spasms that seemed to rack the sufferer's frame and impart a terrible expression to her livid face grew more and more distressing, but to all her mother's appeals that she would partake of the anæsthetics the physicians had prescribed, she only answered, she was waiting for some one, some one who was sure to come, and she must not go to sleep yet. And still the long weary hours rolled on, yet he whom she waited for came not. From couch to door, from door to window, the poor invalid kept restlessly pursuing her unavailing watch, until at length, as if tired nature could endure no more, a deep sleep stole over her, and sinking on the couch, with her weary head once more pillowed on the dear mother's faithful bosom, and her long fair curls falling around her like a veil of sunbeams, the unfortunate lady seemed for the first time for many a long sad hour to be lost in the deep tranquil slumber that used to visit her long forgotten childhood.

Whether her loving protectress also slept, and that which followed was but the phantasm of an unquiet dream good Mrs. Martin never knew. In after years she was wont to affirm, she was not only awake, but more keenly susceptible of every surrounding object than in her ordinary state, and yet, although she knew then, and afterwards proved, that no agency within or without the castle aided in producing such a result, she heard at first the sound of very fine but distant music. Whether it was a combination of voices with the richest, fullest tones of instrumentation, the awe-struck listener could not tell, but the sound grew louder, louder yet, and the performers, be they whom they may, were evidently drawing nearer and yet more near. Now she distinctly heard the swelling organ's peal, she could even feel the floor and wall vibrate to the majestic thunder of the rolling harmonies.

The long drawn arpeggios of the thrilling harp, the clear pean of the trumpet, and the undertones of the mournful horn, all these, and many another instrument, played with matchless skill, and executing an anthem of indescribable strangeness and power, the well-trained ear of the astonished listener was able to distinguish. Still she felt as if she were in a waking dream, or under a spell which neither permitted her to move, cry out, or exercise a single faculty beyond the highly-strained sense of hearing. Yet

she could reason on her own state and determine that it was an abnormal and introverted one, for she presently felt as if the stupendous symphonic performance had increased in volume almost to a deafening crash, while a mighty rushing wind, as of a passing multitude, swept through the room until it seemed as if its enormous force would bear herself, her charge, and every object in the track of its march, through the ponderous castle walls. . . . The cyclone of sound and pleasure passed on, but as the gradually reverberating harmonies faded away—away—still more faintly echoing off in the distance, Gabrielle for the first time seemed to become aware of the strange phenomenon, for, upspringing from her mother's encircling arms, and standing erect and firm like some antique Pythoness in the frenzy of ecstasy, with glittering eyes, flushed cheeks, and long curls tossed back from her marble brow, she cried: "See them, mother! oh, look upon them! the glorious shining ones! led by the giant Handel, and the mighty soul of Bach; see, they come; the masters of divinest harmony, the celestial sons of song! Welcome, most noble Haydn, Wolfgang Mozart, great Cherubini, Gluck, and Porpora! What more, more yet? Will the long line never cease? Beethoven, too; first and best of all the sons of song! master of melody, oh, let me kneel to thee! mighty one, whose every thought was an anthem, whose mortal life was a heavenly symphony! oh, art thou come to carry home thy worshipper? art thou come to lift up thy sin-stained child from her guilty, guilty life of woe to the peace and rest of Heaven?"

"See, mother, see! they beckon me, they will forgive and plead for me in Heaven. Yes, I will follow thee erewhile;—but not yet—not yet. Hark, mother, hark! there is another sound, do you not hear it?"

Yes, she *did* hear it. Mrs. Martin, now fully herself again, *did* hear and recognize the sound of wheels, a hum of voices in the court below, and now, footsteps on the stairs, the tread of mortal feet; they're in the gallery; on the threshold; with a hasty bound, Gabrielle springs by her, opens wide the door, some one enters, and with a wild scream of ecstasy, she is clasped in the arms of Ernest Rossi. . . . For a few, a very few brief moments in her mortal life, the unhappy Lady Ravensleigh lived an age in heaven. She forgot her husband, name and title—all—all were cast aside. The presence of that one beloved being, redeemed by her from captivity and death, to be with her now in her last hour of mortal anguish! Surely this was heaven! With eager, yet tender touch she parted the damp curls from his forehead, passed her cold fingers sadly over his wan and wasted face, and gazed into his anxious eyes, until her own pierced his very soul, and stamped there, without a word spoken, the whole story of her love, her frailty, pride, ambition, guilt, and remorse.

Then winding her cold arms around his neck, and laying her weary head upon his shoulder, without a word or sigh, she passed, silently as the night stars wane, through the portal of the land of souls. . . .

'Tis midnight. Still as death the landscape seems. Hills, valleys, rocks, and rivers seem bound in chains of unbroken stillness. The very moonbeams dream on the unruffled surface of the lake, and the stars are sleeping in the placid skies. In all that solemn scene of slumbering nature, one only watcher breaks the charmed spell. Now he moves swiftly across the mountain top, turns suddenly, and climbs down the steep ravine, seemingly with no other aim than to pace the deep gorge for a few steps and then to ascend. Now his restless step is speeding across the moor, and then he pauses and retraces his way with the same impatient haste. Anon he stops to listen; a step or two again, and then he mutters to himself; then plunges in the woods, and thus the weary endless night is passed—passed like the weary endless day which preceded it.

Near yon thicket stands his horse, tied there hours ago; how long he does not know, but he speculates from time to time how many leagues he has walked, and yet, all the time, by day or night, he has never once lost sight of the frowning towers of his own grey, gloomy castle. His dress is dusty, his haggard face at least a score of years older than when he left those castle walls—some time—he scarce knows when; and now, as faint sunlit streaks in the eastern sky proclaim the coming of another dawn, for the many hundredth time in the last few hours he murmurs, "I wonder if she still lives!" "Well," he said at length, like one shaking off some terrible incubus, "I will know the worst." For the next few minutes he was striding on with resistless speed toward the castle, then a sudden halt. "Who calls?" he

cried. "Surely that was my wife's voice; my wife! Why, heavens, she is there, that must be her!" And then he saw, or seemed to see, the Lady of Ravensleigh, with long white floating robe, and streaming hair, and slippered feet—just as he had last seen her, a long, long time ago. He never paused to think that his own wild fancy and overstrained nerves, unbalanced by his ceaseless wanderings and a twenty-four hours' fast, might have conjured up the last image impressed on his mind of his hapless wife; but at once he started off, sure that he had heard her call and seen her pass him. He never questioned how or why she came there; enough for him that *she lived*, that he was no murderer, and that she might yet be saved. "Oh, why had he not thought of this before?"

As swift as a bird he sped on until he reached the castle.

Again a white fluttering form seemed to precede him—was it an illusion? No, no! it must be Gabrielle.

A post-chaise was in the court yard; foreign-looking men stood around it; he never noticed them, though he had a vague sense as he entered the open door that it was strange to be open; also, for the first time in his long, long wanderings, he had the suddenly-awakened sense that he had been watched, that some one had been dogging his footsteps, and that some one passed him hastily and flew up the principal stairway before him. This time it was a man, a stranger—who could he be? There was a great stillness among the servants, several of whom passed him; confusion, haste, yet he never asked what it meant. A deadly silence reigned everywhere. For the first time in his life he lost his way in his own castle. He was walking still as in a dream; and traversed many galleries and corridors before he came to his wife's chamber.

The door stood open wide. Without entering he gazed on the scene within.

Attendants were moving noiselessly about, and there, with long rows of burning tapers on either side of a bier strewn with perfumed blossoms, and spread with costly white draperies, lay the clay-cold form of the once beautiful Gabrielle, now sleeping the peaceful sleep that knows no waking. Turned almost to marble by the sight which he encountered, he stood like a stone effigy upon the threshold of the death chamber, and only awoke to consciousness as the tall, erect form of the minstrel soldier, Ernest Rossi, greeted him with the scorching words, "Welcome, murderer!"

(To be continued.)

## THE HISTORY AND MYSTERY OF MESMERISM.

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

No. IV.

WHEN the extraordinary and apparently impossible phenomena of mesmerism were openly brought before the general public, they excited a wonder and interest compatible with their startling disparity to the ordinary occurrences of daily life. From 1840 to 1850, the majority of the chief towns and cities in Great Britain were visited by peripatetic lecturers and demonstrators of mesmeric phenomena. The lectures were generally illogical and weak, but the demonstrations were often unbelievably powerful, and produced by men of earnestness and great vital energy. Among the lecturers who roused the attention of the British public during those eventful years may be named Mr. E. T. Craig, who is, perhaps, the only survivor of the early group. He was invited in 1843 by Mr. George Combe, the phrenologist, and Mr. James Simpson, the educationalist, to visit Edinburgh, and give demonstrations of the power of mesmerism to remove pain and suspend sensibility during painful surgical operations, and prior to the introduction of chloroform and other anæsthetics by Dr. James Simpson and other surgeons. Dr. Simpson, who discovered the value of chloroform as an anæsthetic, was for forty years violently condemned as an agent of Satan, but was finally rewarded with a baronetcy. He practised mesmerism as an anæsthetic prior to the use of chloroform, but as mesmerism was only practicable in a few cases, and chloroform, though more dangerous, was applicable to nearly all, he ceased using the former and restricted himself to the use of the latter. Mr. Craig succeeded in proving to Messrs. Combe, Simpson, and other savants, the anæsthetic influence of the mesmeric force. On his journey south, he visited Newcastle, and gave public and private demonstrations, which produced a great impression on the public mind. Mr. Craig was succeeded by Mr. Adair, Dr. Spencer Hall, Mr. Lewis, Dr. Darling,

Captain Hudson, Mr. Oliver, Box Brown, and Mr. Chadwick, the majority of whose lectures and demonstrations were numerously attended.

Mr. Adair was a powerful mesmeriser. Dr. Spencer Hall, a very earnest advocate, and moderately powerful mesmeriser; Mr. Lewis, a ready-tongued and very powerful black man, with bewitching bright eyes; his demonstrations were very successful, and he afforded Dr. Gregory, of Edinburgh, the means of striking illustrations for his "Letters to a Candid Inquirer." Mr. Lewis, informed me that he first discovered that he had magnetic power by undertaking in a large company to gaze the bonnet off a young lady's head; to his great surprise he gazed her into a deep magnetic sleep, from which it took hours to arouse her. From that date he became one of the most powerful magnetisers the world perhaps has seen, certainly the most powerful I have seen. To me he appeared honest and genuine, though eccentric and thriftless.

Newcastle at that time was in a fever of excitement, and the lecture hall was crowded nightly. Forty-five years have now passed since Mr. Lewis exhibited his amazing powers.

Dr. Darling reached us about 1845, fresh from his triumphant receptions in Dublin and Edinburgh. He was a quiet, intelligent, educated man. He lectured longer than any of the other mesmerisers, and, I believe, was thought by his audience, who had become accustomed to strong spectacular excitements, to be a little too logical and tedious. He wrote a work on "Electro-Biology," and that was the title he gave his lectures, but whatever the name, the experiments were similar, the chief difference being that Dr. Darling selected the more graceful and refined experiments, and left the ruder and more violent to his compeers. His demonstrations were of a very satisfactory kind; his subjects, or the persons who ascended the platform, were more select than were the average subjects of other operators. Dr. Darling would not take undue advantage of any one, and would not cause the most sensitive to perform an act of which he would afterwards be ashamed.

This unusual mesmeric refinement gave confidence to the subjects, and the more thoughtful among the audience; it was possible that those forming the residuum were not quite so well pleased; they came for buffoonery, and they got instead what they perhaps could not comprehend, refined and scientific demonstration. Dr. Darling produced a marked effect upon the educated, and those are the classes, whether poor or rich, whose opinions are of any real value on the subject. Captain Hudson followed—he was a powerful, benevolent, warm-hearted man; he gave many valuable and striking experiments, some of which, however, appeared to me to be far from conclusive, notably the experiment in which the standing subjects fell backwards into the Captain's muscular arms. That act, I have reason to think, was purely automatic and not at all mesmeric.

Next in succession came Mr. Nicholas Morgan, an earnest student of mesmerism and phrenology, and author of a popular volume on the latter subject. Mr. Morgan on many occasions gave lectures and demonstrations in Newcastle-on-Tyne, which were numerously attended, the lecturer's action in the matter being generally recognised as bonâ-fide, fair, and above-board. He was succeeded by Mr. Oliver, who, from being a ship carpenter, became a public platform mesmeric lecturer and operator, and finally a student of medicine. He had great mesmeric power, but was provincial, ungrammatical in speech, and rough in his experiments: he was, however, without doubt, a powerful operator, and created considerable sensation in the district. He left England for America, and died, I believe, a violent death.

Mesmerism and morals do not necessarily accompany each other any more than a profession of religion and morals do.

Next came Sheldon Chadwick, a refined, poetical man, the author of an excellent collection of poems, and with an imagination not much unlike that of Gerald Massey in his most prolific days. He was fairly successful as a mesmerist, and was one of the best literary expounders that had visited the city.

Since the date of Mr. Chadwick's visit we have had but few mesmeric demonstrations. I might almost call them performances, as public demonstrations of mesmerism had degenerated into rudeness, and few educated enquirers left the lecture halls with any confidence in the genuineness of the exhibitions they witnessed.

Between 1840 and 1860 mesmeric phenomena were seriously and scientifically investigated by many of the most learned physicists in Great Britain; the phenomena were very



generally admitted, but respecting the theories by which they were explained there was a great diversity of opinion then as now. Subsequently to 1860 public exhibitions sadly degenerated, the phenomena were brought into disrepute, and the result is that at the present time the great majority of young scientific men, and students of physics, are ignorant of the marvellous phenomena termed mesmeric, or have only such a superficial acquaintance with them as may be obtained from articles in magazines on hypnotism, thought transference, telepathy, &c., as propounded by the Society for Psychical Research, &c., &c.

In my next paper I shall record the phenomena that are alleged to be of mesmeric origin, extending from muscular to volitional control, and from thought-reading to independent clairvoyance. I shall, so far as is practicable, give illustrations that have occurred in my own experience, and where my own experience fails, I shall give illustrations from well-authenticated published records, with the names of the practitioners and witnesses.—*Northern Weekly Leader*, Dec. 16th, 1888.

### A WELL-DESERVED PROTEST.

THE following lines have been received from a portion of the Oldham Spiritual Society. We are sorry to be called upon to publish it, because we would fain keep such unseemly matters out of sight, or rather, we are sorry that they should occur at all; nevertheless we are still more sorry that rude personal insults should be levelled against a faithful worker, an excellent lecturer, and one who is doing better for the cause of spiritualism than to publish a paper, label it "*spiritual*," and then direct sneers and insults against the best spiritual workers. Spiritualists, once more we call upon you to awake and declare these things shall not be!

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

HAVING read in the *Medium* of February 8th an abusive, vindictive, and untruthful article, presumably written by the editor of that paper for the purpose of damaging the good name of our esteemed friend and co-worker, Mr. E.W. Wallis, the committee of our society desire to publicly express their sincere and heartfelt sympathy with him, as he will doubtless feel very keenly the gross injustice done to him by a professedly spiritual paper, and though foes inside or outside the movement calumniate him, we most earnestly trust that he may be encouraged to go on in the good work.

JOHN S. GIBSON, Cor. Sec.

41, Bowden St., Oldham, Feb. 13th, 1889.

### UNANSWERABLE AND IRREFRAGIBLE TESTIMONY FOR SPIRITUALISM.

NORF.—The following letter from the late Rev. Thos. Greenbury, Principal of the Sailors' Orphan Home School, Hull, tells its own story, and needs no other comment than such as every common sense reader can supply for themselves. We have only to add that there are few towns or villages in Yorkshire in which the name of good Thos. Greenbury was not held as a synonym for truth, purity of life, goodness of heart, and intelligence of mind. The letter having been read by Mr. Wallis in his recent lecture at Cleckheaton, and printed in the *Cleckheaton Guardian* in the report of Mr. Wallis's lecture, the Editor of this paper gladly republishes it—first as a testimony of the deep respect and regard with which she remembers her esteemed friend, Mr. Greenbury, and next, by way of offering a testimony to the truth and value of spiritualism, which a thousand reverend mountebank showmen can neither deny nor answer.—ED. T. W.

"Leeds, May 8th, 1886.

"Dear Mr. Wallis,—In compliance with your request, I write to say that I am now fully convinced of the possibilities and the benefits of spirit communion. I was at one time very bitterly but blindly opposed to spiritualism, and said keen and biting things against it, and tried, by ridicule and sarcasm, to bring its followers into disrepute. All this was done in ignorance, for I refused to read anything in its favour, deeming it below contempt. Any paper or periodical sent for my perusal I contemptuously consigned to the flames. I now freely admit that in acting thus I acted the part of a fool, which I very deeply regret, for Solomon says, 'He that giveth answer before he heareth, it is folly and shame unto him.' At length a hard-headed business man, with whom I had been acquainted for many years, and whom I had often sneered at because of his belief in spiritualism, invited me to his house to see a 'spirit medium.' I consented to go, secretly intending to detect and expose the imposture, and smash up the affair as easily as I should

smash a basket of eggs if I thrust my foot into it. I expected to find the 'medium' a sharp-featured, keen-eyed, scraggy-necked individual, clear headed, and capable of deceiving anyone. It was broad daylight, on the 1st of July—no darkness to conceal any tricks. To my surprise there walked into the room a shy, retiring, modest-looking girl, with honesty and simplicity stamped upon her kindly features. I smiled at the idea of this being a 'spirit medium.' She quietly took her seat among the rest, and the conversation went on. Suddenly she became entranced, and, to my intense surprise, described most correctly my darling daughter, who had passed away seven years before, at the age of twenty-one. She was my only daughter, and I loved her dearly as my own soul. The 'medium,' or rather the spirit controlling the medium, described her most minutely, size, form, features, colour of the hair and of the eyes, disposition, nature of her suffering when on earth, her intense affection for me, etc., etc. This almost took away my breath; it was unexpected, so unlike what I had intended, it made my very flesh creep. At length I said 'Can she speak through this medium?' The reply was 'I will see.' By and bye a change of control took place; the medium, with closed eyes, and a sweet smile upon her face, walked towards me with outstretched hand. I took the proffered hand, and, to my surprise, she began to stroke my hand, just as my daughter used to do when in the flesh. I said 'Who is it?' and the reply startled me, it was so unexpected:—'Sissy.' This was her pet name on earth, and totally unknown to the medium. I then put a series of questions, as to the cause of her death; what she saw on leaving the body; by whom received when entering spirit life; the place to which she was taken; what it was like; her present position; her spirit name; her present occupations, etc., etc. She has controlled in my presence forty-nine times, and has answered me scores of questions; most of which questions and answers I have written out, and preserved as a precious boon. Her answers are pure, spiritual, lofty, elevating, and many of them utterly unlike anything that I could have conceived, and very, very far above the mental calibre of the medium, so that thought-reading was quite out of the question. I could as soon doubt the existence of the sun, as doubt the fact of my holding communion with my darling daughter. I thank God, daily, for the privilege. It has drawn me nearer to Him, has led me to pray more fervently, to preach more faithfully, to sympathise more deeply, to act more discreetly, to labour more earnestly. I have been a minister for over thirty years, but this has intensified the joy of preaching. 'Angels are ministering spirits, sent forth to minister to those who shall be heirs of salvation,' and I feel certain that my daughter is one to me. I no longer mourn her as dead! No, she lives! and I anticipate the time when I shall join her in her bright abode, and we shall together swell the song of thanksgiving and praise to our Great and Gracious Father God. With a thousand good wishes for your welfare, I am, yours sincerely,

THOMAS GREENBURY.

P.S.—I ought to tell you that the 'medium' was in utter ignorance of me and my family. She had never seen me until the night my daughter controlled her."—*Cleckheaton Guardian*, Feb. 15th, 1889.

### THE ADVANCED WOMAN.

SHE went round and asked subscriptions  
For the heathen black Egyptians  
And the Terra del Fuegians

So she did;

For the tribes round Athabascan,  
And the men of Madagascar,  
And the poor souls of Alaska,

So she did;

She longed, she said, to buy  
Jelly cake and jam and pie  
For the Anthropophagi.

So she did.

How she loved the cold Norwegian,  
And the poor half-melted Feejian,  
And the blacks of every region,

So she did;

She sent tins of red tomato  
To the tribes beyond the equator,  
But her husband ate potato,

So he did;

The poor, helpless, homeless thing  
(My voice falters as I sing)  
Tied his clothes up with a string,

Yes, he did.

OFFICE OF "THE TWO WORLDS,"  
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*The People's Popular Penny Spiritual Paper.*

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"THE TWO WORLDS" Publishing Company, Limited, will be happy to allot shares to those spiritualists who have not joined us.

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, FEBRUARY 22, 1889.

#### EDITORIAL MISCONCEPTIONS.

THE ignorance and misconception of the average secular journalist regarding Modern Spiritualism and everything relating thereto, even after forty years of exposition, is often something marvellous; but we find in a recent issue of the *Washington Post* an exhibition in this line that is quite phenomenal. In commenting upon the alleged *exposé* by the "Fox sisters" in New York and Boston, that journal indulges in the following extraordinary outburst of historical wisdom:—

Spiritualism is the last of the great religious movements of the world, and its founder was or is Margaret Fox Kane and her sister Kate. They were to spiritualism what Confucius was to the Chinese religion, what Mohammed was to Islamism, what Buddha was to Buddhism, what Christ was to Christianity. On their words and works the faith was founded, and it has grown until almost every land has its disciples. So with the other religions. But now comes the startling difference. Confucius, Mohammed, Buddha, Christ died in their faith and made it glorious. The Fox sisters live to come before the world and pronounce their faith and their works lies and shameful frauds, to denounce their followers, and to ask forgiveness of God and man for their infamous deceit. It is the only instance on record of the founder of a great sect living to condemn and deny its tenets. Even Tom Paine and Voltaire died believing in their disbeliefs.

The idea of classing the Fox sisters with Confucius, Buddha, Mohammed, and Christ as "founders of a great religious movement" is something wholly original and stupendous! The astute editor should have secured a patent for this idea, as the most original and marvellous invention of the century. It would probably have puzzled him, however, to specify in his "claim" what great "religious" or even moral truths these sisters have ever discovered, announced, or advocated before the world as the basis of a great religious movement. That Spiritualism, as a movement, embodies and is founded upon grand moral and religious truths of the most vital character, in fact, *all the truths* that are embodied in all systems of the past, is an undoubted fact; but that the discovery, demonstration, or promulgation of these moral and religious truths has in any degree depended on, or been furthered by, the Fox sisters, it would be difficult to show.

They are entitled to all the credit that belongs to them, and this they have received in unstinted measure. But they did not even originate the "rappings" which called the attention of a startled materialistic world to the fact that we are surrounded by a host of invisible intelligences. These rappings had been heard in America and various parts of the world, long before the Foxes were born; and when these sounds broke out in the little house at Hydesville, without any conscious agency on the part of these children, and to the terror and discomfiture of the whole family—the chief

part they had in the matter was the discovery by one of them that the invisible cause of the raps was *an intelligent being, that "could both see and hear,"* whence followed the adoption of a code of signals by means of which intelligible communication was established.

Again, the Fox girls had no monopoly of the "raps." These soon extended to various parts of the country, and were heard in the homes of many people who had no connection with or personal knowledge of the Foxes, manifesting everywhere the same intelligence, and making the same claim to be the product of exorcised spirits. But this clumsy mode of communication by raps was speedily superseded by far more expeditious methods, and in time, through numberless channels, a flood of light was poured upon awakened humanity.

The moral, spiritual, and religious truths thus promulgated from the spiritual world, through countless instruments, constitute the real foundation of spiritualism as "a great religious movement." These truths have been to but a very small extent, if at all, set forth through the agency of the Fox sisters; much less are they, in the least degree dependent upon the word, or the "works," of these sisters. Herein spiritualism differs essentially from what is alleged of all other great religious movements. *It has no human founder.* Hence the defection of these sisters, or of a hundred other instruments who have been similarly used, can have no appreciable effect upon the great movement itself. Its origin and motive-force are far above and beyond all such fallible agencies. Judas, one of the chosen apostles of Christianity, betrayed his Master to death for thirty pieces of silver; and Peter, though selected to be the "rock" on which the Church should be built, denied with an oath any knowledge of the man Jesus. Yet these defections did not destroy a single truth which the Nazarene or his disciples had taught, or prevent its spread in the world. They only afforded occasion for a momentary triumph and jubilation of the "powers of darkness," like that we now see repeated in our own day, but which was then speedily followed by a pentecostal "outpouring of the spirit," in new forms and with more potent demonstrations.

The *Post* concludes its sage observations with the following remarkable piece of materialistic advice:—

The dead are gone, and the resurrection is not yet. The world is too busy for that now. It will come soon enough, and spiritualism will find its greatest work in getting the living ready, rather than in disturbing those who have given over living.

What sort of a notion this editor can entertain respecting "the dead," who have "given over living," and yet are liable to be "disturbed" by Spiritualism or Spiritualists before the proper time for "resurrection" it is difficult to conceive. Let us assure him, on the basis of all we know of Spiritualism, that there is not the slightest occasion for anxiety on that score! On the contrary, Spiritualism proves the truth of what Jesus told the Sadducees of his time, that "the dead are raised"—not that they *shall be*, at some far-off resurrection day. The ancient patriarchs, he affirmed, were then "living." They whom this editor imagines to be "dead," and to have "given over living," are resurrected already, and more alive than ever. It is, in fact, *they* who, through Modern Spiritualism, are seeking to "disturb" him, and such as he—to awaken them from the materialistic stupor in which they are dreaming, to a knowledge of the spiritualistic realities with which they are environed—thus getting them "ready" for a truer life here and a happier one hereafter.

Verily, while such crude notions as those exhibited above prevail among conductors of our leading secular journals, there is urgent need for the enlightenment which spiritualism brings.—*Banner of Light.*

Besides the above brave and forcible words from the *Banner* editorial, we present one or two extracts from a series of letters, written partly in the form of a diary, and partly addressed to Margaret Fox, and published after Dr. Kane's death, under the title of "The Love-Life of Dr. Kane."

"New York, May, 1856.—To-day met a friend on Broadway, who said, 'Come, let us go in and see Katie Fox. It will cost you nothing; good show; cheap.' How my mind revolted from this business-like presentation of what is at least claiming the attention of earnest men and women. But I had a good share of curiosity, and said, 'Why for nothing? must people not live? and hiring rooms takes money, as I have sadly learned.' 'Oh! a rich man pays all expenses,'

\* Horace H. Day, of New York.



and lets us poorer mortals partake freely of what he calls a feast. See, there is Charles Partridge\* going in. Let me introduce you.'

"Not now," I said, holding back my name as if it might possibly be read by a table.

"The room we entered was like many up-stairs Broadway rooms. A common table was in the centre. A half-dozen fine-browed men sat reverently near, and Miss Fox held her hands lightly on the boards. Her smile of welcome was beautiful to look upon. Her face bore a radiance and a confident serenity that claimed attention at once. I was charmed with her. I longed to put my hand on hers, and respond to her gentleness. But a kind of awe filled me, for amid the roar of Broadway there was distinctly heard the delightful rap. I say delightful, for I know of nothing that holds one—mind, ears, eyes—in expectancy and hope as do those proofs of a power outside of human control. Sweet messages were being spelled to the sitters, simple words of love; 'trite,' my friends say; but what words of love are not just as old as the English language, and just as oft repeated as human hearts feel the thrill of life? But, alas for my hope! I got no words, but was nevertheless satisfied. That fair young girl seemed like a priestess to me. I could not prove that she was all she seemed—one called to a great work. I looked at her reverently; I called her beautiful, and I felt that back of her was a power as infinite as the universe.

"I liked the self-possession of Charles Partridge. His manner seemed to say 'What have I to do with sentiment? Here, in this great world, I seek for facts, and when I find one I hold on to it. He will have a hard tussle who tries to wrench it from me.' He invited me most cordially to call at the office of the *Spiritual Telegraph*, 342, Broadway, and I shall go. I want to see a man in the midst of his work, who has wealth and power and position, and yet devotes all to an unpopular fact.

"May, 1868.—To-day I called at a fashionable house on Thirtieth Street, and learned that dinner had just been served, and most of the participants had left. Among those present were Katie and Margaretta Fox, they still remaining at the table, and the hostess also. Would I go down and see some wonders? The extension table was spread from end to end of a large room. The crystal and delicate china of the after-courses was still on the table. While still standing, three feet from the table, a tremendous noise, as of a sledge-hammer, came apparently upon the table. The table then vibrated so that the glass rattled, and it was perceptibly raised from the floor. Then the ordinary raps, clear and distinct, came, and (by aid of the alphabet) gave short messages of love and hope. What are all these phenomena except what they purport to be? I have an acquaintance in Washington who professes that she can make sounds with her toe-joints. We had a trial. Thin, snapping sounds there were, much like the sounds from finger-joints displaced; but no ringing, electric sounds. This one sledge-hammer rap was the loudest I ever heard, and seems to me to be a proof of a force simulating currents of electricity; a concussion, as it were.

"Nov. 5th, 1868.—Went to-day to visit a friend who receives communication according to earliest methods, by table-tipping. For nearly twenty years this little stand has served as a learned physician, giving daily diagnoses and prescriptions, as called upon, with marvellous accuracy; so much so that a talented and well-read M.D. availed himself of its knowledge in all cases demanding insight and skill. Sometimes raps responded instead of tips, but there was always a decision and an unhesitating response. The remedies were always according to Hahnemann's theory, and purported to come from the band of spirits in his sphere. How many hundreds have been blessed by this ministration, and how far-reaching is the influence of that simple table!

"Shall we turn away from this consolation that we find in the outer temple of our aspirations, because, perchance, the money-changers have been there, or because some have sold their right to serve in this temple for a mess of pottage?"

NOTE.—There are only two reflections growing out of these interesting extracts that we have space to call attention to. The one is the sad and sorrowful degradation of the medium of whom Dr. Kane wrote with such chivalric devotion *when she was true and honest*; and the other is a sentiment of astonishment that anyone can presume to call that imposture—investigated, endorsed, and maintained for over thirty years by rich, shrewd, talented, and respected business men like the

gentlemen alluded to above, namely, Horace H. Day, Charles Partridge, and Dr. Gray, the most eminent and wealthy physician in New York. Surely, surely! of all credulity, bigotry and incredulity are the most obstinate and most gullible!—ED. T. W.

## SPIRITUAL FRAGMENTS.

"Gather them up!"

SEANCE AT ODESSA.—In *La Vérité*, a spiritual paper of Buenos Ayres, of August 1st and 10th, are reports of eleven private séances held in Odessa. At that of September 13th were present the following persons: Marie Minskowska, Samuel, Sophie Neibourg, Eugène Schuschaemberg and Johannes Packla. The séance was held in the dark from nine to ten p.m. The first manifestation was a rain of leaden shots coming nobody knew from whence; the table was elevated, remaining in mid-air some time. Answers of mental questions were given. Flowers were thrown on the table, having the fragrance of violets, and drops of water fell upon the hands of the sitters. When lights were brought there were found small, odourless flowers with fresh dewdrops on them; no one knew what kind they were, but, judging from the character of the stem, we thought them blossoms of fruit trees. After an intermission of about twenty minutes, Eugène, the medium, was directed to seat himself outside the circle. Having done so, various physical phenomena took place, considerable freedom being displayed in the displacement of the medium and his clothing, all occurring within ten seconds.

THE celebrated French missionary and writer, Mons. Huc, in his "Travels in Thibet," remarks this: "The crozier, the mitre, the dalmatic, the cope, the service with a double choir, psalmody, exorcisms, the censer swinging on five chains, benediction by the Llamas with the right hand extended over the heads of the faithful, the chaplet, sacerdotal celibacy, worship of saints, fasts, processions, litanies, holy water, the tonsure, confession, relic worship, the use of flowers, lights, and images on the altar, the sign of the cross, the idea of a Trinity in Unity, the worship of the Queen of Heaven, the aureole or nimbus round the heads of saints, winged angels, flagellations, the flabellum or fan that accompanies the Pope in solemn functions, to say nothing of the actual orders of the ministry, and the various architectural details of the Christian temple—all these, and more, are to be found in, and are undoubtedly derived from, the Buddhistic system of worship." And still the Christians who copy all this from the Heathens are not themselves idolators!

LENA LOEB, THE ELECTRIC GIRL, AGAIN.—One of the Iowa papers says:—"Miss Lena Loeb, known as the 'Electric Girl,' gave another of her series of exhibitions on Christmas eve, at Mount Pleasant Park. Miss Lena is of slight physique, weighing 94 pounds, and being of an age not to be ashamed of—'sweet sixteen.' The little lady came upon the arena in front of the audience and cast into the ring her gauntlet, a smiling face which provoked many would-be athletes to accept the challenge, and try title, singly, to the championship of resisting the thrusts of the little lady, which was done by grasping a round stick, held in a horizontal position in both hands, whilst Miss Lena took hold of the stick in the same manner opposite, and despite the determined effort to oppose her thrust, each one trying was easily pushed about over the floor and pitched into the audience. Several tested her ability, and in such contests were obliged to acknowledge themselves vanquished. One, two, and three men at the same time were added to the opposing forces, with no different results. Miss Lena's power in this direction was only successfully opposed by the united resistance of six heavy men. She next carried about the floor, seated in a chair, a man whose avoirdupois was 240 pounds, by grasping with her hands the main rounds of the back of the chair, with the top of the back resting against her forearm. In this same manner a gentleman, weighing 200 pounds, and standing in the chair held from the floor, with nine or ten others exercising their united forces upon the chair, were for a time, successfully resisted from forcing the chair to the floor. In these experiments Miss Lena showed but little external signs of any great bodily exercise, compared with the others, whose faces were flushed, while the smile scarcely left Miss Lena's face. The experiments in mind-reading, or obeying the will of another, by being blindfolded and having the hands placed upon her head, were all successful, and more interesting than her

\* Founder and proprietor of the first spiritual paper (*The Spiritual Telegraph*).

feats of physical strength. One interesting experiment was having two persons will her to attempt to do two different things, their hands being placed upon her head, when the person of the stronger will power controlled. These experiments, to be appreciated, should be witnessed. Miss Lena's powers of mind and will reading have only been known to her for four or five months past. Her power for great physical feats is said to be much stronger in cold weather, when the atmosphere is more intensely charged by electricity, than in warm weather. From grasping the stick and chair rounds and using such great force, one would expect the palms of Miss Lena's hands would have been made callous or blistered, but they showed signs of no more than ordinary usage. We learn the nerves of her hands are destitute of the ordinary sensibility, and when in the grip of the hand of a strong person, expecting to see the contortions of pain in her countenance, he is rewarded with only a provoking smile."

EXTRACTS FROM A LETTER TO THE "CHRISTIAN HERALD"  
BY REV. J. H. HITCHENS.

HERE are "Some Questions of the Catechism, and Doctrines involved, for the use of Families and Parochial Schools," by Rev. Fred. A. Gace, M.A., Vicar of Great Barling, Essex. This has reached its tenth edition. In it, on page 4, I read: "Can any one become a Christian without Baptism?" Answer: "No." It then goes on to teach that the baptism must be by an "officiating priest," or "a person invested with spiritual authority." Then, on page 18, is the question, "Is Dissent a great sin?" Answer: "Yes; it is in direct opposition to our duty towards God." On page 20, we are told that "it is sinful and presumptuous for those people who are called Dissenting Teachers, to address the Throne of Grace, usurping the priestly office." "Is it wicked, then, to enter a meeting-house at all?" Answer: "Most assuredly; because, as we said above, it is a house where God is worshipped otherwise than He has commanded, and, therefore, it is not dedicated to His honour and glory," &c. Now, it must be clear to the simplest understanding that if children are to be taught what I have now quoted, they will soon grow to repudiate Protestant principles, and hate Nonconformists. Religious liberty will wither and die before the cunning, blighting, and unchristian spirit of Priestcraft. It is, therefore, every Protestant Dissenter's duty to support all efforts for the maintenance of unsectarian schools, and vote for such candidates for the School Board as pledge themselves to do the same.—I remain, yours very truly,  
J. HILES HITCHENS.

Eccleston Square Church.

MISS BERTHA SIMPSON, of Martinsville, Indiana, has a natural gift so unlike anything I have met with before that I give the knowledge to the readers of *The Tribune* and ask if there is any other case known. At Foremothers' Day, on the programme was "Cornet solo, by Miss Bertha Simpson." A lady took her seat at the organ, placed a sheet of music before her, and by her side stood a slender girl of about fifteen years of age. "Why!" said I, "where is her cornet?" The chairman replied "It is all done with her voice." To my astonishment the young lady most perfectly imitated a cornet and carried the air with the organ accompaniment with perfect ease as if she were singing. She responded to an encore and "played" "Marching Through Georgia," to the delight of the audience. She was born with this peculiar vocal gift, and assures us that it is quite as easy as whistling or singing. She has a fortune in this gift if she lives.—*Helen M. Gougar.*

#### "THE TWO WORLDS" FIFTH PRIZE ESSAY.

We are very happy to announce that we have received from LEWIS FIRTH, Esq., of Bacup, the sum of ONE GUINEA to be given for the best Essay on the following subject:—

"WHAT IS THE BEST MEANS OF DEVELOPING AND CULTIVATING THE GIFT OF MEDIUMSHIP?"

All writers desirous of competing for this prize must send in their essay clearly written, on one side of the sheet only, signed by a number and *nom de plume*, and accompanied by a closed envelope containing the name and address of the writer. These envelopes must be marked like the signatures of the papers, and will not be opened until the prize essay has been selected by the judges.

All competitions must be sent in before the last Wednesday of February, addressed to the EDITOR OF "THE TWO WORLDS," and marked "Prize Competition."

## LYCEUM JOTTINGS.

### THE DEAD SOLDIER.

A CHILD'S TRIBUTE.

THE verses printed below were composed by Virginia, the fourteen-year-old daughter of John McCullough, the famed tragedian, in memory of General M. R. Patrick, governor of the Soldiers' Home at Dayton, Ohio, who died July, 1888. Child-poetry is not usually very interesting, except to those who are in the domestic circle of the composer, but it is quite certain that little Virginia's tribute will be found to contain something deeper and sweeter than is to be discovered in much of the poetry of maturer years.

WHY do I think of him so oft?  
Soon is the answer told—  
The memory of a brave man's life  
Is worth its weight in gold.  
The record of an honest pride,  
A sense of justice tried and true,  
A will unswerving and sincere  
To do that which he ought to do.  
Such is the sketch his life affords,  
A nobler ne'er has come to me.  
Go look for it where'er you will  
If a better you care to see.  
So thought we all that last sad day  
We laid him in his shady grave,  
And the martial soul so dearly loved  
Returned unto the Heaven that gave.  
Warm, strangely bright, was the summer day;  
A haze dreamed o'er the distant hill,  
And the heated air 'neath the burning sun  
Was strangely, mournfully still.  
A thick mist in the distance hung  
Where a bold headland rears,  
As if the suffering Mother Earth  
Could scarce keep back her tears.  
But with a smile on her trembling lips,  
Flushed face and breath suppressed,  
She strove to wear her fairest garb  
As they laid her son to rest.  
She cut the trimming from off her robe,  
The shining, golden wheat;  
The jewels she wove in the flag he loved,  
And laid them all at his feet.  
And one there was that followed him that day—  
A steed with slow step, bent head, and sad array,  
Listened amazed to sound of fife and drum,  
And wondered, "Why, O why, does he not come!"  
Poor Daisy! hearts have ached for you  
Since last you felt his touch,  
For we all know that he loved you.  
And you loved him as much.  
Where the grass was greenest we laid him,  
And a tree that grows at his head  
Was struck, like him, in its usefulness,  
For the top is withered and dead.  
When the parting volleys were fired,  
And sadly we turned away,  
A soldier stepped forth with his bugle  
And softly began to play—  
"Lights out!" The old familiar tune  
Brought tears to many an eye,  
And o'er the lips of loving friends  
Came forth a gentle sigh—  
"Lights out!" that he had heard so oft—  
Of the night the last command,  
Clear, sweet, it floated on the air,  
From the silver horn with its mourning band,  
The last faint sound that he shall hear  
As his soul goes on its way.  
"Good night!" from the land he leaves behind  
For the one of eternal day.  
The sun went down behind the hills,  
Leaving a glorious light,  
As if it would help the music say,  
"Good night, old friend! good night!"

—*Religio-Philosophical Journal.*

GROWTH OF LYCEUM MOVEMENT.—The dimensions to which the Lyceum work is growing is one of the most hopeful signs of the present time, and is a source of comfort and cheer to those who, like ourselves, have for years past advocated the adoption of this good work. At Brighouse, (Brook Street) Huddersfield, Clapham Junction, and Leigh, the initiatory steps are being taken, and four more Lyceums will be added to the already numerous roll-call. Leicester and Walsall report increasing interest. Burnley Lyceum is thriving apace. We dropped in unexpectedly on Sunday morning, and found a large attendance, upwards of 130. Groups had been formed, and we were soon pressed into the service. We heartily congratulate our energetic friend, Mr. Mason, and the other workers upon the signal success which has attended their efforts. More workers are needed. The harvest is ready! Halifax report is encouraging. The mutual improvement classes are a step in the right direction.—E.W.W.

THEOLOGICAL NUTS TO CRACK.—(6) As "love thinketh no evil," can God design the ultimate evil of a single soul? (7) As "love worketh no ill," can God inflict, or cause, or allow to be inflicted an endless ill? (8) As we are forbidden to be overcome of evil, can we safely suppose that God will be overcome of evil? (9) Would not the infliction of endless punishment prove that God had been overcome of evil? (10) Would not endless punishment be the return of evil for evil?—*Rev. Abel C. Thomas.*



## CHRONICLE OF SOCIETARY WORK.

**BACUP.**—Successful meetings with Mrs. Wallis, who answered questions in the afternoon and lectured at night on the "Spiritual Side of Earth Life." Eloquent and instructive lectures. Fairly successful clairvoyance.

**BIRMINGHAM.** 92, Ashted Row.—Some of the prophets and seers of this vicinity met again on Thursday, 7th, with six additional ones, all private. One was controlled to give a beautiful address by a spirit who, a few months ago, stood to be photographed, which portrait was recognised by many friends; before leaving control he gave a test of his identity. We meet again March 6th. February 17th, Mr. Anson's controls lectured on "The Battle of Life and the Victory over Death." A holy calm pervaded the place, and several sympathetic prayers were offered. He illustrated his subject by the career of a child through life into the spirit world.—*S. A. P.*

**BLACKBURN.**—Two very interesting addresses from Mrs. Wade. Afternoon subject: "Is life worth living?" Evening subject: "Signs of our Times." Good audiences. Several clairvoyant descriptions were given, most of them being recognized.—*A. A.*

**BRADFORD.** St. James's.—Mr. Hopwood's guides gave two addresses in the usual style and force. Two lady friends gave clairvoyance in a careful manner. We shall be glad to see all old friends and new, now we have got the new stove in proper order, and the room is nice and warm. On Shrove Tuesday the friends intend having a social gathering, when all will be made welcome.—*A. P.*

**BRADFORD.** Ripley Street, February 12th.—The controls of Mr. G. Wright, of Manchester, spoke well on "Mediumship." February 17th: Mr. Hargreaves spoke well on subjects from the lessons read both afternoon and evening. Mrs. Hargreaves spoke for a short time on "Flowers," and gave good clairvoyance after each discourse.—*T. T.*

**BRIGHTON.**—A good day with Mrs. J. M. Smith. The afternoon subject, "Spiritualism not a Farce and Fraud," treated in a commendable manner, well deserving the good attention it received. The clairvoyant descriptions were very good, all but one recognized. The evening subject chosen by the audience was "What has Spiritualism done for Humanity?" Many points of interest were raised, and the theological creeds were demolished, and the age of reason and the spirit of liberty to act were established in their place. A very good audience listened attentively.—*S. B.*

**BURNLEY.**—Mr. E. W. Wallis's inspirers dealt with ten questions in the afternoon, and thirteen at night, in a manner which, apparently, gave great satisfaction to good audiences.

**CLECKHEATON.**—Mrs. Jarvis's controls spoke well. Afternoon subject, "Woman of Endor," which had been read as a lesson. Evening: Her guides spoke on the great Nazarene commanding his apostles to cast out evil spirits, showing that the apostles of to-day did not preach and practise as did those of yore. We had a splendid day. Many new members enrolled in this work. If we can only keep fighting in this great struggle, we shall in time come off victorious.—*W. H.*

**CULNE.**—Mr. Postlethwaite gave two lectures. Afternoon: "Christianity before Christ." Evening: "The World of Science." After the lectures he gave psychometric tests, which were fairly good.—*J. W. C.*

**COWMS.**—Mrs. Connell gave good addresses and clairvoyance in a very creditable manner.—*G. M.*

**DAWEN.**—Miss Walker's guides gave two splendid addresses, which gave great satisfaction. The subjects were, Afternoon: "The Gospel of truth." Evening: "Crime—its effects and cure." She gave eighteen clairvoyant descriptions, mostly recognized.—*J. D.*

**DENHOLME.**—The guides of Miss Walton gave two addresses. Afternoon, "Spirit Circles." Evening, "Now, concerning spiritual gifts, brethren, I would not have you ignorant," which was very good. February 16th, we had a pie supper, to aid in forming a Lyceum. Fifty-four sat down to the good things provided. Afterwards we had a good and successful entertainment of recitations, readings, and addresses.

**DEWBURY.**—Mr. Bradbury, of Morley, delivered two good addresses on Sunday, and after evening discourse answered questions from the audience.—*W. S.*

**ECCLESHILL.**—The guides of Miss Bott spoke upon "Religion." In the evening the subject was, "And He will say, I know ye not." Six clairvoyant descriptions in the afternoon, three recognized; twelve descriptions evening, six recognized readily, and two after close.

**FELLING-ON-TYNE.**—Saturday, the 16th, Mr. W. V. Wyldes, under the auspices of the North-Eastern Federation, delivered a splendid address on "Spirits, and their Occupation in the Spirit World." A good many questions were asked and discussed. Hoping we shall be favoured by his presence again shortly. Feb. 17th, Mr. Harris, of Newcastle, gave a good address, subject, "The Faith as Delivered to the Saints," which was listened to very attentively. A vote of thanks to the speaker closed an enjoyable meeting.—*G. L.*

**FOLESHILL.**—Morning, Mr. Young, from Leicester, under control, spoke upon—"If a man die, shall he live again?" Drawing analogies from physical science, his controls showed that there was a certainty of a future state beyond the grave. In the evening the subject was continued, with special reference to the nature and locality of the future state. The text was, "What shall I do to be saved?" The answer, "Believe on the Lord Jesus Christ," was explained, from a spiritual point of view, to mean that it was belief in Christ's mission, and not in a vicarious atonement, that was necessary to salvation. A description of the various states of spiritual existence was given, and those present were encouraged to live for the highest spiritual attainments.

**HALIFAX.**—Mrs. Dickenson, of Leeds. Afternoon subject, "Spirits' Mission." Evening, "The Prince of Peace." Both discourses were delivered in a quiet and gentle manner. Clairvoyance very good.—*J. L.*

**HEWWOOD.**—A good day with Mr. Taft; we had a circle in the afternoon, which was very successful. Evening, the chairman read a paragraph about the Woman of Endor, from which the medium's guides gave a short but instructive discourse; listened to very attentively. Clairvoyance successful.—*S. H.*

**HUDDERSFIELD.** Brook Street.—Mr. Hepworth has done well to-day, though the audiences have not been quite as large as usual. Questions from the audience were excellently dealt with in the afternoon, and the "Two Worlds" formed a good subject for evening, upon which a good practical address was given.—*J. B.*

**LEICESTER.**—Feb. 10th. Mr. B. Plant's guides dealt with "In what does Spiritualism differ from the Bible?" and "The Resurrection—what, and how?" General satisfaction was given by the manner in which the guides handled their subjects, and though at times cherished orthodox prejudices received a rude buffeting, it was with a forbearing and tolerant manner. Mr. Plant's guides have considerable force and power of delivery, but though wonderfully different in language to anything he himself is capable of, his utterances under control will admit of a little improvement. There are all the elements of an able and eloquent speaker who will do honour to the cause. Clairvoyance fairly successful, without attempts to make descriptions fit.—*C. W. Y.*

**LISCH.** Railway Road.—The guides of Mr. Mayoh gave two interesting discourses. Subjects, "Where are our loved ones?" and "Spiritualism—Past and Present." As we do not get such a great audience in a morning, we are going to form a Lyceum.—*J. W.*

**LONDON.** Canning Town. 41, Trinity Street, Beckton Road.—A very interesting and harmonious meeting. Mr. Long presided. Subject: "Spiritualism, and how to investigate," which was most cordially received; after which, questions were put by the audience and satisfactorily answered.—*T. K.*

**LONDON.** Clapham Junction.—Having received "notice to quit" because we were spiritualists and held meetings, I removed to more commodious premises, where the meetings of our Endyonie society were recommenced. We start with 21 adult members and 15 children, and hold open meetings every Sunday at 6-30 and Wednesday at 8. Private development circles arranged to suit friends. Our Lyceum, under the management of Mr. J. Morgan Smith, will commence on Sunday, March 3rd, at 3 p.m., when we hope parents, children, and friends interested in lyceum work will attend. Free tea at 5 will be provided for all; at 6-30 Mr. Hancock will give an address, subject: "The Bible," and other friends will also speak. A preliminary meeting of those who are willing to assist in teaching will be held next Sunday, Feb. 24th, at 3 p.m. Mr. R. Hill has been appointed hon. sec. to the society. Earnest inquirers will be always welcomed by the conductor, Mr. Utber W. Goddard, 295, Lavender Hill, Clapham Junction.—*S. W.*

**LONDON.** Forest Hill S.E., 5, Devonshire Road.—Evening: A lecture dealing with the objections to spiritualism was delivered to a crowded room by Mr. Veitch. Questions were asked and answered to the satisfaction of all.

**LONDON.** Islington, 309, Essex Road.—A good attendance. Mr. Hoperoff under control of his guides gave some excellent tests, which were recognized by all the sitters.

**LONDON.** King's Cross, 184, Copenhagen Street.—Morning: Discussion on effects of "Trance Mediumship," which proved very interesting; subject will be continued next Sunday morning. Evening: In the absence of Miss Marsh, Mr. Rodgers gave a most interesting and sound argumentative address on "Spiritualism," pointing out that this grand truth has reigned from the commencement of the world. Mrs. Jordan kindly sang us a solo entitled "Rest in the Lord."

**LONDON.** Notting Hill Gate, 9, Bedford Gardens.—Morning, a thoroughly good paper from Mr. Earl on "The Natural and Spiritual Worlds." An interesting exchange of opinion followed. The company unanimously invited him to visit them again soon. Afternoon, members séance, with encouraging results. Evening, Miss Benam gave an inspirational address, subject, "The Inspiration of God's Holy Book," which was dealt with in a neat, practical, and common-sense manner. Miss Vernon's excellent singing was much appreciated by a large audience.—*W. O. D.*

**LONDON.** Occult Society, 18, Baker Street.—We had a most interesting lecture from Mr. Sinnott on "The Spiritual Faculties of Man." The lecturer referred to the arguments of Du Prel's "Philosophy of Mysticism," showing that the phenomena of sleep and hypnotism point to the conclusion that the whole man is not expressed in matter, that there is in addition a consciousness on the higher spiritual plane known as the "higher self."

**LONDON.** Peckham, Winchester Hall.—Tuesday, a goodly number of members assembled to bid farewell to our friend and vice-president, Mr. J. F. Steven, who is leaving for the Cape, and to present him with an address and a small keepsake in the shape of a dressing-case. The presentation was made by the president in a few well-chosen sentences, expressing his sincere hope that success and advancement, both spiritual and material, would attend him in the far-off country. This wish was re-echoed by the several speakers who followed, and while regretting his departure, we hoped that our loss would be his gain. Mr. Steven, in a suitable reply, alluded to the many kindnesses he had received from friends present, and heartily thanked them for their good wishes. The meeting assumed a "social" form. Refreshments having been fully "discussed," we had some excellent singing by Miss Bell, Mesdames Copley, Long, Bell, Messrs. Steven, R. J. Waters (very comic), Andy, Merokel, &c. After the singing, "games" were participated in, alternately with the "light fantastic." "Auld Lang Syne" closed a very happy time. February 18th: In the absence of Mr. R. J. Lees, who was at Northampton, by special request, Mr. J. Veitch spoke on "Spiritual Evolution" to a good audience at the morning gathering. Evening: Mr. Harper gave a very instructive and entertaining address on "Historic Spiritualism" to a large assembly. The Lyceum children have, during the past week, left some 3,000 handbills at different houses in the neighbourhood, which we trust will induce many to look into "these things."—*W. E. Long, Hon. Sec.*

**MANCHESTER.** Assembly Room, Downing Street.—Mr. Johnson answered questions taken from the audience in the afternoon, which gave great satisfaction. Evening: Three subjects were sent up and dealt with in a plain straightforward manner, which seemed to please the audience very much. On Saturday next we are having a concert at Tipping Street Room for the benefit of our lyceum, and we hope friends will rally round us.—*W. H.*

**MANCHESTER.** Psychological Hall.—February 13th, the concert proved a decided success, the programme being gone through very efficiently, the following artists taking part: Overture by Mr. W. H. Smith; vocalists, Miss Bletcher, Miss Maud Walker, Messrs. W. H. and A. Smith, P. Bannion, T. Crosby, T. Taylor and E. Ashworth; elocutionists, Messrs. W. Taylor and J. H. Horrocks; piano solo by Master H. Walker; accompanist, Mr. Smith; chairman, Mr. W. Crutchley. February 17th, Mr. Allanson's controls in the afternoon discoursed on

"Science and the Saviours of the World," pointing out that the great reformers of the past, such as Paine, Voltaire, and numerous others mentioned, were the true saviours. Evening: "Man's idea of God," showing that man's conception of God was in accordance with his development. Both discourses were well appreciated.—*J. H. H.*

**MEXBOROUGH.** Ridgill's Rooms.—Afternoon, Mr. Campion, of Leeds, spoke normally, to a good audience, on "Is Man Immortal?" A very instructive address, and attentively listened to. At night, Mr. Campion gave his "Reasons for being a Spiritualist," in a clear and able manner, to a large audience.—*G. W.*

**MIDDLESBROUGH.**—Morning, Mr. Kellar spoke on "Covet ye the Best Gifts," to a small but appreciative audience. Evening subject, "My Nature and Destiny—What are they?" to a large and attentive audience. Many strangers present were highly pleased.—*T. H. B.*

**MONKWEARMOUTH.** 3, Ravensworth Terrace.—Mr. Hoey's guides gave a good address on "Spiritual Gifts." The clairvoyant descriptions at the close were very good.—*R. O. H.*

**NEWCASTLE.**—Feb. 17th. Mr. W. V. Wyldes's orations, covering a wide-thought area—luminant, versatile, and instructive—experiments explicit and decisive.—*W. H. R.*

**NEWCASTLE.** Mr. Hetherington's, St. Lawrence Glass Works.—The old circle commenced again with one of the guides of Mr. Robeson giving a short address to a small audience of friends, and arranged as to the meetings on Sunday nights; after which another old friend came and described friends to each of the sitters, giving their names and messages all correct.—*T. D.*

**NOTTINGHAM.**—Evening: An excellent address, subject: "Beloved, believe not every spirit, but try the spirits whether they be of God." The subject was ably dealt with by Mrs. Barnes' controls. As the large majority that went to the spirit world were spiritually undeveloped, it was an evident duty to use our reason, and test the communications by every standard and principle of truth and righteousness. Many serious mistakes were made by the unreserved acceptance of spirit communications by unthinking sitters. Bros. Finch and Hunt and the writer also spoke, and there was an atmosphere of earnestness and enthusiasm throughout the meeting. We earnestly appeal to the friends of spiritualism, who have the means, to assist us in our endeavour to get a harmonium to help our services. There is an effort being made to get a choir together, but an instrument to lead is indispensable. The writer will be glad to hear from anyone disposed to help us in this important matter.—*J. W. Burrell, sec., 48, Gregory Boulevard.*—The leaders and officers for the Lyceum will be re-elected on Sunday afternoon (Feb. 24th). All interested are desired to be present.

**NORTHAMPTON.**—We had Mr. Lees with us. 2-30: subject, "Familiar Spirits," a reply to the orthodox objection that spiritualism is condemned and forbidden in the Bible; and at 6-30, "Peculiarities of Bible spiritualism," a reply to the statement that, if spiritualism were of God, it would not be contradictory. Both discourses were handled in a manner which riveted the attention of good audiences; in a word, they were masterpieces of keen reasoning.

**NORTH SHIELDS.** Camden Street.—Mr. R. Grice, of South Shields, gave an excellent lecture on "Christian Morality: a criticism on the life and teachings of Jesus." He started by laying down two propositions, viz:—1st, That, as a moral philosopher, Jesus was below the standard of many other philosophers who preceded and followed him. 2nd, That in the crisis of life Jesus displayed moral cowardice. Considering the last proposition first, the lecturer clearly showed by quotations from the supposed authentic records that in the closing scenes of Jesus's life, both in the Garden of Gethsemane, and also at Calvary, his courage as a martyr, dying for the faith, was much below that shown by Bishop Cranmer and others, who, in the crucial moment of trial and death, had displayed a fortitude and courage which completely overshadowed that of the so-called divinely chosen one of God. Entering into the question of Jesus as a moral philosopher, the lecturer displayed a vast amount of erudition, quoting from writers anterior to the time of Jesus in support of his first proposition; and also showing that many of the beautiful sayings and golden rules of life ascribed to Jesus were widely known as old-world philosophy before his advent. He then proceeded to show the impracticability of much of the philosophy of the Nazarene; dealing with such teachings as "Take no thought for the morrow," "Of the glorification of poverty," and the direct incentive to wrong-doing which was given by the inculcation of such doctrines as "giving your cloak to he who had already stolen your coat," and of "resisting not evil; but that if smote on the right cheek we must turn the other also." In refutation of this erroneous teaching we have the finer philosophy of Confucius: "Return kindness with kindness, and injury with justice." In further support of his argument he dwelt at length upon the immoral teaching of the "denial of parents, and the desertion of home and kindred for the work's sake," of the laudation of celibacy in preference to the pure marriage state, as laid down by Jesus and St. Paul (who was said to be inspired by Jesus), and referred to the effect such teaching had in forming the low estimate which many Christian people placed upon women. In antithesis to this teaching, Mr. Price quoted from an ancient writer, Manu, who taught a much truer philosophy when he said:—"Where women are honoured the deities are pleased; where they are dishonoured all acts of religion are fruitless." The lecture showed deep thought, careful preparation, and a complete grasp of the subject; numerous proofs of the directly immoral tendencies of Jesus's teaching being given from the early fathers—Irenæus, Jerome and St. Augustine.—*W. W.*

**NORTH SHIELDS.** 41, Borough Road.—Mrs. Davison was not able to take part, on account of indisposition, but our angel friends gave another proof of their devotion by bringing two true and earnest workers in the time of need. Mr. Kempster spoke on "Death and the after life" in a manner which gave great satisfaction to an intelligent audience. Mrs. Kempster under control described with charming minuteness fourteen spirit friends, initials being given in most cases.

**OLDHAM.**—Mr. A. D. Wilson gave two addresses in a very able manner. Afternoon: "Trivial Agencies v. Great Results." Many great movements have had their origin in very trivial events, and modern spiritualism is no exception. Evening: "Heresy in the Light of Spiritualism." Spiritualists and in fact all who could not accept the Bible as the whole word of God were still branded as heretics by most Christians; but were not the people who ignored the word of God as

revealed in the facts of nature, and who attributed to him deeds which were unworthy even of men, guilty of heresy of the very worst kind?

**OLDHAM.** Mutual Improvement.—Mr. C. Thorpe lectured on "Physiology—the Circulation." He spoke of the food which goes to supply the system; the saliva which moistens the food, and the process of conversion into blood. To make the subject more interesting he brought a sheep's heart, which he dissected, and explained that it was the same in construction except that a man's heart is rather larger, pointing out the veins and arteries, the valves which prevent the blood from going out of its course, and many other particulars. The lecture was very instructive and interesting. A few questions were asked and answered to our benefit. The members expressed their appreciation for the knowledge imparted.—*N. S.*

**OPENSHAW.**—Morning. The guides of our friend Mr. Taberner gave a very interesting discourse. In the evening five subjects were handed up, and were dealt with ably, showing that spirit control was no new thing, but had been in all ages, and gave striking proof of their assertions, which were well received by an attentive audience.—*J. A.*

**PENDLETON.** Co-operative Hall.—Mrs. Green gave two sterling addresses. Afternoon subject, "Death and the After Life," which she gave in a very powerful manner. Evening, on "Angel Guides." She said that if they could return in days gone by, they could return to-day. Fifteen clairvoyant descriptions were given, eleven recognized. Very good audiences.

**RAMSBOTTOM.** 10, Moor Street.—A pleasant day with the guides of Mr. J. Long. Afternoon subject, "Love one another." Evening: "How do the planets influence humanity?" Both subjects very well delivered.

**RAWTENSTALL.**—Mr. Swindlehurst gave two splendid discourses to good audiences. Afternoon, three subjects from the audience were taken, giving great satisfaction. Evening: The controls took "Adam—his crime and eviction." The manner the story was handled, and the flood of light thrown upon it, placed the Bible and its writers in such an absurd position that had there been any believed in the story, they would have been ashamed to acknowledge it. I have retired from the offices of chairman and secretary, but I have not retired from advocating this glorious truth, and hope to be able to do even more for its advancement. Shall be glad to help in any sphere, either our society or any other. I beg to thank all with whom it has been my lot to correspond for their kindness and courtesy.—*W. Palmer, 17, Prospect Hill.*

**ROCHDALE.** Blackwater Street.—Mr. Schutt's guides in the afternoon treated on "The Philosophy of Control and Mediumship." The expectation that angels should control mediums in the circle could never be realized so long as the sitters were diametrically opposed to one another in thought and deed. It was simply nonsense to expect being able to converse with such intelligences, whilst those in the circle built conditions which prevented it. Until sitters and medium made themselves more conversant with the laws by which spiritual control is governed, success could not be achieved. Through lack of knowledge on this subject, mediums in a semi-developed state found their way on to our platforms, thus causing spiritualism to suffer, and fall into disrepute. In the evening "The Story of the Deluge" was discoursed upon in an able manner, evincing a comprehensive grasp of the subject. Numerous absurdities in the popular ideas of the biblical flood were pointed out, and racily touched upon. Taking the form of the earth into consideration, coupled with its motion, it was impossible to ever have to suffer from a general deluge. Dealing with the question of polar precession much valuable information was imparted. There was a moderately large audience, and it was the generally expressed opinion at the close, that for a long time an audience here had not enjoyed the privilege of listening to such an instructive and entertaining discourse.—*W. N.*

**SCHOLES.** 33, New Brighton Street.—Afternoon, Mrs. Bower, of Low Moor, spoke on "Clerical faith in one another." She gave satisfactory clairvoyance. Evening, "Christ crucified, and what was he crucified for?" Good clairvoyance.—*J. R.*

**SCHOLES.** Silver Street.—Mr. E. Wainwright's guides gave two good discourses. Afternoon subject: "Fear not, for I am with you, &c." Evening subject: "The true teachings of Spiritualism." He proved that spiritualism was the true teaching of God and should make us all better. At the close Mrs. Wainwright gave 21 clairvoyant descriptions, 19 recognized.—*T. M.*

**SKELMANTHORPE.**—Mrs. Crossley gave two very good discourses on scriptural subjects, ending with successful clairvoyant delineations.

**SOWERBY BRIDGE.**—Mr. Lees presided. Mr. Holmes, of Bradford, delivered a comprehensive address on "Spiritualism the want of the age," touching on almost every condition of modern society and the great necessity for reform and reformers. A great deal of ground was covered in the endeavour to prove spiritualism the all-supplying power to remedy or alleviate the misery and want so prevalent in our midst. It was urged on all spiritualists the necessity of living truly good and noble lives, upright and honourable in all their dealings, as becoming the world's reformers. Mr. Holmes is a fluent speaker, and a promising medium.—*J. G.*

**SUNDERLAND.** High Street.—Mr. Stevenson gave a lecture on "Spiritualism" to a good audience.—*J. A.*

**TYLDESLEY.**—Mrs. Horrocks gave discourses upon "Prepare to meet thy God" and "The Philosophy and Phenomena of Spiritualism," which she handled in grand style, showing the credulous manner in which the modern Christians by their forms and ceremonies were preparing to meet their God, also the absurdities of such doings in the light of modern spiritualism. Splendid clairvoyance, two strangers being perfectly amazed. We had also Salomon the Confessor with us after having postponed his meeting for a week (this was on Friday night). We had more poster and town crier than the previous week, and the audience was—three!—*A. F.*

**WALSALL.**—Mr. Plant spoke on "The philosophy of control" in the morning, and in the evening, "If God made all things, and saw that they were good, who made the Devil?" After the latter address clairvoyant descriptions were given, most of them being recognized.

**WESTHOUGHTON.** Wingates.—Miss Gartside gave two interesting addresses. Her gentle and unassuming manner drew the attention of the audience, and the kindly words she gave expression to had a good effect. She showed that we are not saved by creeds, but by deeds of



kindness and works of love. The things that bring unalloyed happiness to us without injuring others, but rather benefiting them, are the best passport to the higher life. In the afternoon the chair was ably filled by Mrs. Cryer, who also gave a short address in the evening.—*J. P.*

**WEST VALE.** Green Lane.—Mrs. Summersgill, of Keighley, gave two very good addresses, that in the evening being excellent, from the subject, "Who and what are the Angels?" She gave a few psychometric readings, with general satisfaction. Room crowded to excess.

**WIBSEY.** Hardy Street.—Mr. Boocock spoke well on the second chapter of Acts, just read by the chairman. Three clairvoyant descriptions, all recognized. Evening: His subject was "The Wonders of God," and also combating the orthodox picture of Heaven, with golden gates, &c. Good clairvoyance and psychometry.—*G. S.*

**WISBECH.**—During the last week Mr. J. C. Macdonald's lectures on "Phrenology and Chiromancy" have been well attended. Feb. 17th, Mr. Macdonald gave two discourses. Morning subject, "Mediums, guides, and controls." Evening: "Can man, by taking thought, add to his stature?" which was handled in an able and interesting manner. We want more lectures of the kind Mr. Macdonald gave, as they are most convincing. Mr. D. Ward presided. Large audience.—*W. U.*

**YEADON.**—Miss Myers conducted a cottage meeting. Subject in the afternoon, "Where are the dead?" Evening: "The footprints of time," which her guides expounded in an able and instructive manner, to the satisfaction of all. A few clairvoyant descriptions were given at each service by the guides of Misses Myers and Crowther, with success.—*Joseph Crowther, Swaine Hill Terrace.*

**RECEIVED LATK.**—Heckmondwike: The guides of Mrs. Russell gave two addresses. Evening subject, "Our Children's Home in the Spirit World," followed with excellent clairvoyance; very good attendance. Lyceum—usual programme.—*J. N.*

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BURNLEY.** Tanner Street.—Present: 130, officers 14, visitors 3. Recitation, Zillah Woodward. Lessons on Physiology and Phrenology. A short and interesting address by Mr. E. W. Wallis.—*H. W.*

**CLECKHEATON.**—Invocation by Mr. Walker. Marching and calisthenics gone through by Miss Fox, of Heckmondwike, and Misses Hargraves and Denham. The children appear interested in their new Sunday school work, and seem to take a deep impression on their little minds from their old way of teaching. We wish the parents and public of our little town would visit us more, and see the teachings of our little flock. Mr. Walker read an interesting paragraph from *The Two Worlds*, having a tendency to brighten the ideas of the dear ones against the demon "drink." Mr. Blackburn also gave a few remarks based on "Woodman, spare that tree." Scholars, 24; officers, 8. Readings by Messrs. M. A. Hargraves, R. Hodgson, of Blackburn, F. G. Hodgson, Denham and Hargraves. Recitations by Misses C. Denham and L. Hargraves.—*Wm. Hodgson, pro. tem.*

**HALIFAX.**—Our lyceum is in a flourishing condition. We have the usual variety of programme common in most lyceums. We have over a hundred (teachers and scholars) with a good average attendance. The adult class ranges from 20 to 30, it has been as high as 40. It is a mixed class, and all friends are welcome either as scholars or visitors. Our mode of procedure is to introduce a subject and then leave it open for discussion. We have begun a mutual improvement society, and on Thursday last, February 14th, had our first entertainment, when we had a very enjoyable evening. Mr. Hepworth, of Leeds, was exceedingly good in his comic songs, and other friends rendered good service, for which we are extremely thankful. The attendance was good and the receipts very satisfactory, which will enable us to engage competent speakers to come and lecture on important subjects with the understanding that we have discussion after. We give a hearty invitation to all friends who are interested in reform to join us.

**LANCASTER.**—Open Session. Afternoon: Good attendance of parents and friends. Mr. Baird, chairman. A capital programme was gone through and much appreciated, and reflected great credit on the children. The Misses E. Bleasdale, Maud Gardner, and Maud Lamb took the collections, which resulted in the handsome sum of £1 1s. 2d. The programme was as follows: calisthenics, by the Lyceum; recitations, Arthur Cartwright, Isabella and Jane Pilkington, Maud Gardner, Jas. Henry Holmes, Miss Cornthwaite, Miss Fryers, Maggie Cuthall, Ann Ellen Jackson, Maggie Cornthwaite, Isabella Tennant, William Anderton, Rd. Tennant, and Mr. A. Bleasdale; dialogues, "Flowers on Father's Grave," The Misses Stephenson, "The Sunday Encounter." E. Bleasdale and E. Wright. The choir gave selections under the able conductorship of Mr. G. Jones.—*A. B. Sec.*

**LEICESTER.** Lyceum Report, February 10th.—Present: children, 31, officers, 6, visitors, 2. Usual programme. Lessons on ambulance work and phrenology. Singing practice. February 17th. Present: children, 34, leaders, 6. The usual programme was varied by a lesson on the "Theory of Music," by Mr. Scarborough, our musical conductor, being the first of a course. The officers are pleased to note the steady progress of the Lyceum in the matters of attendance. It is at last beginning to grow. Preparations are now being made by the children for their next public entertainment; they hope to provide a treat for their friends in the form of songs, hymns, recitations, &c., on Thursday, March 7th.—*C. W. Y.*

**LONDON.** 33, High Street, Peckham.—Good attendance. Recitations by Master L. H. Lees, Misses M. Andy and Emily Small; and readings by Miss S. Waters. G.-c.-r's. The marching and chain march, well executed, brightened us up for groups for the study of psychology, music, the animal world, and pictures for the little dots. A bright and happy session.—*W. T. C.*

**MANCHESTER.** Assembly Room.—10 a.m. 31 scholars and several visitors. Invocation by Mrs. Hall, who, with the assistance of Mr. Haywood, conducted musical readings, s. & g.-c. r's. Recitation by Miss Jane Hyde, also by the Misses Maslin and Mc. Taggart. A reading by Mr. Haywood and Mrs. Hall. Marching and calisthenics. Benediction by the control of Mr. Pearson. 2 p.m.: Invocation by Mrs. Hall. Conducted by Mr. Pearson. Number present 24. S. & g.-c. r's. Hymn and service.—*W. W. H.*

**MANCHESTER.** Psychological Hall.—Our programme was gone through very nicely, Mr. Burns being highly pleased by the manner in which the children went through their various exercises. A Stock-

port friend having kindly brought a skull, Mr. Burns was enabled to explain clearly the various sections the head is divided into. A grand lecture was given on Phrenology (so far as time would allow), proving both interesting and instructive. We tender our best thanks to our friend, and shall look forward with pleasure for another visit when convenient.—*C. Banham, conductor.*

**OLDHAM.**—9-45: Present, 84. Usual programme. The recitations were numerous; marching was done exceedingly well. Classes on Geology, &c. Gentlemen's discussion class: "Is spiritualism beneficial to mediums?" 2 p.m.: Present, 64. Next Sunday will be anniversary, when we hope we shall have a grand day. Mr. A. Kitson, of Batley, who has worked so hard for the Lyceum, will be with us.—*J. S.*

**SALFORD.** 48, Albion Street.—Present: Morning, 14 officers, 21 children. Afternoon, 17 officers, 37 children, 9 visitors. The usual programme was gone through. Recitations by Mr. J. Jackson, Misses K. Cowburn, A. Wheeler. Readings by Mr. J. Heggie, Misses A. Bridge, C. Wood, and E. Clegg. Messrs. W. Bacon, G. Clegg, and E. Clark, gave their opinions upon the question "What is courage?" which were all well expressed. We have felt the want of a musical director, but we have got one at last in Mr. Joseph Moorey.—*Thos. Ellison, conductor.*

**WALSALL.** Exchange Rooms, High Street.—Sessions at 10 o'clock and 2-30 as usual. The attendances were exceptionally good, and judging from the very harmonious meeting held to-day, we have every reason that rapid progress will be made. Until recently, very little interest has been taken in this movement, but we hope to be in a position to report success in the future.—*A. B. Mason.*

### PROSPECTIVE ARRANGEMENTS.

Mrs. Dickenson has removed to Sturton View, Leeds. Secretaries, please note.

Mr. G. Smith, of 50, Spring Lane, Colne, has a few open dates in April, May, June, and July. Terms moderate.

**BOLTON.** ACTIVE WORK AT LAST.—Mr. A. Halliwell, of 128, Deane Church Lane, Daubhill, writes on behalf of the committee that was formed on February 2nd, in the Barlow Arms Coffee Tavern, that they have decided to rent a room in the Bridgeman Street Baths. On Sunday next, the 24th, they will open for the first time, with the earnest desire that all the Bolton spiritualists, and those of the surrounding districts will join and make it a grand success, for they need all the help they can get to urge the cause forward, and hope that friends who are in the vicinity on Sunday will come and give them a little support.

**BRADFORD.** Ripley Street.—March 2nd, the annual tea and entertainment consisting of songs, recitations, dialogue, &c. Chairman, Mr. Wright, of Manchester. Tea at 4-30. Tickets, adults 9d., children 4d. March 3rd, first anniversary services. Mrs. Russell, of Bradford, will deliver addresses. Afternoon, 2-30, evening at 6. Collections on behalf of the society.—*T. T.*

**BURSLAM.** Coleman's Assembly Room, Market Place.—February 24: Mrs. Roberts, of Walsall, will deliver two addresses. Collections; a hearty welcome to all.

**COWMS.** Lepton.—A public meat tea and entertainment, on Saturday, March 2nd, in the Board School, Lepton, tea at 5 p.m. Tickets, 10d. each. We hope to see many friends.

**DEWSBURY.** Shrove-tide: First Anniversary.—Grand tea meeting, Saturday, March 2, in the Unitarian Schoolroom, Swindon Rd. (behind L. & N. W. Station) Tea at 5 p.m., 9d. each. Entertainment at 7: chairman, Mr. J. Armitage; addresses by Messrs. Bradbury, A. Kitson, Rowling, and T. Craven; there will also be present Mrs. Craven, Mrs. Dickenson, and Messrs. Whitehead, Marchbank, and Townend. Collection to defray special expenses. Sunday, 3rd, Mrs. Groom will deliver inspirational discourses morning and evening, and Mrs. Craven, of Leeds, will take subjects from the audience in the afternoon. Services, 10-30, 2-30, and 6-30. Refreshments at noon at the meeting room, and tea at 4-30, 6d. each. Collections at each service. Monday, at 7-30, phrenological lecture by Mr. Rowling, on "Shams," Mr. Bradbury, chairman. Admission, 2d. each; no half-price.—*W. S., Sec.*

**LEEDS.** Psychological Hall, Grove House Lane, back of Brunswick Terrace.—Services every Sunday at 2-30 and 6-30. All friends invited. Feb. 24: Mr. J. Blackburn. This society is neither dead nor sleeping, but just arousing to new and fuller life.

**LEEDS.** Spiritual Institute.—The committee announce that two discourses will be delivered by Mr. Victor Wyldes, of Birmingham, on Sunday, March 31st, at 2-30 and 6-30 p.m., in the Old Assembly Rooms, Crown Street, near the Corn Exchange; likewise at 7-30 p.m., on Monday evening, April 1st. These engagements having been made as a special occasion, we heartily invite all friends in the surrounding district to attend. Admission free; a few reserved seats 6d.; front seats 3d. For friends coming to the Sunday afternoon service, and desirous of staying for the evening also, a tea will be provided, in our ordinary rooms at 23, Cookridge Street, at a moderate charge.

**LEICESTER.** Pastor C. King and Ithuriel will publicly discuss the question, "Is Modern Spiritualism opposed to the Bible and common sense?" Ithuriel affirming and the pastor denying, on Monday, the 25th, in the Temperance Hall, at 8 p.m. Admission, 6d. and 3d. We should say that many biblical statements are more opposed to common sense than any made by spiritualists.

**LONDON.** 18, Baker Street.—February 24th, Mr. T. B. Dale, on "Astrology—its laws and uses." A rare opportunity. Friends invited.

**LONDON.** 93, Cambridge Road, Mile End, The Royal Foresters' Palace.—Sunday, Feb. 24th, John Page Hopps will deliver an address on the following subject—"This one thing I do:—I press on." All seats free, and books provided. Commence at 7. Come and welcome.

**LONDON.** Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate.—On Thursday, Feb. 28th, a special society's benefit séance, at Mrs. Smith's, 4, Mall Cottages, The Mall, Notting Hill Gate; medium, Mr. J. Hopcroft; fee, 1s. March 3rd, tea meeting; several speakers and mediums will take part; special singing by Miss Vernon, and other ladies. Tea at 5; gathering at 7. Tickets 1s. each.

**MANCHESTER.** Progressive Lyceum.—A grand miscellaneous entertainment in the Temperance Hall, Tipping Street, Ardwick, Saturday, February 23rd, in aid of the above, at 7 p.m. Tickets, 4d.

MIDDLESBROUGH.—Feb. 24: Mr. E. W. Wallis will deliver two lectures, and also on Monday, the 25th.

NORTHAMPTON.—Feb. 24th: Mr. J. R. Lees, afternoon subject, "The Word of God, who spake it?" a reply to the objection that God has revealed every thing necessary for our salvation, therefore spiritualism is useless, even though it be true. Evening subject, "What must I do to be saved?" a reply to priests who insist, that spiritualism must be of the devil, because it denies salvation through the blood of Jesus.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The monthly meeting of the Executive will be held in the Cordwainers' Hall, Newcastle-on-Tyne, on Sunday, March 3rd, at 10-30 a.m. Societies in the district are urgently requested to send delegates to this meeting to consider important business.—P. Sargent, Hon. Sec., 42, Granville Street, Newcastle-on-Tyne.

OLDHAM.—Lyceum Anniversary, Sunday, Feb. 24. Mr. Alfred Kitson, of Batley, will take part in all three services. At 10-30 and 2-30: complete Lyceum sessions, including recitations, marching, calisthenics, and other exercises. Parents and friends are specially invited. At 6-30: Mr. Kitson will speak with reference to Lyceums and their work. Mr. W. H. Wheeler, conductor, will preside. Friends from out-districts are cordially invited, besides those at home.

OPPENSHAW.—The secretary has a few open dates. Will speakers write him?

PRESTON.—The spiritualists of Preston contemplate holding a tea party and social gathering, with a view to organization, on or about Shrove Tuesday. All friends desirous of being present are requested to make an early application for tickets, as the number is limited, either to Mr. E. Foster, 50, Friargate, or J. Swindlehurst, 25, Hammond Street.

RAMSBOTTOM.—We intend taking the Oddfellows' Hall on March 10th, for spiritual meeting, which will be opened by Mr. G. Wright, of Manchester. A private gentleman of this town is paying the expenses of the room for the first few weeks, so that we may get on our feet nicely. We shall be glad of the support and co-operation of all true spiritualists in the district. We shall be glad of a few good singers from other societies, as we are but few. We shall be glad if a few good mediums will send us their open dates, as we have need of their services.—J. L.

SLAITHWAITE.—Saturday, Feb. 23: The lady members will give a tea and entertainment for the benefit of the society. Miss Bamforth, Mr. Hepworth, Mr. E. Meal, principal vocalists; Mr. J. E. Meal, pianist. Tea and entertainment, 9d.; entertainment only, 4d.

SOWERBY BRIDGE.—The "Excelsior Group" of young ladies intend making their third appearance on Saturday, February 23rd, at the Lyceum. Songs, duets, readings, recitals and dramatic sketches, composed expressly for the occasion, at 6-30 prompt. Admission 6d.

WEST VALE.—Mrs. Wallis, Monday, Feb. 25, at 7-30, for the benefit of the funds.

## PASSING EVENTS.

By E. W. WALLIS.

MR. ASHCROFT WILL NOT DEBATE.—Mr. Squire Roberts, of Cleckheaton, wrote in the local *Guardian* of February 8th, 1889. "I attended Mr. Wallis's meeting in the Oddfellows' Hall, and asked him in the meeting if he was prepared to meet the Rev. T. Ashcroft in a debate at Cleckheaton. Mr. Wallis said he would, under these conditions, viz., that three more gentlemen besides myself should form a committee to arrange the preliminaries, each lecturer to pay his own expenses, and the proceeds to go to some charitable institution. I made it in my way to go to the Rev. T. Ashcroft's meeting in the Brook Street School-room on Monday night, and asked the same question as I had asked of Mr. Wallis. Mr. Ashcroft accepted the challenge, but made some restrictions. I saw the chairman after the meeting, expecting to make definite arrangements for a debate with the rev. lecturer, but I could make neither one thing nor another of him. The Rev. T. Ashcroft is looking well after the £ s. d., and shuns meeting his foes. He will fight with anyone, to hear him spout; but as soon as the foe appears to be getting near him, he makes all kinds of excuses or takes the fit to be dumb, and, refusing to reason, gets away as fast a race-horse."

*Argus*, in the local letter, says: "As a public lecturer, the Rev. T. Ashcroft, who has again been amongst us fuming and storming about the spiritualists doing various things which he says are impossible, does not improve on closer acquaintance. Everybody knows that he has been ready to throw out challenges to the spiritualists, whose creed he so vehemently denounces; but everybody does not know that when he is challenged to debate on the subject he refuses to buckle to. I am not a spiritualist, and have no sympathy with the system; but when a man who has studied a subject for fifteen years, as Mr. Ashcroft says he has studied spiritualism, is approached by an independent man, as Mr. Ashcroft has been approached by Mr. Squire Roberts, and asked to debate that subject with one of his opponents, he ought to either accept the challenge or withdraw from the field of contention altogether. Mr. E. W. Wallis, it seems, is prepared to meet Mr. Ashcroft and fight out the whole question on a public platform; but Mr. Ashcroft will not apparently join issue with him without enforcing certain prohibitory restrictions."

Mr. Ashcroft's "table test" challenge was accepted in Blackburn in 1886, and he immediately closed the correspondence. When he was shamed into debate by the published opinions of his friends, he gladly dropped the table test and said nothing more about it.

£1,000 TO HEAL MR. ASHCROFT'S SICK FRIEND.—Mr. J. Pemberton, of Warrington, visited the patient in 1887, and found him to be 71 years old. He had been bed-ridden for three years, had suffered from a loathsome disease for eleven years which has eaten away the whole of the right side of his face and his right eye, so that he presents a most shocking spectacle. He has been turned out of four hospitals and the Manchester Infirmary as incurable. Mr. Pemberton says, "These are

the facts, and to my mind it is utterly impossible to cure a man under such conditions, independent of his age. The case is as I expected, for, knowing Thos. Ashcroft as I do, I could not expect any honourable thing to come from him."

But let Mr. Ashcroft *prove his faith*, obey the scriptural injunction, and call together the elders of his church, anoint the sick man with oil, pray over him and he shall recover. When he has tried this and failed will be time enough to call upon spiritualists to aid him. Further, Mr. Ashcroft challenges clairvoyants to tell him certain particulars about his father, and offers a large sum of money if they will do so, and prove to him that they do it by spirit power.

Suppose a clairvoyant succeeded in giving him the particulars and the chairman was about to hand over the money, Mr. Ashcroft would say, "Stay, my conditions have not been fulfilled. It is true the statements are correct, but he must *prove to me* that he makes them by spirit power," and as Mr. Ashcroft *denies* (and refuses all evidence which makes against his denials) that spirits can or do manifest, it is impossible to *prove to him* what he will not have proved, or admit CAN BE PROVED. He is not open to conviction, or the published testimony of thousands of reputable witnesses would have had weight with him and prevented him acting as he has done.

We have now placed our readers in possession of the facts and the true inwardness of these so-called challenges, and have exposed the hollowness and pretensions of this man, and shall not again sully our pages with references to his proceedings unless positively compelled to do so. The above particulars, with fuller details, have been printed as a leaflet, which can be had for 5s. a thousand from Mr. Wallis.

Mr. J. Pemberton, of 4, Orford Lane, Warrington, writes: "A friend of mine desires to help our new paper, *The Two Worlds*, and at the same time spread the philosophy of spiritualism in untrodden fields. For that purpose he wishes you to send a copy of *The Two Worlds* weekly, to the Liberal Club, at Warrington, asking the committee to place it on the table in the reading room, for which I enclose a year's subscription. I would, at the same time, ask all those interested in the welfare of humanity and the cause of truth, to see that the paper is introduced in the various reading rooms of the different towns. By this means incalculable good may be done, for I maintain it is the duty of those who have had positive experience of a life after death, to pass the good news on to their neighbours. We want more work and less 'clatter.' We want to be united, and fighting shoulder to shoulder against superstition, boldly marching away from the dogmatic paths of the past. I would suggest to those who desire to be useful on our platform, that they be very careful to speak of facts, and try to clothe them in as choice language as possible, for one truth well-spoken is worth more than a thousand babbling words without meaning."

Passed to the higher life February 7th, 1889, Emily, the beloved daughter of James and Jane Bardsley, 199, Oldfield Road, Salford. The interment took place at the Salford Borough Cemetery, Monday, February 11th, the service being ably conducted by Mr. J. B. Tetlow.

We regret to record the passing on of one of our senior scholars, John James Thomas, aged 21; after a very severe and extremely painful sickness—he quietly resigned his lot. His release must be felt as a blessing in disguise. We express our sympathy with the family, and hope they will feel consoled with the fact that "his view will widen, his aspirations rise," and that he is welcomed by bright spirits to his home above.

Preston and Bolton friends are at last on the move. See the announcements in the "Prospective Arrangements." We hope there will be a good muster on Sunday at Bolton. When will Bury be opened up? Who will move?

AN APPEAL TO THE GENEROUS.—A photographer and an enthusiastic spiritualist, who introduced spiritualism into his district by means of a fortnight's course of lectures and public controversy in the local papers, was so boycotted by his Christian townsmen that he was compelled to relinquish his business by letting it on hire. The man to whom he rented it decamped with all his cameras and lenses, leaving him powerless and without means to purchase others. He is now in great temporary want, and appeals to the well-to-do for assistance in small sums, or by a loan of £50 on the security of his studio and plant, to be repaid by easy instalments, to enable him to go to work at once and prevent further distress. Or he would be glad to meet with a young man, photographer, with that amount, to join him in starting a new business in North Somerset. [We have been asked to print the above appeal. We are acquainted with the circumstances of the case, which is a hard one. The days of persecution for conscience sake are *not* past; social ostracism and boycotting are *slow* murder, that's all the difference. The mental "rack" is worse than the old method. Assistance will be acknowledged if sent to care of Mr. Wallis.]

We frequently hear of the good work being done by Mrs. Goldsbrough. The latest case brought to our notice was of a child suffering from inflammation of the lungs, and given up by the doctor. The mother, as a last resource, taking a lock of his hair, resorted to Mrs. Goldsbrough, who described his condition and prepared some medicine, which was immediately beneficial and the child's life was saved. Another instance was of one who has been much benefited by the use of the *Premier Embrocation*. It is pleasing to hear these reports. We wish Mrs. Goldsbrough God speed in her good work.

A report, by Mr. Towns, of a séance, Mrs. Herne, medium; also reports from Batley Carr, Sheffield, and Parkgate, come to hand too late for this issue. A notice of Miss Marsh's mediumship, crowded-out this week, will appear next week. Reports should reach us on Tuesday mornings.



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