

THE TWO WORLDS

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, FEB. 16, 1890

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Mr. Swindlehurst. Monday, Mrs. Green.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Miss Walker.

Barrow-in-Furness.—82, Cavendish St., at 6-30.

Batley Varr.—Town St., Lyceum, 10 and 2; at 6-30.

Batley.—Wellington Street, at 2-30 and 6: Mrs. Connell.

Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Newton.

Beiper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 4-30: Mr. Rowling.

Bingley.—Wellington Street, 2-30 and 6: Service of Song, "Joseph."

Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.

Birmingham.—Oozells Street Board School, at 6-30.

Smethwick.—43, Hume Street, at 6-30: Mr. Smith. Wed., at 8.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 5-30: Mr. W. Davison.

Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Green.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Horrocks.

Bradford.—Walton St., Hall Lane, Wakefield Road, at 2-30 and 6: Mrs. Britten.

Otley Road, at 2-30 and 6: Mr. A. Moulson.

Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Campion.

Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mrs. Craven.

St. James's Lyceum, near St. James's Market, Lyceum, 10; at 2-30. Lyceum Open Session; 6-30, Service of Song, "Rest at Last."

Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Miss Harrison. Tuesday, at 8.

Bankfoot.—Bentley's Yard, 2-30, 6: Mr. and Mrs. Marshall.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker St., 10-30, 2-30, and 6: Mr. Firth. Wed., 7-30.

Norton Gate, Manchester Rd., 2-30, 6: Mr. Thresh, Mrs. Kipling.

Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. J. M. Smith.

Burnley.—Hammerton St., Lyceum, 9-30: 2-30, 6-30.

Trafalgar Street, at 2-30 and 6-30: Mr. G. Smith.

102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.

Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Pemberton.

Byker.—Back Wilfred Street, at 6-30: Mr. Wilkinson.

Churwell.—Low Fold, at 2-30 and 6: Mr. Dewhurst.

Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Bentley.

Colne.—Uloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Gregg.

Cooms.—Asquith Buildings, at 2-30 and 6: Mrs. Riley.

Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.

Densholme.—6, Blue Hill, at 2-30 and 6.

Dewsbury.—Vulcan Rd., 2-30 and 6: Mr. Bamforth.

Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Wright.

Exeter.—Longbrook St. Chapel, 2-30, Mrs. Hellier; at 6-40: Mr. Page and Mrs. Hellier.

Felling.—Park Road, at 6-30: Mr. Coxon.

Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.

Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.

Halifax.—Winding Rd., 2-30, 6: Mr. Schutt, and on Monday, at 7-30.

Haswell Lane.—At Mr. Shields, at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30 and 6. Social Meeting, Thursdays, at 7-30.

Engine Lane, Mrs. Roberts.

Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.

Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Fillingham.

Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mrs. Groom.

Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Russell.

Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Beardshall.

Jarrow.—Mechanics' Hall, at 6-30.

Keighley.—Lyceum, East Parade, at 2-30 and 6.

Assembly Room, Brunswick St., at 2-30 and 6: Mr. Ringrose.

Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Local.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30: Service of Song, "Marching Onward."

Institute, 23, Cookridge St., at 2-30 and 6-30: Mr. Clayton.

Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mr. Bailey.

Leigh.—Newton Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse, and on Monday.

London.—Bethnal Green.—7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.

Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.

Canning Town.—2, Bradley Street, Becton Road, at 7: Mr. A. M. Rodger. Thursday, Private Séance.

Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 7.

Edgware Rd.—Carlyle Hall, Church St., at 7: No meeting.

Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.

Forest Hill.—23, Devonshire Road, at 7.

Holborn.—Mr. Coffin's, 18, Kingsgate St.: Wed., at 8, Mrs. Hawkins.

Islington.—Wellington Hall, Upper St., at 7.

Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.

King's Cross.—249, Pentonville Rd., (entrance King's Cross Road): at 10-45, Mr. A. M. Rodger, "Great Events Since the Commonwealth;" at 3-30, Bible Class; at 6-45, Mr. J. Burns, Phrenology. Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Saturdays, at 8. Wednesday, at 8-30, Social Meeting.

Marylebone.—24, Harcourt St., at 10-30 for 11, "Spiritual Inter-communion;" at 3, Lyceum; at 7, Mr. Veitch, "The Principles of Spiritualism." Monday, Music, songs, and dancing, at 8. Tuesdays, 11 to 5, attendance is given to answer questions in Physical and Psychical problems. Wednesday, at 8, Séance, Mr. Goddard. Mr. Dale, Friday evenings.

Mile End.—Assembly Rooms, Beaumont St., at 7: Mr. Hoperoff.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Mr. P. Smyth, "Physical Phenomena;" at 3, Lyceum; at 7, Mr. Butcher. Choir Practice at 68, Cornwall Rd., Bayswater, Thursdays, at 8.

Peckham.—Winchester Hall, 33, High St., at 11-15, Mr. McKenzie, "Phrenology;" at 3, Lyceum; at 6-30, Spiritual Service and Clairvoyance; at 8-15, Members' Circle.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday at 8.

Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. W. E. Walker. Lyceum at 3.

Longton.—Coffee Tavern, Stafford St., at 6-30.

Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.

Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. W. Johnson.

Collyhurst Road, at 2-30 and 6-30: Mrs. Stansfield.

Mexborough.—Ridgills' Rooms, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Gee.

Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Hepworth.

Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum; at 6-30, Mr. W. V. Wyldes, and on Monday.

North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. J. Clare.

41, Borough Rd., at 6-30: Mr. Fenwick

Northampton.—Lodge Room, Temperance Hall, at 2-30 and 6-30: Mrs. Brown.

Nottingham.—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.

Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. B. Tetlow.

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mr. Wheeler.

Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. H. Crossley.

Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Wallis. Monday, Mrs. Stansfield.

Plymouth.—Notte Street, at 11 and 6-30: Mr. Leader Clairvoyant

Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Warwick and Mr. W. Palmer.

Rochdale.—Regent Hall, at 2-30 and 6: Miss Patefield. Wednesday, at 7-30, Public Circles.

Michael St., Lyceum, 10 and 1-30; 3, 6-30. Tuesday, 7-15, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mr. Ormerod. Wednesday, at 7-45.

Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.

Scholes.—Mr. J. Rhodes', 33, New Brighton St., 2-30, 6: Mrs. Clough.

Sheffield.—Cocoa House, 175, Poud Street, at 7.

Central Board School, Orchard Lane, at 2-30 and 6-30.

Shipley.—Liberal Club, at 2-30 and 6: Mrs. Murgatroyd.

Skelmanthorpe.—Board School, 2-30 and 6.

Slaitwaite.—Laith Lane, at 2-30 and 6: Mrs. Crossley.

South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Hall. Wed., at 7-30. Developing on Fridays, at 7-30.

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Locals.

Station Town.—14, Acclom Street, at 2 and 6.

Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Local. Members' Circle, Mon., 7-30. Public Circle, Thursday, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.

Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Westgarth.

Monkwearmouth.—3, Ravensworth Terrace, at 6: Mr. Huskisson.

Tunstall.—13, Rathbone Street, at 6-30.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.

Tyne Dock.—Exchange Buildings, at 11; at 2-30, Lyceum; at 6.

Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30: Mrs. Wallis, and on Monday.

Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

West Vale.—Green Lane, at 2-30 and 6: Mr. Hopwood.

Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mr. Plant.

Wibsey.—Hardy St., at 2-30 and 6: Mrs. Bennison.

Willington.—Albert Hall, at 6-30.

Wisbeck.—Lecture Room, Public Hall, at 11 and 6-45: Mrs. Yeeles.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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PRICE ONE PENNY.

THE ROSTRUM.

SIGNS OF THE TIMES IN CLERICAL UTTERANCES.

WHILST we rejoice to find religious teaching given to the people, of such a nature as to make them better men and women, afraid of sin, and afraid of their own personal responsibility for every act and word of mortal life, we still submit that such utterances as the abstract of the following sermon serve, not only to complicate any enquiries that may arise concerning what *modern* Christianity really is, but—in comparison with the creeds and Articles of the State Church faith—are positively “*anti-Christian*.” Why some Right Reverend Lord Bishop is not down on the Rev. John Hunter, and some ecclesiastical councils do not sit upon him and drive him back into the orthodox faith of a fire and brimstone hell, a horned and hooved devil, and a vicarious atonement, as the only form of salvation, is a puzzle to the uninitiated. We venture to suggest that this very reticence on the part of ecclesiasticism is also a SIGN OF THE TIMES; and whilst such preachers as the Rev. John Hunter *must* increase, and such Bishops as they of Lincoln and Manchester must correspondingly decrease, until—some fine day—they will disappear altogether, we can only add a hearty “God speed!” to such religious teachers as Mr. Hunter, and from the other party—“Good Lord deliver us!”—Ed. T. W.

A REAL HELL.

REV. JOHN HUNTER delivered the last of his course of sermons on “Historical Christianity in the light of Modern Knowledge” in Trinity Church, Glasgow, on a recent Sunday morning, from the text, Gal. vi. 7:—“Whatsoever a man soweth that shall he also reap.” In the second part of his discourse Mr. Hunter said that the much dreaded and abused word “Hell” still stood for a tremendous reality. The old theological terrors were but the grotesque shadows of the real terrors. The hell which had been the scare of many generations was fast vanishing from the living belief of men, but the hell which was the natural and inevitable result of evil passions, evil conduct and character, could never cease to be real and impressive. Notwithstanding many angry discussions about punishment, the Church had not yet come up to the true idea of retribution. Hell had been placed too far away to have any practical influence on life and conduct. Distant and dim things, whether good or bad, had little influence. A punishment that was wholly in the future was no discouragement to evil-doing, and the thought of a future restoration was an encouragement to licence. Worldly and selfish souls could listen quietly to the descriptions of a far-off hell, hoping all the time to escape from it by going through some magical process, as if moral laws and the great courses of cause and effect could be set aside by a prayer or a fit of piety. It was terrible for all such easy-going souls to discover that retribution was in the present tense and inevitable; that the divine penalties were not external to the soul, but the necessary consequence of evil acts and evil habits of acting; that there was no getting away from the evil we had done, but that here and everywhere we must bear our own burden and reap what we have sown. Hell was not created by God: each man created his own hell. God acted through the natural order and laws of things. God did not use His power to curse his children. It was sin, and not God, men had to fear. Swedenborg put it well when he said, “They that are in sin are also in the punishment of sin.” In this world and in all worlds it was the wrong within which kept off and thwarted heavenly blessings. To be mean, selfish, bad, not to live the highest life, not to train

the highest character, meant a doom of exclusion from the highest experiences and Divinest blessings. External surroundings did not make hell any more than they made heaven; it was character. The heart full of evil saw the shadow of its own evil everywhere.

“Where’er I turn is hell; myself am hell.”

We knew little and could know little about the unseen and future world. The life to come was still the unguessed mystery. The reserve of Christ on this subject was impressive. In His teaching they found only some five or six great sayings which had any plain and direct reference to life in another world, and these sayings did little more than affirm life beyond the grave, and God’s care over all. The old theological doctrine of hell had been built on figures of speech. Texts may be made to prove anything. Christianity was not a religion of texts, but of principles.

It is certain that the distinction between right and wrong is eternal.

It is certain that eternally the laws of God will go on rewarding like with like, and that in this and in every other world, whatsoever a man sows that shall he ever reap. Eternal judgment means that we are always under eternal laws. Thousands of years ago every sin was followed by its natural penalty; thousands of years hence every sin will be followed by its natural penalty. In this simple and impersonal sense, at least, punishment was eternal—it was an eternal law or reality of the moral order of the universe, something that always had and always would follow sin. . . .

It was no part of what was called liberal religion to make sin less terrible than it actually was; it only sought to give a true and more reasonable interpretation to changeless laws and facts. It sought to purify the old sentiment of fear, and to change its object. Of mere nervous and selfish alarm they could not have too little; of genuine and reasonable fear of sin, and the consequences it wrought through laws inherent in nature and conduct, they could not have too much.

It is certain that God is the same yesterday, to-day, and for ever. Through the eternal ages He is the all-true, the all-good; ever in solemn conflict with evil; ever seeking the highest well-being and blessedness of His children; ever the Father, the Saviour, and Helper of all creatures and all souls. He will not be less just and merciful, less faithful to His Fatherhood in the life to come than in the life that now is. There is no need to be protected from Him. Jesus Christ was the revelation of what God is eternally. God is willing to save now, and milleniums hence His willingness will not be less. They were not to fear God, but to fear themselves. To doubt God was the great unbelief. God was the infinite goodness, and His mercy endureth for ever. He did not cease to be a Father and Saviour at death. The Creator as well as the creature, the Father as well as the child, had responsibilities. From God there can come nothing but good.—*The Christian World*, Jan. 2, 1890.

This and the following may truly be taken as “*Signs of the Times*” :—

REV. H. C. MITCHINSON ON “GHOSTS.”

At the usual weekly meeting of Christ Church, Rotherhithe, Young Men’s Society, the vicar read a paper on “Ghosts.”

The rev. gentleman, in commencing his remarks, said that ghosts were *pooh-poohed* by some, and were the cause of terror to others. It would be well perhaps to give attention to the matter, and first of all he would allude to the Bible records. These showed that apparitions had occurred,

and therefore might occur again. The first instance given was that of the witch of Endor, which led the speaker to remark that necromancy was resorted to in days of old, which means converse with the departed. Indeed he was not sure that those fortune-tellers who met in gardens and forests did not have some communication with spirits beneath, therefore he never had his fortune told. The testimony of Bible students was in favour of the belief that the presence of Samuel's ghost was secured on the occasion referred to. The passage Job iv. 12 to 17 was adduced as one which for force and awe could not be exceeded by modern ghost stories. These words may describe the appearance of a departed spirit, but not necessarily so. It was, however, a clear precedent for the belief in spiritual visions being warranted. It may be argued, however, that what happened in olden days does not prove the existence of such apparitions now. But in the days of Christ the disciples expressed a belief in the appearance of spirits, which was not checked by Christ (Mark vi. 49, Luke xxiv. 37.) Christ could not be expected to give a criterion by which to judge of a spirit, were it not that spirits could appear to man. Whether spirits appear now may be doubted [indeed!] but it cannot be disproved. Ghost stories may be dismissed in many cases by describing them as the result of impressionable natures being affected unduly. Others might be dismissed as the work of designing persons who indulge in practical jokes. But there are cases in which spirits appear, he believed, but in all those cases something more was intended than to turn the countenances of those who observe them as white as the ghost himself. There is some useful purpose to serve, some truth to enforce, or to call attention to some truth forgotten. Whatever their belief, however, may be as to ghosts, there is a spirit world to which all are hastening, and for which they should prepare.—*Southwark Recorder*. [To which conclusion we most heartily say Amen!—Ed. T. W.]

THE EVOLUTION OF MUSIC.

Lines dedicated to Sir Charles Halle.

BY MRS. A. H. PETSCHLER.

SWEET Music breathed her syren voice,
Ere man first took material form;
Descending from the world above,
To new-created world below,
It burst from vocal throats of birds,
Who hailed with tuneful songs of praise
Their Maker, pouring forth with joy
Delicious melody, whose sound
Rang sweetly o'er the vales and plains,
And thus evolved concord of voice,
Proclaiming here a heaven-born gift.

The timid linnet gushing sang,
And duly hymned at eve and morn;
And lyric lark, who early soared
As if to seek the fields of heaven;
In spring the blackbird warbled low;
At summer's eve the nightingale
With thrilling cadence sweet was heard;
The thrush sang his farewell song
'Mid falling leaves of autumn's winds,
And homely robin breasted red,
With chirrups braved the wintry chill.

Man echoed the untutored gift,
With reason's scientific skill,
Conditions made, and 'lured the Muse;
Evolving still from age to age,
Led on by culture's paving way,
Unfolding purer tones divine,
From shepherd pipe and timbrel loud,
To pealing organ's swelling strains.

'Tis Music's power awakes a chord,
When by a master's hand produced;
And strains of great composers float
Melodious on the ear, and draw
The soul from all thoughts low and mean,
And make us nobly, kindly, feel.
On waves of melody we soar,
Where all is harmony and light;
Then softly sinks away the strain,
And from the upward circling flight,
With deep drawn sigh, the soul descends
To breathe the narrow selfish world.

The music of the human voice,
Has charms of untold magic spell,
And leaves a tender memory
Which never dies, its melody
Has reached its native home of love;
Its power and mystic potency;
Assert its heaven-born origin;
It is the language of the spheres,
Where angels sing in harmony.

Levenshulme, Jan. 28th, 1890.

THE MYSTERY OF THE POSTERN GATE.

CHAPTER VII.

AUTOBIOGRAPHY OF "A LOST SOUL."

[NOTE.—We desire most emphatically to state that the following narrative is a TRUE one, and was given thus: At a circle established in the early days of spiritualism in New York—wherein Judge Edmonds presided, and Mrs. Sweet (the wife of one of the most eminent physicians of the city) was the *non-professional* medium—a certain spirit (whose real name cannot be given) attended that circle for several months. After inspiring some very remarkable trance addresses on the subjects of mesmerism and electricity, he gave the details of his earth-life and reception in the spirit world through the entranced lips of Mrs. Sweet, one of the most truthful and reliable mediums of the New Dispensation. Every statement made by the controlling spirit was subsequently verified by careful and persistent enquiry. The history was given to the Editor of this journal for publication; but having been laid aside by circumstances for some years, is now reproduced as a curious and instructive example of the struggles of soul life on earth preparing for the evolution of God's immutable scheme of progress here and hereafter.—Ed. T. W.]

"I was the child of parents who never loved me—the son of a coarse reveller, a drinking, sporting, swearing Bohemian baron—and a hapless country girl, the victim of his lawless passions, whom—for the sake of offspring and the determination to deprive a hated relative of the succession to his estate—he married.

"From my earliest recollection I was a forsaken, neglected waif, whom nobody seemed to care for, and nobody loved. I can remember wandering off into the forest and playing truant when being sent to school; being beaten into insensibility when detected, first by the schoolmaster, and then by my no less cruel father. I used to run off, hide in the woods, live for days on nuts, berries, and such bits as I could beg or steal from the huts of the charcoal-burners; and, when caught at last and brought back to my wretched home, was beaten, shut up, reviled, and kept a prisoner until I promised obedience or could again escape or run away.

"Such was my childhood, such my training. Meantime, though I was always regarded as the baron's eldest son and heir, I bore so bad a reputation amongst the peasantry that even the poorest lads shunned me, and mothers pointed me out as a warning, and an example to be avoided, to their innocent children. There were several children younger than I born to my parents, but the inherited curse of drink on the part of my father, or the want of care evinced for them by my careless, dissipated mother, soon marked an impress on their feeble forms, and they died one after another until the last came, in whose birth the life of the poor hapless mother terminated. I was *glad* when the other children died—glad that these little ones should not grow up to be as miserable as myself. And because the life of the youngest (Johan) was spared, and because I knew even my reckless, dissipated father would cherish him as the last of his race, I hated him, and might have ill used him had it not been for a very tender, careful nurse, who found out my propensity, and finally induced my father to put me away out of the house.

"It was on this account that I was sent to one of the stern military schools of the time, to be trained in the art of killing professionally—that is, educated as a soldier. It was in this place that the savage discipline my remorseless father thought so necessary for me, strengthened rather than cured the worst tendencies of my nature. The school was one of those fearful results of tyranny, and utter disregard of human life, founded by the stern military disciplinarian, 'Frederick the Great.' The youths were lashed for everything. Half-starved 'to make them hardy,' they stole for very hunger. To save themselves from thrashing, they told any amount of falsehoods, and to harden them to warfare, they were accustomed to view executions and all sorts of cruel sports. I forbear to enter more fully into the hideous scenes of cruelty and deception in which my entire young life was passed, nor would I have said thus much, had I not the vague hope that some day—somewhere—these confessions may fall into the hands of some human being who may realise what it is to train a soul; to impress the virgin tablets of a youthful mind, and above all, to understand how inherited crime, and inherited tendencies fulfil that awful law of nature which 'visits the sins of the fathers upon the children, to the third and fourth generations.'

"It was in one of the masters of this dreadful school that I found—strange to relate—my first and only friend. He became so thus. On a certain day whilst passing through a wood on an errand which the principal had entrusted to me, I observed an old man sitting at the foot of a tree, eating his frugal dinner of bread and sausage. For some trifling offence I had committed, I had been condemned to fast from morning till night. A ravenous appetite, sharpened by the fresh air and hurried walk, drove me to desperation. I fiercely demanded the old man's provision, and when he querulously refused me, I struck him a blow which laid him senseless on the ground, and seizing his poor meal, I hurried off, devouring it as I went, as if I had been a wild animal. I had not proceeded far before I suddenly encountered Professor Stolberg, who was coming through the wood in an opposite direction. I had several times in school noticed this man's keen dark eyes fixed on me, and always felt a strange quiver passing through my system under his gaze. He was Professor of Medicine in that school, and report attributed to him wonderful skill in all kinds of medicaments, the knowledge of which it was alleged he had obtained from the disciples of the renowned mystics, Paracelsus and Von Helmont. There was scarcely a master or scholar in that academy who did not regard him with something like awe, and shrink so constantly from his companionship, that he moved amongst the crowd that surrounded him, *always alone*. As for me, strange though the actual physical sensations were, that his gaze produced in me—I had never known what fear was, and I did not experience it now. When I first saw him approaching, I turned a little on one side to let him pass, and according to custom, doffed my cap, as to a superior.

"This time the professor fixed his eyes upon me with a fascination that instantly brought me to a standstill, and without a word spoken, I remained immovable as a statue. I do not know how long I stood there in profound silence, broken at length by a voice which I scarcely recognized as that of the professor, saying:—

"Tell me where you obtained that food?"

"Without a moment's hesitation I told him in brief and simple words how I had stolen it, and from whom.

"Lead me back to the man you robbed," was the next sentence *the voice* uttered.

"I obeyed, and led the way—cold, stiff, and strangely altered—to the tree, at the foot of which lay my victim. 'You might have killed him,' said the voice; 'are you not sorry?'

"No," I replied, 'I wanted food, and would have it.'

"I will soon restore him," said the professor, and then, raising the inanimate form against the tree, and looking fixedly at me, he said, 'Are you not afraid of the dead?'

"No," I answered, 'I like to see how still and quiet the dead are.'

"And you so young!" he murmured; then bending over the old man and seizing both his hands in his own, he cried, in a voice which sounded to me like peals of thunder, 'Arise and walk!' I remember no more; dazed and sightless, a great darkness stole over me, and I have no further recollection until I awoke to perceive the old man I had struck standing erect before me. I was in the place where I last saw him, leaning against the tree, whilst the professor, speaking something in a low voice to the stranger, gave him some money, and sent him on his way, uttering thanks and blessings. At that moment a new and delightful sense of calm stole over me. I was cold, tired, and hungry no more. I feared nothing, wished for nothing, cared for nothing, but remained steeped in a strange, dreamy calm, such a one as I had never before known, until again the spell of silence, though not of feeling, was broken by *the voice* asking—

"What and whom do you see?"

"A tall man with a high cap on his head, beard as white as snow, a white wand in his hand, and dressed in a long black gown," I answered.

"Good! Ask his name."

"Mentally I believe, for I don't remember *speaking*, I asked the apparition his name. It seemed syllabled in my ears, and I then knew I spoke it—'Albertus Magnus.'

"That is enough. Ask him if you are the youth we want?"

"Again my mind questioned, and this time the form bowed his head three times in token of acquiescence. At each motion I again syllabled out, 'Yes, yes, yes.' As I spoke the apparition vanished. I rose, and by some hitherto

unknown mechanical power walked on, and on, and on; back to the academy; through the door, which silently opened to let me in; up the stairs into my dormitory, and there, stretched upon my own bed, I vaguely realised that the professor had accompanied and led me there. I had come back at night; the inmates of the dormitory were all asleep and in their beds, and I—with a new sense of life and a singular realisation of enjoyment such as I had never known before—laid down dressed as I was on my hard bench bed, and as soon as my head touched the straw pillow I fell into a dreamless sleep from which I did not awaken until the ordinary time for rising in the morning.

"From that date forth, my life was indeed changed. A nameless and indescribable sort of protecting aura was thrown around me by Professor Stolberg. Hitherto I had either never succeeded in doing anything right, or else I was blamed for everything that went wrong. Now, I never was censured for anything, and I passed on through all the routine demanded of me in the school, without one word of rebuke from any one. Still, there was an awful and very blank sense of isolation in this new order of being. I felt—and all around me felt—that there was a gulf of separation opened between me and my kind, which was impassable; and though no word was ever spoken, I was neither surprised nor displeased to find myself shunned by all my companions, never rebuked by the teachers, and, in the midst of a crowd, living *alone*. The only link between me and humanity was Professor Stolberg. I knew him, and he knew me. Night after night I went forth to secret meetings with him. Night after night I entered into secret gatherings, where the high and noble were often found associated with men whose studies and experiences had led them into the arcanum of Nature—aye, and far, far beyond her boundary lines. The associations with which I was now connected, had crossed those boundary lines, entered upon the realms of the occult, penetrated beyond the sea of death, and conversed with the dwellers in the worlds of being far, far remote from earth. They had discovered *THE SOUL OF THINGS*; perceived in every visible object the invisible force of life; solved the mystery of intelligence, and traversed world upon world in the infinitudes of space, to find life, life, life, teeming everywhere, and everywhere yielding up fresh revelations of the mystery of eternity, and the boundless spaces of infinity. Yet, what did they want of me? The question is soon answered. Like the old Jewish prophets, of whom the Christians read and talk so much, I was one who could pass into that state written of as 'in the spirit.' Like the famous woman of Endor, I could see the souls of the departed which were invisible to the eyes of others; and like Dee with his Kelly, or the mystics generally, I was to these occultists the open-eyed visionist who could behold what they could not, and travel in spirit to scenes which they could never reach. How Professor Stolberg discovered these powers in a miserable rough untamed waif like me, I never knew. Enough that one night, at one of these secret meetings, I, like one of old, saw a hand as of a man come out, and write in letters of gold upon the wall of the underground chamber in which we met, these words—still, and ever, engraven on my memory:—

"You meet now in secret, and seek unto the dead, amongst the living. In another century humanity shall know, there is no death, only life eternal. Those whom you now call *dead* shall be shown more alive than man; they shall sit at your board, drink of your cup, and walk and talk with you, as did the Sons of God of old. Men shall visit the homes of angels, and angels shall fill the homes of men. In that day there shall be a *new earth* and a *new heaven*, and the men that now walk in darkness shall see the light of the new heaven, and lo! it shall make all things new."

"These prophetic words died out, each as soon as I had slowly spoken them, but they were taken down by one of our number, and registered as prophecy. On the night after this meeting my teacher said to me, 'Paul, there are in Germany and this country also, many *secret* gatherings, unauthorized by our governments. Some of these meet for political discussions, some—like the one to which I have already introduced you—for the study of occult laws and lore, and some for experiments in what as yet seem to be unauthorized sciences. It is to one of these that I am about to take you to-night. You will there meet with one whose name you have never heard, but one whose discoveries will yet shake the earth to its centre. One, did I say? You will see many such—the pioneers of that new earth that is to be. An earth, your angel wisely enough last night placed before the new heaven; for if men ever reach heaven hereafter,

it will be by means of the earth on which they live now. But come, the scientists of the future, great though they be in material things, need the eyes of the spirit to see into the beyond. Perchance your eyes may be opened for them. Come!"

(To be continued.)

ANNUAL MEETING OF THE TWO WORLDS PUBLISHING COMPANY LIMITED.

ON Monday evening, February 3rd, the annual meeting of the shareholders, directors, and officers of *The Two Worlds* Company was held in the Co-operative Assembly Room, Downing Street, Manchester, when, according to the requirements of the laws of Limited Liability Companies, the usual business retrospective of the past year's proceedings was transacted, Dr. William Britten presiding. There was a full meeting of the directors and a fair attendance of shareholders. After considering the minutes of the preceding year, and listening to a full review of the status of the company by Dr. Britten, a number of resolutions were passed, endorsing the business arrangements and general management, when according to the provisions of the Act under which the company is formed, four of the directors retired, and were unanimously re-elected. A fifth director felt compelled to withdraw on the ground of ill health and inconvenient distance from Manchester. Then followed discussions on the present position of the company, and a series of resolutions, amongst which were cordial and well merited thanks to the officers and directors for faithful, wholly gratuitous and often expensive services. Special thanks to the estimable treasurer, Mr. Thomas Brown; the good auditor, Mr. Hayes, and Dr. Britten, who had presided at every meeting, transacted the publishing business, revised the books, &c., &c., all these officials rendering faithful, efficient, often expensive, and always *gratuitous* services. [Please take note of this—you unjust revilers, who assume that spiritual organisations are only designed for "*selfish*" and individual aggrandisement.]

Resolutions of confidence and warm eulogy were also passed upon the editor and sub-editor, Mrs. Hardinge Britten and Mr. E. W. Wallis, for faithful, effective and untiring service.

Many plans were discussed for future action, and hope was expressed that the societies in different sections of the country who receive their papers at *less than cost price*, would be more active in themselves reading, and gratuitously distributing the valuable literature of spiritualism.

After some warm and highly complimentary remarks on the editorial work of the paper, by Mr. William Johnson, of Hyde, the editor, Mrs. Hardinge Britten, rose, and said, that before any feeling of disappointment could be allowed to prevail amongst the shareholders on the lack of financial results accruing from their association, after their first two years' experiment, she desired to say a few words in that special direction. She had commenced her investigations in spiritualism after reaching America, twenty-seven years ago. Soon after joining the spiritual ranks, she had been solicited—and in several instances complied with the wishes of her associates—to undertake the editorship of some of their papers and magazines. During her long and wide travel and literary labours, she had seen the commencement and failure of over seventy spiritual periodicals in America, not half a dozen of which now survived for lack of financial support. As a general rule these enterprises were undertaken by wealthy individuals, who gave freely of their means at first, but when from death or other causes they retired from the work, it was found that spiritualism was too new, too unpopular, and its ranks too unorganised to command systematic support from the scattered masses of its adherents. Spiritualism was wholly lacking also, in that powerful element of terrorism, upon which the success of so many other denominations depended. Theological literature, as well as systems, have been mainly upheld as much by fear of divine vengeance as by real interest in religious beliefs. Spiritualists had no such motives to goad them on to persistent effort. They had neither a personal devil, or a fire and brimstone hell to dread, and having thus broken loose from the fetters of a dreadful superstition, too many of them failed to realize that they had any responsibilities at all, and were apt to forget that there was a real hell within the soul itself—in which the sins of selfishness and omission of duty to others, as well as the commission of wrongs would have to be inevitably accounted for.

Thus it too often happened that the public meetings as well as the literature of the movement were left to languish, or be carried on by any agencies that were willing to work for them, whilst those who believed and rejoiced in the facts of spirit communion reserved them for their own private gratification, without in any way contributing to their general diffusion. Believing, as the speaker did, that spiritualism, with its noble philosophy, proved by its facts, was destined to become the greatest motor power for good of the present age, and feeling assured every living soul would be called upon to account for the use or neglect of the talents confided to them, she could well afford to feel sorry for those who exhibited such coldhearted apathy towards so great a cause. Still she believed that was one reason why a paper, dependent on a large circulation for meeting its expenses, could not be expected to pay its way for some time, without special and providential means of assistance. Mrs. Britten then, in terms of deep and heartfelt gratitude, referred to the timely and providential aid that HAD COME, and with an earnestness that brought tears to the eyes of many of those present, invoked blessings on their noble benefactor "*NEMO*" (no name), who, on three several occasions, had anonymously raised up their paper from a crisis, wherein it must have sunk, but for such unlooked for and generous assistance. Referring also to the ever-present though unseen guardianship of that spirit-world which had organised, guided, and still held watch and ward over every department of the wonderful spiritual movement, Mrs. Britten further said: "When this present day of reckoning with the shareholders was approaching my heart sunk lower and lower, for I knew, in spite of all our best efforts, we had but a poor financial outlook to present. I knew, too, and had predicted, that the paper—lowered to the price of one penny, and struggling against antagonism, both within and without its own household—could not be expected to pay.

"The spiritualists, broken up into cliques—many of whom, forgetful of the mighty stronghold of FACTS which the great well-proven movement affords them—think it very dignified to go back to the dark ages of barbarism instead of forward to the ages of scientific progression, to find their religion. The 'psychical researchers' who, after detailing in *their own organs* hundreds of cases of true spiritual interposition, relegate them all to the realm of 'hallucination'; and the Theologians, to whom spiritualism is the *handwriting on the wall*, prophesying of inevitable doom, are all combined against the free, reformatory, and unanswerable record we have to offer. Other foes we have in those of our own household, whom we leave to the judgments of the inevitable hereafter; but it has been against all these that we have had to struggle. Meantime, the demands of this world have been felt all too heavily amongst us. The entire company is made up of working men and women. Without complaint, but, as a mere matter of fact, I mention, that I have generally to expend from my little salary, at least ten shillings per week, for postage in editorial correspondence and other demands. I have, myself, invested to the utmost limit of my means in shares in this movement, and loving, and caring deeply and earnestly for our little paper, I have speculated, often sadly enough, on the question of whence could its future maintenance come? Sometimes by the silent monitions of those spirits whose whispered words have accompanied me throughout my life, I have been reminded how, during the past quarter of a century, I have been sustained in toil, travel, sickness, and not unfrequently in peril of life and dangers unnumbered; but the lessons of the past are too often forgotten in the pressure of present difficulties, still the human side of the picture would obtrude itself all dark and unlighted by hope or dim possibilities.

"It was last Christmas, in the midst of sickness and great heaviness of heart, that *the voices* that have sustained and guided me through life, bid me be of good cheer. *The Two Worlds* was still a powerful DUAL FORCE, and should be so if I would only continue to be faithful to its interests. This I promised, and during the still hours of the night the voice of the angel whispered, "*THE MORNING COMETH*," and COME IT DID. On the morning succeeding my worst night of mental struggle came the letter from NEMO, whose real name is written in the archives of the higher world, with the enclosure of ONE THOUSAND POUNDS! a sum which becomes a corner-stone, indeed, on which the present continuance of *The Two Worlds* rests securely. I have had," continued Mrs. Britten, "many wonderful, almost incredible evidences, that my work as a messenger and mouthpiece for the spirits of the higher world was sustained, and that by circumstances, which in ancient time

would be called 'miracle;' but I never can recall an interposition of supermundane aid and support more unlooked for, or more highly appreciated than in this special instance."

The speaker then, amidst tokens of warm sympathy from all present, concluded by eulogising the fidelity and earnestness of her fellow labourers, Mr. E. W. Wallis and the Board of Directors, and assured those present that, though she had hitherto done her best, she would strive even to do better in making the records of this world worthy of the higher world, and both combined a power to bless and elevate humanity.

It only remains to subjoin the summary and balance-sheet sent out, according to the provisions of the law, to the shareholders one week in advance of the meeting.

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED.
SUMMARY OF ANNUAL REPORT.

IN sending out the accompanying balance sheet, we desire to express our regret that we have not a more prosperous account to render to the shareholders of the financial returns accruing from the publication of *The Two Worlds*. At the same time we must remind our friends, now as heretofore, that we have found, by many years' experience in spiritualism, that no journals devoted to the exposition of that movement, and dependent upon subscriptions or the patronage of its adherents alone, have ever met the expenses of publication for the first few years.

During the brief period of this journal's existence—only a little over two years—we observe that the reduction of the original price (from three halfpence to one penny), however favourable to purchasers at trade prices, has lowered the returns to the Company, in amounts, considerably below the cost of publication. This deficiency has hitherto been met by munificent and unlooked-for donations, and that from one generous but anonymous friend, known in the list of shareholders as "Nemo." Thanks to this friend of angels and men, the shareholders will be relieved from calls on their shares, for the present and the current year's expenses will be provided for. Future deficiencies, however, to establish this paper on a firm basis, ought to be met by *more persistent and energetic effort on the part of societies*, as well as individuals interested in their noble cause, by *pushing the sale of the paper, announcing at the meetings, placing it in local reading rooms and libraries, and taking extra copies for gratuitous distribution.*

On the part of the Editors we have no apologies to make, for no pains have been spared, either in anxious thought or continuous labour, to make this paper a worthy representative of its name—*The Two Worlds*. The wrongs of the poor, and the failure of those who should right those wrongs, have been constantly dealt with.

Art, science, and the spiritual powers in man have represented the interests of this WORLD, whilst the action of the WORLD hereafter has been fully delineated in records of phenomena gathered up from every available source. If our English readers take exception to the lack of home details, and would fain see the rostrum articles more exclusively devoted to local speakers, they have no one to blame for the deficiency but themselves. We cannot *manufacture* accounts of English spiritualism, nor waste the company's funds in paying reporters.

We can only express our willingness to publish *thoroughly well-attested* accounts of phenomena, and report such lectures as are sent to us, fairly written out, and worthy the attention of educated readers. We would also beg to remind murmurers against what they may call the lack of *English* news, that four pages of our small paper are *gratuitously* devoted to reports from English rostrums, society notices, and their prospective doings.

We cannot quote one instance in which society reports—sent in time for publication—have not been reported as far as our limited space would allow; and, when too crude to appear, they have been carefully corrected and re-written.

Whilst disregarding the inevitable murmurs of egotistical and ignorant critics, the Editors challenge all and every one to whom they devote their services to show a single instance in which they have failed in their *duty*, or even suffered indisposition or press-of work to interfere with their efforts; so far as fallible human nature would permit.

The Editors close this report by commending their past and future endeavours to the consideration of the inhabitants of *both worlds*—mortal and immortal—and whilst they are quite ready to resign either or both their positions at the

will of the Company, they know of no way in which they could make their future efforts more acceptable than those of the past.

On behalf of the President, Treasurer, and Directors, they beg to say their faithful service, much time, and no inconsiderable share of expense incurred in travelling, postage, &c., have all been rendered cheerfully and gratuitously; and they think they can venture to promise that those who are elected to fill the same offices in the future will be equally prompt to render faithful services to *The Two Worlds*.

(Signed) On behalf of the Officers and Directors of *The Two Worlds* Publishing Co. Limited;
EMMA HARDINGE BRITTEN, *Editor*.
E. W. WALLIS, *Manager and Sub-Editor*.

BALANCE SHEET OF "THE TWO WORLDS" PUBLISHING COMPANY LIMITED.
From December 31st, 1888, to December 31st, 1889.

| DR. | | LIABILITIES. | | ASSETS. | | CR. | |
|------------|---------|--|---------|---|----------|----------|-----------|
| LAST YEAR. | £ s. d. | £ s. d. | £ s. d. | LAST YEAR. | £ s. d. | £ s. d. | £ s. d. |
| 387 12 9 | | To Amount paid on 1,014 Shares of £1 each Share..... | 709 0 9 | By Book Debts*— | 69 3 3 | | |
| | | (Calls in arrear, £22.) | | Owing by various Societies for Papers supplied | 5 7 0 | | |
| | | " John Heywood, owing to him on Publishing Account | 44 16 0 | Also for Advertisements | | 74 10 3 | |
| | | | | Cash in Treasurer's hands | 148 3 4½ | | |
| | | | | Cash in Secretary's hands | 2 2 4½ | 150 5 9 | |
| | | | | Stock on hand—Leaflets, Cases for Binding, Bound Volumes and Back Numbers of "The Two Worlds" | | 20 0 0 | |
| | | | | DEFICIENCY— | | | |
| | | | | Loss from September, 1887, to December 31st, 1888 | | 284 15 2 | |
| | | | | Loss from December 31st, 1888, to December 31st, 1889 | | 224 5 7 | |
| | | | | | | | £753 16 9 |

* The major portion of these debts for December papers and advertisements has been paid in January.

Audited and found correct,
SAMUEL HAYES,
T. B. WILLIAMSON,
} Accountants.
January 23rd, 1890.

WILLIAM BRITTEN, President.
EDWARD W. WALLIS, Secretary.

JOAN OF ARC.

A MOVEMENT has been set on foot which seems likely to succeed, to get the French Parliament to declare the anniversary of Joan of Arc's entrance into Orleans a national fête day. The hitch in the way lies in the efforts made by the late Bishop of Orleans to get her canonised. There are many Republicans who now regard her as a symbol of clericalism, notwithstanding the circumstances of her trial and death. Were she merely put forward as a symbol of patriotism, her fête day would be kept with universal enthusiasm. Rich and poor, the Catholics and the Freethinkers, would unite in keeping the anniversary of Joan's victory at Orleans. Its celebration would keep alive the remembrance of an heroic episode in French history.

OFFICE OF "THE TWO WORLDS,"
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

The People's Popular Penny Spiritual Paper.

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The *Two Worlds* will be supplied at the following favourable rates: 100 copies for 6s.; 50 copies for 3s.; 25 copies for 1s. 6d.; 12 copies for 9d. Carriage extra.

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To places comprised within the Postal Union, including all parts of Europe, the United States, and British North America. One copy, post free, 1½d.; for six months, 8s. 3d. Annual Subscription 6s. 6d. in advance.

The Annual Subscription, post free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 8s. 8d. *prepaid*.

The Annual Subscription to India, Ceylon, China, Japan, is 10s. 10d. *prepaid*.

ADVERTISEMENTS are inserted at 6d. per line, 1s. for three lines. Remittances must accompany all orders for one or three insertions. Monthly settlements for larger and consecutive advertisements, for which special rates can be obtained on application to Mr. E. W. WALLIS, to whom all Post-office Orders and Cheques should be made payable at 10, Petworth Street, Cheetham, Manchester.

Accounts will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

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

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLAN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, FEBRUARY 14, 1890.

SPIRITUALISM IN CANADA.

SOME twenty-four years ago, Mrs. Hardinge Britten, then a young and "rising star" in the spiritual rostrum lecture field of America, was invited by a gentleman, who had just built a new hall at Montreal and wished to make the place known, to come from New York to Montreal and deliver three week-night successive lectures on spiritualism.

If the young lady was *successful and could obtain a hearing*, she was to be paid her expenses of several hundreds of miles, her hotel bill, &c., &c., and a fee of one hundred dollars (twenty pounds). In case of *reverses*, expenses only were to be allowed.

Mrs. Hardinge agreed to go, and set off on her long, cold, wintry journey. Arrived at "Rouse's Point," the termination of the American line of rail journey, the medium was met by a party of gentlemen, who, though professed spiritualists, besought her to turn back. They stated that the fine test medium, J. B. Conklin, the brilliant lecturer, Prof. S. B. Britain, and several other spiritualistic propagandists of note, had been literally mobbed out of the town with insults and threats of injury, and the gentlemen in question, being deeply interested in the young Englishwoman who had ventured into a scene so uncongenial to all spiritualistic effort, had thus come forward to save her from similar treatment. They furthermore offered to pay her expenses from and back to New York, and meet any other charges she might make. All that Mrs. Hardinge asked in return for this generous offer was one half-hour's quiet interview alone with her spirit friends. The time was winter. The mighty St. Lawrence river was entirely frozen over, and thousands of sleighs were skimming upon its surface, through roads improvised by fir and pine bushes stuck into the ice in rows, and driven by men in bearskin coats and arctic head gear.

The poor speaker, unaware of what a Canadian winter was, had not a bit of fur about her, and was all but frozen even then. Nervous, timid, and wholly unaccustomed to travel alone, she dreaded a repetition of the terrible scenes the strangers described as having occurred to her *male* predecessors.

A dozen human voices echoed her own longing for home and mother, and clamoured in her ears "Go BACK!" but the still small voice of the spirits, who had never deceived or betrayed her, whispered, "Go ON! Will our Emma put her hand to the plough and turn back, and that when spirit friends declare that not a hair of her head shall be harmed?" And thus it was, that at the end of the half-hour for delibera-

tion which she required, Mrs. Britten (then Mrs. Hardinge) returned answer to her kind advisers that she declined their offer and meant to go on alone. This she did. The first night's lecture, under the management of the speculative hall builder, was a perfectly quiet one until the questioning commenced. Much angry discussion then ensued, until a Jewish Rabbi arose and put some questions, the nature of which could only be decided by a perfect knowledge of Hebrew. This language, though a sealed book to the lecturer, was evidently well understood by the controlling spirit. The power thus displayed was candidly acknowledged by the Rabbi, and at once the tables were turned. The next and the next night witnessed crowded audiences, and in the enthusiasm of the time the speaker was asked to prolong her stay. This she did for three more meetings, at the close of which the promised fees and a number of presents, flattering resolutions, and press notices followed her to her home, and were duly reported at the time in the *Banner of Light* and other spiritual papers.

Two more visits from Mrs. Hardinge to other portions of Canada followed, in each instance accompanied by strange and obviously spiritual interpositions for the speaker's success and protection. Since then the visits of spirit mediums have been few and far between, and generally unpropitious.

The scene is now changed. Mr. Walrond, late of Glasgow, a fine writer and eloquent speaker, has again essayed the task of reaching the canny Scotch population of Montreal, and most favourable notices of his good work, and the deep impression his noble teachings are producing, have from time to time reached us through the secular as well as the spiritual press.

The last item of news is to be found in a letter addressed by Mr. Walrond himself to our associate, Mr. E. W. Wallis. From this letter we deem the following items of information may not prove uninteresting to our readers. Mr. Walrond says:—

"There is a deal of interest here in Montreal and surrounding districts, and our members are increasing in number weekly. But it is hard work, I can tell you, though the opposing elements have modified considerably. The people do not like to hear criticisms on the Bible, as they cannot realise it to be anything less than the direct and infallible Word of God. However, we are strong for reason and truth, and my guides can easily demolish their superstitious ideas by plain facts and unanswerable logic. I have already delivered sixty or more trance lectures and addresses on the philosophy, besides answering 200 questions handed up on various subjects. I have given three and four lectures each week, and held a public developing circle every Thursday and Sunday evenings. The good work, however, is prospering, and people's minds are all the time growing and becoming more and more enlightened. . . . I have met Mr. Percy Woodcock, who by the way is a thorough gentleman, educated and independent." [This Mr. Woodcock, it will be remembered, is the person who chiefly investigated and reported the Dagg mysterious manifestations reported in one of our numbers a few weeks ago.] Mr. Walrond adds: "Mr. Woodcock repeats and emphasizes all he has reported on those Clarendon mysteries, and says he might have added much more which he kept back, deeming it would seem incredible. For example, he says he placed a pencil and paper on the ground, and that very pencil at once stood up, without any visible human hand touching it, and began writing messages. Several others witnessed this phenomenon besides Mr. Woodcock. Mr. Woodcock's position is beyond doubt. He cites witnesses of the most unquestionable respectability, who are, like himself, prepared to swear to the truth of what they have witnessed. . . ."

Mr. Walrond further writes of his intention to travel through many of the principal cities of Canada, carrying his gospel of glad tidings wherever he can find a hearing. It is in such efforts as these that spiritualism has grown in the past, and would again spring up *everywhere*, if spiritualists would only remember that though the inspiring agents—i.e. the spirits—are far removed above and beyond human limitations, mortals who yet remain on earth are not so, and depend for the impressions that are to reach their minds as much on the senses as the soul is dependent on the body. Let, then, those who would promote a true knowledge of spiritualism combine their means until they can hire pleasant, respectable, and attractive places, at which correspondingly inclined persons are not ashamed to attend. Let them secure the services of educated exponents of the philosophy, in order to meet the demands of educated listeners, and

honest and capable demonstrators of the phenomena, in order to convince reasonable and thoughtful enquirers. These are but human means, and such as human nature alone will accept of. The rest is inevitable. Reason and conviction MUST FOLLOW. And once convinced that every deed, word, and thought is instrumental in forming man's condition of happiness or misery hereafter, the great lever which will lift up humanity from want, poverty, ignorance, and crime, will be applied to the body politic of civilization, and spiritualism will be the religion, and religion the life of all future ages.

PERSONAL EXPERIENCES.

No. II.

BY J. B. TETLOW.

BEFORE I enter on a narrative of personal development, it may perhaps be as well to give some antecedents. From boyhood I have had a taste for books, and have always been of an inquisitive turn of mind—I have been a continuous questioner. My father for thirty or more years was a Methodist local preacher, and had a deep and ready acquaintance with the Bible and theological literature. To him I regularly went with my difficulties, which he helped me to solve. But not being much hampered with preconceived notions and churchal creeds and dogmatisms as he had been, I the more readily broke loose from these restraints, and launched out on the black and hopeless sea of Atheism, from which spiritualism alone could have rescued me. The first book that led me into the fields of doubt was one that had been written for the purpose of meeting doubting souls; it was "The Bridge of History," by Thomas Cooper. The reason to my mind that it met mine was, that it opened out a new field of inquiry, and it stimulated me to search for more. I was a traveller in a new country, and therefore needs must explore for myself, and I found what I had not expected to find, namely, that the Christians had not all the truth. It was thus that I fled from the fields of mental somnambulance; and thus, in my farther explorations, I found spiritualism. I had been in touch with spiritual forces all my life, and did not know it. True, in my mental struggles I had noted various things which did not square with my materialistic theories. But I soon got rid of them by thinking I must be mistaken or was the victim of mere fancy. One of these early experiences that would not square with my theories was a sight I had in my own room one night when a mere boy. So vivid was the vision impressed on my mind, though more than thirty years have passed, that I still remember it distinctly. I had been to sleep, and during the night I awoke, and, looking towards the fireplace, I was very much startled to find a large mass of vaporous substance, without shape, resting on the hearth-stone. I watched it with deep interest, and found that it presently took human shape. It was a vision of my sister Betsy, who had passed away into spirit-life about two years before. Very soon the form vanished by ascending to the ceiling. Next morning, when I told my mother what I had seen, I found that she also had witnessed precisely a similar vision, thus making certainty doubly certain. I have seen a variety of visionary scenes, but all too vague in my mind to be described. The chief phenomena that I experienced before coming into direct conscious contact with spiritualism, was hearing voices and the sound of musical instruments. I have heard voices and instruments playing in harmony by the hour, and giving me a joy unspeakable. This phenomenon occurred generally in the most unexpected place, namely, the workshop. It was even in a workshop that my angel friends would visit me, and sometimes give me questions to answer, and if I did not succeed, they would then answer me themselves. At this time I used to attribute these mental conversations to some unconscious action of my own mind; but the flashes of light and intelligence that would come at times when the answers were given, satisfies me now that on those occasions I was the subject of inspiration. My guides were even then leading me by ways I knew not of, and preparing me for the work I am now doing. I have been a Sunday school teacher, and took some interest in connection with churchal life, between my tenth and my twenty-first year, when I was requested by my superintendent to remain at home. During the time I was a teacher I was often the subject of what I now know to be inspiration. If I was placed on a stool, and a few boys stood around me with an open Bible, I could talk by the hour. At other times at church and private prayer meetings, I would have some very curious experiences; at what was called the experience meet-

ing, I would be overpowered by some very strong influence and forced to get up and say something, I know not what, and when I had spoken it, a feeling of sublime relief and calm assurance would come over me. At other times a strong power would possess me, leading me on to commence to pray; but no sooner did I open my mouth to speak than I would have a most horrible sensation of choking, and often I could not utter more than two or three words. The strangest of these experiences occurred towards the close of my churchal connections. When we were having prayer meetings, after evening service, I would hear voices taunting me—calling me a fool for believing such stuff, and telling me I was altogether wrong in the way I was going. These experiences were so repulsive that, had not the superintendent of the school asked me to retire, I should have been forced to do so by the mental agony I went through at these same meetings. Before coming in contact with spiritualism I spent much of my leisure time in reading and quiet thought in solitude. At these times I would often be surprised to hear voices speaking to me, and to see faces appear and then vanish. At other times I would lose myself, and when I again became conscious, I felt some way that I had been talking. These are some of the experiences that I had prior to knowing the realities of spiritualism. My object in relating them is to inquire if others have had anything of a similar nature, and to show that mediumship is developed, more or less irregularly, without a person's conscious endeavour.

46, Harrison Street, Pendleton. JAMES B. TETLOW.

CREMATION AT CINCINNATI.

THE body of Orson S. Murray was taken from this city to the crematorium at Lancaster, Pennsylvania, by the son and immediate friends of the deceased. A gentleman who was of the party furnishes the following graphic account of the process of cremation. Mr. Platt, one of the officers of the Lancaster Cremation Society, took charge of the body on its arrival. It was immediately conveyed to the crematorium, where a large number of people of all ages and sexes had congregated to witness the operation. After a short pause and conversation in the reception-room, the gentlemen were led into the auditorium, which was filled with visitors from town. The officers of both societies formed a semi-circle in front of the furnace, with the son of the deceased in the centre. The view presented was novel and striking. The small building, resembling in many respects a country meeting-house, built of pressed brick, was too little for the purpose, and the heat from the furnace was intense. In front of the spectators were four doors, opening into the reception, the preparing and the two retort rooms. Only one retort was in position, however, and the heavy iron door protecting the opening to it was about to be removed. A deathly silence prevailed.

A knock at the preparing room door was the signal to begin. The preparing table moved noiselessly into the auditorium, bearing its sacred burden, covered with a heavy dark cloth, and was wheeled into position in front of the retort. The cloth was removed, and the corpse, enveloped in a large white muslin sheet, soaked in alum water, lay there but a moment. The door of the retort swung open, and the rosy light of 2,200 degrees of heat filled the auditorium. No fire or flame was visible. Simply the incandescent light thrown by the heat from the brick tiling composing the retort was to be seen, and it is like unto the picture of the setting sun on a summer evening. The iron cradle upon which lay the body was rolled from the top of the table noiselessly through the mouth of the retort, and it disappeared in the light within. The door swung to and all was over. No noise, no fire, no colour, nothing of an unpleasant nature marred the operation. No dull sound of the clod upon the coffin-lid sent a shudder through the nerves of the beholder.

The auditorium was gradually vacated, and no one remained but the son of the deceased and the officers of the two societies before-mentioned. A view of the process going on behind that large iron door was to be taken. A delay of half an hour was necessary before the gases being consumed within the retort had sufficiently dispelled themselves to admit of it. Then a small opening, two inches in diameter, was made by pressing a small knob in the wall, and the incineration was to be seen. The cradle was plainly visible,

and there lay the body enveloped as before, in its white sheet, to all appearances unscathed. One might have supposed it was the habitation of a human soul, so pure and heavenly was the appearance. The ghost of the gases seemed to have been dispelled, as no odour of any kind could be detected. That a dead body could be resolved into its natural elements so quickly and easily seemed strange when one thought of the horrible processes going on daily in the burying grounds. Death had lost most of its terror. It seemed beautiful thus to pass away from materiality into vapour.

The process was nearly ended, but not entirely. The opening was closed, and the little party left, intending to return after dark. Leaving, a view of the building was again had, and one could hardly suppose that so important an act had taken place in so modest a structure. No smoke stack or anything indicating its use was visible. The simple word crematorium, hewn in a marble slab and placed above the iron door, told the story.

At nine o'clock that night the party returned to the crematorium, and a complete inspection of the interior of the building was made. Another view was had of the interior of the retort, and now all was passive light. No gaseous flames were visible. The light of the full moon could not have been milder or more beautiful. The cradle with its apparent burden was completely visible, and the body seemed to rest there unharmed by the heat of the fire that had raged beneath the retort nearly twenty-four hours. A slight breeze would have destroyed this filmy shell of alum and muslin tissue. But none could reach it until the large iron door could be opened, which could not be done until morning. At 7 a.m. this was done, and a small heap of white ashes was visible. These were carefully removed by means of a wire brush from the bottom of the retort and placed in a small 6 in by 6 in. metal case. They were found to weigh 4lb. 1oz. Small fragments were found among the ashes, which were the remnants of the larger bones of the body, but no organic matter was there. The work was complete. By exposing the ashes to the air for a few hours the whole assumed the appearance of white dust.

THE FIRST THEOSOPHICAL CREMATION.

AMONGST the *first* members of the American Theosophical Society was a Bavarian nobleman well known in the literary world—"the Baron de Palm." A full account of this gentleman's decease and funeral obsequies, given under the direction of the Theosophical Society, will be found in Mrs. Hardinge Britten's work, "Nineteenth Century Miracles; or, Spirits and their Work in every Country of the Earth." The full account is in itself a literary curiosity, and here is another relating to the same subject, namely, the invitation sent out to attend the cremation ceremony, this being the mode in which the baron's remains, at his own request, were disposed of—and that at a time when it was a bold thing to undertake any such post-mortem work in America, common as it has become now:—

NEW YORK, November, 1876.

Dear Sir,—Upon the 6th of December, proximo, at Washington, Pa., will be cremated the body of the late Joseph Henry Louis, Baron de Palm, Grand Cross Commander of the Sovereign Order of the Holy Sepulchre at Jerusalem, Knight of St. John of Malta, Prince of the Roman Empire, late Chamberlain to His Majesty the King of Bavaria, Fellow of the Theosophical Society, etc., etc., in compliance with the wishes expressed to his executors shortly before his decease. This ceremony you are respectfully invited, either in person or by proxy, to attend.

The cremation will be effected in a furnace specially designed for the purpose, and erected by F. Julius Le Moyne, M.D., as an earnest of his preference for this mode of sepulture.

The occasion being one of interest to science, in its historical, sanitary, and other aspects, the executors of Baron de Palm have consented that it shall have publicity. This invitation is accordingly sent to you in the hope that you may find it convenient to be represented, and in case the general subject of cremation should be discussed, take part in the debate. The University of Pennsylvania, the Washington and Jefferson College, the New York College of Physicians and Surgeons, other institutions of learning, and the Health Boards of Boston, Philadelphia, Washington

(D.C.), and other cities, have already signified their intention to send representatives. It is believed that the occasion will draw together a very large number of highly competent and influential observers. Addresses appropriate to the occasion will be delivered. . . . *

The audience-room of the Crematory being quite small, it is necessary that the number intending to be present should be known in advance. You are therefore requested to signify your determination by mail or telegraph to either of the undersigned at your early convenience.

HENRY S. OLCOTT, } Executors,
HENRY J. NEWTON, } &c., &c.,
Box 4335, New York City.
Or, F. JULIUS LE MOYNE, M.D.,
Washington.

LYCEUM JOTTINGS

DREAMIN' O' HOME.

"YORKSHIRE IN LONDON."

I CAN'T jes' tell what's come to her, an' yet I think it's clear
That somethin's goin' wrong o' late—to see her sittin' there
A-dreamin' in the doorway, with that look into her eyes,
As ef they still was restin' on the ole time fields and skies.

She's always dreamin', dreamin' o' the life we left behind,
The little two-room cottage where the mornin' glories twined;
The roses in the garden, the yellow sunflowers tall,
The violets—but she herself the sweetest flower o' all.

You see, she uster sit there in the doorway, so content,
The sunflowers follerin' the sun, no matter where he went,
The brown bees sippin' honey and a-buzzin' roun' the place;
The roses climbin' up to her an' smilin' in her face.

An' now she can't forget it. When I tell her: "Little wife,
There aint no use in grievin' for that simple country life,"
She twines her arms aroun' my neck, an' smilin' sweet to see,
She says: "It seems so far away to where we useter be!"

There aint no use in chidin', or sayin' words o' cheer,
There's nothing in the city like she was useter there:
Where preachin' cum but once a month an' street cars didn't run,
An' folks they tole the time o' day by lookin' at the sun.

An' larks got up at peep o' dawn an' made the medders ring;
I tell you folks, when one's brought up to jes' that kind o' thing,
It's hard to git away from it; old feeling's bound to rise,
An' make a runnin' over in a woman's tender eyes.

So there she sits a-dreamin', till I git to dreamin', too.
An' when her head droops on my breast an' sleep falls like the dew
An' closes them sweet eyes o' hers, once more we seem to be
In the old home, where we'll rest some day together—her and me.

THREE WORDS.

MOTHER.

THE first fond word our hearts express
In childhood's rosy hours,
When life seems full of happiness
As nature full of flowers;
A word that manhood loves to speak,
When time has placed upon his cheek
And written on his brow
Stern lessons of the world's untruth,
Unheeded in his thoughtless youth,
But sadly pondered now,
As time brings back midst vanished years,
A mother's fondest hope and fears.

HOME.

The only Eden left untouched,
Free from the tempter's snare—
A paradise where kindred hearts
May revel without care.
A wife's glad smile is imaged there,
And eyes that never knew a tear,
Save those of happiness,
Beam on the hearts that wander back
From off the long and beaten track
Of sordid worldliness;
To taste those purer joys that come
Like angels round the hearth at home.

HEAVEN.

The end of all a mother's prayers,
The home of all her dreams;
The guiding star to light our path
With hope's enchanting beams,
From out a world where light and dark
The tempests often rise;
Yet still in every darksome hour
This star shall rise with holy power
And point us to the skies,
Where Mother, Heaven, and Home are seen
Without a cloud to intervene.

* For a further account of this occasion see "Nineteenth Century Miracles," page 440.

PLATFORM RECORD.

ACCRINGTON.—Mr. Ward, of Blackburn, gave good lectures. Evening subject, "Spiritual gifts" was ably dealt with. Mr. Palmer, of Rawtenstall, also made a few appropriate remarks. Feb. 9th, afternoon: Mrs. Whit-oak's guides dealt ably with the question "Can a mother be happy in the spirit world if she cannot return to comfort her loved ones on earth?" Evening subject: "Are your signals all right?" A fairly good audience. She also gave very successful clairvoyance which surprised many.

BISHOP AUCKLAND. Gurney Villa Temperance Hall.—The guides of Mr. Scott spoke on "What is man?" and gave a good description of him physically, intellectually and spiritually. He gave six descriptions which were recognized. All present were highly satisfied.—J. C.

BOLTON. Bridgeman Street Baths.—Afternoon: Miss Pimblott spoke on "I and my Father are one," and "My God, my God, why hast thou forsaken me?" Evening subject: "The aims of spiritualism." Both listened to with rapt attention.—J. P.

BRADFORD. Bentley Yard, Bankfoot.—A good day with Mrs. Clough. In the evening a spirit, who had been a physician in earth life, gave his experiences. He regretted he had not known the truths of spiritualism, and showed how he can return and do good to suffering humanity. Many strangers paid every attention. Successful clairvoyance at each service. This lady is, we think, an excellent speaker and clairvoyant.—G. G.

BRADFORD. St. James's, Lower Ernest Street.—Feb. 2nd. Mr. Victor Wyldes officiated in his usual eloquent and able manner, answering four questions in the afternoon, three at night, winding up with extempore poems. Monday: A short address, followed by clairvoyance, the whole thoroughly appreciated. [Too late last week.]

BRIGHOUSE.—Feb. 2: A good day with Mrs. Connell. Subjects: Afternoon, "There shall be a new heaven and a new earth"; and, evening, "Concerning spiritual gifts, brethren, we would not have you ignorant," which gave great satisfaction. Seven clairvoyant descriptions were given each time, most of them good tests. On Monday she gave her services for the benefit of the society, when the guides spoke briefly on "Heaven and Hell," and afterwards gave many clairvoyant descriptions, nearly all recognized, several good tests, and a few warnings. A pleasant evening, which will do good. Feb. 9th: In the unavoidable absence of Mrs. Bailey, Mrs. Connell again officiated, and was well received. Subjects: Afternoon, "More Light"; and, evening, "Why does Spiritualism differ from Christian Teachings?" Both addresses gave great satisfaction. Good audiences. Clairvoyance again very successful.

BURNLEY. Trafalgar St.—Feb. 3rd: The guides of Mrs. Schofield gave an excellent address to a large circle. Feb. 8th: A goodly number enjoyed a potato-pie supper and entertainment, to celebrate the opening of our new American organ. Owing to sudden and severe illness, Mrs. Clegg was absent, and Mrs. Hayes kindly appeared for the first time. Afternoon: The guides, after alluding to our organ opening and the great help music would be in our meetings, gave a splendid discourse on "Moral Responsibility," followed by correct phrenological readings. Evening: A large audience listened, with deep interest, to another grand lecture on "Christian Bondage and the Coming Struggle," followed by excellent psychometry. Everybody seemed highly pleased, both with our new organ and the platform efforts.—W. R. C.

BYKEB.—Mr. J. Clare gave a very interesting discourse on "Christ," giving much satisfaction.—Mrs. H.

COLNE.—Mr. Swindlehurst gave splendid lectures. Afternoon: "Uncrowned Kings." Evening: "Will it Pay?" which were listened to with rapt attention. Good audiences.—J. W. C.

COWMS.—Saturday, Feb. 8th: We had a grand tea and miscellaneous entertainment, consisting of songs, duets, recitations, and a humorous dialogue, entitled "Fast Life," all by our Heckmondwike friends, who rendered valuable service and acquitted themselves in a most creditable manner throughout.—G. B.

DENHOLME. 6, Blue Hill.—Miss Pickle's guides gave brief discourses from the reading of the portions of scripture. Afternoon: "Doing good on the Sabbath day." Evening: "Love ye one another." Followed by good clairvoyant tests.—C. P.

DEWSBURY. Vulcan Road.—Afternoon: Mr. J. Armitage dealt with five subjects from the audience. Evening: six subjects, one of them was "Common Sense Religion." Who ever sent it up would be, I rather think, a much better and wiser man, and will have learned something from the controls of the speaker. They did their work nobly and well.—J. A.

DARWEN. Church Bank Street.—Mr. Plant's afternoon subject was "Mediumship." Evening, "Spiritualism—its advantages up to the present, and its future." With a few clairvoyant descriptions. Very good.—W. A.

EXETER. Longbrook Chapel.—Mrs. Hellier's afternoon subject was "Aspirations of the Soul," taking it from a spiritual point. Evening subject, "Religion," showing that men ignore the true religion of Jesus. When he came the world was in spiritual darkness. Whether we look upon him confounding the wise men, healing the sick, or comforting the sad, we behold in him a love for the world and exemplification of the religion of humanity. Such teachings were an open protest to the religious cant of those times. Spiritualism unfolds the spiritual nature of mankind and brings immortality to light, teaching that every thought and action in life should, by religious spiritual knowledge, bring to light the individual responsibility of our lives. Each service followed by good clairvoyance.

FELLING. Park Road.—Mr. Westgarth's subject was "The Foundation of Christianity weighed in the balance and found wanting," which he dealt with very ably. A crowded audience applauded him throughout. A child was named.

HALIFAX.—Feb. 3rd: Mr. Woodcock lectured on "Man's inhumanity to man causes countless thousands to mourn." Feb. 9th: Mr. G. Smith, afternoon, three subjects chosen by the audience. First, "The Spiritualism of Shakespeare's Writings"; second, "What is Death?" third, "If man is ruled by the planets, how can he be responsible for his actions?" Room full. Evening: Six subjects

chosen from the audience. First, "If a medium is being controlled by a spirit, can another spirit interfere and spoil the conditions?" second, "If a spirit can write on an enclosed slate, why not come and visit us in our sleep and awake us by the touch?" third, "What is the meaning of the passage 'Let the dead bury the dead?'" fourth, "Christianity versus Spiritualism;" fifth, "Define the Double, and under what conditions it works;" sixth, "Can an impure spirit control or get into rapport with a pure medium?" Like attract like. The controls dealt with the above subject in a powerful and intelligent manner, to the satisfaction of all present. Afterwards giving a few psychometric delineations. The room was crowded.

HECKMONDWIKE.—A good evening with Miss Patefield's guides, at a cottage meeting room. We are starting in Engine Lane, Heckmondwike. The guides took for their lesson "I would not have you ignorant of spiritual gifts," and gave good clairvoyance, nearly all recognized.—J. R.

HECKMONDWIKE.—February 8th: The Service of Song and tea was fairly attended. The service, gone through in good style, was a credit to the children, who were self taught, the leading parts being taken by the Misses Sterling and Preston. Master T. R. Ogram presided at the organ. Afterwards Mr. H. Ogram and Mr. Thomas Crowther gave their farewell address, which was received with deep sympathy and regret. They were (if I am rightly informed) the founders of the Lyceum, and their loss will be sadly felt by the children, as they were both zealous workers and had the welfare of the Lyceum and children at heart. May they have success in their new sphere of life. We wish their successors well. February 9th: Mrs. Hoyle, one of our local mediums spoke well on "Where is the Kingdom of Heaven?" Evening: "Who and what is God, and where is He to be found." Closing both services with clairvoyance. Moderate audiences.

HEYWOOD.—Mr. J. W. Sutcliffe gave two good addresses on "Heaven Lost and Gained" and "Capital Punishment." He also gave psychometric delineations at each service, 29 in all, and acknowledged as being correct.—James Ward, sec., 91, Miller-street.

HUDDERSFIELD. Brook-street.—Large and intelligent audiences have welcomed Mrs. Britten back to our platform after her recent illness. It is needless to say that the addresses were excellent. The entire collections of the day were handed over to the Infirmary Fund, and it is gratifying to note that it has been the largest collection yet made in our room to that deserving object.—J. B.

LEEDS. Psychological Society.—In the afternoon a circle was held, and Mr. Peel's guides answered questions which proved very interesting. The evening subject was "Can man find out by searching what God is?" which was well dealt with, picturing a great many interesting things that have transpired in the past ages. Fair audience.—H. A. A.

LEICESTER. Silver Street.—February 2nd: Professor Seymour gave a good address to an attentive audience. February 9th: The guides of Mrs. Barnes gave a good address on "The Valley of Dry Bones." Her guides told us to awaken up from our slumber, and try and work more for the cause of spiritualism, showing us if we will but work in harmony our cause is sure to prosper. Large audience.

LIVERPOOL.—We had the pleasure of listening to the guides of our good friend Mr. E. W. Wallis lecture in a highly instructive manner from the following subjects: morning "Spiritual Experiences." Evening, "The Spiritual Philosophy," both of which were listened to with rapt attention by the audiences, the evening discourse being marked most especially for a broadness of view which was really commendable to the highest degree. Monday: Mr. E. W. Wallis gave a normal address on "The Origin and Meaning of Christian Symbols and Dogmas." This lecture was I am sure a treat to all who call themselves *free thinkers*, as it is absolutely necessary that we should be in a position to give some reason why we do not subscribe to the various dogmas of the church.—Cor. sec.

LONDON. Marylebone, 24, Harcourt Street.—Mr. U. W. Goddard gave a very pleasant and profitable address on spiritualism.

LONDON. Clapham Junction, 295, Lavender Hill.—Mr. J. Dever-Summers gave a very good address upon the progressive life of man. Mr. J. Hopwood afterwards gave very good descriptions that were recognized. Next Sunday a resumé of last year's open-air work by the writer.—Daffyd Morganwg.

LONDON. 14, Orchard Road, Shepherd's Bush. Tuesday meeting well attended. Mr. Mason assisted Mrs. Wilkins. Several clairvoyant descriptions recognized. Friends welcome every Tuesday at 8-30.

LONDON. Mile End, Assembly Rooms, Beaumont Street.—A delightful evening with Miss Marsh; the audience, which was mainly composed of strangers, had their surroundings described accurately, to their evident astonishment. The sensitive, though suffering from a cold, was nevertheless able to give most accurate descriptions to all. In the end the audience departed strongly impressed with their glimpse of spiritualism.

LONDON. Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens, Silver Street.—Morning: Mr. Hoperoft addressed us on "Mediumship," giving his experiences in development, &c. These proved exceedingly interesting, as he brought proofs of slate-writing, &c. We are glad to see our morning meetings improving, although slowly. Evening: Mr. A. M. Rodger lectured upon "Goodness," which he contrasted with evil, showing that evil was only temporary where goodness was eternal and everlasting; that partial evil, Pope said, was universal good, and to strengthen the character of people and fit them for a high state of universal good.—P. S.

LONDON. King's Cross, 253, Pentonville Road, N.—10-45 a.m.: Mr. Rodger introduced the subject of "The Double," and was followed by Messrs. Vogt, McKenzie, Bernstein, and others, making a good discussion. Evening: Mr. W. O. Drake gave an interesting account of his pilgrimage from Methodism, *via* Freethought, to Spiritualism. The lecturer's conversion to Spiritualism was brought about by some very startling facts, the chief being the materialisation of his daughter. Some feeble criticisms, from two materialistic friends, followed. We wish to draw special attention to next Sunday evening. Mr. Jas. Burns has kindly consented to give a phrenological entertainment in aid of the funds. A charge of one shilling will be made to each head examined, and we earnestly appeal for a large attendance.—S. T. R.

LONDON. Holloway Road, Liberal Club.—Captain Pounds lectured on Theosophy to a grand audience, but not many ladies present. Ho-

spoke well of *The Two Worlds*, and highly complimented the lady editor for her treatment of Theosophy. He introduced Mr. W. Wallace as an old spiritualist, and the chairman asked for his opinion on the subject. The pioneer said he had no opinion to give; he could not find one fact in it. He thought spiritualism disproved it altogether, and considered a spirit photograph was a sufficient answer. At this there was general laughter. The old veteran, nothing disturbed, said, "Gentlemen, you may laugh, but here are two you can inspect." They were handed round, and created much interest. A great many questions were asked. There did not appear to be another spiritualist present. Mr. Wallace told them if they would get up a circle in their own family, he would come and instruct them how to proceed. Five persons took his address.

LONDON. Peckham, Winchester Hall, 35, High Street.—Morning, Mr. W. Walker spoke on "Mediumship," and also gave clairvoyant descriptions. At the evening service there was, as usual when Mrs. Stanley is with us, a full audience, her purely inspirational addresses being much appreciated by members and friends. The subject of Mrs. Stanley's address was, "True Spiritual Marriage," a somewhat novel yet instructive exposition of real union. After the evening meeting Mr. W. E. Walker held a circle which was well attended.—W. E. L.

MACCLESFIELD.—A very impressive and sympathetic service was held in memory of a beloved brother who, a few weeks since, was called rather suddenly to his home in the spirit realm to enjoy the fruits of his quiet and honest labours here, and not even to remain there, but to return (as was shown through the kindness and instrumentality of our worthy friend and worker, Mrs. Rogers), to cheer and aid his bereaved family in their trial, to guide and direct them. One of our lyceumists, Miss Dickens, sang a beautiful and appropriate solo very effectively.—W. A.

MANCHESTER. Psychological Hall.—Mr. Smith's guides in the afternoon gave a brief discourse, followed by the interesting ceremony of naming three children. Evening, one of our late fellow workers, Mr. James Cheakley took control, making a few very touching remarks through Mr. Smith. Some good clairvoyant delineations were given, also solo by Mr. A. Smith with chorus by choir, much appreciated.—J. H.

MANCHESTER. Temperance Hall, Tipping Street.—On Saturday evening, Miss Walker gave a short address and clairvoyance, and concluded with psychometry, the proceeds to go to our building fund. I may say we shall be pleased to receive donations from friends desirous of assisting us. On Sunday afternoon, Miss Walker took for her subject, "Where are our loved ones gone?" Evening, "The coming religion." We had two grand lectures, concluding with good clairvoyance.—W. H.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Tuesday evening: invocation, Miss McMeekin. A very fair address on "Is spiritualism diabolical or divine?" She also answered questions. Thursday evening: invocations, Mrs. Castle and Mrs. Richardson, who gave a test and sang under influence. Mr. Pearson's control, Little Star, gave good advice to mediums developing, also clairvoyance. Benediction by Little Star.—W. H.

MEXBRO.—Mr. Mason gave good addresses. Afternoon, "How pure in heart how sound in head." Evening, "Is there one lost soul?" in good style. Good clairvoyance after each address.—J. D.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Forrester, of Jarrow, gave a grand address on the "Knocking spirit," which was very pleasing, to a large audience.—G. E.

NEWCASTLE.—Victor Wyldes' inspirers delivered splendid and exhaustive replies to important queries on various subjects. This style of teaching has always been popular amongst Novocastrian spiritualists. The present year, amongst its other blessings, has brought a "new gift" to our friend, namely, "Poetic Improvisations," which are rendered in classic style, and were received with evident delight. Mr. Wyldes, I may report, improves in style and comprehensive profundity in his lectures, and each visit marks a new era in mediumistic progress. Psychometric experiments were presented on Monday. Mr. Wyldes lectures again on the 16th and 17th, followed by Mr. J. J. Morse on the 23rd.—W. H. R.

NORTHAMPTON. Lodge Room, Temperance Hall.—Mr. Veitch gave very instructive lectures, subjects: afternoon, "Theosophy and Spiritualism"; evening, "Spiritualism: its teachings," which were dealt with in a masterly manner, and gave great satisfaction to a large audience who had listened with rapt attention throughout.—W. F. W.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—At the committee meeting, held February 2nd, the appointing of the executive for the year was completed as follows: president, Mr. George Wilson, Newcastle; vice-presidents, Mr. Walker, North Shields, and Mr. Harris, Newcastle; secretary, F. Sargent; assistant secretary and treasurer, E. Riccalton, Newcastle; committee, Messrs. Wilson (Sunderland), Ray (Jarrow), Pinkney (South Shields), Hall (Felling), and Kempster (North Shields). The treasurer's account to the end of the year is as follows: subscriptions received, £3 17s. 9d., proceeds concerts, £2 4s. 10d., expenses of lectures, delegates, &c., £4 2s. 8½d., leaving a balance in the hands of the secretary of £1 19s. 10½d. During the past year about 24 lectures have been delivered in different towns, under the auspices of the Federation, as well as several social meetings and dances; one new society has been formed; so that the executive feel highly encouraged with the results of their efforts considering the difficulties which have had to be surmounted, and would invite all societies who have not yet joined the Federation, to consider the advantages which are to be gained by co-operating with them. I may mention that Mr. Morse is engaged for several Sundays this year, and it is advisable for those who wish to have him to communicate as early as possible.—F. Sargent, hon. sec., 42, Grainger Street, Newcastle.

NORTH SHIELDS. 41, Borough Road.—Mr. Henry's guides gave a thoughtful address on "The Teachings of Christianity compared with those of Spiritualism," followed by a few clairvoyant descriptions, mostly recognized.

NORTH SHIELDS. Camden Street.—Mr. R. Grice lectured. Subject: "Why I Believe in Spiritualism," which proved to be very interesting.

NOTTINGHAM. Morley Hall.—Mrs. Groom visited us, and, as usual, drew good audiences. The room was filled at night. Subjects dealt with were "Heaven and Hell" and "Spiritualism and its Relation to

Modern Thought." Clairvoyant descriptions were given at each meeting.—J. W. B.

OLDHAM.—We had a very successful day with Mrs. Gregg. The subjects—"The Spirit's Physician" and "The Creed of the Spiritualist"—were well handled. The clairvoyant descriptions were clear and mostly recognized. We announced that the pamphlets, "Philosophy of Death," would be lent to investigators, and they were eagerly inquired for.—John S. Gibson.

OPENSRAW.—Through the absence of Mrs. Taylor, Mr. Boardman kindly conducted the evening service, and dealt with three subjects from the audience. 1st, "How is it that the Church holds such power over the people?" Because of ignorance. Because people are satisfied to go on in the path their fathers trod. 2nd, "What does Spiritualism Teach?" All that is good and beneficial to humanity. 3rd, "How do the Spirits pass through dense material, such as doors and walls?" which he explained in a very clear manner to a very attentive audience.

PARKGATE.—We had a very fair audience to hear Mr. S. Featherstone. He read a short extract from Col. Ingersoll's lectures, after which he gave himself into the hands of his controls, who asked for subjects. Two were given—"Not Lost but Gone Before," and "The Coming Creed"—which the guides handled in a good and practical manner, and gave much satisfaction. The meetings are held at 2-30 and 6 p.m.—J. Clarke, sec.

PENDLETON.—The guides of Mrs. J. A. Stansfield gave most excellent lectures on "Men and Angels," and (evening) "Material and Spiritual Progress." At the close of each lecture several clairvoyant descriptions were given, mostly recognized. The best thanks of a large audience was given to Mrs. Stansfield for the able manner in which she had lectured and given her descriptions. February 10: Mrs. Gregg gave her services for the benefit of the society funds. The evening was devoted to giving phrenological with clairvoyant descriptions to the people out of the audience, which were very successful. Usual vote of thanks followed.

RAWTENSTALL.—Two good services with Mrs. Best. Many clairvoyant descriptions were given to good audiences. Mrs. Best is remarkable for the amount of information she gives in detail respecting the so-called dead, and the furniture and houses described. Altogether forty-two descriptions were given, many of which were recognized.

SALFORD.—Feb. 9th: Afternoon. Mr. Joseph Moore took a few cases of psychometry; very good. Evening. Just previous to the lecture there was an interesting ceremony—the naming of a child. The guides spoke on the responsibilities of parents, which was edifying. The lecture following—"Man as a Responsible Being"—was very well given, showing that men had been misled into relying on the merits of a Saviour, but spirit revelations proved that man had to be his own saviour; followed by several cases of psychometry, all recognized. Fair audience.—D. J. C.

SOHOLES.—We opened a public meeting on Tuesday, Feb. 4th, for week-nights, and had a good company. Mr. Wainwright spoke well, and gave recognized delineations. Sunday: Mrs. Wrighton explained the parable of the prodigal son, and gave great satisfaction. Evening subject, "Spiritual Work." She spoke very well. Satisfactory clairvoyance at each service.—J. R.

SHEFFIELD. Orchard Lane.—Our month's work for January: January 5th, the guides of Mr. W. C. Mason (late of Birmingham) chose their own subjects, which were well received, and also gave a few clairvoyant descriptions, all recognized. On the 8th he gave psychometric readings which take well in Sheffield. January 12th, Mr. C. Shaw gave trance addresses dealing with questions from the audience, which were splendidly treated, and gave great satisfaction. Two spirit descriptions were readily recognized, and some good advice on development of mediumship was given. 19th, Miss E. E. Wheeldon, of Duffield, near Belper, gave discourses; subjects: "An hour's communion with the mighty dead," and "Destiny," beautifully rendered and full of the true spirit of love. I specially mention her as a coming medium of good powers. 26th, Mr. Tatlow at 2-30 gave recognized psychometry and clairvoyance in the afternoon. [Please write on one side of the paper only.]

SHIPLEY. Liberal Club.—Our friend, Mrs. Hargreaves, took for her subjects, afternoon: "Thence when the glorious day is come." Evening: "Jesus our Lord and Master on the cross, and the two thieves," which were much appreciated by good audiences. The guides of Mrs. Hargreaves gave good clairvoyance after each address, mostly recognized.

SOUTH SHIELDS. 19, Cambridge Street.—Feb. 5th: Mr. Griffiths' guides gave successful clairvoyance. 7th: Developing circle, good tests given to entire strangers. Sunday evening: Flower service, when the guides of Mr. J. G. Grey gave the invocation; afterwards, the chairman gave a short address, quoting many authors and writers on flowers. Recitations given by Master F. Pinkney, Misses Griffiths, O'Connor, E. Thompson, Master J. Griffiths, and Mr. J. Forster. Mr. J. G. Grey's guides gave a short address on "Flowers," and an impromptu poem touching on all the flowers mentioned in the recits. We cannot express the beauty and sublimity of the poem. We are very pleased to welcome our worthy friend Mr. J. G. Grey, as he has taken up his residence in South Shields. [P.S.—In last week's report a mistake occurred, viz., "ten persons present," on Wednesday night; it should have been "clairvoyance was given to persons present," not ten.]

SOWERBY BRIDGE.—Mr. Lees read from *The Two Worlds*. Mr. A. D. Wilson gave a stirring address on "The Salvationist's Boast about being Saved," which was considerate, yet, to the point, depicting with startling vividness the ludicrous and irrational position of the Salvation Army in the imaginary war against a Legendary Bogey, the Devil. Poor Devil! what ingratitude to one who received the outcasts of an irate God, who would not receive his own "creatures," only under the most exacting conditions. Many preferring being the victims of this supposed opponent to the human race, to the vindictive tyranny of the ignoble ruler of that place of indolence designated Heaven. He concluded by contrasting the spiritualistic doctrine and revelations with the beliefs of those religious fanatics who would debar their fellows from the happiness they themselves would enjoy. A good audience listened with rapt attention.—L. D.

STOCKPORT.—The afternoon was devoted to a circle, taking the first chapter of Job for discussion. Mr. Runacre, medium. His evening subject was "Instinct and Reason: Which is the highest quality?"

Man's reasoning together had been the means of degradation of many, and had helped to trample down many noble instincts of various races and conditions, where if instinct had been left to itself, less crime and divergences would have ensued. Nature in itself tended to elevate all.

TYNE DOCK. Wednesday, 5th: Mrs. Caldwell was very successful in giving clairvoyant descriptions, most of which were readily recognized. Sunday, 9th: Morning, Mr. Corry gave the third and last discourse on "Reincarnation." Evening: Mr. Kempster's subject, chosen by the audience, was "The Life of Thomas Paine," which was handled in an eloquent manner, tracing how a soldier rose, and shook the churches by fearlessly exposing the wrongs that existed; and nearly the whole world to-day are reaping the fruits of his labours. His life and work will be remembered as long as time shall last.—J. G.

WHITWORTH.—We had addresses through Mrs. Summersgill, who came as a substitute for Mrs. Stair. The subjects were—Afternoon: "The world is my country, and every man my brother." Evening: "The Accusers and Defenders of Spiritualism;" also poems from words selected by the audiences after each address.—J. H.

WISBECH.—Our vice-president, Mr. Oswin, dwelt on "If a man die shall he live again?" The terrors of our orthodox friends' death was entirely swept away by the teachings of spiritualism, which shows that man does not die but still lives. Clairvoyant delineations by Mrs. Yeeles, all recognized except two. A crowded audience.—W. U. H.

YEADON. Townside.—We had Mr. Hopwood. His afternoon subject was "Total Depravity, Eternal Punishment, and Vicarious Atonement." Evening, "Conditions." He referred those present to the conditions that Naaman showed to the poor slave girl when she was telling of the great prophet Elijah, whom she said would cure him, and also of the conditions the disciples had to give when Christ came unto them in the spiritual body. Good audiences—most attentive.

RECEIVED LATE.—Bradford (St. James'): Mr. Jas. Parker's guides gave very instructive lectures to attentive audiences. Service of Song next Sunday.—Cleckheaton: Special services in memoriam of a son of one of our sisters, also one of our elder sisters. Mrs. Stansfield's guides spoke, in the afternoon, on "Why do ye mourn?" and at night on "All is for the best," which were well treated. Clairvoyance at each service.—Lyceum: Present, 29 scholars, 3 officers. Invocation by Mr. Hodgson; marching, readings from Manual and Mr. Kitson's book. Conductor, Mr. Paukita. Recitations by Misses E. Hodgson and Clara Denham.—Sunderland: Mr. Moorhouse gave a short address, and introduced Mr. McKellar, who gave a very interesting lecture on "Spiritualism, what does it teach, and what good has it done for Humanity?" which seemed to please all.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: an excellent session. Chain recitations, bearing on the ministry of angels. Three select readings, two recitations and one vocal solo; all good and appropriate. After exercises groups were formed for lessons. The little ones had a lesson on the "Vices." The second group a reading, dealing with Ouida's (Mrs. Richmond's guide) history. The adult group selected Psychometry. The five senses were reviewed and commented on, and facts stated which proved a higher sense capable of perceiving the impalpable emanations from the body, so that anything handled by a person yields the leading traits of his character. Testimony, in substantiation, made it interesting and edifying. Afternoon: session good. Chain recitations bearing on reform, and effort at self reformation. Two readings and one solo, the Lyceum taking up the chorus. Mrs. Ingham's guides spoke approvingly of the excellent quality of the recitations and the good work done and pleaded for more sympathy and help in the future. Referring to the solo, she said, how grand it would be when "the mists had rolled away," and we could see each other as we are, no misunderstandings, but could see the motives that lie at the root of actions. All were urged to do their duty nobly and well, and the reward would be sure.—A. K.

HUDDERSFIELD. Brook Street.—Very good attendance again. Several visitors. The usual programme was very creditably performed, after which groups were formed, the senior group having conversational exercise. Temperance and other subjects coming in for consideration.

LIVERPOOL. Daulby Hall.—Attendance, officers 10, children 45, visitors 5. Recitations by Maggie Sandham, Henrietta Hendry, Maggie Love, Alfred Catlow, and Edwin Cooper.—Mrs.

MARYLEBONE. 24, Harcourt Street.—Chain recitations, four groups formed. Recitations by Lizzie Mason, Albert Collings, Anne Goddard, and Bertha Claxton. 21 present, including visitors.—C. White.

LONDON. Notting Hill Gate.—Last Sunday afternoon the lyceum session was held as usual, and musical readings, golden and silver chain recitations, and calisthenics, &c., were gone through, great interest being manifested. The marching proved a striking feature.—Percy Smyth.

MANCHESTER. Tipping Street.—Morning attendance: scholars present 28, and 7 officers. Opening hymn. Invocation by Mr. J. Jones. Musical readings, chain recitations as usual. Recitations by George and Emily Maslin. Marching and calisthenics, classes formed. Benediction. Afternoon: scholars present 21, and 4 officers. Programme as usual.

NEWCASTLE. Cordwainers' Hall.—A good attendance. Programme as usual. Marching and calisthenics show progress. Recitations by Edie Hunter and Lizzie Nicholson. Reading by Frank Perry, and pianoforte solo by Ada Ellison. The conductor again reminded the children about the lyceum stall. Lessons.

OLDHAM.—Morning: good attendance, conducted by William Meekin. Recitations by F. Shaw, of Entwistle, Miss E. Heywood, and Ada Ward. Mr. W. H. Wheeler conducted the marching in a new way to our lyceum. Afternoon: fair attendance. Conducted by William Meekin.—T. T.

PENDLETON.—Morning: Present, 10 officers, 43 scholars. Mr. Cellowe ably conducted in the absence of Mr. Ellison. Invocation, Miss Alice Barrow. Chain recitations, musical readings; duet by Jane Fogg and Elizabeth Tipton; recitations by Lily and Emily Clarke, R. Poole, George Ellis, and Ben Clarke. Usual marching. Classes. Mr. Buckley closed session with prayer. Afternoon: Present, 10 officers, 52 scholars, 4 visitors. Invocation by Mr. Ellison, conductor. Chain recitation.

Usual marching and calisthenics. Benediction by Mr. John Crompton.

SALFORD. Southport St.—Morning: Present, 21 members and 2 visitors. Marching and calisthenics well gone through. Closed by Mr. Heggie. Afternoon: Present, 26 members and 5 visitors. Recitations by A. L. and W. Cockins, and M. A. Barrow; reading by Mr. Joseph Moorey; part-song by Misses H. Hunt, M. A. Hunt, and A. Cockins, and Masters R. Barrow and J. Heggie. Conducted and closed by Mr. Joseph Moorey.—M. J. B.

SOUTH SHIELDS. 19, Cambridge-street.—Attendance good; 46 members, 2 visitors. Programme as usual; sessions and exercises, m.r., s.-c., recits., &c., all gone through in the usual way. Closed by conductor.—F. P.

SOWERBY BRIDGE.—Morning attendance fair. Mr. A. Sutcliffe, on behalf of Miss Sutcliffe, conducted. Musical reading, g.-c., s.-c., recits., well gone through. Groups led by Messrs. Dixon and A. E. Sutcliffe, Misses Thorpe and Howarth. Afternoon attendance good. Miss Thorpe conductor. Programme as usual. Mr. Rawson conductor for calisthenics. Attention was not so good as usual. Mr. A. E. Sutcliffe, leader of the mutual improvement class, gave an interesting reading upon "Kingsley."—M. S. L.

COMING EVENTS.

Mrs. Ingham's address is—Crag View, Apperley Bridge, near Leeds, Yorkshire.

BRADFORD. 1, Spicer Street, Little Horton.—By special request we shall repeat our Service of Song, "Rest at Last," on the 23rd of Feb. Reader, Mr. Foulds.—A. W.

BRADFORD. Walton Street.—Lyceum tea party on Feb. 21st, at 6 p.m. A good programme. Tickets, 9d.

BKSTON. Conservative Club, Town Street.—A tea and entertainment, in aid of the above, on Saturday, February 22nd. Tea at five o'clock, entertainment at seven, to consist of recitations and solos, and giving of prizes to members for good attendance and recitations during Lyceum session. Tickets for tea and entertainment, 8d., 6d., and 4d. All are heartily welcome.

BRILPER.—March 2nd and 3rd, Mr. E. W. Wallis.

FELLING-ON-TYNE.—A descriptive lecture entitled "What evidence is there of a future life for man?" will be given by Mr. Kersey, of Newcastle, explanatory of extraordinary facts, illustrated by lantern views, which will be exhibited in the Royal Lecture Hall, High Felling, on Tuesday, February 18th, in aid of the fund for purchasing a new hall for the Felling Spiritual Society. Admission 2d, reserved seats 6d. All thoughtful enquirers are cordially invited.—J. D.

HALIFAX.—Shrove Tuesday, Feb. 18. A splendid tea and entertainment. Tea at 5 o'clock. Entertainment at 7-30. Tickets for tea and entertainment, 10d.; entertainment only, 2d. Children, half-price. Sale of work at Easter for the building fund.

HECKMONDWICK.—The Spiritualist Amateur Society will have a ham tea and miscellaneous entertainment, in the society's rooms, Thomas St., Saturday, Feb. 15, consisting of songs, solos, duets, recitations, and a humorous dialogue, entitled "A Sprig of Holly," concluding with a very laughable sketch entitled "The Black Barber." Both pieces are by permission of the publishers (Abel Heywood and Son) and the authors (Messrs. Henry Dacre and J. Barnes). Tea and entertainment 9d. each; after tea, 3d. Tea at 4-30, entertainment 7-30 p.m. The above society is open for engagements to any other society who wish for their services. Terms: Expenses. Address—G. H. Clegg, sec., Millbridge, Liversedge.

LEEDS. Psychological Hall.—Sunday, Feb. 16: We shall have a service of song, entitled "Marching Onward." President, Mr. Craven. Reader, Mrs. Atkinson. A chorus of voices. We hope all friends will try and make it convenient to come.—H. A. A.

LEEDS SPIRITUAL INSTITUTE. A Special Notice.—Sunday, Feb. 23rd, Mr. Schutt at 2-30 and 6-30 p.m.; also on Monday at 7-45 p.m. Admission free. Collection. All friends in the surrounding districts are cordially invited. Those who are desirous of obtaining a seat must be in good time, as on these occasions our room is completely packed. On Mr. Wallis's visit last month we had to refuse admittance to about one hundred on the Sunday evening.—J. W. H.

LIVERPOOL LYCEUM No. 1. Daulby Hall, Daulby Street.—A sale of work in aid of the funds on Shrove Tuesday, Feb. 18th, will be opened by Mr. J. J. Morse. The children and officers of the lyceum will give a vocal and instrumental concert. Tea, coffee and refreshments at reasonable prices. Chair to be taken at 3-30. Admission 3d., children 1d.

LONDON. Kensington and Notting Hill Association, Zephyr Hall, 9, Bedford Gardens, Silver Street.—Mr. W. Whitley, in the above hall on Sunday, Feb. 23rd, at 7 p.m. He will lecture on "Theosophy and Occult Buddhism." Collection. Questions will be allowed by the chairman. Enquirers should attend, as the lecturer is well versed.

LONDON.—The Dawn of Day Spiritual Society will open a circle for development on Tuesday evening next, February 18th, and every Tuesday, at eight o'clock, at 249, Pentonville Road, King's Cross Road. Entrance in King's Cross Road, third door. Friends wishing to join kindly write to the medium, Mrs. C. Spring, 80, Prince of Wales' Road, Kentish Town, N.W.

LONDON, MARYLEBONE. 24, Harcourt Street.—Feb. 16, 11 a.m., spiritual intercommunion. Evening, at 7, Mr. Veitch on "The Principles of Spiritualism." Monday, Social Gathering at 8; Tuesday, 11 a.m. to 9 p.m., Busy Bee Word and Work; Wednesday, at 8 p.m., Mr. W. Goddard has promised to attend; a very good clairvoyant; Friday, 2-30 to 9, for sale of literature and conversation.—J. M. D.

MANCHESTER. Psychological Hall, Collyhurst Road.—Saturday, the 22nd, and Monday, 24th inst., a couple of entertainments will be given in the above hall, consisting of dramatic sketches, with concerts. Doors open, Saturday at 7, commence 7-30; Monday, commence at 8 o'clock. Admission by programme, 3d. All friends welcome.—J. H. H.

NEWCASTLE. Notice to Newcastle Spiritualists.—The Sale of Work will take place on March 3rd and 4th, at which a kind invitation is given to friends, followed by refreshments and dance.

NEWCASTLE.—Feb. 16th, Mr. Victor Wylden, 10-15, 6-30. Lectures, impromptu poetry, and psychometry, and on Monday.

NORTH-EASTERN FEDERATION of Spiritualists.—Mr. Morse will lecture under the auspices of the Federation as follows: February 25, Centre House, Sunderland; 26, North Shields; 27, Jarrow.

NORTH SHIELDS.—On Feb. 17th and 18th, we intend to hold a sale of work, and we ask the kind co-operation of all friends. The sale will be opened by Captain Ranton. Admission 3d. A coffee supper and social on Wednesday 19th, at 7 p.m. Tickets 9d. each. 26th, Mr. J. J. Morse, on "Where are the Dead?"—T. P.

OLDHAM.—The Mutual Improvement Class intend to hold a tea-party and entertainment, on Feb. 15th. Tickets, 8d. and 4d. All the proceeds to be devoted towards defraying the expense on the building. The second anniversary of the Lyceum will be held on the 23rd of Feb., when Mrs. Groom, of Birmingham, will be the speaker. Recitations, songs, and solos will be rendered by the Lyceumists. All cordially invited.—T. T.

PENDLETON.—Feb. 16, Mr. Wallis. 2-45, "Two Views of Life after Death;" and 6-30, Brief answers to many questions from the audience. Monday, Feb. 17, Mrs. J. Stanfield at 7-30.

PROFESSOR BLACKBURN, D.M., will lecture at the Church Institute, Bradford, on Feb. 17th and rest of week. Monday, "Psychometry;" Tuesday, lecture to men only; Wednesday, to ladies only; Friday, love, courtship, and marriage; Saturday, chromo-mentalism and color cure; Thursday, no lecture.

WESTHOUGHTON. Spiritual Hall.—Saturday, Feb. 15th, a vegetarian dinner will be served in the above hall. Tickets, males 9d., females 7d., children 4d. Dinner at 6 p.m. Application for tickets must be made on or before Wednesday, Feb. 12th, to Mr. Thomas Thomasson, 10, Chorley Road, as only a limited number can be accommodated.—J. P.

NOTES AND COMMENTS.

SPECIAL NOTICE TO CORRESPONDENTS, CONTRIBUTORS, AND QUESTIONERS.—In consequence of the length and importance of the Report of the Annual Meeting of the Directors, Officers, and Shareholders of *The Two Worlds* Publishing Company, Limited, a quantity of interesting matter in the above directions has been crowded out, and necessarily reserved for future issues.

We now have a good supply of Vol. II., *The Two Worlds*, bound in strong cloth-covered cases, which we can supply for 7/- post free. It is the cheapest book on spiritualism in the market, and contains a vast amount of useful and instructive information. No spiritualist library should be without it.

We hear nothing now of the Rev. Showman. Can it be possible that he has been down with *la grippe*? We can ill spare him to advertise the subject of spiritualism, and set people inquiring.

The Liverpool Lyceum Sale of Work bids fair to be a big success. Many willing and earnest workers have been toiling for weeks past, and a splendid assortment of useful articles will be offered for sale. A first rate concert will be held, and a thoroughly good time may be anticipated. Mr. Morse will open the proceedings.

We have received a letter reporting some remarkable séances for materializations, with Mrs. Warren as medium. It arrived too late for this number. We hope to use it in our next issue.

A MODERN SAINT UNVEILING SPIRITUALISM.—Elder Miles Grant, from Boston, U.S.A., is to do the unveiling, at Glasgow. Messrs. R. Harper, D. Anderson, and T. Wilson, intend to be present to witness the process, and, if possible, arrange for a debate.

PUBLIC WORK OR HOME CIRCLES.—Friends complain that the Sunday services are neglected, and home circles held in preference. Many reasons can be adduced for this, but we respectfully suggest to all lovers of humanity that they should "show their colours," and support the efforts of those who are striving to proclaim the glad tidings, by attending the meetings. Home circles could be held after the evening meeting. We know many who do this, and commend their example.

A correspondent asks if we "think Lyceums are in the best hands. Are the conductors always fit for their work?" Perhaps not! But they are in earnest and do their best according to their abilities. If those who think the work could be and should be done better would take office and join in the work, improvement might follow.

A WARNING.—We hear from several places that a woman, claiming to be a medium from America, is going around appealing for help to return to the States. We know nothing of her, and suggest that she be asked for her credentials, or letters of introduction, from well known American spiritualists. We hear that she learns the names of leading spiritualists in the towns she visits, and calls upon them, and uses their names with others. She may or may not be a medium, but up to date has given no proof of her claim.

A letter has been received from Middlesbrough by the Liverpool society, asking for information respecting a certain "Willey," who claims to hail from Liverpool. We are informed by the society that the individual referred to is unknown to them.

EXETER.—Another of Mrs. Hellier's prophecies has been fulfilled in this town. A lady, whose sister being in the asylum caused her much anxiety, was told when death would take place; she passed away at the time stated. Every Monday evening Mrs. Hellier will give Phrenology in aid of a lyceum.

LONDON. Canning Town, Bradley St., Beckton Road.—Feb. 16th, at 7, Mr. A. M. Rodger will deliver the opening lecture. The room is a large one, and has been furnished with seats, etc., at considerable expense by Mr. Weedemayer, who feels he must keep working for the cause of truth. We trust he will meet with many warm friends who will support his efforts.

A correspondent asks if embryonic children are dissipated to the four winds or do they survive as conscious beings? We can only give the testimony of clairvoyants who have seen and described spirits who never drew mortal breath but died before birth, and the statements of spirits themselves who declare that spirits are indestructible from the sacred moment of conception and grow to maturity in spirit life.

SPIRIT is the cause of life phenomena. The body is formed by the action of the spirit, which thus builds its own body. The body is not first formed, and then the spirit put into it from outside; nor does the spirit spring from the body as the result of its formation, but the spirit is the formative force, unconsciously operating and organising the body, which after birth grants the conditions for the manifestation of consciousness.

A correspondent says: "Our members are fling off into little selfish Sunday circles. We want more new members. There is nothing like the opposition helping to disseminate the truth. Why should spiritualists bear all the heat and burden of the day? The orthodoxes are quite entitled to it, and it is their duty to further spiritualism." We agree with him, and spiritualists should follow up every Rev. lecturer who attacks us, and write letters to the newspapers whenever the subject crops up, to keep the ball rolling.

IN MEMORIAM.—We have received a card bearing the inscription, "In loving remembrance of Jacob Dixon, M.D., who passed from earth life Jan. 29th, 1890, in his 84th year." A friend writes, "Another old friend, one of Nature's nobles, has gone over. His pocket and pen have been used in the cause of spiritualism for 35 years past. I can count only four or five old spiritualists now living in London." So "the old guard" pass on into the larger life. May their places in the ranks be filled with equally as worthy and capable men and women.

Mr. C. L. Gee, of Sunderland, has our thanks for his kindly efforts and the following letter: "I have great pleasure to inform you that we have got another new agent who is willing to take orders for *The Two Worlds* and other papers in connection with our cause. The address is R. Laconby, No. 4, Hudson Road, Sunderland, where the friends in Hendon and district can be supplied to their order. I think it is the duty of all spiritualists to gain as much publicity for the papers as possible, so that the public may have a better knowledge of spiritualism and its teachings."

MRS. METCALF'S GOOD WORK.—Mr. W. Helliwell, of Norton Gate meeting-room, sends us the following particulars: "On the 28th of Dec. last, I was unable to get up and walk. I asked Mrs. Metcalf to pay me a visit, which she did, and I am happy to say I could get up and walk before she left the house. I have recovered the use of my limbs, which I had gradually and entirely lost, thanks to her treatment; and, in gratitude to her and for the benefit of others, I wish to make the facts known. I had suffered for over five years, and had been treated by many Bradford doctors, none of whom understood my case. Susanna E. West, Tong Street, Dudley Hill, Bradford."

TO CORRESPONDENTS.

D., HALIFAX.—As you have but recently undertaken to send us reports, we thought you might be unaware of our limit. We are as lenient as possible with all, and give reports of *special* services, elections of officers, &c., as much space as we are able, so also with those who send reports occasionally; but reports of the usual services, which come weekly, should be curtailed as much as possible. If *each* report occupied even the twelve lines permissible, we should have to crowd out notices of future events. It has to be a give and take arrangement. We try to please and satisfy everyone, but find it about as difficult to do so as did the old gentleman of the fable.

RE THAT CONVERT AGAIN.—We are too crowded to find space for your letter, which simply reiterates the statements already published. We regret the misunderstanding, but cannot pretend to judge who is right. We will not publish anything more about you, in accordance with your request.

INDIVIDUALISM OR SOCIALISM.—Mr. A. F. Tindall, president of the London Occult Society, requests us to publish the following letter:—"We have made arrangements at the Carlyle Hall, for two lectures on 'Individual Liberty,' on Feb. 23rd and March 2nd. The first to be delivered by Mr. Fawcus (a gentleman introduced by the Hon. A. Herbert). I will now briefly inform your readers why we have taken up this matter, and why we think it of great importance to all spiritualists to limit State interferences in religion and morals. Already as society begins to believe in hypnotism, the cry is raised that none but *qualified* persons should be allowed to hypnotise. When society recognises the deeper occult truths there will be a clamour for reviving the laws against sorcery, for much of so-called toleration springs from scepticism and indifference. Let spiritualists remember that if a medium takes money, he can be imprisoned as a rogue and vagabond; if he gives his services free, he can easily be confined as a lunatic; that much of our literature comes within the blasphemy laws, and that the practice of astrology, palmistry, and sale of literature on special physiological matters, is liable to imprisonment. Therefore let all help our society in its struggle for individual liberty. We intend to speak to the various London Societies on this subject. We also desire to form a spiritual union amongst all classes of spiritualists. Those who would join us, or help us, please address our secretary, 33, Henry Street, St. John's Wood. We are also prepared to give parcels of our literature free to societies or inquirers on receipt of postage for carriage."

HYDROPATHIC BATHS for ladies and gentlemen have been opened in Oldham by Mr. H. Sutcliffe, an earnest spiritualist and reformer, who has lectured to the Mutual Improvement Class at the Temple very acceptably. We have visited his establishment, and it is one of the most perfect of its kind, fitted with the very latest and best appliances. It is situated near to the Mumps Station, 14, Regent Street, and should be a "healthery" indeed.

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