

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 68.—VOL. II. [Registered as a Newspaper.] FRIDAY, MARCH 1, 1889.

PRICE ONE PENNY.

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ALOFAS

## SERVICES FOR SUNDAY, MARCH 3, 1889.

- Ashington Colliery.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, at 2-30 and 6-30: Mr. J. Pemberton. 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, at 10 and 2; at 6. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.  
**Batley.**—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.  
**Beeston.**—Conservative Club, Town St., at 2-30 and 6: Mr. Bush. Sec. Mr. J. Robinson, Silver St., Beeston, near Leeds.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. Wyldes. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Metcalf.  
**Birmingham.**—Ladies' College, Ashted Rd., at 6-45. Séance, Wed., 8. Board School, Oozells St., 2-30 and 6.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 8, Sun Street, St. Andrews' Place.  
**Blackburn.**—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Whiteoak. Sec. Mr. Robinson, 124, Whalley Range.  
**Bolton.**—Bridgeman St. Baths, at 2-30 and 6-30: Mr. Knight.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Smith. Sec. Mr. Poppleston, 20, Bengal St.  
 Otley Rd., at 2-30 and 6: Mrs. Midgley. Sec. Mr. M. Marchbank, 129, Undercliffe St.  
 Little Horton Lane, 1, Spicer Street, 2-30 and 6: Miss Cowling. Sec. Mr. M. Jackson, 35, Gaythorne Road.  
 Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6: Mr. E. W. Wallis. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.  
 St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. Beardshall. Sec. Mr. A. Pitts, 23, Sloane St., Ripley Villa.  
 Ripley St., Manchester Rd., 2-30 and 6, Anniversary, Mrs. Russell. 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: Miss Tetley. Wednesdays, 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.  
 Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., 6: Mr. Hepsley.  
**Brighouse.**—Town Hall, 2-30, at 6: Mr. Swindlehurst. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Mr. G. Smith. Sec. Mr. Cottam, 7, Warwick Mount.  
**Burslem.**—Colman's Assembly Rooms, Market, at 2-30, 6-30.  
**Byker.**—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mr. Johnson. Sec. Mr. Wm. Baldwin, 15, Essex Street.  
**Cowms.**—Lepton Board School, at 2-30 and 6: Mrs. Scott. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.  
**Darwen.**—Church Bank St., at 11, Circle; at 2-30 and 6-30. Sec. Mr. J. Duxbury, 316, Bolton Road.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Mrs. Storer.  
**Dewsbury.**—Albert Hall, 2-30, 6: Mesdames Groom, Craven (see prospective notices). Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.  
**Eccleshill.**—Old Baptist Chapel, 2-30 and 6-30: Mr. Bowens. Sec. Mr. W. Brook, 41, Chapel St.  
**Exeter.**—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. H. Stone, 29, Exe St.  
**Felling.**—Park Rd., 6-30: Mrs. Peters. 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. Paterson; 6-30, Mr. Anderson. Thurs., 8. Sec. Mr. Drummond, 80, Gallowgate.  
**Halifax.**—1, Winding Road, at 2-30 and 6: Mrs. Green. Sec. Mr. J. Longbottom, 25, Pellon Lane.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30, and 6. Sec. Mr. W. Townend, 5, Brighton St.  
**Hetton.**—Mr. Griffiths', 27, Collingwood St., Hetton Downs, 6: Local Medium. Sec. Mr. Charlton, 29, Dean Street, Hetton Downs.  
**Heywood.**—Argyle Buildings, 2-30 and 6-15: Mr. J. Long. Sec. Mrs. S. Horrocks, 22, Gorton Street.  
**Huddersfield.**—3, Brook Street, at 2-30, 6-30: Mr. Ringrose. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.  
 Kaye's Buildings, Corporation St., 2-30 and 6: Mrs. Connell. Sec. Mr. Jas. W. Hemingway, Mold Green.  
**Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mr. J. W. Thresh.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6: Mrs. Crossley. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.  
 Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Wade. Sec. Mr. A. Scott, 157, West Lane.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Miss Musgrave. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Armitage. Sec. Mr. Wakefield, 74, Coboury St.  
 Inatitute, 23, Cookridge St., 2-30 and 6-30: Mrs. Murgatroyd. 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. Britten; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.  
**London.**—Baker St., 18, at 7. No meeting.  
 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., at 7.  
**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.  
**Islington.**—Wellington Hall, Upper St., 7. Tuesday, 8.  
**Islington.**—Garden Hall, at 6-30: Mr. Walker. Monday, Developing Circle, 8. A few vacancies. Wed., 8, Séance, Mr. Vango.
- Kentish Town Rd.**—Mr. Warren's, 245, 7. Wed., 8, Séance, Mrs. Spring.  
**King's Cross.**—184, Copenhagen St., at 10-45, Mr. Yates on "Will Power;" at 6-45, Miss Marsh, Clairvoyance. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.  
**Marylebone.**—24, Harcourt St., 11, Mr. Hawkins, Healing; 3, Mr. Goddard, jun.; 7, Experience Meeting. Sat., 8, Mr. Hawkins. Sec. Mr. Tomlin, 21, Capland St., N. W.  
**Mortimer Street.**—51.—Cavendish Rooms, 7: Mr. T. I. 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. Clairvoyance, Healing; Tea, 5, 1s. each; 7, Many speakers. Clairvoyance, Séance, at Mrs. Noyce, 10, The Mall, Kensington. Séance, Mrs. Wilkins, at Mr. Milligan's, 16, Dartmouth St., Chelsea.  
**Peckham.**—Winchester Hall, 33, High St., at 11, Mr. ... Clairvoyance. 2-30, Lyceum; 7, Experience Meeting. 99, Hill St. Tues., 8, Committee Meeting. Wed., 8, Séance, Mrs. Wilkins. Fri., 8, Spiritual Class. Sat., 8, Members' Circle. Sec. Mr. ...  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. ... Sec. M. A. Bewley, 3, Arnold Villas, Leyton, Essex.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Free Church, Paradise St., at 6-30: Mr. Walker. Sec. Mr. S. Hayes, 20, Brook Street.  
**Manchester.**—Co-operative Hall, Downing Street, Lyceum, 2-45, 6-30: Mr. J. B. Tetlow. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.  
 Collyhurst Rd., 2-30, 6-30: Mr. J. T. Standish. Mon. & Tuesdays. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.  
**Mexborough.**—2-30, 6: Mr. J. Hepworth. Sec. Mr. Watson, 65, Orchard Terrace, Church St.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum, 2-45, 6-30: Mrs. Hellier. Sec. Mr. Brown, 56, Denmark St.  
 Granville Rooms, 10-30, 6-30. Sec. Mr. E. Davies, 1, Argyle St.  
**Morley.**—Mission Room, Church Street, at 6: Open. Sec. Mr. J. Illingworth, Johnson's Buildings.  
**Nelson.**—Public Hall, Leeds Rd., at 2-30 and 6-30: Mr. ... Sec. Mr. P. Holt, 23, Regent Street, Brierfield.  
**Newcastle-on-Tyne.**—20, Nelson St., 6-30: Ald. Barkas, "Reflections on the Seen and Unseen." Sec. Mr. Robinson, 18, Book Market.  
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30, Mr. Hetherington. Sec. Thos. Dobson.  
**North Shields.**—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Westgarth. Sec. Mr. Walker, 101, Stephenson St.  
 41, Borough Road, at 6-30: Mr. Davidson.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Veitch. 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, 9-45; 2-30, 6-30, Mr. J. S. Schutt. Sec. Mr. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Miss Gartside. Sec. Mr. Ainsworth, 152, Gorton Lane, West Gorton.  
**Parkgate.**—Bear Tree Road, at 10-30, Lyceum; at 6-30, Mr. Plant. Sec. Mr. Roebuck, 66, Stone Row, Rawmarsh Hill, Rotherham.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mrs. Butterfield. Sec. Mr. A. Thomson, 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. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.  
**Rawtenstall.**—10-30, Lyceum; at 2-30 and 6.  
**Rochdale.**—Regent Hall, 2-30 and 6: Miss Cropper and Mrs. Warwick. Sec. Mr. Dearden, Holmes Mill, Smallbridge.  
 Michael St., 2-30 and 6: Mrs. Yarwood. 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. Allanson. Wednesday, Miss Hollows. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.  
**Scholes.**—At Mr. J. Rhodes', at 2-30 and 6.  
 Silver St., at 2-30 and 6: Miss Schofield.  
**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.  
**Slaithwaite.**—Laith Lane, 2-30, 6: Local. Sec. Mr. Meal, Wood St.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. McKellar. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, at 2-30 and 6-30: Mrs. Bailey. Sec. Miss Thorpe, Glensfield Place, Warley Clough.  
**Stonehouse.**—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. O. Adams, 11, Parkfield Terrace, Plymouth.  
**Sunderland.**—Centre House, High St., W., 10-30, Debating Class; 2-30, Lyceum; 6-30, Mr. Forster. Wednesday, at 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.  
 Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. Dinsdale.  
**Tunstall.**—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6: Mr. Tyldesley. Sec. Mr. A. Flindle, 6, Darlington Street.  
**Walsall.**—Exchange Rooms, High St., 6-30: Mrs. Barr. Sec. Mr. Lawton.  
**Westhoughton.**—Wingates, 2-30, 6-30. Sec. Mr. Fletcher, 344, Chorley Rd.  
**West Pilton.**—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30: Mr. J. G. Grey. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Green Lane, 2-30, 6: Miss Hartley. Sec. Mr. Berry.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30, 6: Mrs. Bennison. Sec. Mr. G. Saville, 17, Smidles Lane, Manchester Road, Bradford.  
**Willington.**—Albert Hall, at 1-15 and 6-30: Mr. C. Campbell. Sec. Mr. Cook, 12, York St.  
**Wishch.**—Lecture Room, Public Hall, at 6-45. Sec. Mr. Upcroft, c/o Hill and Son, 18, Norwich Rd.  
**York.**—7, Abbot St., Groves, at 6-30: Mr. and Mrs. Atherley.



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## THE ROSTRUM.

### THE POSSIBILITIES OF MAN.

*Abstract of a lecture delivered by Mr. T. H. HUNT, in Caven-*  
*dish Rooms, London.*

MAN will ever have an insatiable longing to solve the mystery of his existence; he looks around, and sees in every living form some impression of his history; he scans the heavens with wondering eyes, and observes the planets roll, the suns revolve, and sees systems perform their awful duties in the domain of space, and enquires of them the origin of his birth, but his impatient questionings receive no definite response, and yet a few more fleeting breaths of earthly existence, and his soul shall take its transit to higher realms of being where the unknown becomes known.

We are converging at the present time towards a superior plane of psychological growth; the spiritual forces of the universe have a decided preponderance over the physical; therefore, we may shortly expect very strange and startling results. It is only a question of time that will bring about mighty changes in the world from a spiritual stand-point.

History tells us that in olden times the dead were raised, the blind received sight, the lame were made to walk, and other astonishing accounts are given of spiritual manifestations that occurred in the land of the Orient; but we have only to open our eyes, and look over our own country, and, lo! we behold the spirit is poured out upon all flesh, the hand of God is at work, angels are ministering unto men, and the coming Messiah is seen in every manifestation that heralds the advent of a new world—an age of signs and wonders that must shortly come to pass. Whatever may be the opinion of those who are not intimately acquainted with the knowledge of these psychic attributes of man, we certainly feel inclined to believe that the present mode of death will become a thing unknown. It is quite possible (and apparently will be practised in coming years) to lay down one's life and take it up again. Disease, pain, and death, are simply the abnormal conditions of nature.

There have been men in the past, and there may be men in the future, so far advanced psychologically, as to be able to travel at will to any desired place, throw themselves into any condition necessary to bring them in closer contact with the interior spheres of life, ascend and descend to the various planets of the universe, and return with joy to relate to their friends the discoveries they have made in worlds afar. That the world is advancing towards a superior plane of individual development is obvious from the fact that latent forces inherent in man are evolving daily, and being utilized for purposes almost inconceivable. What will be the future results of these forces is left for time to prove, but if the law of sympathy enables two or more persons to communicate with each other without the aid of any external means, if the second degree of sense enables some persons to trace the past and future condition of any given object without any mechanical analysis, a fact which is quite common amongst modern mediums, it may be argued without impugning reason, that if these subtle laws continue to influence mankind, and a gradual process of development is maintained,

posterity will dwell in a world of such extreme sensitiveness, that they may be able to foretell with accuracy the general effects and calamities in life—clairvoyantly see the interior mysteries of the universe, and establish a psychological system of their own, by which they may become positively cognizant of every probable result of the law of impressions. The possibilities of the soul are unlimited. Time is no obstacle to the far-seeing eye of man, space vanishes before the magic wand of his spirit. He is able to trace the history of the past, and prophetically describe the future. Nor are these revelations of prophecy literally the Divine inspirations of an imaginary Providential Being, but they are the outcome of the natural law, the result of intelligent research and careful observation. Of course there is an instinctive Divinity in man, which, for a better name, we may term intuition, that directly inspires him with prophetic ideas, but it does not follow that these ideas, and the results of these ideas, are beyond the radius of synthetical analysis. If a medium were to prophesy that the Tower of London would be destroyed by a conflagration to-morrow, and the prophecy was forthwith confirmed, we should be equally justified in ascertaining by what means, and under what causes, he derived his information, as we are in inquiring into ordinary cases of metaphysical phenomena. That spirits and unknown conscious influences impress mediums is a well-known fact, but because they are spirits, we must not run away with the idea that they act independently of the common laws of philosophy, and believe that the principles of spirit life are governed by accidental causes and mere instinctive perceptions. In ancient Rome, thunder and lightning, and other manifestations of the atmosphere, were thought to be produced by revengeful gods, but years of experience have made us aware of the fact that these gods are conditional causes, have been brought to the very feet of man, and made subservient to his dominant will.

The present workings of spiritual forces demand a superior type of intellect, and only those who are intellectually wise and spiritually good will be able to utilize with advantage these peculiar elements of a higher life. A man may be the most sensitive being under the sun, and possessed of the brightest talents, but if he do not know how to use and control them, he will be like a weather-cock that turns any away the wind blows him. Here then is the necessity of a knowledge that shall make us gods of our own surroundings. Of course, all cannot be equally great, the weakest in this, as in all other cases, must go to the wall, but it is for those who would forget self for the sake of the many, to make a special effort to become acquainted with the facts of their own possibilities, that their minds may direct these psychic forces to act for the common good of all. Nothing is beyond the reach of man, and everything around him is adapted to meet his requirements.

Franklin brought electricity down from the very heavens by a simple method of experiment, and the present generation is utilizing it all over the world. Newton discovered the law and order of the universe by the falling of an apple. James Watt saw the probability of the force of steam, and a host of other geniuses have revealed the power of spirit over matter.

It is simply a question of a degree of knowledge, and not of possibility, that determines all achievements in the domain of conscious life. Some persons are continually arguing against the possibility of suspending nature's laws and even supplanting them, but if nature's laws did not make themselves, which is very probable, the same power that established these laws possesses the possibility of counteracting them by a higher law, either temporarily or permanently.

That a piece of paper could be thrown into the fire without being consumed by the flames seems highly improbable, as does also the fact of a human being committed to the same test.

Matter passing through matter, the appearance and disappearance of organised beings before our very eyes, suspending the laws of gravitation, all are classed by the generality of mankind with the category of impossibilities, but a careful research into these matters gives rise to some very serious thoughts, and proves to us that there are more things in heaven and earth than are dreamt of in our philosophy.

A true philosopher is surprised at nothing, knowing that the wonders of nature are boundless, and that as long as there remains the eternal possibility of intelligence and reason, there will be the eternal probability of greater discoveries and revelations in the laws of life, in proportion as these faculties of existence are developed.

Man stands at the head of all created things; he is gifted with faculties that transcend those of all other living entities around him—in fact, he is the epitome of the universe, and, some day in the far-off eras of eternity, when, standing upon the plains of a brighter world than ours, he takes a retrospective glance at bygone ages, he will not forget to remember the old world that taught him the Alpha-Beta of knowledge, and gave him the mystic key to unlock the secret chamber of his soul when he reached the promised land.

### THE ARMY OF THE REAR.

I LISTENED through the music and the sounds of revelry,  
And all the hollow noises of that year of Jubilee;  
I heard beyond the cheering, and beyond the trumpets' blare,  
The steady tramp of thousands that were marching in the rear.

Tramp! tramp! tramp!

They seem to shake the air,

Those never-ceasing footsteps of the Outcasts in the Rear.

I heard defiance ringing from the men of rags and dirt,  
I heard wan women singing that sad "Song of the Shirt,"  
And o'er the sounds of menace, and the moanings of despair,  
I heard the steady tramping of their feet along the rear.

Tramp! tramp! tramp!

Vibrating in the air—

They're swelling fast, those footsteps of the Army of the Rear.

I hate the wrongs I read about; I hate the wrongs I see!  
The tramping of that army sounds as music unto me—  
A music that is terrible, that frights the anxious air,  
Is beaten from the weary feet that tramp along the rear.

Tramp! tramp! tramp!

In dogged, grim despair—

They have a goal, those footsteps of the Army of the Rear.

I looked upon the nobles, with lineage so old;  
I looked upon their mansions, on their acres and their gold;  
I saw their women radiant, with diamonds in their hair,  
And then I joined the Army of the Outcasts in the Rear.

Tramp! tramp! tramp!

We'll show what Want can dare,

My brothers and my sisters of the Army of the Rear!

I looked upon the mass of poor, in filthy alleys pent;  
And on the rich men's Edens, that are built of grinding rent;  
I looked o'er London's miles of slums, I saw the horrors there,  
And swore to die a soldier of the Army of the Rear!

Tramp! tramp! tramp!

I've sworn to do and dare!

I've sworn to die a soldier of the Army of the Rear!

"They're brutes," so say the wealthy, "and by steel must be dismayed."  
Be brutes among us, nobles! They are brutes that ye have made;  
We want what God hath given us—we want our earthly share;  
And that is why we're marching—and we'll march beyond the rear!

Tramp! tramp! tramp!

Awake, and have a care,

Ye proud and haughty spurners of the wretches in the Rear!

The wealthy care not for our wants, nor for the pangs we feel;  
Our hands have clutched in vain for bread, and now they clutch for steel!

Come, men of rags and hunger! Come, men of want and care!  
There's room still in the vanguard of the Army of the Rear!

Tramp! tramp! tramp!

There's work for heroes there,

There's glory in the vanguard of the Army of the Rear!

—Henry Lawson, in the "Sydney Bulletin."

MODESTY is a kind of shame or bashfulness proceeding from the sense a man has of his own defects compared with the perfections of him whom he comes before.—*South.*

It is of unmistakable advantage to possess our minds with an habitual good intention; and to aim all our thoughts words, and actions at some laudable end.—*Addison.*

THE spiritual faculties should be cultivated as judiciously as the intellectual.

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

BY EMMA HARDINGE BRITTEN.

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CHAPTER IX.

WHO that ever enters on the path of wrong counts the cost of what they do, or can trace the silent but unforeseen web of influences that weave their subtle meshes around the track of guilt?

One terrible surprise after another seemed to have piled up on the head of Ravensleigh from the moment when he turned on his steps to see the effect of his dread night's work.

First he was horror-struck and aghast to encounter his hated rival, and hear his bold denunciation of the secret act hurled against him in the very presence of his dead victim. Then followed the tragic episode of a coroner's inquest, the testimony of the physicians, the assured proofs of poison, and the reiterated charge of the dead lady's foreign lover, that he, the Earl himself, had been her murderer. At first the utterance of such a charge from the lips of a half insane soldier, only just escaped from an Austrian prison, was deemed too presumptuous for a great English noble even to notice or answer; but when young Lieutenant Hermance came forward, with calm, deliberate utterance and winning candour, and declared that he and his friend had proofs to show who administered the poison of which the lady had died, then the case assumed a graver aspect; even the deep subservient respect with which his lordship was informed that he must be detained by the arm of the law until the inquest was over, could not disguise the fact that, for a time at least, the great Earl of Ravensleigh must be regarded as a suspected murderer.

As step by step the past history of the unhappy Lady of Ravensleigh came under review, the story of the old love, the atrocious treachery of Kalozy and the Earl in the matter of the lover's imprisonment and reputed death, the splendid marriage, and the all too popular rumours of how the fair bride was dying of a broken heart, all these items of secret history once only whispered, now told by coarse voices in open court, and all leading up to the mystery of the final tragedy, awoke an interest as deep and profound in the terrible inquest, as the circumstances surrounding the death itself. But when it came to the closing scene, who was a witness of this? None had seen the fatal draught administered, who then could dare to say what hand had done the deed?

"That can I," said the calm, clear voice of Lieutenant Rossi, and then without a moment's hesitancy or circumlocution, he told how, when the Countess visited her husband's chamber on the fatal night preceding her death, a goblet of poison which the unhappy lady held in her hand, the Earl himself had compelled her to drink. When questioned how he had gained this information, the Improvisatore fearlessly answered *that the lady herself had told him the tale!*

"And did she tell you also, traitor," hissed the frantic Earl, "why she was in my chamber at midnight with the glass of deadly poison in her hand?"

"She did," replied the soldier in a deep and solemn tone.

"Nay, my lord, do not speak! not another word, I entreat, I command, as your lordship's legal adviser," interrupted one of the gentlemen of the law, who had been hastily summoned by the county magistrate, to attend the case on the Earl's behalf.

Lord Ravensleigh, however, would have spoken had not passion choked his utterance, and several gentlemen besides his counsel interfered to stay him, insisting that he should not be betrayed into words of self-committal, and that the case should be adjourned until "the mourning and bereaved widower should be more composed," and other witnesses could be called.

Contrary to all precedent in such cases, Lord Ravensleigh, the great Earl, and lord of the great castle, was admitted to bail and was, therefore, free to come and go until the time when the trial should be resumed. Not so with the two foreigners, one if not both of whom had become the accusers of an English nobleman, and who must, therefore, be kept under the strictest watch and ward until their tale could be sifted. As the Earl furiously refused to allow these foreigners to remain under surveillance in his castle, they were at once removed to the house of one of the neighbouring magistrates, and at the Earl's special solicitation three days were permitted to elapse before the investigation was renewed.

It was during these three days that a strange and



ominous change appeared to be mysteriously working among the Earl's tenantry, and in the minds of the rural population for several miles around.

The damaging suspicions that had hitherto attached to the Earl were gradually being fastened on the dead lady's foreign lover. The public-houses were full of brawlers, who, with an unusual flush of funds in hand, drank deep to the "good Earl's health, and confusion to all foreign vagrants, who come prowling round English noblemen's preserves." Once or twice, infuriated mobs assembled around the building where the foreigners were detained, and with shouts of "spies!" "traitors!" "poisoners!" and "informers!" could only be restrained by military force, from dragging the objects of their drunken or mistaken vengeance forth to condign mob punishment. It was in the midst of a population obviously stimulated by some unknown influence to the most insane spirit of antagonism against the foreign accusers, that they were brought forth at the appointed time set for further examination. Although the distance from the castle, where a temporary court-room had been fitted up, was sufficiently great to justify the request, they were denied the use of a carriage, and compelled to walk arm-in-arm, and strictly guarded by a file of soldiers, from their scene of detention to the court.

It was while passing along a road cut in the midst of a thick embowering forest on either side, that the yelling mob, the military guard, and a large body of gentlemen on foot and on horseback—in fact, the entire immense cortege—was brought to a sudden halt by the sharp report of a pistol, following a swift flash, which blazed out from the thickest part of the wood. A form springing into the air, a fur cap tossed aloft, and then a wild cry of agony from Augustine Hermance, as his arms were extended to catch the sinking form of his dying friend, and Ernest Rossi's last battle was fought on earth, and he fell dead beneath the assassin's bullet.

Even as the horror-struck and affrighted multitude stopped, like an impetuous torrent hemmed in by a powerful dam, Lord Ravensleigh suddenly appeared upon the scene, though none could say from whence he came. White as his dead foe, he cried in a harsh, unnatural voice, "In the King's name I command you all to point out to me the man that fired that shot. Here, Ralph! Morton! Leonard!" he added, turning like one possessed, to individuals in the crowd, "Tell me in the name of our liege lord and sovereign who fired that shot?"

None answered. *Who should?*

Those who stood nearest to the bold, bad Earl could have told how he appeared, like a spectre, from the clump of oaks behind which the shot had been fired, and where, not long afterwards, a pistol had been found, dropped by some hand unknown. Yet who dared to tell?

Who dared to breathe of the footsteps in the soft earth, so like his lordship's?

Long after that miserable day, there were those who whispered about, how, when Lord Ravensleigh approached the kneeling form of the young Hungarian lieutenant, Augustine Hermance, who held his dead friend clasped to his faithful heart, arose and answered his bold demand for the murderer with the awful words, "Thou art the man!" But who could convict an English earl? A rich one, too, and therefore a mighty power in the land?

"Felo-de-se" was the verdict of the coroner's jury on the dead Lady of Ravensleigh; "Killed by some person or persons unknown," the summing up of the jury that sat on the speechless form of the noble Improvisatore.

They laid her in a splendid tomb, where alabaster angels seemed to weep over the silent dust beneath, and mortuary tablets recorded the graces and virtues of the illustrious dead. Augustine Hermance carried the poor remains of the child of song to the free Calabrian mountains, and there, amid the solitudes of nature he loved so well, with the requiem of the wild free winds, with the watching stars for guardians of the sacred dust, the broken casket rests. A single marble slab bears the inscription, "To the memory of Ernest Rossi.—He is not here but risen."

THE END.

HE who strings the pearls of moderation, industry and self-denial, on the cord of a high, courageous character, shall wear the jewels of a noble manhood.

It is always better to keep out of a quarrel than to make it up ever so amicably after you have gone into one.

## THE GRAND REALITY:

*Being Experiences in Spirit Life of a celebrated Dramatist, received through a Trance Medium, and Edited by HUGH JUNOR BROWNE, of Melbourne, Australia. London: Trübner and Co.*

We do not propose to give any extended notice of this remarkable work, intending by a series of future extracts, descriptive of the spirit spheres, to allow the nature of the volume to speak for itself. As a preliminary to the presentation of these extracts, we deem it only just to say that the Editor of this journal has long enjoyed the privilege of a personal acquaintance with the genial and erudite gentleman who edits the work, and esteems him alike for his learning, sound sense, and the invincible truthfulness which has led him to espouse and promulgate the cause of spiritualism in the midst of a bigoted and antagonistic community, and to uphold fearlessly the truth as he understands it, "against all opposition."

There are many reasons why Mr. Browne has been evidently selected by the spirit world in the capacity of Editor to this book. His wide spiritual experiences at home and abroad, in family and public circles, and in the varied phases of mediumship, render him the least likely man of the age to be imposed upon, while his high social standing in Melbourne qualifies him to present to the community a work which derives no small authority from his name.

It now belongs to *The Two Worlds'* Editor to make a few remarks concerning the nature of the intelligence given in this book, and claiming to emanate from the spirit side of life. During an experience of some thirty years, followed up in part through her own mediumship, and that, in a great variety of modes, normal to her from birth—no less than in circles, and association with many hundreds of other mediums, including some of the best and most reliable of the age, the Editor has heard and perused many thousands of descriptions, purporting to be accounts of life in the spheres. These communications have represented all grades of vice and virtue, ignorance and knowledge, and, for the most part, conform in generalities one with the other; but of all the consecutive and continuous descriptions of different ascending grades of sphere life, none have ever impressed the Editor with a more deep and genuine assurance of their actuality than those put forth in the work under consideration, and to those mortals with sense, heart, and aspiration, who desire earnestly and candidly to learn what the second stage of man's soul life REALLY IS; to those who wish to learn without exaggeration, bombast, or deception, the genuine character of spiritual life, scenery, homes, and means of progress, we firmly, honestly, and from the depths of our own spiritual nature, believe all this may be gathered up through the pages of "THE GRAND REALITY."

The extracts we can give are few, and can only convey a most imperfect account of scenes and revelations that fill 519 pages. Still, we shall present some of them, to stimulate those who can send for the volume, and find time for its perusal. To those that can do so, we say at once—study this book, and you will learn more than a thousand years of preaching, or a life of hopes, fears, or imaginings, could ever teach you of the grand REALITIES of spirit life.

—ED. T. W.

### EXTRACT I.—INTRODUCTION.

It is but due to the readers of the following lectures that a full and candid explanation should be given of how they were obtained. For this purpose it may be mentioned that some fourteen years back, shortly after the Editor hereof had been convinced of the truth of spirit communion, first through the mediumship of Charles Henry Foster, and afterwards through that of several members of his own family; one of his employes, who is still in his service, informed him that there was an almost illiterate young man of the name of Harris, who was a good trance medium, living in a humble cottage not far from one of the business premises belonging to the Editor. On the latter calling at the cottage indicated, he was informed that Harris held circles twice a week. After being present at two or three of these circles, the Editor invited the medium to give a séance at his residence. This he consented to do, but stipulated that his wife should accompany him, which was agreed to. His wife had received rather a better education than her husband, and was a young woman of a quiet, modest disposition. It was while the medium was wood-splitting in "the bush" that he developed as a trance-speaker.

What appeared to the mind of the Editor, before he was convinced of the truth of Modern Spiritualism, as a proof of the absurdity thereof, was that, as a rule, the communications

received through mediums were mostly ascribed to some notable individual when on earth, and as the leading control of Harris purported to be the spirit of a celebrated dramatist, one of his first enquiries, when Harris was entranced, was for an explanation of how the spirit of such a celebrated man came to be connected with so humble an individual as the medium. It would occupy too much space here to give the explanation *in extenso*, suffice it to say that it was quite satisfactory to the Editor, who is not usually credited with being one who is easily imposed on in the general affairs of life. It may, however, be mentioned that the leading control, as he was termed, stated that he did not know anything of the medium until a spirit known by a certain name when on earth, who had been instrumental in developing the medium as a trance speaker, addressed him, stating that he, in conjunction with others, had developed a medium on earth, for whom they were desirous of obtaining one of considerable experience in mundane and spiritual matters, who would undertake to lecture through this medium. To which the leading control replied that he would be only too pleased to avail himself of the offer, having long had a great desire to meet with a developed medium through whose organization he might give to the people of earth some of his experiences since entering spirit life. He further stated that, at first he experienced considerable difficulty in speaking fluently through the medium, but that with a little practice he soon got complete control, not only of his organs of speech, but also of his body generally, so that he could, when speaking through him, make his actions suit his words. The medium appeared a very different individual when under control to what he did when in his normal state, not only in regard to his mode of speaking, but also in his bearing. In the one case, he looked like a practised declaimer, both from the attitudes he assumed and the oratorical powers he displayed; in the other he appeared a very mediocre individual, with a careless gait and plebeian address.

On inquiry how it was that the leading control, if he were the individual he purported to be, did not speak in verse, as was his wont to write when on earth, he said that though he possessed natural poetic tendencies, the poetry of which he had got the credit of being the author, was principally the product of a band of poetic spirits whom he had met shortly after he entered spirit life, and that he, when on earth, was merely a medium, through whom this band of spirits had given to the people of earth their verses, which he claimed, considering the variety and depth of the subjects therein treated of, were beyond the knowledge and power of any one man to indite. On the Editor mentioning that some people in the present day attributed the authorship of the writings bearing his name, to Francis Bacon or Ben Jonson, he observed that, like all false theories, there was a modicum of truth therein, for not being able, from want of education, to correct a single stanza of the poems written through his hand, he used to submit his writings to either his friend Bacon or his friend Jonson to see if they were correct, before presenting them to public criticism.

He also observed that the plays as now published are very different to what they were when first written through his hand, and that to any one of common sense it must be apparent that for one occupying so humble a position in life as he did, and possessed of so little opportunity for learning, as was the case with him when in youth, it was an utter impossibility that he, from his own knowledge, could have written the numerous plays bearing his name, comprising as they do such a variety of subjects. "The fact is," he added, "I had neither the requisite education in history and philosophy, nor the court experience to write them. Acting on the stage was more suited to my taste than the writing of plays." The Editor does not hold himself responsible for these statements; he simply records them as they were delivered through the medium.

For the information of those who are unacquainted with the subject, it may be mentioned that it is not uncommon for mediums to write or speak on subjects and in languages of which they have no knowledge. Of this fact the Editor has had evidence in the case of several members of his own family, besides many others. A spiritual medium is simply one whose organism is more susceptible to spiritual influence than ordinary mortals, just as a sensitive is one who is more susceptible to the mesmerizer's control than the generality of people. The purer in mind, and the more highly the intellect of mediums is cultivated, so long as their will is passive, the better and higher, as a rule, will be the communications received through them.

Mediumship is simply the result of organization, and, like all other natural gifts, it is not dependent on the moral character of the individual; hence we hear of fraudulent mediums, just as we read of drunken musicians, swindling painters, and immoral orators. "To err is human."

After several lectures on various subjects had been delivered through Harris at the Editor's residence, all of which proved to be very interesting, it was proposed by the leading control of the medium that a regular circle, consisting of six persons, whom he nominated, should be formed, in order that he might deliver a course of lectures through the medium, describing his experiences and the real state of existence in spirit life. This proposition was at once gladly acceded to, and the circle, which consisted of Mrs. Harriet Grace, Mr. Arthur Devlin, jun., Mr. Richard Moorfield, the Editor, his wife, and the wife of the medium, met regularly twice a week for the purpose. These, with the medium and the shorthand writer, constituted, as a rule, all present at these sances; but occasionally a member of the Editor's family or an earnest investigator was, with the control's permission, allowed to be present; the latter, however, on these occasions sat outside the circle. The member of the Editor's family referred to, at that time a child of eleven years of age, was a very fine clairvoyant, who used to describe minutely the controlling spirit, as he stood by the side of the entranced medium while speaking, and how the spirit-guides of the medium put him in the trance state, previous to his being controlled, by magnetic passes of their hands, just as a mesmerizer in the flesh puts his sensitives into the mesmeric sleep before exercising his power of will over them. All the sances were held in full gaslight, and were attended punctually by the members of the circle.

(To be continued.)

## SPIRIT PHOTOGRAPHY.

To the Editor of "The Two Worlds."

One of the most conclusive evidences to my mind of the reality of a future existence, is through spirit photography. When we hear so much about "unconscious cerebration of the brain," "reverse sensations," and "hallucinations," "illusions," etc., it is satisfactory to know that the photographic camera, which has neither a lively imagination nor afflicted with the seemingly many diseases in the brain of man, especially of the spiritualist, can, under certain conditions, photograph with distinctiveness that can be recognized, the faces of our friends that have passed on.

I have seen many spirit photographs sworn to by those whom I would call thoroughly reliable witnesses, and though I had no reason to doubt these witnesses statements, I very much desired to see with my own eyes this wonderful phenomenon. My wish was gratified on the first Monday of November of last year. A Mr. Nicholson, an Australian gentleman, but a native of Dumbarton, on a holiday tour, felt strongly impressed that he had conditions that would favour a spirit photograph. He applied to Mr. David Duguid, the noted trance painting medium, who consented to sit for him. I asked permission to be an eye-witness to the experiment. Mr. Nicholson at first demurred, informing me that I was a half sceptic, I suppose through my saying to the photographer, partly in fun, that I had come to see that no "jookery pookery" took place. I had to retract and apologise to Mr. Nicholson for the objectionable phrase, as I feared he would refuse to allow me to remain. Having got the hurt feelings of Mr. Nicholson smoothed, Mr. Duguid, the photographer, Mr. Nicholson, and myself went into the dark room. Therein Mr. Duguid produced a small box containing pre-sensitized plates, just as they had come from the maker. He unrolled one at random from the orange-coloured paper they are wrapped in, gave it into my hands, I inspected it closely before a very large convex lamp, took out a good magnifying-glass of my own and again renewed the inspection. I was satisfied there was *nothing there*. With my own hands I put it into the dark slide, locked it, and carried this slide up to the large dining-room. At this point, Mrs. Robertson, the lady in whose house the experiment was taking place, and wife of the much respected and highly esteemed president of the Glasgow Association of Spiritualists, joined us. I retained the slide in my possession till the sitters were arranged. Having placed the slide in the camera the cap was taken off, and, so far as I could judge, forty seconds were allowed. With the slide again in possession we adjourned to the dark room, Mr. Nicholson



remarking, "There is something, and it's on the left side of me." For a few minutes the photographer and all present thought it a failure, but persevering, in a minute or two more the spirit of a lady gradually appeared *on the left side* of the half demolished likeness of Mr. Nicholson. I enclose you a copy, and solemnly affirm that it is the exact counterpart of the original negative. I may add, in conclusion, that a week after, the president of our association sat to Mr. Duguid with no results, and that Mr. Duguid experimented one season for six months with sitters in sympathy with spiritualistic teachings. Saving flowers, nothing came. Now had Mr. Duguid a desire to gain notoriety, power, and money by fraud, he has had good chances to do so. During the last twenty-five years he has been a good and valuable worker in the spiritual cause, and has suffered much for it.

Lately there have been three special articles on "Ghosts" in the *Glasgow Herald*. I submitted nine questions to this "Specialist" (*nom de plume*). Who is he? Three bearing on and analysing his articles, three from a Christian standpoint, three from a materialistic test point—one of the latter being the spirit photograph. My letter was ignored. So much for broad and liberal minded (?) editors, and a much boasted free press.—Yours sincerely,

THOS. WILSON.

293, Parliamentary Road, Glasgow.

### SPIRITUAL FRAGMENTS.

"Gather them up!"

HOME CIRCLES.—Mr. L. H. Mace writes as follows to the *Religio-Philosophical Journal* of Chicago: "Two years ago spiritualism saved me from insanity. I lost my only daughter, and in consequence of grief I was for months in a dazed condition, and fast going insane. When I began to investigate spiritualism I was a wreck, and had no hope or interest in life. After attending circles until I was convinced spirit communion is a fact, I engaged a medium to hold circles with my family, Sunday evenings at my house. In a few weeks one after another of the family developed clairvoyant powers, and saw spirits distinctly. We then dispensed with the services of the medium, and continued our circles three times a week. Our spirit friends come regularly to every circle. They remain in full form one hour, and occupy seats placed for them. Sometimes they answer questions by a nod or shake of the head. Our home circle has proved to be a blessing and a comfort, and when we are called on to throw off this earthly garment I have faith to believe we will be welcomed by many spirits who have learned to know and love us in our dear home circle. We will find ourselves no strangers in the spirit world. God speed the time when all the earth's sorrowing children will realize the sweet comfort of spiritualism."

APPARITIONS.—The late R. H. Proctor, the astronomer and lecturer, contributed an article on apparitions to the *Cosmopolitan*, in which, while giving due weight to the various physical causes likely to produce illusions, he cited two instances where neither disease, mental nor physical conditions, nor expectant attention offer a reasonable explanation. He concluded as follows: "It appears to me that the evidence regarding the communication of impressions from mind to mind over great distances, in such sort that apparitions of distant persons dying or suffering seem to be seen by their friends or relatives, is too strong to be rejected by any conscientious student of facts. Science is no more justified in rejecting this evidence merely because no explanation is available than astronomers would be justified in rejecting the observed facts that bodies influence other bodies from a distance, merely because, as Newton himself admitted, no one can explain how matter can act where it is not. Some communication there must be between sun and planet, between planet and satellite, and beyond each solar system between sun and sun, and between galaxy and galaxy; but no one has yet shown what that communication may be. In like manner, even the most cautious student of science may well believe that there may be some means of communication, under special conditions, between mind and mind at a distance, though no one may be able to explain how such communication is brought about."

THE LATE COLONEL TROTTER.—A STRANGE STORY.—The *North Star* says:—"A London contemporary, in the current dearth of newspaper news, is continuing a controversy on the

question of spiritualism—is there anything in it? Not the table-tipping, white-sheeted, trumpet-tootling medium performances of the professional entertainer, or the hysterical imaginings of very nervous people, but such cases as have been exploited by the Psychological Society—the more or less well-authenticated instances of 'warnings' and 'experiences' which one meets with in most cultured households. We have no desire to poach upon our contemporary's temporary preserves, or to reproduce any of the thousand-and-one apparently well-authenticated instances of 'warnings' or 'appearances' which have come under most people's observation—of that mysterious communion with the Beyond, which is easier to laugh at than explain away. *We only wish to cite a record of palmistry which is beyond unbelief: we vouch for the facts.* The late Colonel Trotter, M.P. for Colchester, was at a social party in one of the many 'country houses' in Durham a few months before his death [killed in the hunting field accidentally], and one of the most successful of the after-dinner asides was the *handiwork* of a palmist. To him or her (we purposely veil identity) went the late Colonel Trotter for information as to his future. And what he was told made such an impression upon the member for Colchester that he privately re-interviewed the palmist next morning. *But the daylight conversation confirmed the 'revelations' of the previous night: Mr. Trotter was to die, soon, as the result of an accident.* His hand told it, the palmist said. Nothing could change what had been held to be the badinage of the previous night. *And we have undoubted authority for asserting that this 'prediction' rested like a weight upon the mind of the late owner of Langton Grange, who was too well aware of the almost analogous fate that befel his father.* We content ourselves with giving facts; we leave the public to draw its own inferences."

In an article, by G. C. Wittig, on "General Ernst von Pfuel as a Spiritist," in a recent number of *Psychische Studien*, is to be found a highly interesting account of a Finnish sorcerer who possessed the extraordinary faculty of entrancing himself and sending his double out into the world long distances, and conducts himself in that state like a real man; who in one instance actually purloined the wedding ring of the wife of a certain Swedish bishop, presenting the husband—who had been a sceptic on the possible feats of magic—with the ring, as a proof positive that he had been to Stockholm, and seen his wife in the kitchen scaling fish, for which purpose she had taken off her ring, and only got it back again on the return of the bishop, who had gone all the way to Finland to ascertain the truth of the many wonderful accounts in circulation about the magicians of Finland. The strangest part of the narrative is what the bishop's wife has to say when trying to account to him for her lost wedding ring. "I missed the ring," said she, "since such-and-such a day," naming the exact date on which the bishop witnessed the magic performances of the Finn, "and I have a suspicion that an old Finn, who had come into my kitchen on that day whilst I was cleaning some fish, has stolen the ring, although I do not know how he could have done so. The strange conduct of the man made me suspect him; the sudden appearance of the man without any previous announcement, his peculiar look and countenance—as if I were looking a dead man in the face. Thinking the man was destitute, and perhaps sick, I went to the chest of drawers for some alms, but when I turned round to give it to him, the man had disappeared, and my ring too."

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

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

The time appointed for the receipt of essays on the above subject having expired with this issue, and a time fixed for the meeting of the Committee to decide upon the relative merits of the articles sent in, the Editor hopes to be able to print the prize essay selected, together with the name of the successful competitor, in the next or succeeding week's issue. Our readers will do well to send in their orders in good time.—ED. T. W.

As a man dies, so does he begin the new life.

The only way to have a friend is to be one.—Emerson.

Truth has rough flavours if we bite it through.—George Eliot.

OFFICE OF "THE TWO WORLDS,"  
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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, MARCH 1, 1889.

#### IR-RELIGIOUS INTELLIGENCE.

If the Christian religion—that is, the faith which is professed by countless millions who claim to lead the van of civilization throughout the world—be of any real or practical value to mankind, then the fact that it is just at this period in England, being presented in two notable public instances in the most thoroughly irreligious point of view in which any doctrine can appear, must be a subject of sore regret to those who have long and fondly believed that Christianity meant Christ, and Christ meant the one, sole commandment that was ever attributed to his name or teaching, to wit:—"THAT YE LOVE ONE ANOTHER." The first case, in which the salvation of the British Christian seems to hang trembling in the balance, is the dispute now being maintained by the partisans on both sides, of Mr. Eric Lawrence, pastor of Square Church, Halifax, and Mr. Edward Crossley, M.P., for some years the warm supporter and a deacon of the above-named church. To place the matter in a nutshell, we herewith present our readers with a few extracts from an article which recently appeared in the *Christian World*, and which will give a plain statement of the causes of the dispute at issue. The writer says:—

"It is with deep regret that we have to draw attention to a serious difference that has arisen between the honoured minister of Square Church, Halifax, the Rev. Eric A. Lawrence, and Mr. Edward Crossley, M.P., who has resigned the office of deacon. Nearly four years ago, at a meeting of the church, certain complaints were publicly brought against Mr. Lawrence's teaching by another member. The complaint virtually amounted to that charge of unorthodoxy with which the hue-and-cry raised by Mr. Spurgeon has of late made us so painfully familiar, and which now rises so readily to the lips of laymen whose superstition is often great in proportion as their knowledge of theological thought is small. The allegation against Mr. Lawrence's teaching seems to have been that he did not teach that particular doctrine of the Atoning Sacrifice of Christ which those who arrogate to themselves the exclusive right to be deemed Evangelical put forward as the crucial doctrine on the subject. In other words, Mr. Lawrence did not advance the commercial theory of Substitution, although, he did, and does, accept that meaning of the Atonement which discloses it as a reconciliation wrought by Jesus Christ between man and God. To us it seems a grievous pity that churches should be weakened in this way for the sake of a definition. Surely it would be far more reasonable for Mr. Crossley to test the soundness of Mr. Lawrence's ministry by its effect on the character of the congregation during these past years than by the maximum of metaphysics it has been able to intil into minds not habitually practised in subtlety of thought. It is because one set of doctrines tends to moral elevation, while another set tends to moral abasement, that the former is to be preferred and selected from the varying conceptions embodied in the Biblical literature of the Jews. Mr. Lawrence's reply to Mr. Crossley is addressed only to the members of his own church; but we are pleased to observe that it commanded the 'heartly approval' of nine out of the twelve deacons of the church, and that one of the three remaining deacons quite concurred in it being sent to the members. The Young Men's Society connected with the Square Church has also passed a resolution of sympathy with Mr. Lawrence. His letter to the church

is conceived in the spirit of a gentleman and a scholar, meets logically and temperately every point of Mr. Crossley's attack, and indicates the newer and nobler view of Christ's work as a deliverance from sin itself, and not merely from its consequences. Like many text-intoxicated persons, Mr. Crossley appeals to the Scriptures as the final and supreme authority, and points to parts of them in vindication of his own particular belief. But on this point he is very properly met by Mr. Lawrence with a reminder to the effect that the difference between them is not as to whether an appeal shall be made to the Scriptures, but as to the interpretation to be put on the Scriptures when they are appealed to."

To sum up this quarrel, with which the lay and religious journals of the North are now teeming, Mr. Crossley, upon the authority of scriptural texts, the thirty-nine articles of the Christian faith, the creeds, hymns, prayer books, &c., &c., believes that God sent his only Son into the world for the express purpose of being put to death by his own creatures, so that—those who believe in such a tale, and such a God, should have all their sins, past, present and to come, remitted and forgiven, through the shed blood of Christ. In other words, that all crimes—murder included—should be forgiven amongst men, because they had committed murder on the "Son of God," or in scriptural phraseology, that "Christ bore the condemnation and penalty of our sins, and redeemed us with His own blood." This, Mr. Crossley claims, "is not a theory but a fact." But Mr. Lawrence "does not believe that Christ suffered the condemnation and penalty of our sins upon the cross, so that we might be delivered from the righteous judgment of God, and be forgiven and justified in His sight." Mr. Crossley cannot understand how any one can "teach the divinity of Christ and the authority of the Scriptures, and not believe in the atoning sacrifice of Christ, as commonly understood by these words." Neither—we should think—could any other sane person besides Mr. Crossley.

Now, whilst it must be evident to the common sense observer of these wordy disputations, that both are professing Christian believers in the Bible, in Christ, as "Son of God"—and consequently in the whole Christian scheme, as taught by the articles of faith, the one believes in the entire and orthodox meaning of the said articles, the other is on the sliding scale of compromise, and desires to make his new departure rest on the difference between the words *atonement* for sin, and *substitution* for the penalties of sin. Meantime, no capable observer of the signs of the times can fail to remark that scores of preachers and thousands of professing Christians are on the same sliding scale of belief as Mr. Lawrence, and equally desirous of remaining in affiliation with the Christian Church at the very moment when they are trying to worm out of the one fundamental doctrine upon which its entire array of costly ecclesiasticism stands, namely, the vicarious Atonement for the sins of mankind, said to have been offered in the shed blood of the Son of God, or, in other words, the punishment of the innocent for the sins of the guilty.

One result is evident from the publicity given to this controversy, which is, that this doctrine of opening up the Kingdom of Heaven to all the monsters of iniquity that profess to believe that a blood sacrifice offered to their Creator allows them to commit all manner of sin with impunity, is going out of fashion, and that by virtue of some hocus pocus new meaning to old-fashioned words, compromisers may realize of the vicarious Atonement that which the spirits through their American mediums—if through none others—have been preaching for the last thirty years, *i.e.*, that it is NOT TRUE, as the conditions of the life hereafter revealed by spirits prove; next, that it is one of the main causes of the monstrous sin and wickedness that now floods every Christian land, the offer of an *atonement* for guilt on the easy terms of belief being nothing else than a positive offer of immunity from the deserved penalty for guilt. It is true that the *Salvationists* of the day are adding another clause by way of compromise for the shocking immorality of this doctrine. They say, "Aye, but you must *repent*, and turn from the evil of your ways." But to such talk as this even an uninstructed savage, the celebrated Indian Chief, "Red Jacket," could reply, "If I must repent, and change my course of life, then I save myself, and in that case what do I want a saviour for?"

We have now on hand any number of papers and sermons trying to prove that Christ's atonement is an atonement and not an atonement—that he came to save men from sin, and not to save them; that he came to conquer sin, but could only do so by causing men to commit the greatest of all sins, namely, *murder upon himself*; that the Bible is the word of God and not the word of God—that it is divine, and yet



humanly fallible,—that it is all God's truth, but does not mean what it says. These, and a thousand other still more palpable contradictions, and still more terrible blows aimed at the very orthodoxy these preachers are trying to knock down with the one hand, and build up with the other, are now distracting the pious, sending more than one religionist, shattered in mind, and wrecked in faith, to the lunatic asylum, and giving food for the mockery of the atheist and anti-religionist.

Let us put a case which both the orthodox, and the compromisers who run with the theological hare, and hunt with the anti-theological hounds, are bound to answer.

If the scheme of a personal devil—stronger to destroy than God to save; the idea of a Creator who was not wise enough to foresee the fall of man, or good enough to prevent it, were enunciated for the first time to-day, who would believe it? If the story of a Creator cursing his creatures for the imperfection of his own work, destroying them by a flood, but reserving eight of the original and accursed stock to re-people the earth withal, were promulgated for the first time to-day, who would believe it? And yet, if the fall, the flood, the original curse, and its permanent effect on the race be not admitted, where, and for what is the Christian scheme of salvation introduced? Take but one item of the tale away, and with it falls to pieces the entire scheme. Bishops, archbishops, popes, cardinals, priests, deacons, deans, and chapters "all go by the board," and back to the people come millions of acres of Church lands, millions of ecclesiastical revenues, and thousands of empty churches that might be immediately turned into refuges for the homeless, hospitals for the sick, and tenement houses for the poor.

Still two more questions grow out of these shameful—yet most timely—disputes, by which the clergy themselves are compelling the people to think, and question what is truth? Supposing the tale of the Divine Incarnation and the birth of a God without any human fatherhood were told of some girl in this or any city of modern civilization to-day, who would believe it? and how many of the preachers that stake the world's salvation on such an occurrence eighteen centuries ago, would not scream "Blasphemy!" "Send the infamous offender to the penitentiary or lunatic asylum!" And, finally, when the Bow Street magistrates of London were about to pass sentence on the thieves, murderers, drunkards, swindlers, and other criminals brought before them, suppose some gentleman should come into court to-day and say: "Here is my young son, a pure and innocent being, who has never committed a single offence in his life—take him, brand him with the felon's doom, put him to the murderer's death, and let all these wretches go free!" What magistrate of to-day would dare to execute such a monstrous wrong? What civilized nation on the face of the earth would permit it? Is man then so much wiser, better, more just, and more moral than the God he worships? Let theologians of all shades of opinion answer these questions, and above all, let common sense and thinking people reiterate them, until the sacred name of God is redeemed from the wild, blasphemous, and idolatrous pretensions of theology, and religious teaching consists only of a motor power offered to live a pure life on earth, so that we may find a heaven of love and wisdom in the higher life above.

We have occupied so much space in discussing this one prevailing split in the theological camp, and we have so much demand from our readers to give those facts and that philosophy which will afford the motor power for a good and pure life, for which the world is perishing, that we must reserve the discussion of our second case of popular Ir-religion for our next number.

#### ATTENTION! "TWO WORLDS" READERS.

At the close of the series of extracts on "Mesmerism," by Ald. Barkas, and "The Grand Reality," a splendid new serial romance of real life, by Emma Hardinge Britten, will be commenced.

"Synthiel" and others sending only a *nom de plume*, are kindly informed that no article can be received unless the writer either signs his name, or sends it in confidence to the Editor. The Editor cannot undertake to return articles without stamps enclosed. Poem, "Parson's Desire Money," respectfully declined; unsuitable for our columns. Some thirty other letters, &c., crowded out. Patience, kind friends!

## THE HISTORY AND MYSTERY OF MESMERISM.

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

No. V.

WE have now arrived at that stage of our inquiry relative to mesmeric phenomena, in which I propose to give specific illustrations of mesmeric influence, and the modes in which they were produced.

Prior to the year 1840 the majority of the mesmeric effects were produced by silence, musical sounds, pleasant odours, thumb holding, gazing into the eyes, and mesmeric passes by the hands of the operators. At about the date named, two new modes of promoting mesmeric effects were introduced, one by Dr. Darling, who placed a metallic disc in the hand of his subject, and caused him or her to gaze at it until partial mental paralysis took place, which was speedily followed by mesmeric, or, as he termed it, electro-biological control, and the second was introduced by Dr. Braid, who placed a piece of cork or other substance on the brow of his patient, and caused him to gaze obliquely upwards at the cork until partial cerebral paralysis ensued, when the further operation of passes occurred, and the patient passed into a condition of Braidism, or hypnotism as it was then termed.

Mesmerism, electro-biology, Braidism, hypnotism, and somnambulism are all one and the same thing, and come under the original term of animal magnetism or mesmerism. In the present day the term hypnotism appears to be preferred, any of them may be tentatively adopted. I use the old term mesmerism as being most generally known, although scientists and medical men seem to prefer the more abstract term hypnotism.

The space and time at my disposal do not afford me the opportunity of dwelling at length on each of the departments of enquiry I have placed before your readers. I shall select the more salient and interesting, and give illustrations of experiments that for the most part have come under my own observation, referring your readers to the perusal of "Dr. Gregory's letters to a candid enquirer" for fuller and carefully prepared details of all the leading mesmeric phenomena.

The mere rudimentary mesmeric phenomena, such, for example, as those of mesmeric sleep and inability to exercise ordinary muscular actions, are conceded by all who have any acquaintance with the subject, and are only denied by dogmatists who are without practical experience in this field of inquiry. There are differences of opinion as to the influence by which these elementary phenomena are produced, some accepting the theory of direct magnetic influence, others partial cerebral paralysis produced by Braidism or hypnotism, and others accepting the Carpenterian theory of suggestion, as the efficient cause for the production of the phenomena. In my opinion each of those theories has its influence in the production of mesmeric effects, but the most potent of all is the first, the two latter merely preparing the organism for its influence.

A lady about 20 years of age with a lady friend, entered my place of business to consult me respecting the phenomena of table rapping, and said that when she touched a table or chair it began to rise and rap. At that time I thought the rapping largely mesmeric and told her so, remarking that she was probably a sensitive, and obtained her permission to experiment. I asked her to close her eyes and I made a pass over them, when she was unable to open them until I gave her permission. I requested her to place her flat hand on mine and she could not remove it, her motor nerves and muscles were paralysed; she appeared a little alarmed and said she would go, but I made a pass down her limbs, and she was fixed to the floor unable to move until I released her. It may be said that she was a delicate, nervous, over-susceptible woman, who was overawed by my firm manner. Nothing of the kind, as another illustration will prove. A few days after, a tall, powerful mechanic, from Sir W. G. Armstrong's works called and asked if I could mesmerise him. He stood on one side of a counter, I on the other, and, looking at him firmly, I said, "Place your hand on mine;" he did so, and was instantly unable to remove it. I permitted its removal and said, "Place it upon the handrail in front of the counter;" I made a pass over his hand and said, "You cannot remove it," he struggled to do so, but it was as if tied or nailed to the wood.

He probably mentioned the fact in his workshop, as in a few days another workman came to be experimented upon; he was not so tall, but was an unusually powerful man. I

thought him a very unlikely subject, and said, "Place your hand on mine;" he did so and was immediately fixed; he could not remove his hand, which lay flat on mine, but he nearly drew me over the counter, when, by volition and command, I released him. I have also discovered a strong man so susceptible to mesmeric control, that, without contact or speech, I dared not look at him without his falling in an unconscious mesmeric trance on the floor, and refrained from thinking intently about him, lest he should fall unconscious. Scores of elementary cases of the above kind have come within my own experience, and hundreds of similar cases have I witnessed performed by others both in public and in private.

I have here given illustrations of muscular control, let me now give a typical illustration of mental control. An influential Wesleyan minister, well known in this district, called upon me, and asked if I thought him susceptible to mesmeric influence. I looked at him steadily, and replied, "Yes, I think you are." We arranged to meet in the evening at the residence of a mutual friend for experiment. We met at the appointed hour in a drawing-room in Grey Street. There were four persons present—the occupier of the house, his wife, the minister, and myself. The minister sat in an arm chair, and for four or five minutes I made mesmeric passes over his head and face; I then gazing steadily at him paralysed the muscles of his eyes, and fixed his eyelids so that he could not open them. I permitted him to open his eyes. I said, "What is your name?" He replied, "Robert Robson" (as the minister is yet living I have here given a fictitious name); I made a few passes across his brow, and, looking steadily at him, said, "What is your name?" His eyes wandered about the room as if in search of something, and at the end of about two minutes he suddenly exclaimed, "Robert Robson." I asked, "How did you find your name?" and he replied, "Well, it was entirely gone. I could not remember it, but in imagination I hunted out a pocket book with my name on the title page, and there in a sort of vision I read it." Other experiments we tried, which proved that he was under mesmeric control. Here was the case of an educated man, in the prime of life, and in full mental and bodily vigour, who had not before been mesmerised, who probably has not been mesmerised since, and who yet in the course of about ten minutes was put so far under mesmeric control as not to be able to remember his own name.—*Northern Weekly Leader.*

(To be continued.)

#### MISS MARSH'S MEDIUMSHIP.

To the Editor of "The Two Worlds."

KINDLY permit me a few lines on the subject of Miss Marsh's mediumship. No doubt many of your readers are aware that Mr. Marsh's house has been open free of charge to all honest enquirers, and that he, his wife, and daughter have rendered the cause of spiritualism valuable service for many years past. I had an opportunity of attending some sêances at their residence a few weeks since, and of being present at a public meeting in Stratford on Sunday evening, the 17th ult. I have had many years' experience with mediums, public and private, but never met with more convincing proof of spirit identity. I do not give details, as I know you do not like long letters. I may add that the public meeting above mentioned, Miss Marsh being medium, was well attended, a decided success, and gave great satisfaction. One spirit described was not recognized; two or three of the descriptions were not very clear; but more than a dozen descriptions of the names of departed spirits and friends still in earth life were given, as well as where the departed died, and the nature of the disease or accident that caused their death. Those were publicly acknowledged, gave great satisfaction, and caused no little astonishment. It is strange that the valuable facts of spiritualism are not better known and more appreciated than they are, but the growth of what is excellent is slow in our world—

Silently, one by one,  
In the infinite meadows of heaven,  
Blossom the lovely stars,  
The forget-me-nots of the angels—

and every eye turned skyward is met by the bright, dazzling, galaxy of the milky way. Still there are blind men who cannot see the beauty—theirs is a physical misfortune; but the blindness to the beauties of the spiritual philosophy is a mental fault. When I read Professor Lancaster's letter in the

*Pall Mall Gazette* of the 14th ult., I came to the conclusion with Lord Dundreary, that "many a man is a fool, and does not know it." But let us co-operate with the spirit world, cherish and guard the sensitives through whom we receive such valuable communications, and let spiritualists recommend spiritualism to the world by the logic of true, pure, noble lives, and brighter days will soon be ours.

THOS. MCKINNEY.

57, White Horse St., Commercial Rd., London, E.

#### LYCEUM JOTTINGS.

##### HOME, SWEET HOME.

SOME VARIATIONS ON A FAMILIAR OLD THEME.

"Home, home, sweet, sweet home!  
There's no place like home,  
There's no place like home."

Thus while busy at his play  
Sang a merry, thoughtless boy.  
Life and being were to him  
Only happiness and joy.  
Naught he felt of home's true worth,  
Naught he knew of grief and care,  
Home was all his little world;  
Mother arms and love were there.  
Sweet and clear the childish voice,  
Innocent as songs of birds;  
From these joyous, prattling lips  
Fell the sweetest of all words—

"Home, home, sweet, sweet home!  
There's no place like home,  
There's no place like home."

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there's no place like home."

Sang a strong and manly voice  
Bidding home and friends good-bye;  
While ambition's strange unrest  
Flushed his cheek and fired his eye.  
Home is all too narrow now,  
Home is not enough to please.  
Wealth and happiness he seeks  
Far across the distant seas.  
Though he eagerly sets forth  
Through a foreign land to roam,  
Still he sheds a silent tear  
As he leaves his childhood's home.

"An exile from home splendour dazzles in vain,  
Oh give me my lowly thatched cottage again!"

Far away in distant lands  
Comes the sad and earnest strain.  
For the happiness he sought  
Wealth and pleasures are in vain.  
And his restless, throbbing heart  
Dazzling splendours cannot still;  
In his life he finds a void  
Only love and home can fill.  
Home has a new meaning now,  
Now he feels its matchless worth,  
And with aching heart he longs  
For the sweetest spot on earth.

"Home, home, sweet, sweet home!  
There's no place like home,  
There's no place like home."

Now from aged, faltering lips  
Comes the ever sweet refrain,  
Lips that many times have quaffed  
From life's joy and grief and pain.  
Thoughtfully the old man sits  
By home's cheering, warming light;  
While dear loving forms he sees  
Gather round the fireside bright.  
Peacefully he sings the hymn,  
And his fancies often roam  
To the loved ones far away  
In that other home, sweet home.

"Home, home, sweet, sweet home!  
There's no place like home,  
There's no place like home."

Sang above a coffin now;  
Cold hands folded on the breast;  
All life's joys and sorrows o'er,  
Throbbing, longing heart at rest;  
Sweetly smile the lips as though  
Joining with the white robed throng,  
Meeting loved ones gone before,  
They would sing the welcome song—

"Home, home, sweet, sweet home!  
There's no place like home,  
There's no place like home."

Ada M. Simpson, in "Good Housekeeping."

#### MOTTO OF THE DICKY-BIRD SOCIETY.

Never to blend our pleasure, or our pride,  
With sorrow of the meanest thing that feels.

—Wordsworth.



## CHRONICLE OF SOCIETARY WORK.

[Editorial matter only should be sent to the Editor, MRS. HARDINGE BRITTEN. All reports, notices, and items for Passing Events' columns, should be sent to the Sub-Editor, Mr. E. W. WALLIS, 61, GEORGE ST., CHEKTHAM HILL. The Editors do not hold themselves responsible for the views expressed by correspondents, but cheerfully give room for all temperately worded reports and letters when free from personalities. Reports must be sent to be delivered at this office on Tuesday morning. Correspondents desiring a reply should enclose a stamped envelope.]

**BARRJOW-IN-FURNESS.**—Sunday's services, on account of organ opening, and the result of Mr. Ashcroft's visit—attacking in his usual way—led to the rooms being unusually full, especially in the evening. Scores could not obtain admittance. All passed off well, considering the unprecedented circumstances.—*J. K.*

**BATLEY.** Town Hall.—Thursday, Feb. 21st, Mr. E. W. Wallis, by special request, lectured on "Spiritualism—a fact, a moral power, and religious teacher," under control of his guides, who appeared to give great satisfaction. After the lecture Mr. Wallis replied to many questions, normally. A good audience, and a marked impression was made.

**BIRMINGHAM.** 92, Ashted Row.—Mr. Mason's guides; Mr. Anson, chairman. The meeting was good, and it decided for Mr. Mason to occupy the same position on Sunday next, 6-45. A séance to follow.

**BOLTON.** Bridgeman Street Baths.—A room was opened by Mr. Ormrod for spiritualist services. The afternoon subject was "Christianity, from the First to the Nineteenth Century." His subject at night was "Oh, death, where is thy sting? Oh, grave, where is thy victory?" which he explained by the words of the poet—"Dust thou art, to dust returnest, was not spoken of the soul!" Death has not the power some suppose, nor had the grave gained a victory; it simply claimed its own, whilst the soul was hovering around us.

**BLACKBURN.**—Mrs. Craven lectured in the afternoon on "Progression," besides naming an infant. In the evening questions were handed up by the audience, and dealt with in a masterly manner:—"Adam, his Crime and his Eviction"; "What is Spirit?" "Do the Spirits Suffer Pain, as we do in the Body?" "The Word of God—who spoke it?" The control refused to deal with an absurd question.

**BRADFORD.** Ripley Street.—Mr. J. W. Hopwood's guides gave two interesting addresses, which were listened to with great attention by good audiences. Clairvoyant tests were given by Mrs. Benison, a young medium of good promise, whose tests were moderately good.—*T. T.*

**BRADFORD.** Rooley Lane.—Very good and attentive audience. After the reading of the Rostrum from *The Two Worlds*, Mr. Joseph Pickles, from Wyke, gave fourteen clairvoyant descriptions, twelve recognized.—*G. G.*

**BRADFORD.** St. James.—Afternoon: Mr. Rowley gave a short discourse on "Perseverance." Evening: Fine discourse on the "Journey of Life," giving good advice to the young, and to parents as well. Four clairvoyant descriptions; all recognized.—*A. P.*

**BRIGHOUSE.**—A successful day with Mrs. Butterfield. The audience was good and appreciative, and was well repaid for their attention. The guides took for their subject in the afternoon "The World and its Crucified Saviours." In the evening they discoursed on "What is Man?" a most comprehensive theme, and dealt with ably.—*S. B.*

**BURNLEY.** Tanner St.—A good day with Mrs. Bailey. Two good lectures and remarkable clairvoyance.—*J. H.*

**CLECKHEATON.** Oddfellows' Hall.—Mr. Taylor (normally) dealt with "Signs of the Times" in the afternoon. Evening: Mr. Taylor's guides spoke on "Death—what is it?" illustrating the difference between the orthodox religion and the teaching of spiritualism. Successful clairvoyance at each service.—*W. H. N.*

**COLNE.**—Mr. George Smith gave two good lectures. Afternoon, "Creation"; evening, "How should a person live here to best prepare for the life immortal and to take away all fear of so-called death." Clairvoyance given.—*J. W. C.*

**COWMS.** Lepton.—Miss Patefield's guides in the afternoon, "Death, what is it?" Evening, the guides of Mr. Bamford, of Slaithwaite, lectured on "The morning light is breaking, the shadows disappear." Miss Patefield gave very good clairvoyance at both services. This is Mr. Bamford's first time at Cowms, but we hope to hear him again soon.

**DENHOIME.**—Miss Cowling's guides gave two splendid addresses, giving great satisfaction. Afternoon subject, "What is the Benefit of Prayer to Man?" Evening: "Is Spiritualism a Delusion?" She gave 13 clairvoyant descriptions, 10 recognized.—*A. B.*

**DEWSBURY.**—Mrs. Berry, of West Vale, did us good service. Her guides spoke upon "A sower went forth to sow" and "There is work for all," closing in the afternoon with questions, and in the evening with clairvoyance. Will friends please remember our anniversary on Saturday and Sunday?—*W. S.*

**FELLING.**—The guides of Mr. Chas. Campbell gave a splendid address, after which subjects were sent up for a poem, which was given in grand style.—*G. L.*

**GLASGOW.**—Morning: Mr. Drummond contrasted by readings the views held by Washington Irving and Hudson Tuttle on spirits and spirit homes. Evening: Mr. Robertson spoke on "The courage of one's own opinion," instancing the lack of it in a measure in the persons of Dr. Robt. Chambers, Sir David Brewster, and Lord Brougham, and then instanced the nobler examples of Professor de Morgan, Cromwell Varley, Dr. Elliotson, and others, declaring that this lack of courage was to be deplored, as it entailed on those who must speak out greater sacrifices. It is most earnestly desired that the many spiritualists in Glasgow who are unconnected with the association should identify themselves with its public services.—*T. W.*

**HALIFAX.**—Afternoon: Mr. Armitage's guides answered ten questions from the audience, and named two children. Evening: Mr. Armitage read a letter sent by him to a local paper explaining how he had received slate writing at his own home. Eight questions were sent up and dealt with in a straightforward manner. Monday evening, Mrs. Crossley.—*J. L.*

**HROMONDWICK.**—Afternoon: Mr. Bradbury discoursed on—"Is man immortal; or, if a man die shall he live again?" Evening: "Spiritualism, a barrier to crime;" followed with answering questions from the audience in a satisfactory manner.—*J. N.* [Please send earlier.]

**HEYWOOD.**—Mr. Pearson's afternoon subject, "What is man and woman?" Evening subject, "The planets and their influences on mankind," chosen by the audience; both subjects ably dealt with. At the close of each discourse strangers were invited on the platform, and four ladies and four gentlemen availed themselves of the opportunity, when the medium described the planetary delineations of each, which they all admitted to be correct.—*S. H.*

**HUDDERSFIELD.** Brook Street.—Our esteemed friend, Mr. Johnson, has greatly delighted our audience to-day by his sparkling and incisive criticism of the "Creeds," and splendid exposition of "The Religion of Deeds." His handling of the questions handed from the audience was simply magnificent, evoking the sympathy and applause of a large gathering.—*J. B.*

**LEICESTER.**—Mr. J. A. Macdonald, of Manchester. Subject, "Can man by taking thought add to his stature?" In the evening, at the Co-operative Hall, "Revelation and Miracle, viewed in the light of Modern Spiritualism." Very fair audiences. The utterances of Mr. Macdonald's guides give much food for reflection. They are deeply earnest; the reasoning is characterised by much depth of thought and a wide range of knowledge, combined with an accurate knowledge of our mother tongue. Mr. Macdonald is here on an eight days' phrenological and spiritual mission, concluding with two lectures next Sunday. May we presume to recommend his services to local societies? February 17th, Mr. A. Barradale's guides lectured from the words, "I am the True Vine."—*C. W. Y.*

**LEIGH.** Railway Road.—Mr. Gregory gave two discourses. Subjects, "Footprints left on the Sands of Time," and "The Building up of the Spiritual Temple," which he handled in a very able manner, to the entire satisfaction of the audience.—*J. W.*

**LONDON.** 18, Baker St.—A very interesting lecture on "Astrology," from Mr. T. B. Dale. This gentleman has kindly offered to give another lecture on the same subject.

**LONDON.** Canning Town, 41, Trinity Street, Beckton Road.—A fair and respectable audience listened to a well-delivered address by Mr. McDonnell, from Bow. Subject: "Spiritualism and its Teachings." After the address, questions were put and satisfactorily answered. Mr. McDonnell also gave his experiences, which were listened to with intense eagerness. Harmony good. We are pleased to report that a good work is being done here, fresh faces appear every week.—*T. K.*

**LONDON.** Canning Town Association's NINTH MONTHLY TICKET SEANCE.—Mr. J. Hopcroft gave a splendid address respecting "Body and Spirit." The control, V. G., also gave remarkable clairvoyant tests, which in every case were recognised. Mr. Hopcroft's mediumship is satisfactory. There is no faltering and no mistakes. What is said is to the point. He is well adapted to convince sceptics, and to enlighten and educate spiritualists. The séance gave satisfaction to all.—*H. C.*

**LONDON.** Cavendish Rooms.—Another grand meeting. The audiences are wonderfully improving. Several strangers inquired where séances were held, they were so much pleased. I must again thank my many friends for assisting me to continue these meetings, which will be done as long as possible. Several people have already been convinced.—*T. H. Hunt.*

**LONDON.** Clapham Junction.—A fair attendance, but sorry to find Mrs. Cannon unable to attend—for the best, no doubt, but all disappointed. Mr. U. W. Goddard gave an able address on "The Beliefs of Spiritualism." He pointed out the advantage of being able to prove the certainty of life beyond the grave, and the blessings of spirit communion and teaching. We intend opening a Lyceum next Sunday, at three o'clock, which will be conducted by Mr. Morgan Smith. A free tea will follow, and at 6-30 our usual meeting will be held; we expect a large attendance, as several well-known speakers have promised addresses. We hold a meeting also on Wednesdays, when inquirers are earnestly invited at 8 o'clock.—*R. H.*

**LONDON.** Islington: 309, Essex Road.—A very good attendance, and an enjoyable evening. Mr. Matthews's guide offered an invocation and short address, followed by clairvoyant descriptions and personal messages, which were almost all recognized.

**LONDON.** King's Cross, 184, Copenhagen St.—Morning: Resumed debate on "Mediumship," which proved very interesting. We find this subject so important that it was agreed to adjourn to next meeting, which will be re-opened by Mr. Yeates on "The Power of Will." Evening: We were favoured with the presence of Mr. Towns, who gave numerous psychometric readings from articles sent up by the audience. In one case seven clairvoyant descriptions were given, out of which five were recognised. Mrs. Jordan kindly gave a solo, entitled "Glimpses of Heaven." We were also obliged by the Nickless family, who gave several part solos.

**LONDON.** Marylebone: 24, Harcourt Street.—A number of friends gathered together to form a society, and to carry on the work which Mr. Tomlin, through ill health, has had to give up. The following were elected officers:—Treasurer, Mrs. Hawkins; secretary, Mr. Goddard, jun.; assistant secretary, Mr. Towns, jun.; committee, Mrs. Cooper, Miss Smythe, and Messrs. Hunt, Tomlin, Hawkins, Clack, Matthews, Goddard, sen. A special meeting on March 17th, at 7 p.m., when it is hoped a large number will present themselves for membership. Subscriptions 1s per quarter. All information can be obtained of Mr. Goddard, jun., 14, Prince's Mews, Baywater; or of Mr. J. Veitch, 44, Coleman Road, Peckham, S.E.

**LONDON.** Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens.—Morning: A very harmonious meeting. Mr. Hopcroft gave an address upon several topics relating to the philosophy of spiritualism. A very interesting discussion followed. Afternoon: committee to complete arrangements for tea meeting and other business. Evening: Mr. R. Harper gave the address, Subject, "Women's sphere in social economy." The speaker reviewed the characteristics and qualifications of women, and proved, by logical argument, that they were better fitted for many social positions than they are now in possession of. He also predicted an excellent future, if man would allow them to take their proper place in society. Two courteous opponents made short speeches, and were replied to by the lecturer.

**LONDON.** Peckham. Winchester Hall.—We are pleased to report progress. With the opening of a class for the study of spiritual science by the president, to be held on Friday evenings at the Society's rooms, we have now a full programme of work. Inclusive of the Sunday after-

noon Lyceum Session, we hold nine meetings per week for the advocacy of our cause, all well attended, and many of them being inconveniently crowded by strangers desiring to learn of "these things." We are indeed thankful for the success which attends our efforts here. On Tuesday Mr. R. Wortley gave a "lantern lecture" illustrative of our "Facts and Philosophy," which was very favourably received by a crowded audience, who unanimously passed a hearty vote of thanks for the great treat afforded us. Sunday: Miss Marsh paid a welcome visit, and was able to give many convincing evidences of the reality of spirit life and communion. Miss Keeses, at the evening meeting, gave an interesting address on the "Soul's Future." The control showed that as each individual has duties to perform in this probationary stage of being, the responsibility for the performance of the same was strictly personal and inexorable. We must reason from the known to the unknown, from the seen to the unseen, and by endeavouring to understand the operations of nature we would in some degree be able to look through nature to nature's God, and to understand that our future will be occupied in a sphere of activity best adapted to and in consonance with the soul's spiritual development. Questions were solicited, but none were forthcoming. Good attendance at both gatherings.—*W. E. L.*

**MACCLESFIELD.** February 17th.—Mr. Boardman's afternoon subject was "Heaven and Hell." Very straightforward discourse, in which he pointed out the absurdity and hollowness of most of the orthodox teachings. Evening: questions were answered from the audience to the satisfaction of all. Mr. Boardman's visits are always looked forward to with pleasure. February 24th. Miss Pimlott's guides spoke on the "Word of God, where written, and how to read it," to a good audience. God is a Spirit, and His Word is written in every living and inanimate thing.—*W. P.*

**MANCHESTER.** Assembly Rooms, Downing Street.—Mrs. Hardinge Britten spoke before highly appreciative audiences. The afternoon subject was a scathing and soul-stirring review of the history and present status of modern theology. Evening: Eight most trying and difficult subjects given by the audience, and dealt with splendidly.—*Cor.*

**MANCHESTER.** Psychological Hall.—Miss Walker's controls took subject in afternoon from hymn sung, "God Speed the Right." Evening, "Paradise Lost and Gained," showing that it was not absolutely lost, as our orthodox friends would have us believe, but by desire and work could be regained. Both discourses were much appreciated. A few clairvoyant descriptions were clearly given at each meeting. A duet was also ably rendered by the brothers Smith in the evening.—*J. H. H.*

**MEXBOROUGH.** Ridgills Rooms.—Afternoon: The guides of Mrs. Dickenson gave a good discourse, "Ask and it shall be given unto you." She gave 12 clairvoyant descriptions, 10 recognized. Evening: "There is no death in God's wide world." Clairvoyant description, 7 recognized.

**MIDDLESBOROUGH.**—10-45: The inspirers of Mr. E. W. Wallis dealt with questions from the audience. Evening subject, "Spiritualism—the coming religion," was expounded eloquently to the satisfaction of a good audience. Monday night, an interesting lecture on the "Signs of the Times."

**MONKWEARMOUTH.** 3, Ravensworth Terrace.—Mr. D. Kempster's guides gave a very instructive address on the subject chosen by the audience, "Do the spiritualists believe prophecy and prophets? if so, do they retain their powers?" and at the close Mrs. Kempster's guides gave a few good delineations, mostly recognized.—*R. O. H.*

**NEWCASTLE-ON-TYNE.**—Victor Wyldes concluded a brilliant course of ten orations, which drew together a large number of persons not associated with our cause in the city. The treatment of the various subjects—scientific, philosophical, and spiritual—covered a vast thought-area. While both literary and classical, they were also comprehensive and profound. Not only were spiritualists interested, but educated outsiders left the hall charmed with the style of the controls. The psychometry and clairvoyance which followed each lecture in personal revelations were on all hands considered marvellous. Our friend, as a public advocate, redeems the spiritual work from the outside charge of incompetency. From many years' careful observation of platform workers I am convinced that much harm has been done by incapable exponents, whose gifts would have perhaps shone in the privacy of the home circle. The grand movement of spiritualism demands more and more earnestness, culture, eloquence, adaptability, and spiritual-mindedness. Mr. Wyldes, during his northern visit, also delivered a number of lectures in the district on behalf of the North-Eastern Federation.—*W. H. R.*

**NEWCASTLE.** St. Lawrence Glass Works, at Mr. Hetherington's.—The guides of Mr. Robison gave us a short and practical illustration of spiritualism, and the benefit and comfort which spiritualists have who live in continual communion and guidance of their spirit friends, and the confidence they have when they have to pass onward. Three satisfactory tests were given, with names and dates.—*T. D.*

**NORTHAMPTON.**—The guides of Mr. Lees handled the two subjects announced in last week's *Two Worlds*, in a masterly manner, leaving no chance for the enemy to strike a blow. The language, logic, and love eclipsed all we have heard.—*T. H.*

**NORTH SHIELDS.** 41, Borough Road.—Mr. T. Wallace Henderson gave an excellent address on "Why I am a spiritualist," which was deeply interesting, and was well received. Questions were answered very satisfactorily. Mr. C. Liddel presided, and remarked that he always got light from such discourses as the above, and hoped that more spiritualists would give their experiences that all might be benefited.

**NOTTINGHAM.**—Speaker (trance), Mrs. Barnes. A circle was formed by the small morning gathering. Evening: Subjects were invited. During the singing the writer's hand was moved, and opened the Bible. On looking, the first verse that presented was in Mark xiii., running "Many false prophets shall arise, saying, Lo! here is Christ, &c." On opening the three slips with subjects, there was one—"Deal with the second coming of Christ." The voting resulted in the selection of this. The attention of the audience was drawn to this "coincidence," as many would call it—but which repeated experience has convinced the writer was spirit direction. We had a good address. The control showed how that the "Christ" was a principle—not a person—and its dispensation occurred at many periods in the world's history. We were now under the influence of this spiritual outpouring, and mighty were the changes which were taking place. Our audience were most attentive.—*J. W. B.*

**OLDHAM.**—Mutual Improvement, Feb. 21st. Mr. W. H. Wheeler lectured on "Mesmerism—its facts and influences." Mesmerism, he said, was a serious and important subject, and anyone before entering into practice should become fully acquainted with what they were undertaking. He believed it should be carried out rationally, and not abused. He referred to many good results achieved by mesmerists, although they had had to overcome much superstition and bigotry. He referred to the mesmeric hospital in London previous to the discovery of chloroform, as being more beneficial than the latter. Mesmerists claimed to heal and sustain the afflicted, and mesmerism was beneficial in the development of spiritual gifts. In the curative department very refined conditions were necessary, and the operator should be possessed of a sound healthy system. He made a few experiments, which proved fairly successful. Closed with a cordial vote of thanks to the lecturer.—*N. S.*

**OPKNSHAW.**—A good day with our own mediums. Morning: Mr. Taberner's controls dealt with a subject from the audience, in a very pleasing manner. Evening: Invocation by Mr. Taberner's controls. Six subjects were spoken upon by the controls of Mr. Boardman; and Mr. Starkey gave clairvoyance.—*J. A.*

**OSWALDTWISTLE.**—Two splendid discourses from the controls of Mr. Wright. Afternoon: "Spiritualism—what is it?" Evening: "Spiritualism, the only Proof of a Life beyond the Grave." And on Monday night, "Man in Search of God," chosen by the audience. The room was well packed; all were highly pleased.

**PENDLETON.** Co-operative Hall.—We had the pleasure of having Mr. Schutt at the above place for the first time, and we are looking forward to the time, not far distant, when he will be with us again. In the afternoon he devoted himself to questions; these he handled in an able manner, to the delight of all. In the evening he took a subject from the audience, "The Deluge, in the Light of Modern Science," which he treated very powerfully. Mr. Chadwick, chairman, afternoon and evening.—*A. T.*

**RAWTESTALL.**—A good day with Mrs. Best, of Burnley. She gave twenty-nine descriptions, twenty-two recognized; in the evening, twenty, twelve recognized. Surely this must evidence of an after life! Very good audiences.—*J. O.*

**SCHOLES.** 33, New Brighton Street.—Speaker, Mrs. Marshall. In the afternoon Mr. Marshall gave a substantial reading. In the evening Mrs. Marshall gave good short addresses on spiritual gifts and clairvoyant descriptions, giving great satisfaction.—*J. R.*

**SCHOLES.** Silver Street.—Mr. E. Wainwright's controls spoke well on "The return of spirits: Is it possible? or why do spirits differ?" Men and women of all nations are being made aware of the power and influence of spirits. It is true they differ in their accounts of what is taking place in the spiritual world, yet those seeming inconsistencies cannot long withstand the accumulative amount of demonstrative evidences. Miss Orme gave sixteen clairvoyant descriptions, fourteen recognized.—*T. M.*

**SHEFFIELD.** Central Board Schools.—We all had a treat on Sunday last from the controls of Mr. Postlethwaite, who dealt with subjects chosen by the audience in a masterly manner, much to the satisfaction of all. We need to take jealousy out by the root before love will blossom. Let us endeavour to do this, and make the way clearer for our spirit friends.—*A. E. T.*

**SOUTH SHIELDS.** Cambridge Street.—Evening: Mr. Robinson gave an excellent lecture of "Studies in the realm of transcendental physics," referred to his research in the phenomena of spiritualism, and the many facts that had come to his knowledge, proving the reality of a future world. The lecture was well appreciated by a good audience.—*J. G.*

**SOWERBY BRIDGE.**—Mr. Lees presided. Mrs. Wallis spoke about "Death, and the After Life." The subject was bearing on the passing on of one of the senior scholars—John James Thomas. Much consolation was expressed and hope revived. The room was packed and listened intently to the discourse, which depicted spiritualism, as regards the after life, very forcibly; and no doubt considerable information was gained by many who have not understood the philosophy.

**SUNDERLAND.**—Evening. Owing to the ill health of Mr. Weightman, the guides of Mrs. Davidson gave 32 delineations, with grand tests, 23 recognized. Societies communicating with Mrs. Davidson must send post card for reply.—*J. A.*

**TYLDESLEY.**—In the absence of Mr. Le Bone, our local medium, Mr. Whittle, occupied the platform, and spoke from the subjects, afternoon, "The spirit world and its inhabitants." Evening, "Shall we know each other there?" which were much appreciated. By further development we may expect more from this medium.—*A. P.* [Kindly put the name of the society or town on your reports, and address to Mr. Wallis. See notice at the head of the *Societary Work*.]

**WEST PELTON.** Co-operative Hall.—Feb. 17th. Mr. J. Foster, of South Shields, gave two eloquent addresses on "Spiritualism v. Christianity;" there was a good audience. He also gave 33 psychometric readings and 6 clairvoyant delineations of spirits. All satisfactory and recognized, with the exception of one.—*T. W.*

**WIBSEY.**—Mrs. Riley spoke on "Behold, we come as messengers of truth," also on "The privileges of being a Spiritualist." She gave a few good clairvoyant descriptions. Evening subject: "Give thanks unto the Lord, and pray unto the Lord without ceasing," which was well treated. A few strangers present were highly satisfied.—*G. S.*

**WISBECH.**—Mr. J. C. Macdonald finished his lectures on "Phrenology" on Friday, which have been fairly attended. On Sunday, Mr. Addison gave an address on "Spiritualism" in a lucid manner. Miss Bella Yeeles rendered a solo, "The Golden Stair," and Mr. H. Addison, jun., favoured us with a recitation, "The Road to Heaven."—*W. U.*

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BATLEY CARR.**—The lyceum officers and members gave a tea for the building fund, of which 113 partook. After tea the members of Heckmondwike Lyceum gave an excellent entertainment of glees, songs, recitations, a trio, and a dialogue. The performers were Messrs. Ogram, Townend, Gomersall; Master Ogram; Misses Ogram, Stirling, Bruce, &c. The net proceeds were £2 10s. 1d. The meeting closed with the customary votes of thanks. Sunday, February 17th, two excellent sessions. The lessons of Liberty group were, morning, "The



Spirit Spheres, Homes, &c.;" afternoon, "Phrenology," by request. A number of strangers joined the group. The other groups had excellent lessons. A profitable day.—A. K.

**BLACKBURN.**—Lyceum, 9-30, conducted by Mr. Tyrrell, morning devoted to entertaining the children. Songs were ably rendered by Miss Hacking, Miss Parton, Miss Bailey, and Miss Holt. Recits. by M. G. Haworth, H. Ward, N. Stephenson, and Miss Hargreaves. Mr. W. Ward gave an eloquent address on "Kind Words. Attendance 60.

**BRIGHTON.**—We opened our lyceum on Sunday at ten o'clock. We had two visitors from Halifax, Mr. Bradshaw and Mr. Jessop, to whom we gave a hearty welcome. They helped us wonderfully in the marching and calisthenics. Attendance over 50 teachers and scholars. Mr. Bradshaw compared the teachings of Sunday schools 100 years ago with the teachings and system in the lyceum, in an interesting address. Until recently little interest has been taken in this work here, but we hope to soon be in a position to report success.—Mr. J. Halstead, *Lillands Lane, Rastrick*.—[Please write on one side of the paper only.]

**BURNLEY.**—A good attendance: scholars 124, officers 15, visitors 5. Marching and calisthenics were gone through, and then formed groups for phrenology and physiology lessons. Closed with hymn and invocation.

**CLECKHEATON.**—Hymn and invocation by Mr. Walker. Marching and calisthenics by a few of our male scholars, Messrs. J. T. Nuttall, R. Hodgson, H. Walker. We adopted a new plan while doing our exercises—to sing and keep the time to "Life is onward." A good attempt, which proved successful. Recitations by Misses C. Denham, M. A. Hargreaves, and Master J. T. Nuttall, and song by Miss Fox. A few appropriate remarks by Mr. Walker from the last recitation were interesting and instructive. Mr. Hodgson contrasted Sunday school work now and when he was a lad. Prayer by Mr. Walker. Present: Officers 4, scholars 25.

**COLNE.**—Present: 53 children and 20 officers. Programme as usual. The following gave recitations, which were exceedingly well rendered:—Miss F. H. Coles, Miss Teresa Christian, Miss Nelly Farally, Miss Miranda Walton, Master W. C. Bean, and Master George Christian, and a song by Miss Polly Christian (aged 6), which caused much mirth. We were pleased to see six of our Burnley friends, and shall always be glad to see visitors from any neighbouring society.

**GLASGOW.**—Feb. 24th was our "Excelsior night." This is one Sunday of the month we set apart for solo singing, recitation, and dialogue efforts. The young Lyceumists enter into the spirit of these evenings very heartily. We had a large attendance of scholars, and the best attendance of parents and friends we have had yet. Two ladies, not of our persuasion, but recognizing the gospel of purity and good deeds, were present, and largely increased the pleasure of the meeting, by their chaste rendering of hymns and spiritual readings.—Cor.

**HECKMONDRIKE.**—Invocation by Mr. Ogram. M. r., g. & s.-c. r. Marching, calisthenics. Mr. Bradbury gave an address on "The bony system," teaching where 203 bones are situated in the human frame.

**LEICESTER.**—Present, children 30, officers 5. Usual programme. Marching and calisthenics very creditable. Lesson on Physiognomy. Committing verses to memory of new marching song. Recitation by Miss Sharp, "Bishop Atta."

**LONDON.** 33, High Street, Peckham.—A profitable session of readings, recitations, marching, calisthenics. Readings and recitations by the following: Miss Sarah Waters, Master W. Edwards, Master Ralph Andy, and Miss N. Swain. Good attendance and punctuality.

**MACCLESFIELD.** Feb. 17th.—Present, 42. Mr. Boardman stated that he had been to many Lyceums through the country, but he had not seen one which had progressed so quickly as ours in the way we did the exercises. We were pleased indeed to hear him say so. Afterwards formed groups. In the first an animated discussion arose on "Vegetarianism," which I think is being favoured a little more than hitherto. Feb. 24. Morning: present 35. Usual programme. We are now able to go through nearly all the series without a break. Groups: a paper was read by the writer on "Tobacco" in the first. The other groups took their usual subjects. Afternoon: present 34. Reading given by the conductor, Mr. Rogers. In the first group we discussed on various matters, including, "Is baptism necessary for salvation?" "The miracles which were performed by Christ," &c. Next Sunday a paper will be read by Miss Bertha Burgess on "Domestic Economy."—W. P.

**MANCHESTER.** Downing Street.—10 a.m., numbered 39 and 4 visitors. Hymn, musical readings, s. & g.-c. r's, recitation by Master W. Taylor and Miss Jane Hyde, marching, calisthenics. Benediction by Mr. J. Jones. 2-0 p.m.: Invocation by Mr. Jones, hymn, musical readings, s.-c. r's, hymn, marching to seats for service.

**MANCHESTER.** Psychological Hall.—Attendance fair. Our assistant-conductor, Mr. A. Stanistreet, controlled the session, and did his duty exceedingly well. The programme was gone through in good style, the marching and calisthenics being excellent. A recitation was also given by Master Willie Ashworth. Groups in phrenology, &c., practised; hymn, and closed with benediction by Mr. Haggitt.—J. H. H.

**MIDDLESBOROUGH.**—Attendance: 37 children, and 10 adults. Usual programme. Recit., marching and calisthenics were done very well. The lyceum committed verse to memory. Lessons. Fountain group, "The river," led by Miss Carr; Lake group, "Develop your talents," led by Mrs. Brown; Ocean group, Bible reading, led by Mr. Gibson; Beacon group, "Explanation of various words," led by Mr. Roeder. Closing with invocation by the guardian, Mr. Shirley.—W. S.

**NEWCASTLE-ON-TYNE.**—Opening hymn, invocation, musical reading, led by the guardian. S.-c. r., led by Miss Bacon. Repeating verses from memory. Recitations by Miss Hunter and Miss Lottie Davison. Reading by Mr. Tom White; overture on piano by Miss Brownson; recitation by Miss Cora Martin; select reading by Willie Moore; marching and calisthenics, accompanied on the piano by Miss Robinson. Mr. W. V. Wyldes addressed the scholars on "Clairvoyance in Children." Invocation by Mr. Hunter.—J. M.

**NOTTINGHAM.**—Our total attendance was 40 and a few visitors. After some nicely-rendered recitations and marching, the re-election of officers and leaders was proceeded with. The conductor congratulated the Lyceum on the promising prospect, and urged each one to contribute a share to making it more successful during the coming six months. The following were elected:—Conductor, Mr. Burrell; deputy-conductor, Mr. Jackson; guardian, Mr. Ashworth; deputy-guardian, Mr. Long;

treasurer, Mr. Smith; guards, Messrs. Campkin and Overbury. We have added a blackboard and easel to our furniture, and find it a useful adjunct. A globe, or physiological or other charts, or anything to instruct the young, would be thankfully received by the conductor, Mr. J. W. Burrell.

**OLDHAM.**—The Lyceum Anniversary. Open sessions were held at 10-30 and 2-30. At 10-30 101 scholars attended, when the usual programme was gone through. Recitations were given by the Misses C. Shenton, L. Savage, H. Saxon, C. Emmott, A. Entwistle, M. Shenton, Masters F. Shaw, H. Hoyle, J. Chadwick, C. Chadwick, and Messrs. J. Savage and J. Shenton. Afterwards Mr. A. Kitson, of Batley, complimented the scholars on their good behaviour, excellent marching, and exercises, and spoke a few minutes to the scholars. At 2-30 100 scholars presented themselves. G. & s.-c. r., marching, and calisthenics were gone through. Recitations by the Misses H. Gould, L. Shenton, E. Meekin, M. A. Gould, A. Entwistle, L. Wilkinson, C. Shenton, Masters G. Emmott, J. Chadwick, J. S. Standing, and Mr. J. T. Standish. There was a good audience, who seemed exceedingly well pleased. Mr. Kitson spoke on Lyceum work, showing the difference in the teaching in orthodox Sunday schools and lyceums. He also told the scholars they were not to come to pass the morning away, but for physical development. In the evening Mr. Kitson took for his subject "The philosophy of spiritualism." He spoke of the fall of the Fox sisters, and since their so-called exposure he felt a renewal of energy to work for the cause which he advocated. Collections amounted to £2 19s. 2d. We spent a profitable day, and are thankful to Mr. Kitson for his services.—J. S. [Please write on one side only.—E. W. W.]

**RAWTENSTALL.**—Number of scholars, 20; officers, 8. The exercises were gone through in the usual manner. We are sorry several of our members are sick, but hope they may be with us next week. Our appeal for information with respect to books, &c., has not been in vain. We had with us Mr. Redyhlth, of Bacup, an enthusiastic lyceumist, who gave a most encouraging address on lyceum work. We are glad of his help. We saw Mr. Redyhlth go through the exercises. A vast amount of good may be done by these visits amongst lyceums from time to time.—J. O.

**SALFORD.** 48, Albion Street.—Present: morning, officers, 16; scholars, 23; visitors, 2. Hymn, invocation by Mr. Ellison. The morning was spent in preparation for the entertainment, to be held in about a month. Afternoon, officers 17; scholars 49; visitors 4. Hymn, invocation by Mr. Clegg, usual programme, the marching and calisthenics were done very well. We practised singing hymns. Closed by Mr. Joseph Moorey. Thos. Ellison, conductor.

**SOUTH SHIELDS.**—Present: 40 children, 7 officers, and 8 visitors. Hymn, and invocation by Mr. Burnett. Musical reading and chain recitations were well done, committed a verse to memory. Mr. Taylor, a visitor, gave a recitation; Mr. Robinson, of Newcastle, spoke a few words on "The things that never die," which was very instructive. He said that these instructions we receive will never die. He said, Mrs. Richmond was a medium when a little girl, and all of us are mediums of one kind or another. Marching and calisthenics, conducted by Mr. Burnett, were very greatly improved. Closed by Mr. Burnett.—F. P.

**SOWERBY BRIDGE.**—On Saturday last, an enjoyable entertainment was given by the Excelsior group of young ladies; the hall being crowded.

## PROSPECTIVE ARRANGEMENTS.

Mr. T. Postlethwaite has removed to 37, Wells Street, Rochdale. Please note.

Mr. Wyldes will be at Nottingham on March 10th.

**BIRMINGHAM.** 92, Ashted Row.—The tea party for mediums will be on Thursday, March 7th, tea at 5 p.m., 1s. each. Refreshments after tea, 6d. each. At 8 p.m. a photographic plate will be exposed. Anyone bringing an *unopened* box of iochromatic 4in. plates, will have the privilege of marking one and watching it through all its stages of development.—S. A. Power.

**BRADFORD.** Bowling.—Saturday, March 30th, anniversary tea to commemorate the completion of Mrs. Peel's twelfth year of management, when we shall be glad to see all workers in the cause. Tea at 4-30, 9d. each.

**BRADFORD.** Milton Rooms.—Mr. E. W. Wallis will lecture at 2-30 and 6-30, and on Monday at 7-45.

**BRADFORD.** Otley Road.—Shrove Tuesday, March 5th, the annual tea and entertainment, consisting of songs, readings, and recitations. Chairman, Mr. Ringrose, of Halifax. Tea at 5, tickets—adults, 9d., children, 4d. Friends are cordially invited.

**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.

**BRIGHTON.**—March 11th, Oddfellows Hall, Mr. E. W. Wallis will lecture by special request.

**BURSLAM.** Coleman's Assembly Room, Market Place.—March 10th, Mr. J. C. Macdonald will deliver two discourses, also on Monday, 11th, in the same room. We hope all friends in the district will rally around us.—W. W.

**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, phreno-

logical lecture by Mr. Rowling, on "Shama," Mr. Bradbury, chairman. Admission, 2d. each; no half-price.—*W. S., Sec.*

**HECKMONDWIKE.** Lyceum.—Tea party and entertainment on Shrove Tuesday, tea at 4-30. Adults, 6d., children, threepence. A hearty invitation to all to help us.

**LEICESTER.** Temperance Hall.—Debate at 8 p.m., March 4th. Subject: "Are spiritualist mediums deluded?" Ithuriel, affirmative, Pastor King, negative. Admission, 6d. and 3d.

**LEICESTER.** Lyceum.—An entertainment by the children, Thursday, March 7th, 8 p.m., consisting of marches, hymns, songs, recitations, and music, and concluding with a dramatic sketch, "The Black Doctor." Refreshments provided. Admission, 3d.

**LONDON.** Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate.—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.

**MANCHESTER.** Psychological Hall.—Tea party and entertainment, Saturday, March 16th, on behalf of the society's funds. We shall be happy to see as many old and new friends present as possible. Tea at six o'clock prompt. Tickets—adults, 6d., children, 4d., after tea, 3d.

**NEWCASTLE-ON-TYNE.**—A sale of work will be held in the Cordwainers' Hall, Nelson Street, on Tuesday and Wednesday, March 5th and 6th. A liberal supply of refreshments will be provided at moderate charges. Admission—Tuesday, adults, 6d., children, 3d.; Wednesday, adults, 3d., children, 2d. All friends who have kindly promised to contribute articles of any description are requested to do so at once, c/o Mrs. Hammerbom or Mrs. W. H. Robinson.

**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.*

**OLDHAM.** Spiritual Temple.—A tea party, entertainment, and presentation, on Wednesday, March 13th, to bid farewell to our esteemed president, Mr. H. Eaton, who is leaving us for America. We hope to see a good number of members and friends present. Tickets, 8d. each. Tea at 6-30.

**OPENSHAW.**—Mr. Ainsworth, sec., writes, that the dates he has open are April 21st, June 2nd and 23rd, and Oct. 13th. Speakers, please note.

**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.** Oddfellows' Hall.—March 10th, Mr. G. Wright, at 2: "Spiritualism in harmony with the Bible." 6-30: "Spiritualism—the only proof of life beyond the grave."

**WILLINGTON.** Spiritualists are invited to meet March 3rd, at 6 p.m., to take steps to continue the services. Mr. Campbell will lecture. [Received late.]

## PASSING EVENTS.

We give the following letter from a "Well-wisher," as a sample of many others which have been received in reference to the attack made upon Mr. E. W. Wallis. We are thankful to know that the labours of Mr. Wallis have been of service and meet with such warm appreciation, but do not think it desirable to take further notice of this incident.—*Ed. T. W.*

"As one outside the ranks of spiritualism, but who, nevertheless, takes a deep interest in the dissemination of truth, I feel in conscience bound to protest against a recent attack in the *Medium* upon one of the most gifted speakers and workers in this district. In my search after truth I have listened to Mr. E. W. Wallis upon several occasions, both with profit and pleasure, and have heard, through his controls, logical and beautiful expositions on the love of God and on our duty to our fellow man. Also I have heard eloquent replies given to questions put by myself and others which have both delighted and astonished me. In conclusion, I beg to add that I offer this testimony without the knowledge of either of the parties interested, and that my only object is simple justice and a plain statement of fact, which I consider only reasonable in defence of an able and good man. As your excellent journal is well known for its love of fair play and its high moral tone, I trust you will find space for these few lines. WELL-WISHER.

"P.S. I enclose my card."

**AN EVENING WITH THE "LOVED ONES."**—Mr. W. Towns, jun., of 143, Kentish Town Road, London, writes: "I beg to give an account of a physical séance, held at the house of Mr. W. Goddard, of Bayswater, Mrs. Hearne being medium. Before the lights were turned down we heard distinct knocks on the floor and chairs (without the aid of the Foxes' big toe-joint). As soon as the light was out, we heard a spirit of the name of James speaking in the direct voice, giving us good spiritual advice. Presently a form materialised, whom I instantly recognised as my dear mother; she patted my head and face. Another spirit followed, who was recognised by her daughter as Mr. Hawkins' first wife. The son of Mr. Goddard was next materialised, kissing his sister, who was sitting next to me. To bring the meeting to a close, a spirit of the name of Mr. Robinson, spoke some encouraging words in the direct voice, telling us to organise in a band of love.

**SOWERBY BRIDGE.**—The interment of the body of John James Thomas took place on Feb. 20 at King Cross Wesleyan Burying Ground. Mr. Wilson, of Halifax, officiated in the chapel and at the grave side. Nearly all the members of the senior classes were present, and several hymns were sung. A beautiful wreath was given from his former employer and fellow-workmen, and the coffin was literally covered with beautiful flowers. Much sympathy has been expressed on all sides with the parents, to whom Mr. and Mrs. Thomas return their thanks.

**PASSED ON.**—We regret to learn that the loved partner of our friend Mr. J. Postlethwaite, of Rochdale, has passed to the higher life, and extend our heartfelt sympathy to him and his family in their bereavement. The mortal remains were interred on Monday last, Mr. J. S. Schutt conducting the service.

Passed on to the higher life, February 11th, aged nine weeks, Catherine, daughter of Mr. and Mrs. Cairns, of Wardley Colliery, her body was interred in Heworth Churchyard, on the 14th instant, a number of mourners being present. The service was a spiritual one, conducted by Mr. John Willson, of 8, First Row, Haworth Colliery. A beautiful floral wreath was placed on the last resting place of the little one. She is deeply regretted by her parents and friends.

**DEWSBURY.**—Our friends in this town and district are all alive and thoroughly determined to promote the spread of truth. See their plans for March 2nd and 3rd in "Prospective Arrangements." We trust they will have great success.

The back numbers 60, 61, 62, 63, 64, 65, 66, and 67, containing the early portions of the story, "The Improvisatore," by Mrs. Britten, can be had on application to the manager, 61, George Street, Cheetham Hill, Manchester.

On Sunday, Feb. 17th, the Leicester Society was not only able to fill its own platform with a local speaker, but to provide speakers for two neighbouring societies—Mr. Sainsbury for Burslem and Mr. Young for Foleshill.

**LONDON.**—Mr. Copley writes: "The Canning Town Association is in no way connected with the Psychological Association, as many think. Dr. Buchanan and Mrs. Cora L. V. Richmond, have been enrolled members of the latter."

Enquirer residing in Dublin, would much like to make the acquaintance of other spiritualists.—Address, c/o Mr. Wallis, Office of this paper.

A good medium. Mr. R. Harper, 62, Ivydale Road, Nunhead, London, S.E., writes: "We lately had a visit from Mrs. Smith, of 5, Colville Terrace, Beeston Hill, Leeds, during our anniversary meetings at Peckham. She held several séances, public and private, at which the writer was present. I have met a great many good mediums in Britain and America during the last thirty years, but have never seen one more uniformly successful in psychometrical delineations of character, and accurate descriptions of friends in the spirit and in the physical body. Mrs. Smith deserves to be much more widely known, for she is a splendid demonstrator of spiritual laws."

There are many good men and true who are earnestly and quietly doing a large amount of good in the Christian ranks—clergymen and ministers whose lives are noble and pure. While we shall always oppose their false theology, we respect the good men, and wish they had our knowledge. There are some Christians the only bad thing about whom is their Christianity, and there are some spiritualists who fail to see this. It is the *system* we oppose, not the men. It is dishonesty, and sham, and cant, and hypocrisy we oppose wherever found. For the honest men and pure women in the churches, however mistaken they may be, we have sincere admiration and respect.

### THEOLOGICAL NUTS TO CRACK.

11. As we are commanded to "overcome evil with good," may we not safely infer that God will do the same?
12. Would the infliction of endless punishment be overcoming evil with good?
13. Is God a changeable being?
14. If God loves his enemies now, will he not always love them?
15. Is it just for God to be "kind to the evil and unthankful" in the present life?
16. Would it be unjust for God to be kind to all men in a future state?—*Rev. A. C. Thomas.*

**HONOUR WHERE HONOUR IS DUE. GOODWILL TO ALL.**—The cause of spiritualism is being ably served by a little army of earnest women and men, through whose instrumentality the spirit world is enabled to manifest and give consolation and advice to their loved ones, and many sceptics have been convinced of immortal life through their mediumship. A valued correspondent says, "We have a large number of good and useful platform workers, they are all doing good work. On the whole, our platforms are as well sustained as any of the smaller religious bodies, independent, and in spite of our limited educational advantages." Upwards of 100 mediums and speakers are enrolled in our list, as published from time to time. We must never forget that our great strength lies in the fact that the spirit people are able to prove their existence through our mediums, and thus succeed where the churches fail, in giving *proof* of a future life. Let us all strive to become more fit instruments, and more useful workers and teachers.

Agents wanted to sell *The Two Worlds*. There are some societies in the country which do not take our paper or have it on sale at their meetings. We constantly receive letters which state that the writer "has seen the paper for the first time and likes it very much." Will some earnest and pushing friend in those places where *The Two Worlds* is not sold, undertake the agency for us and aid in the work of spreading the light?

*Buchanan's Journal of Man* is a bright, thoughtful, and educational magazine, original and independent, one which will well repay the student. Mr. Wallis will be pleased to receive and forward subscriptions. (See advt. on back page.)

Societies would do well to use a rubber stamp, giving their name and address, and time of services. These can be obtained from Mr. Neill, whose address is 68, Crossbank Street, Oldham. See advt. card.



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