

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MARCH 9, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Summersgill.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Service of Song.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30, Mr. Armitage.
Bailey.—Wellington St., at 2-30 and 6: Mr. Dawson.
Beeston.—Conservative Club, Town St., 2-30 and 6.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mr. Schutt, and on Monday.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Butler.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
 Smethwick.—43, Hume St., at 6-30: Mrs. Houghton. Wed., at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30 and 6.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mrs. Wade.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Macdonald.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Rowling.
 Otley Road, at 2-30 and 6: Mrs. Jarvis.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Connell.
 Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mrs. Stair, and on Monday.
 St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30, Mr. Wyldes, and on Monday.
 Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mr. T. H. Hunt. Tuesday, at 8.
 Bankfoot.—Bentley's Yard, 10-30, Circle; 2-30, 6: Mrs. Clough.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., 10-30, 2-30, 6. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30 and 6: Mr. Firth.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. Johnson.
Burnley.—Hammerton St., Lyceum, at 9-30; 2-30 and 6-30.
 Trafalgar Street, 2-30 and 6-30: Mrs. Heys.
 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Mahoney.
Byker.—Back Wilfred Street, at 6-30: Mr. Kempster.
Churwell.—Low Fold, at 2-30 and 6.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. and Mrs. Marshall.
Colne.—Uloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. P. Lee.
Cooms.—Asquith Buildings, at 2-30 and 6: Mrs. Bentley.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Walton.
Deesbury.—Vulcan Rd., 2-30 and 6: Mrs. Mercer.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Saville.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45: Mrs. Hellier.
Felling.—Park Road, at 6-30: Mr. Thirlwell.
Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Wallis, 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: Mr. Hepworth. Social Meeting, Thursdays, at 7-30.
 Cemetery Rd., Lyceum, at 10; at 2-30 and 6, Miss Patefield. Thursday, at 7-30, Circle, Members only.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mrs. Horrocks.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mrs. Gregg.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. Campion.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Murgatroyd.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. J. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30.
 Institute, 23, Cookridge St., 2-30, 6-30: Mr. Newton, and on Mon.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mrs. Barnes.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Groom.
London.—Bethnal Green.—7, Cyprus St., Globe Rd., Wed., 8, Mr. Vango.
 Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7. Thursday, Private Séance.
Olapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30, Mr. Towns; Lyceum, at 3. Wednesday, at 8. Saturday, at 7.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—23, Devonshire Road, at 7.
Holborn.—Mr. Coffin's, 13, 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. O. Spring.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, "Magic and Magnetism," Mr. T. Reynolds; at 3-30, Bible Class; at 6-45, "Liberty," Mr. Tindall, A. Mus. Tuesday, at 9, Developing Circle. Wed., at 8-30, Social Meeting.
King's Cross.—249, Pentonville Road, (entrance King's Cross Road, third door). Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Sat., at 8.
Marylebone.—24, Harcourt St., at 11, Spiritual Intercommunion; 3, Lyceum; at 7, Captain F. Wilson, "Within thee, O man, is the universe." Monday, Music, songs, and dancing, at 8. Tues., 11 to 5, Busy Bees Word and Work. Wed., at 8, Séance. Friday, 2-30 to 8, for conversation and sale of literature. Glad of visits from friends on Tuesday and Friday. No collection.

Mile End.—Assembly Rooms, Beaumont St., at 7: Mr. Butcher.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Mr. Portman; at 3, Lyceum; at 7, Prof. Chainey, "Revelation Revealed." Choir Practice at 68, Cornwall Rd., Bayswater, Thursdays, at 8.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. Darby; at 6-30, Mrs. Stanley; Lyceum at 3. Tuesday, Social Soirée, at 8-15.
Peckham.—Winchester Hall, 33, High St., at 11 and 7: Mr. Leach and others.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Miss Keeves. Lyceum at 3.
Longton.—Coffee Tavern, Stafford St., at 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. H. B. Boardman.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Taylor.
 Collyhurst Road, at 2-30 and 6-30: Mr. Stewart.
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. Veitch.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum; at 6-30, Mr. E. W. Wallis, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Westgarth. 41, Borough Rd., at 6-30: Mr. Henry.
Northampton.—Lodge Room, Temperance Hall, 2-30, 6-30.
Nottingham.—Masonic Hall, Goldsmith Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. Morse.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Craven.
Openshaw.—Mechanics', Potttery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Miss Walker.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. Fillingham.
Pendleion.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Britten.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. Palmer and Mrs. Warwick.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. T. Postlethwaite. Wednesday, at 7-30, Public Circles.
 Michael St., Lyceum, 10 and 1-30; 3 and 6-30. Tues., 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30, Mr. Allanson. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Mr. J. Rhodes', 33, New Brighton Street, at 2-30, 6: Mr. Lewis and Miss Capstick.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6: Mr. Bloomfield and Mrs. Metcalf.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Miss Thorpe.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Local. Wed., at 7-30, Mr. Gilbertson. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Green.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, 2-30 and 6-30. Members' Circle, Monday, at 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. Forster.
 Monkwearmouth.—3, Ravensworth Terrace, at 6: Mr. Clare.
Thornhill.—Edge Top (late Church Mission Room), 2-30, 6: Mrs. Hoyle.
Tunstall.—13, Kathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11, Mr. Graham; 2-30, Lyceum; at 6, Mr. McKellar.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mr. Parker.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mr. G. Wright.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Woodcock.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 11 and 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6: Mr. and Mrs. Hargreaves.

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THE ROSTRUM.

MODERN FIRE WORSHIPPERS.

THE most ancient of all theological systems is the worship of the powers of Nature. The next definition of distinctive historical theology is sun worship; and, as a phase alike of symbolism and representation, fire worship was added to that of the more distant source of fire, the sun, stars, and "heavenly host." From the systems designed to celebrate these forms of idolatry have been established every fast, feast, ceremonial, churchal creed, form of building, priestly dress, rites, and ordinations—whether of modern or ancient Christianity. That Jesus of Nazareth was a great and good man, inspired and raised up by the All Father to rebuke and correct the abominable rites and perverse doctrines that had grown up like fungi on ancient idolatries, few reasonable students of nature and history can deny; but, unhappily, the idolatries of an unreasoning populace were, in Jesus' time as now, too deeply engrafted into the hearts, fears, and half-enlightened thought of the people to be easily rooted out; and even after the beautiful and timely teachings he gave, and the spiritual signs and wonders with which he proved his divine commission to teach, the multitude, led by an interested priesthood, could not abandon their worship of the powers of Nature, and so they rejoiced in the action of their priestly soul-enslavers, when they wove the ceremonial rites of ancient fire worship around the practical and soul-saving teachings of Jesus; when they made his history correspond to that of the sun in his annual passage through the zodiacal signs, and with only the alteration of Christian names for Pagan ones, they established all the old solar practices and myths as parts of the new religion of Christianity. Thus was the unknown God of the Heathens transformed into a devouring demon, only to be placated—for the shortcomings of his own creation—by a blood-sacrifice, and all the natural phenomena of the sun, and its effects upon the earth, into a supposed history of the good and holy Jesus. It is now nearly 2,000 years since this inspired Teacher and noble Reformer lived, taught, and died. Are those who call themselves by his name and style any better than the priesthood who travestied the history of his good life into that of the sun god? NOT ONE JOE. Modern idolators still celebrate the birthday of the physical sun, at mid-winter, as that of Jesus. The astral legends of Joseph, Mary, and all the constellated hosts of heaven, are put forth as real personages: the crossing the equinox by the sun at spring is the Easter or rising of Jesus from the grave, and the third day's solar position, preceding Easter, is set forth as Jesus' crucifixion. Endless are the solar legends which darken out the pure teachings of the real Christ; endless the solar changes transformed into his assumed history, and millions are the lives that have been sacrificed for opposing these two thousand years' idolatrous practices. Is the present generation any better than the idolators of the past? No! The mountebanks Talmage and Spurgeon still scream out their denunciations against those who dare to affirm the identity of Jesus the Reformer with that of Bel, Baal, Horus, Vishnu, Krishna,

Osiris, Mithra, and all the ancient sun gods; and whilst many learned, really reverend and educated men are sadly and sorrowfully striving by compromise—new interpretations of long-cherished Bible myths, and bold innovations on idolatrous beliefs—to build up new temples of worship upon the crumbling old ruins which they have not the courage to remove, modern Belshazzars still cling desperately to their idols—especially when they happen to be of silver and gold—and arrayed in black silk aprons and lawn sleeves, bow to the rising sun in the east; light feeble candles, in imitation of his beams, on their altars, and by fine clothes and vestments, scarlet hoods, and genuflexions, endeavour to revive, or at least keep alive, the ancient solar worship in which the people paid, and the priests played; in which the priests cried, "Believe in me, or be burned in the fires of Tophet eternally;" and all the people answered, "Amen!"

The last miserable farce in which half-hearted compromisers are endeavouring to satisfy the gradually-awakening sense of a long-enslaved people, and enable them (the priests) to keep the substance of a costly and autocratic priesthood whilst they amuse and attempt to satisfy the multitude by affecting to prosecute the shadow—or, in other words, the outward symbols of fire-worship—is the trial of the Bishop of Lincoln by his fellow worshippers, his assumed offences being that he is too open in proving the identity of so-called Christianity with sun-worship, the counts against him being thus summed up by the London *Daily Telegraph* of Feb. 24th:—

The Church of England, as by law established, is obviously passing through a crisis, the full importance of which we have not yet reached. At Lambeth, we have his Grace the Archbishop and other high dignitaries sitting to listen to the arguments for and against candles, acts of consecration, "positions," and the usage of certain hymns and canticles; and on these and kindred points of ceremonial we have the curious spectacle of a bishop on trial, and a body of eminent ecclesiastical lawyers, diving into antiquarian lore and ransacking precedents in the rival interests of the contesting parties. No doubt the decision when given will full rubrics to rest for another century or so.

As a sign that the people are beginning to feel the humiliation—to say nothing of the cost of scores of reverend men assembling together in solemn council to determine whether it is necessary to worship the Creator of the universe by candle-light or daylight, with the face to the east or west—or, indeed, with any face at all that requires ten thousand pounds a year to worship with—we give one of the contemptuous echoes coming up from the people's voices, as published in the Manchester *Sunday Chronicle* of Feb. 22nd:—

"The trial of the Bishop of Lincoln is not only a vivid picture of Much Ado About Nothing; it is also a great scandal—or perhaps it would be better to say a great exposure. Here is a high dignitary of the English Church—a real live Bishop—put upon his trial by one or two other shepherds, supported by a large number of fractious lambs. And for what have the sheep run mad and butted their silly heads into the Right Reverend Prelate's apron? Here are all the head shepherds and a considerable number of their holy flocks engaged in an uncivil broil—what time the wolves are prowling round the fold gnashing their teeth with joy; here, in fact, is a row in the dovecote, and what is it about? The Bishop of Lincoln is charged with mixing wine, turning his back to the congregation, and placing lighted candles where only darkness is orthodox; and for these offences the Apostles of Christ (new style) are endeavouring to deprive the Bishop of his titles and salary and send him adrift disgraced. So far, then, as the triviality of the Bishop's crime is concerned, and so far as the folly and animus of his prosecutors are concerned, Sir R. Phillimore's

remarks are apt and truthful. But when he says that a quarter of a century hence the public will smile at this trial, he goes too far. Why, in the first instance, should he postpone the hilarity? Why should our smiles be put back for twenty-five years? Would it not be better to get our smiles in now? Most of us must be ready. To most of us the whole farce is funny enough to laugh at even now. Then again, Sir R. Phillimore might have gone so far as to say that a quarter of a century hence those of us who are left alive will be smiling at the thought that once upon a time Bishops used to be considered necessary.

"It does not need much practice at the trade to be able to prophecy that in twenty-five years the public will have found out that the trial of the Bishop of Lincoln is an utterly ridiculous and paltry exhibition of bigotry and petty malice. What the country is yearning for is a prophet who will predict that within the next twenty-five years or so the British public will gather together enough common sense to make the people who want to keep bishops as pets pay for the indulgence out of their own pockets. For in all seriousness, of what use is a bishop? He certainly fills a seat in the House of Peers, and every few years does service to his country by kicking out the Deceased Wife's Sister Bill, but his terms for that seem high. We know that there is in this country an immense mass of religious people who manage to carry on their services and support their chapels without asking the country to pay an old gentleman in gaiters to tell them how to do it. We know that Dissenters get on fairly well without any prelates or Courts of Arches to defend the faith against the dangerous machinations of aproned dignitaries who have a penchant for playing at hokey-pokey with candles or standing with their right reverend backs to the congregation, which is rude, to say the least of it. The whole thing is miserable, despicable, and lamentable. It is not even calculated to bring comfort to those people who look forward with joy to the speedy separation of Church and State. Such a scandal as this trial of a bishop for turning his face to the wrong point of the compass, although so directly calculated to hasten the fall of the Anglican Church, will give but little pleasure to that church's opponents, who, while rejoicing that the church is being wrecked by its friends, will certainly feel a sense of humiliation at the reflection that human nature should be capable of such pettiness and folly. Gracious powers! Is the faith so sound, the church so secure, that it can afford to waste strength in civil war? And have our bishops so little work to do in this country of shams and sins and crimes and miseries that they must be solemnly sitting at the trial of one of their own number on a charge so utterly absurd? The bishops are still rich; they are powerful—there are still numbers of people who believe in them; and if they would only think more of their Master and less of the Pope—whose priests are much more useful and sincere than our bishops themselves if they would only read their gospels more 'and their ecclesiastical statutes less—they might, within the next quarter of a century,' do something towards the service of humanity—even if it were no more than the rousing of the false stewards of the State to a sense of their duty. Let the lord bishops of England consider themselves. England is not a happy land, not a prosperous, nor yet a Christian land. People in England do worse things than marry their deceased wife's sisters. People suffer greater wrongs than the violation of their altars by 'short sixes.' People will not mind the mixing of the communion wine so much if they can only get a little bread for themselves. But it is useless advising bishops. They are incapable of seeing solid facts in the white light of day."

This trial is certainly on a par with the *glorious* pamphlet of which we made mention some time since entitled "*The Shame of England*!" an exposition of the system of auricular confession, practised by such sun worshipping clericals as he of Lincoln, with *young penitents of the fair sex*.

"*Whom the gods would destroy, they first make mad*," says the Roman proverb. Do we wonder then that modern idolators are *mad* enough to conduct such trials as the one in question, and if the proverb hold as true now as heretofore, let us look to the *inevitable* result and say "God speed the day of deliverance!"

A SCIENTIFIC paper informs us that "the umbrella is apparently much older than the pyramids of Egypt." The umbrella left in the stand at this office by a contributor from Bury, who took away a new one in exchange, appears to be the identical tool referred to in the above. Will he kindly call and rectify the error?

A VISION.

AS SEEN AND WRITTEN BY J. H. MACDOUGALL.

I STOOD one eve on the golden shore
That borders the lake of Peace,
And rapture my soul ne'er knew before
Bade my earthly sorrows cease.
The "better land" as 'neath magic wand,
To my vision grew apace,
And fragrant bowers of choicest flowers
Adorned the sacred place.

To my left was a wall like of marble made,
That stretched to the water's edge,
And on it twined blossoms of heavenly grade
Like stars on a rainbow ledge.
On the pathway fair beamed a childish pair
My heart had long yearned to see,
And in bounding prance of delightful dance
Came the darlings forth to me.

One was of form I had laid in the mould,
When the shrill winds whistled past;
But the radiant light in her eyes now told
Of eternal life at last.
The other, an infant in tenderness reared,
She lovingly led by the hand;
And robed in white texture of beauty appeared
Impelled by a sister's command.

Tranced to the spot, enthralled by God's love,
That opened my eyes to the sight,
I doubted no more the glory in store
For the children of men who do right.
What token of bliss compares with a kiss
From lips of the pure undefiled?
If aught here on earth can inspire one with worth,
'Tis the kiss of a sweet sainted child.

THE MYSTERY OF THE POSTERN GATE.

CHAPTER X.

It was the morning of the same day as that on which Constance descended into her underground prison, as described in our last chapter, that the Widow Kalozy, now generally called, in memory of her late husband, the Baroness Kalozy, on awaking, waited as usual in the expectation that her ever dutiful and loving daughter Constance would come to her bedside to call her and assist her to dress. When at length the door opened, it was not to admit the faithful elder daughter, but the youngest, Ella, who, with pale face and frightened expression, burst into the room, exclaiming, "Mother! we can't find Constance anywhere? Franz and I have been searching in every direction, but she is nowhere to be seen; and, oh, mother! we found the old postern gate wide open, and when Franz slammed it to, because the cold wind shouldn't come in and chill you, there was that strange chiming of a bell that we always hear when that gate is opened and shut."

"Did you look outside, child?" demanded the Baroness, rising and dressing herself with trembling fingers as quickly as she could. "Perhaps Constance has gone out for a walk, and you may have shut her out."

"Not so, mother," returned the child. "Franz went out and looked all round the gardens and fields and called 'Constance!' ever so long; and still we could not find her. That was at eight o'clock, mother, and now it's just ten."

Descending as soon as possible to the common sitting-room of the family, and leaving untouched the breakfast which little Ella—not the loving Constance—had prepared, the anxious mother herself went forth to search the premises, and call upon the name of her who had never before failed to provide, to care for, or respond to her voice. It was with a sense of deep agony that the unhappy mother returned alone to the castle. Just as she reached the postern gate she was accosted by the joyful greeting of little "Nix," the blind violinist's dog, whilst his master, whom he was leading, exclaimed, "Who goes there that Nixie is so glad to see?"

"It is I, Father Hermann," replied the Baroness; "but come in at once, I have something special to say to you."

"And I have something special to say to you, madam," replied the blind man, doffing his cap. "Something that I would rather say to the dear young lady's mother than to herself." Then carefully taking a letter from the lining of his cap, he explained to the Baroness that his son, who had been a sorter of letters in the Post Office, had been suddenly dismissed by the postmaster, for insisting upon detaining a foreign letter directed to Fraulein Constance Kalozy, one out of many other letters similarly directed, which had been

sent from abroad during the past two years, and which the treacherous postmaster, for unknown causes, had ordered his subordinate to give into his (the postmaster's) hands, and not allow them to be delivered as directed in the regular course of mail. "It was only last week," continued the old musician, "that I was lamenting to my son that Fraulein Constance, the sweet lady who had been so kind to me and little Nix, had never heard one word from her betrothed, Rudolph Müller, since he had gone abroad, and that we all feared he was dead. Then it was that my son told me about the postmaster's keeping back foreign letters directed to the dear young lady, and promised me in return for her kindness to give me any fresh letters that might come to her, and here, dear madam, is one that only came last night. My son told the postmaster about it, and said he was determined the poor young lady should have her letter. The postmaster was in a fearful rage and threatened to dismiss him unless he gave up that letter, but as he could not and would not do that, having given it to me, my son has lost his place; but even that we don't care for, so that the dear lady should get her letter."

"I understand it all," said the Baroness sadly. "Postmaster Marx is the brother, and doubtless the tool also, of the haughty Burgomaster Marx, and he hates my poor Constance for having refused his addresses—but alas! alas! my friends, I little know," she added (taking the letter) "whether my beloved girl's eyes will ever be gladdened by this welcome sight." She then related to the old musician, glad to unburthen her sorrowful heart to any sympathizing listener in her present distress, an account of the mysterious absence of her good child, concluding with a burst of uncontrollable tears, "that it was the first time in her life that Constance had ever forsaken her unhappy mother."

"She has not forsaken thee, lady," replied the old man; "she is as incapable of a wrong act, thought, or word as the angels of Heaven. Something has happened to her. She has lost her way mayhap in these mountain passes; and Nix and I will go forth, and never rest nor cease our search until we find her. I will play and Nix will call, and if she be yet upon the face of the earth, she will answer those that love her so well and owe her so much."

And yet, despite the poor old musician's violin tones waking up the echoes of many a mountain cave and valley gorge, and the low whines of little Nix, who seemed at once to comprehend and take part in the tragic situation—despite the eager search of poor little Franz, the weeping Ella, Father Manheim, and many a peasant friend and neighbour of the afflicted mother, the hours wore on, and the slanting rays of the evening sun were already gilding the horizon, and still no tidings came of the loved one. It was in the midst of a flood of glorious sunset that a strange party presented themselves at the postern gate and knocked loudly for admittance. Madame Kalozy and the twins were then the only tenants of the castle; and as it had been decided that the old musician on his return should come to the postern gate, the two children, followed by their mother, rushed to open it, expecting nothing less than to see old Hermann and Nix. In this they were not disappointed. Struck by the sound of a violin in the midst of the wild scenes that surrounded the castle, a party of travellers, who were making their way up the road that led to the front gate, hailed the wanderer with the curious enquiry of why he was playing to the crags and pine trees? Before he could answer, the old man's hand was grasped, and the voice of his friend and patron, Baron Frederick Kalozy, cried in his well-known accents of good cheer, "Father Hermann! It is I—Fritz. Do you know anything of my sister?" The tale the musician had to tell did not seem so strange as he expected it would be, for Fritz had been absent for several days at Prague visiting Herr Müller, and, as he thought, could not have heard of his sister's strange absence. Great then was the amazement of old Hermann when Fritz asked as the next question, "Do you know whether any one at the castle has seen or heard of my Uncle Paul?"

"Your uncle, Baron! you must be dreaming. Your uncle has long since been pronounced dead," replied the old man.

"Then the verdict has been a false one," rejoined Fritz, "for my Uncle Paul it was who *himself* came into my chamber this morning at dawn, and woke me with the terrible words, 'Arise instantly! go home and rescue your sister Constance!'"

"Baron Paul!" ejaculated the violinist, and "Baron Paul!" repeated Father Manheim and the Notary Wagner,

who had been hastily summoned by Fritz to join their party.

"Even so," said Herr Müller, who had accompanied Fritz from Prague. "My friend here, Fritz Kalozy, saw as well as heard Baron Paul. I, alas, could not see him, for I am blind, but I *heard* him; aye, I heard his voice as he entered my chamber too, just after leaving that of the Baron's, I suppose. He spoke to me in his customary loud and well-known voice, saying, '*Arise, Müller, go to Kalozy Castle, and totally destroy the machinery of the Postern Gate, and the cellar clockwork you put up for me!*' Do you think, gentlemen, I could mistake such a command as that? It was I that invented that machinery, and it was Jehan Kalozy, under my direction, that put it up, and arranged it, fifteen years ago, for his brother Paul. Heaven alone knows why Baron Paul now calls upon me to destroy it, but it is for that purpose I am here, and for that I have summoned you, Herr Wagner, and you, Father Manheim, as witnesses of my act."

"And all this time you are forgetting my errand," cried Fritz in a burst of passionate distress. "I am here to rescue my angel sister Constance, as Baron Paul commanded. Hermann's sad story of her mysterious absence, she who never neglected a duty in her life before that she thought she owed to others, only confirms the necessity of haste—haste in fulfilling my Uncle Paul's command. It is for this we have come, at the soonest moment we could procure conveyance from Prague. It is to this object we must direct all our energies. We have lingered too long, let us move on at once to this Postern Gate—who will follow me?"

"That will I," cried the cheery voice of a stranger, who, unobserved by the rest of the party, had lingered on its skirts, and heard the whole conversation. He, like Fritz and Müller, had been attracted curiously to the music of blind Hermann, and had stood shaded by a clump of trees, up to this point of the dialogue; now springing forward, dashing his straw hat on the ground, and casting his arms around the neck of Herr Müller, he cried,

"Father! Father! It is I, your son Rudolph, returned once more to father, home and love, and now, dear old friend and comrade Fritz, let us go on, in search of my betrothed—my ever loved Constance. In spite of her long strange silence, she is still my own, and if she is yet on the face of the earth, I will find her."

And this was the party that encountered the weeping mother of Constance, as she received them in answer to their summons at the Postern Gate.

(To be concluded in our next.)

QUESTION DEPARTMENT.

ALCYONE.—Our correspondent sends a communication in connection with his question which renders it necessary to give an abstract of what he writes. He states that he receives numbers of very fine and, to him, highly interesting communications, through a very gifted private medium. He adds: "This communication relates to a great mechanical invention which I have been working at for many years, but which, as yet, is not finally perfected. Its perfection is my great anxiety, for which I live and work. I am desirous to know what is meant, or what interpretation I am to put upon the words 'in this era.' Does this mean before the close of the year 1900? or is there an era in spiritual science differently reckoned to our methods? If you could answer this question in an early issue of *The Two Worlds*, I should take it as a great favour, and it would assist me materially in the formation of my plans for the future. I may tell you that I have not only received messages from my father, but also some eighty, from well-known astronomers, mathematicians, and inventors who have passed away (to labour and discover in higher spheres of research) bearing on the scheme or invention which I have in hand. [The only part of the communication which relates to the question is as follows:—] "The mightiness of your undertaking is not to be overcome at once. Use patience and perseverance, and the mighty motion of the earth's secret will be unveiled to one of you in due time. It is not quite ready for its fulfilment. It will come in this era." The rest of the communication is in such very vague phraseology, that it would confuse rather than enlighten to transcribe it."

ANSWER.

Our questioner should have asked the spirit, when controlling the medium, what period he designed to intimate as

"this era." In the absence of this information, the spirit guides, who *do* undertake to respond as clearly as possible to questions, reply that the meaning, as they sense it, is not in this or any definite period of years, but during the present spiritual dispensation. Spiritualism has already gone through many phases of revealment, and is now going through one less favourable to its high and holy purposes than heretofore, but the *end is not yet*. Like your own communicating spirit, our friends on the other side advice *patience*, but also to bear in mind that no genuine effort to discover and apply truth is a failure. The spiritual era referred to, will more than last out our questioner's time on earth, and what he seems to leave unfinished here he will complete hereafter; but it needs must be that he *commence here*, or he would have had to go over all the ground he is now traversing "Over there." Be of good courage! All you have done, thought, or tried for is eternal *capital*, the full interest of which you will not fail to reap—if not here, inevitably hereafter. We strongly counsel Alcyone to read and consider the *next* question and answer.

MARK MASTER.—"Dear Madam,—How is it that "the Spirits" (if they are spirits) that come through good and highly-praised media talk in such a generally incomprehensible manner, or also in such high flown words, that no one possessed of a grain of common sense can understand them? Permit me to call your attention to the enclosed communications; do you think they are from spirits, and if so, why do not the spirits talk plainly and understandingly? P.S.—I have six books full (folios) of communications, many of which I used to publish. I have given up trying that now. Am I right or wrong? I am a sincere enquirer, if I don't seem so.

ANSWER.

Quite right. Personal communications are only interesting to the individual recipient, and have no sort of interest for any one else. When information of a general character, or wise principles, are discussed, all may benefit by the teaching. Otherwise, personal communications are an infliction on the public. There are, however, two good reasons why spirit-teaching is often given in very obscure or, as our questioner puts it, "high-flown," strains. First, the communicating spirit furnishes the *idea*, the medium the *language* or phraseology in which that idea is to be expressed. Thus, not in one, but in thousands of instances, early and thorough investigators have found that the idea was often but half revealed, and even at times lost and perverted, by being expressed through a foreign organism, more especially so when the control was imperfect or the surroundings unfavourable. The second difficulty is yet greater, and arises thus: Spirits declare there are sciences, instruments, motions, and powers in spirit life as much in advance of earth as our arts and sciences are in advance of savage life. For such conditions there is no representation in human language, and thus the spirits often find themselves as much at a loss to incarnate great ideas and powers unknown to man in the limitations of man's verbiage as we should be to talk to the inhabitants of the Dark Continent about the telegraph, telephone, steam navigation, &c.

Scoffers, sceptics, and superficial observers, have all something plausible to say about the "stuff—rubbish," and still uglier words attributed to the great ones of earth when they become spirits! Let the thinking spiritualist consider carefully the two positions denoted, as causes for the obscurity of spirit communications, and instead of denouncing the spirits in their efforts to reveal themselves to mortals, let them strive to improve themselves; study the nature of spirit control; try by practice and repeated experiment in private to master the laws of the communion. The science of soul and soul life is all too little known, and good results are demanded when it is more than probable utterly impossible conditions are presented to the spirits. There is much more to say on a subject so important and so little understood. We must, however, close by repeating the charge of a wise guiding spirit, "Give us a good instrument if you want us to discourse excellent music."

A PLAIN MAN.—"Madam,—Since your people say you, or your 'familiar spirit,' know everything, and can answer everything, will you be so good as to inform me why the spirits do not tell, or help the world to find out who are the wretches that commit the horrid murders that baffle the police to discover the authors of? Besides the rewards which the Government is *too poor* or *too slow* to offer, but which plenty

of good citizens do, think how spiritualism would grow and rise into pre-eminence if its legions of spirits could do something as useful as to find out the West Ham murderer. If not—pray, madam, why not? I enclose my card, &c."

ANSWER.

When "Plain Man" becomes a spirit himself, how would he like to spend his time doing the police work that mortals ought to do for themselves? Perhaps he will answer that question first. Having done this, we will give him a few more reasons to "if not, why not?" Spirits are neither all-seeing or all-powerful. If "Plain Man" were to ask why the Christians' God—declared to be all-seeing and all-powerful—did not detect crime and criminals, it would be more to the purpose than asking that of spirits, who are but one step beyond those of earth in the grade of progress. Does "Plain Man" assume there are no LAWS to bind, hinder, and limit spiritual powers in the life hereafter? If he does think so, he is highly mistaken. The laws of spirit life, and the limitations of spirit-power—especially in respect to communion with earth—are as arbitrary as are our laws of matter, though in different ways. Again, if great criminals die and become spirits, is it not reasonable to suppose that (until they are wholly reformed) they protect, aid, and sympathize with earthly criminals like themselves? Before retributive spirits—if they *desired* to bring the guilty to human justice—could succeed, they would (as they have often assured us) have to contend with and overcome the wiles of those earth-bound spirits whom great criminals always attract to themselves; and thus, as before suggested, they would have to devote their spiritual existence to doing the police work which especially belongs to earthly conditions. Spirits often have—and will again—*inspired receptive minds* on earth both to avoid dangers and to avenge wrong; but it is a maxim with all wise spirits to advise humanity to do all the work which belongs to earth and earthly conditions for themselves. It is for that purpose spirits are born into earth, and as long as they remain upon it they are to sow the seed themselves, and not expect God, angels, or spirits to do it for them, and then reap the fruits they have not sown. Still more—good spirits bid us add at this point the charge to use PREVENTION against crime rather than asking spirits to punish it. Make society better, purer, more moral, more divine; give it better conditions and better training; offer better motives to live good lives, instead of holding the shameful and immoral doctrine that the blood of one innocent being, shed 2,000 years ago, atones for all the crimes committed past, present, and to come! Away with this soul-corrupting doctrine, and substitute for it the tremendous truth that for every wrong done, the soul must make its own atonement and pay its own penalty! Crime will then soon cease, wrong will be righted, and blind mortals will no more call upon the dwellers of a higher and better world to come back and do the work for them that they ought to do for themselves.

PLEASING RESULTS OF A HOME CIRCLE.

(Communicated by Mr. H. E. Kent, Birmingham.)

ABOUT nine months ago we had a little girl aged fourteen years in our service, and on a certain evening I had invited half a dozen spiritualists to my house for the purpose of holding a circle. Among the friends present was a very good trance and clairvoyant medium. Our little servant was present at the meeting, and after some manifestations she said: "I feel as if I were going into such a sweet sleep." One of the friends bid her yield to the influence, and almost immediately afterwards she was controlled, I think, by her own sister, who had only passed over about three weeks before. When the little girl came out of her trance she said she had been to such a lovely place, where there were beautiful flowers and birds. Soon after that the circle separated, but the little one continued to develop, and soon gave evidence of remarkable gifts, such as trance, clairvoyance, clairsentience and strong physical powers. Some time after the sitting to which I have referred, on a Saturday night my wife, two friends, the little medium and myself, were sitting in semi-darkness when two spoons were placed upon the table, also a pair of earrings and a brooch. The spoons must have been taken from a cupboard in the pantry outside the room in which we were sitting, and the earrings and brooch were taken from the medium's ears and dress. She was in a deep trance all the time, and before awaking we were told not to say anything to her of what had taken place, but to send her to the pantry for the spoons when the sitting was over. We

did so, and her first exclamation when she went into the pantry was: "Why, the cupboard door is open; I am sure I shut it before we sat down."

That is only one of numerous similar manifestations while she was with us. On one occasion she saw and accurately described some of our spirit friends moving a heavy sewing machine away from the wall without human contact. One day, while sitting at dinner, and feeling very unwell—in fact, too much so to go to my work as a compositor—I said to her, "Is any spirit here, Mary?" "Yes, sir," was her response. "Will they answer me a mental question?" "Yes." I then asked, *mentally*, "Shall I go to work to-night, or shall I try and get off?" The little girl then said, "They say you are to go. I do not know what they mean. They say they will help you." I then asked her if any of my spirit friends were going to work with me, and she replied, "Yes, several." I went accordingly as directed, and after having been busy about half an hour, all lassitude left me, and I went through my night's work better than ever I had done before. Now, I frequently feel the help and sustaining power of good spirits when working hour after hour in an atmosphere of eighty degrees and upwards of heat, plodding along far into the small hours of the morning. I, on my own part, and those belonging to me have proved times out of number that our dear friends who have left the body come back to help, aid and succour us. God grant that all who know this grand truth may spread it around and not hide our light under a bushel. May we follow Paul's exhortation, and cultivate the best gifts, and when it shall please the great Father of us all to call us to the more active spheres of spirit labour, may we each one hear the ever-welcome cry, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

MATERIALIZATION AT THE BOSTON SPIRITUAL TEMPLE.

BY JOHN WETHERBEE.

THERE are not many materialization séances given in this city at the present time. Once we had them in abundance, rather too much of a good thing under all the circumstances.

I have no doubt the raiding and abuse of mediums did its part in "shutting up" the séances, but the competition in the business did more. Patrons grew scarce, not enough to go round; and scarcer still when disturbances were liable. I think, myself, after one is satisfied of the fact of spirit materialization, there is not enough that comes intelligently to make them worth a dollar admission; only occasionally do people get their money's worth. Of course the honest medium should be remunerated. That is perfectly right; but is it not a better way to hold the séances in halls, as some occasionally do, with an audience of one or two hundred at a small admission fee, than the customary way of small gatherings at a dollar admission? To be sure, in the larger gathering, only a few are privileged to interview their spirit friends, nor do they, to their satisfaction, at the smaller ones. This is merely an opinion of mine; but what I have seen of it, I like it. Such, for instance, as the one just given at the Temple by Mr. Ayers, of which I propose to speak. To be sure this was a rare occasion, and in a rare place, and under rare circumstances and associations; and, also, there was no fee. The gathering was by public invitation, it being the custom with Mr. Ayers, the president of the Temple society, to give the public these opportunities of witnessing the spirit manifestations, and such opportunities are appreciated; but the large number present, and the success of the séance, show the plan that could be generally adopted.

At the séance of which I have spoken, there were about three hundred persons present. The platform was visible and intact, no entrance to it except in front and in sight of the audience. There was a door on one side leading into the hall, which was locked, Mr. Ayers offering the key to any one who wished it; and besides, the hall being lighted, the door could not be opened without it being manifest in the darkened hall where the audience were. But why necessary to say all this, when the whole thing was absolutely perfect, as any one and every one could see, provided Mr. Ayers was not in collusion with the medium and imposing on the public? but Mr. Ayers being a successful merchant of high standing, and who has assessed himself over 200,000 dollars for the benefit of the cause, makes the conditions perfect, and absolutely free from the suspicion of fraud. That makes such a séance of great importance, for it proves beyond a

question, the fact that the forms that appear are actual spirit manifestations.

It is hardly necessary to write in detail what occurred, but I will notice one or two interesting incidents. As the medium, a stout, short lady, went into the *empty* cabinet, instantly appeared a tall, white spirit form, as quick as a flash. This instantaneous appearance of a form entirely different from the medium is quite usual, at Mrs. Bliss' séances. During the evening there were some twenty-five or thirty forms appeared; among them were Allan Putnam, Charles Foster, the medium Mrs. Dyer, who was so much interested in this Temple movement, Mr. Dudley also, who was twenty-five years head clerk in the *Banner of Light* establishment. When Mr. Dudley's form appeared, Mr. Ayers, who was on the platform, went to it and said to the audience it was Mr. Dudley, of the *Banner*, who passed away about a year ago. He said, "Hello, Wetherbee," looking down at me; and I responded, taking his word for it, for I was hardly near enough to recognise him in the rather dark room. Mr. Ayers said, "He wants to speak to Mr. Wetherbee." I was very glad, for I knew him intimately and well. So I went up on the platform, and he quickly came out of the cabinet with both arms uplifted, in his usual demonstrative way, shook me by the hand vigorously, and I really felt that I was actually and objectively in the presence of my old friend Dudley. If it were not, it was a grand make-up; but why doubt it? I certainly do not. There was no mistaking his dark hair and pale face, then also his inimitable whiskers and mustaches; they were peculiar, you know, and unique, and I used to think a little dudish. I never saw any like them; but this spirit had them and no mistake. Dudley, in his apparition, did not say much, nor was there time; but as he shook my hand he said at the same time, "How are you, Wetherbee? am glad to see you." The spirit came out once again, and said, "How are you?" to Dr. Short, who was in the audience.

During the séance, Billy, a cabinet spirit, addressed the audience without coming out of the cabinet, said; spirits had their opinions as well as mortals, and was going to express his, and said if a hundred people would do what Mr. Ayers had done and was doing, Spiritualism would go ahead wonderfully. His remarks were applauded, and soon after came out a beautiful female spirit, which Mr. Ayers led to the front, and saw it was his sister. [I will here remark that it was the influence of this sister who had come to him many times, and in his own house, also, that inspired him to build this temple to Spiritualism.] When this spirit had retired, and probably, remembering what Billy had rather bluntly said, Mr. Ayers said of the last manifestation, "That pays me for all that I have done for Spiritualism." It was very sincerely said, and was applauded.

I do not see how any one can doubt the fact of materialization who knows the doings of Mr. Ayers, or even the record of this séance, at least if they believe "in my ability to observe phenomena," and to tell the truth; remember, telling the truth has cost me many friends, and my motto is and always will be, "*truth before friendship*."

The points in this article are briefly these: the area of the platform was about twelve feet deep by twenty feet wide, and raised about three feet above the hall floor. Half of the platform extended into an intact arched recess, and the other half out into the auditorium. All had the privilege of examining it. I have done so many times, and I am as sure there are no contrivances or trap-doors as I am of my own house, and I say positively that some thirty forms, male and female, of different sizes and figures, came out of that empty cabinet; empty all but the medium, and everybody had the evidence of his senses that the forms were not and could not be the medium. That they were spirit forms or confederates every one present must admit. To have been confederates, Mr. Ayers must have been in collusion; that is just about as impossible a supposition as to suppose Jesus Christ, Theodore Parker, or Wendell Phillips, were hypocrites.

As a sceptically inclined person near me said, "I do not know who these forms are, for I do not and cannot recognise any of them, but they are unquestionably spirits, but very strange ones." I do not object to a remark like that, for it is hard telling who they are. I think the form of Dudley was pretty convincing of his identity, but to know that they are spirit manifestations is enough for me or for any one, and that I know for a fact; as Mr. Ayers said in his remarks on this occasion, "If a spirit comes at all, it proves that all are immortal as well as the spirit that comes."

Boston, Dec. 19, 1889.

—Golden Gate.

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FRIDAY, MARCH 7, 1890.

SIGNS OF OUR TIMES.

WE have received from Mr. F. T. A. Davies, an eloquent speaker and writer, and one who, with the courage of his own convictions, dares to sign himself SPIRITUALIST and REFORMER, sample numbers of several of his excellent leaflets bearing the above title. One of the most impressive of these, is a four-paged leaflet, entitled "A Cry for Justice." In the belief that whatever tends to impress one or more minds with humane, generous and progressive ideas, is a factor in the upward march of the race—an ear of corn which, carried by the wind of opinion and falling on fruitful mental soil, may generate therein until it becomes a whole field, we give our readers an opportunity of judging something of the worth of Mr. Davies's leaflets by a few quotations from No. 3. We cannot but think some of the following sentiments may prove ears of corn, should they happen to come in contact with the mental soil qualified to receive and propagate them.

A CRY FOR JUSTICE!

In the midst of a half-peopled world, full to overflowing with the necessary raw materials for health, comfort, and contentment for all, there is a cry for justice, a cry from millions asking how to obtain a subsistence for self and family in a world of plenty; millions on the one hand struggling by slavery of twelve, fourteen, sixteen, and eighteen hours' labour a day to obtain the bare necessities of life, whilst hundreds of thousands are walking about searching for work that is not to be obtained. This frightful state of things is not necessary, and should not be permitted to exist; therefore I call upon the teachers, law-makers, and governors of the people to consider the best means for changing this disgraceful condition of affairs.

The first principle to be recognised is the Fatherhood of God and the brotherhood of man.

Secondly, that the world, with its land, water, air, and wealth, is given by the Father to His children to satisfy their necessities, not for the few to the detriment of the many.

Doubtless there are many asking, "What can be done?" To these I throw out a few suggestions to be elaborated, improved, and acted upon.

First, then, the land—the people's property—must be regained by the National Government, and held and dealt with for the good of the people, individually and collectively.

[Then follow considerations and propositions touching

the redistribution and appropriation of the land, for the study of which we refer the reader to the leaflet itself.]

Perpetual pensions, another crying evil, should, without compensation, cease with the life of all those heirs at present living.

Every male and female, on reaching the age of responsibility, should receive equal voting rights, as, being the governed, they are justly entitled to equal powers in choosing whom they will to reign over them.

If a house of representatives is proved to be the best system of government, the representatives should be paid, for under the present system in England, the people are not represented, as the men and women who would stand for election are too poor to do so. Thus the present system of no payment of members throws the law-making into the hands of those who do not understand the rights and requirements of those they govern, and they use the opportunity to safeguard their own interests, and to climb to place and power.

Law-making under the present recognized rights of heredity must be abolished, together with the present governing body called the House of Lords. The right to pass laws, and to domineer over one's fellows, cannot with justice be conferred upon any, solely on account of the accident of birth. The governed have, in my opinion, the INNATE right to choose whom they will to govern them, or they should not be bound by or compelled to acknowledge laws passed by the usurpers of governing powers that are not conferred on them by the people.

[Then follow pungent arguments against hereditary rule, and "the divine right of kings." The arguments wind up thus.]

The day when men are to be titled, respected, and thrust into high places, for which they are unfitted, simply because they are the sons or descendants of so-called noblemen, is past. This injustice was inflicted on the people in the dark ages, and must cease to exist in the dawn of light that is now appearing all over the earth. Hereditary rights and titles must disappear, and in their place, men and women who have worked and earned the admiration and gratitude of the people shall be chosen for honour or titles; not chosen because they have slaughtered their fellow-creatures in battle, or because they have pandered to power, but because they have struggled for and benefited mankind.

The link between Church and State must be severed. For a particular Church to be governed and supported by the State is an insult and a galling injustice to religion and to religious bodies of other denominations. Therefore the Church, as at present existing, must be disestablished, and perfect religious freedom given to the people.

Public libraries must be founded wherever required, together with colleges for technical and theoretical instruction in all handicrafts.

Board school fees should be optional, and at least one sustaining meal a day given to those scholars who care to avail themselves of the privilege.

Should the land not yield sufficient to pay all taxes, then let nearly all taxes, excepting taxes on land, be abolished, and a gradual tax on incomes be substituted—the SCALE to be higher and higher in proportion to the wealth of the individual taxed, so that the strain should fall on those best able to bear it.

Workmen's dwellings, at present the centres of disease, should be taken under immediate consideration. Some should be condemned, others put into thorough sanitary condition; while, at the same time, the Government should, and could without loss, build artisans' dwellings, borrowing the money at 2½ or 3 per cent, and letting them under certain conditions at rents sufficient to pay for deterioration of property, repairs, and interest. On these lines suites of rooms could be let at something like one shilling a week each room, certainly at half the present exorbitant average prices charged by private owners.

The deep determined demand of labour for justice, is being made by millions in all parts of the world, and will not go much longer unanswered. From labour all wealth is derived, and by shortening the hours of work, employment for all can be found. Therefore the adoption of the eight hours' system should be compulsory. The Government commencing at once, by putting it into practice in all governmental departments, and by passing the necessary acts. Eight hours' work should entitle the labourer of whatever class to the wherewithal to feed, clothe, and house himself comfortably, according to his station in life.

In all ages Capital and Labour have been antagonistic,

but this should not be so—it is not just, it is not even honest, and it is contrary to pure religious thought to demand work at what is called market value—a value fixed, not by the worth of the wealth created thereby, but by the competition of the starving masses, struggling for the bare necessities of life.

Says the employer, "My price is so and so, take it or leave it, I can get others to do it, or I can import foreign labour;" and the man, with the famished faces of his wife, and ragged, pinched children before his eyes, accepts it, as the dog would crumbs from his master's hands.

Oh, Capitalist! the law allows it, and the court awards it, but as true as there is a God in heaven, these wrongs you shall and must undo before you obtain your heavenly rest, in spite of all beliefs and priestly absolution. God is Justice, Love, and Wisdom, and the least He will demand, is restitution at your hands. Compensation for all good or evil is the law of the present cycle; acts, not beliefs, is the creed of the future.

That the million may each do their little to bring about this bloodless revolution in the social, political, and religious life, is the hope of

Jan. 1st, 1890. F. T. A. DAVIES,
Spiritualist and Reformer.

REVIEWS OF SPIRITUAL LITERATURE.

THE GIFT OF D. D. HOME. By Madame Dunglas Home. Published by Paul, Trench, Trübner, & Co., London.

THIS very handsome and very interesting volume carries its own critique and world-wide letter of recommendation in the title which it bears—i.e., the name of D. D. HOME—and the reputation of the unprecedented marvels which have been wrought through what is termed, as above, his "gift." Besides the genuine fascination of this work, it involves a dilemma for its readers, which may be thus stated: Either this record is the most audacious string of falsehoods that ever were put in print, or its narratives embody the greatest marvels that have appeared in history for the last 2,000 years. If the former be true, what are we to think of the kings, kaisers, empresses, princes, nobles, scientists, professors, magistrates, lawyers, ladies and gentlemen, authors, and artists, together with thousands of the unclassified rank and file of all nations, who affirm, on the faith of their good names and consciences, that all the testimony cited of them in this wonderful book is true? If, on the other hand, all the stupendous marvels herein narrated are true, as above testified, what are we to think of the Christian clergy who dare to deny the record, and dare to blaspheme it by calling it "satanic," or the scientists of the age who fail to search out the laws by which these marvels are produced, or call themselves the people's teachers when thousands of phenomenal facts are recorded, not the first of which they can explain? Although the writer of these lines has seen, in daily intercourse with Mr. Home—in the seclusion of private life and the crowded *salon* alike—all the phases of wonder described in this book, she feels her own feeble pen powerless to do justice to their recital. None but the facile pens of such writers as S. C. Hall or his brilliant wife, dear Mary or William Howitt, Dr. Robert Chambers or the astute Lord Brougham, could graphically narrate the half of what they and thousands of others more or less eminent have witnessed through "the gift of D. D. Home," only a small part of which could by any possibility be set down in a volume of 388 pages. The best we can do in memory of the dear friend, and one of the greatest *real* wonders the ages have ever witnessed, is to briefly sum up some of the subjects treated upon by the sweet and talented wife of D. D. Home, who has herself traced the record. The first chapter opens with reviews of Home's mission, and the opinions of Buckle, Edwin Arnold, Prof. Crookes, A. Trollope, Ruskin, the Howitts, Lord Lytton, Mrs. Browning, Gerald Massey, and hosts of other English celebrities. The next chapter details the evidence of America's great notables—bishops, clergymen, professors, and many a popular author. French, Russian, Italian, Spanish, and German dignitaries are next cited. The courts of emperors, kings, queens, and princes become the wanderer's home. His hands are filled with jewels; and his wonderful tokens of spirit presence pay for all; Royal favours are more open to the unendowed and moneyless medium than any of the court parasites that thronged the palaces where Dan Home was an honoured guest. That this marvellous being never took advantage of the abundant

favour lavished upon him by nearly all the potentates of Europe—never solicited place, position, favour, or *douceur*—is another wonder unheard of in the records of history for one so strangely distinguished. Many of the incidents and reports of extraordinary *séances* have already appeared in various publications; but to find them arranged and tabulated, and with them scores of letters from earth's great ones never published till now, together with adventures no less startling than those of the ideal heroes of the wildest fictions—and all this set down with graceful diction and literary precision—forms in combination an array of attractions scarcely to be found in any other modern work of its size and pretension. Taken as a whole, it is a battle-axe which should be in the hands of every spiritualist of the age. It is destined to be incorporated into the mighty spiritual Encyclopedia of the future; and the writer—as one of the present-day working spiritualists—acknowledges a deep debt of gratitude to Madame Dunglas Home for preparing and publishing a record that must live and do its work of revelation, and bring conviction of its truth as long as history lasts and man lives to study it.—[Ed. *Two Worlds*.]

A GALAXY OF PROGRESSIVE POEMS. By John W. Day, Assistant Editor of the *Banner of Light*. Colby and Rich, Boston, Mass., America.

We have in this little volume a collection of twenty bright, stirring, and charmingly written poems. Whether we ponder over them for the purposes of recitation, or to gather up the inspiration of their exalted ideality, we shall realize all we seek for in the author's noble lines. Mr. Day, for many years known to the spiritualists of America as the faithful and devoted friend of spiritualism, has given a timely and acceptable addition to the literature of the movement, and one which ought to find a place in every spiritual library. We give a specimen of these poems in this number, under the caption of "The Sea Shell."

SPIRITUAL FRAGMENTS. By J. J. Owen, Editor of *The Golden Gate*, California, U.S.A.

This welcome contribution to our spiritual literature consists of a volume of 260 pages full of fine aphorisms, sentences breathing the very spirit of pure morality and high religious aspiration. It is precisely such a work as would afford appropriate readings for our Sunday services and lyceum scholars. Those who have been in the habit of reading these noble ethics as they have appeared in each issue of *The Golden Gate* will rejoice to find them gathered up in the form of a handsome and attractive volume.

"THE PROGRESSIVE THINKER" is a new bright, eight-page paper, lately started by a well-known and experienced spiritual journalist, J. R. Francis, of Chicago, where the paper is published. It is full of live thought, stirring news, and interesting matter. The price of the paper is half as low again as the average, but its spirited proprietor depends on a large circulation to recuperate him for his bold experiment. We heartily wish him success.

NOTES BY A WORKER IN CANADA.

BY GEO. W. WALROND.

(Specially written for "*The Two Worlds*.")

PRESSURE of work, commercially and spiritually, has prevented my penning something of my experiences as a spiritual worker since leaving Glasgow on the 15th June last year.

During the voyage to New York on board the s.s. *Anchoria* I never missed a chance of presenting the spiritual philosophy to interested persons whenever an opportunity offered. Amply provided with tracts and pamphlets, I gave one and all something to read and think about.

I was at Hamilton, Canada, only a few days when I obtained an appointment as commercial traveller, and started away on the road from Detroit to Quebec. My travelling bag contained, besides my trade samples, a varied stock of spiritualistic literature, pamphlets, and periodicals. These I distributed at hotels and on the railway tracks whenever I could do so without any unseemly intrusion. I did this all through Scotland and Ireland for three years, without in any way interfering with my commercial duties, and found it to work admirably, as on the return journeys I often encountered many a person who in the meantime had become more or less interested, and who often had many a question to

put. A great number of these promiscuous strangers became subsequently my spiritualistic friends, and are to-day defenders in our ranks.

My journeys through Canada have, I am pleased to assert, produced similar results, though the subject is not so well known in Ontario as I should wish; yet there was not a town or city I visited in which I did not meet with some one who had had some phenomenal experiences in connection with the philosophy. Colonel Bundy, of the *Religio-Philosophical Journal*, Chicago, kindly gave me the names and addresses of some prominent spiritualists, whom I called upon, and from them I heard of others. There are private circles held in Kingston, Toronto, Brockville, Peterborough, Ottawa, Quebec, Montreal, and elsewhere; but, unfortunately, there is a want of knowledge generally as to the proper conduct of circles under the known laws of spiritual science. The first week in August, 1889, found me in Montreal, where I was waited upon at my hotel by the Committee of the Religio-Philosophical Society of Spiritualists with invitations to lecture on Sunday, the 4th.

I complied, and gave them two trance addresses, sowing the seed for further united effort on their part, and the rebuilding of the Society, which, owing to internal dissension, was then rapidly undergoing disintegration. The following week I received an offer from a Montreal firm of a situation, which, though at a considerable pecuniary loss weekly, I accepted, as the absolute necessity for a spiritual teacher and medium was pointed out to me, not only by the members, but by my spirit guide.

The end of August transferred me to Montreal, with wife and child, where I have since lectured twice every Sunday, and on Thursday evenings. My guides have given, since that time, about six dozen addresses, mostly on subjects chosen by the audience, besides numerous tests of spirit presences that have stimulated the interest of inquirers to such an extent that the membership has more than doubled during the past four months.

I am glad to report that Canada stands well in the record for phenomena. The "Clarendon Mystery," connected with the Dagg family, has, through the press, educated the people largely to the fact of these unseen powers; but until journalists themselves will learn what spiritualism really means, so long will the phenomenal facts be misrepresented.

At St. John's, New Brunswick, the manifestation of a well-known spirit in the presence of the Rev. Henry Hartly, of Toronto, the Coroner, and several other reliable witnesses, has convinced sceptics in this part of the world that the so-called dead can and do return, and in a manner recognizable. I know of a family where the spirit of their daughter presides at the piano, as if she were still in the mortal body; while I have the personal friendship and testimony of quite a number of shrewd commercial gentlemen who have had slate-writing without the slates having ever left their hands, or been touched by the medium. Many of these slates and writings I have inspected. The writings were messages from spirits in the known caligraphy of friends while in the body, the evidence being unmistakable and beyond cavil.

That spiritualism is progressing everywhere is undeniable. No matter where it is introduced, the unbiassed mind readily perceives a mighty unseen element at work, while the philosophic teachings are more in harmony with human experience and everyday necessities.

In Montreal the interest is decidedly increasing, so much so that I am just now undecided whether it would not be better for the cause to remain here for another twelvemonth, than to go on the tour through the States, which I contemplated beginning in April.

There is much orthodox ground to be cleared here. Many people cling tenaciously to the war-god of Moses, the three gods of the church, the absolute divinity of Christ, the vicarious atonement for sin, the cloven-hoofed devil, the depravity of man, and other horrible dogmas, the heirlooms of past superstition.

Well may a popular lecturer exclaim, "A god that cannot make a soul that is not totally depraved should retire from the business!"

The mill-wheel grinds slowly but surely, and the world's inhabitants are realizing more and more the necessity for a complete overthrow of those unjust and immoral dogmas which priestcraft has foisted on mankind.

May one and all unite soul with soul in seeking divine assistance through ministering spirits, and strive, not only

by united personal effort but by individual spiritual practice, to strengthen the cause of truth, and promulgate far and near the gospel of God's glad tidings to man, that the spirit world and its inhabitants are ever blended and co-related with the mundane sphere and its people.

LYCEUM JOTTINGS

IN MEMORIAM.

Bring flowers, pale flowers, o'er the bier to shed
A crown for the brow of the early dead.
For this through its leaves hath the white rose burst;
For this in the woods was the violet nursed.
Though they smile in vain for what once was ours,
They are love's last gift—bring ye flowers, pale flowers!

THE above beautiful lines, written by Mrs. Hemans, flashed through my mind on Monday evening last as I stood, one of many, by the graveside of "little Minnie," the beloved child of Mrs. and Mr. S. S. Chiswell (the respected conductors of our Lyceum), listening to the affecting, sympathetic, and encouraging address of "our Emma" (Mrs. Emma Hardinge Britten), who officiated, if I may use that term for what was no cold unfeeling use of ritual, but a holy effort in her best form to lift the afflicted parents out of their grief, and cause the listeners to think, if not say—

We fear not now, we fear not,
Though the way through darkness bends;
Our souls are strong to follow them—
Our own familiar friends.

A most pleasing sight was the appearance of her little comrades, or lyceumists, as they call themselves, who were present under their officers, and decorated their little friend's grave with a choice wreath, which they themselves had provided, and sang one or two hymns so prettily that one could almost believe the refrain was taken up by the angel host of which she is now a member.

There were many, I should say very many, old spiritualists also present, who came there to make no show of grief, for they did not feel it, nor condole, nor mourn with the parents in their loss, as is usual on such occasions, but to mark by their presence their goodwill to them, and their desire to do honour to their little darling on her entry into her spirit home.

I must here notice that our venerated and beloved president, Mr. John Lamont, who is also a "seer," made some very touching and impressive remarks.

Earth shrouds with burial sod
Her soft eyes blue;
Now o'er the gifts of God
Fall tears like dew.

Liverpool, 3rd March, 1890.

TOM POWER.

NIL DESPERANDUM.

FEAR not the cloud that darks your way!
It holds no thunderstorm for you;
Beyond the cloud the skies are blue;
'Tis morning mist—'twill fade full soon,
And in the full and luscious noon
The sun will shed its brightest ray.
"Nil Desperandum"—far on high
'Tis written thus across the sky;
Success will come. Cease not to try!

A world of happiness will ope
Somehow, somewhere across the years,
And joy will laugh away your tears,
And vanquish all your doubts and fears,
If you but patient wait and hope.
"Nil Desperandum"—far on high,
In blazing letters on the sky,
'Tis written thus: Cease not to try!

—Edward Isaac Dobson.

AN AWFUL NARROW ESCAPE.—By a vote of 22 to 18 the Presbytery of Cincinnati concluded that "all infants dying in infancy are saved." Bless their little hearts! how they must rejoice at this declaration. But let them pause a moment and reflect upon the solemn fact that a change of only three votes would have damned them for ever.—*Cincinnati (O.) Enquirer*.

THE oldest newspaper in the world is published in Peking. It is printed on a large sheet of silk, and, it is said, has made a weekly appearance for upwards of a thousand years.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Miss Walker's controls gave very good lectures. Afternoon subject: "Bible Spiritual Records." Successful clairvoyance and psychometry. Evening subject: "Man's Creator." Good clairvoyance to a large audience.—J. H.

BATLEY.—A week's mission. Feb. 23: Mr. G. A. Wright, speaker. Afternoon subject, "The Great Beyond," which was truly inspiring. Evening, six subjects from the audience were handled in good style. Our dear friends and co-workers, Misses E. and L. Mortimer, sung an inspiring sacred song. Monday: "Woman; her place and power." He showed how she had been made the slave of man, and how under more humane conditions she was rising to her proper place. Wednesday: "Physiognomy," very interesting. Thursday: "Love, Courtship, and Marriage." Sterling advice to young people and parents was given, showing that on true love and congenial marriage depended the future happiness of the race. Friday: "A Night with Great Men" proved a real treat. We averaged about two hundred people, and Mr. Wright will have left a deep impression in Batley. Our mission has been a grand success. March 2: a real good day with our old friend Mrs. Beanland, whose discourses were truly good. Clairvoyance very successful.—J. P.

BRIGHOUSE.—Very good addresses, by the guides of Mrs. Wade. Afternoon subject, "The Old Year and the New," in which there was some good advice. Evening, the subject, "Who are the World's Reformers?" was very ably dealt with. A few clairvoyant descriptions at each service.

BLACKBURN.—We had a treat, having our esteemed friend Mr. J. J. Morse gladdening the hearts of old friends, and attracting many new. His guides gave addresses, afternoon, "The Coming Christ," evening, "Our Earthly Pilgrimage," with his usual calm and cultured power.

BRADFORD. Milton Rooms.—Feb. 23: Mr. Swindlehurst's evening subject was "Samson, the Mighty Foxhunter." I do not remember having heard so much laughter in our rooms, while our speaker, in his quaint style, told of the marvellous feat of catching three hundred foxes, and of the trouble of tail-tying, &c. He asked his audience to bear in mind that our hero was a chosen servant of God; in fact, his birth, according to the Bible, was heralded by an angel, and the spirit of God overpowered him in all his mighty works. The time had come when parents must decide whether their children should have secular or religious education. Are we going to stand mute and allow our children to be taught such nonsense as Samson slaying one thousand Philistines with a mighty weapon like the jawbone of an ass? and afterwards, when he was athirst, that God caused a gushing stream of water to flow from a hollow part of the bone, in order that he might drink? that he caused the foxes to run with fire-brands among the ripe wheat in the field? No; we have to pay the taxes, we produce the wealth of the nation, we have a right to speak, and we must do it.—C. W. H.

BURNLEY. Trafalgar Street.—Monday last, the guides of Mrs. Heys treated two subjects from the audience—"A Gift from Heaven" and "The Fall of Man"—in an eloquent manner, afterwards giving phrenological delineations. March 2nd: The guides of Mr. Lomax delivered two of the best discourses we have yet had from this source. Afternoon, "Our Home Here and Hereafter"; evening, "The Works of God." Clairvoyance at each service.—W. R. C.

BYKER. Back Wilfred Street.—Our speaker (Mr. Wright) disappointed us. Mr. Westgarth very kindly came forward, and his guides gave an eloquent address on "The Present and Future State." The subject was worthy of appreciation from a reasonable point of view.

CLECKHEATON.—A splendid day with Mr. Milner's guides. Afternoon, "Spiritualism—Builder or Destroyer?" was well handled. Evening: A splendid meeting, and something fresh, as Elizabeth Nash, the guide of Mr. Milner, gave her experience while in the body and in the spirit, which was much appreciated. Excellent clairvoyance at each service.—W. H. N.

COLNE.—Mr. A. D. Wilson. Afternoon, "Can anything good come out of Nazareth?" evening, "Co-operators with God." The guides gave a magnificent discourse. The audience was well pleased. Fair attendance.—J. W. C.

COLNE.—March 1st: A few members who, at great personal expense, have purchased a magic lantern, slides, &c., gave an entertainment for the benefit of the society. We have negatives of several members, and these were shown upon the screen, including Mr. Meadows, our hall-keeper, a man well known and very much respected, which caused much amusement, and he was heartily welcomed by a good class. Several hymns, taken from the Manual, were shown and effectively sung by the Lyceumists. We had also the negative taken of the flower service, which showed well, and was easily recognized. The first piece illustrated was "The Wreck of the Hesperus," and Miss F. H. Coles gave the recitation (she then retired to the Free Trade Hall, to attend a reciting contest, and won the first prize). Miss M. Penwarden recited "Curfew shall not ring to-night" to the illustrations, both rendered in good style. After which many other views of a comical character and of very interesting scenery were shown. Closed by singing "Lyceum Band." All thoroughly enjoyed the entertainment. A small charge was made for admission. We shall be glad to visit societies within easy distance for expenses, to promote the cause and assist societies.—Address, Sec.

DARWEN. Church Bank Street.—Speaker, Mr. Rowling. Afternoon subject, "Perseverance"; evening, "Why I Became a Spiritualist." Two very good psychometric delineations.—W. A.

DEWSBURY.—Tuesday, Feb. 25th: Mr. G. Wright did good service. Subjects from the audience dealt with in first-class style. Sunday: Our friend, Mrs. Crossley, did full justice both afternoon and evening, considering she was suffering from a severe cold, and the effects of her sickness a few weeks back. We hope she may soon recover.—J. R.

DENHOLME.—Mr. Hargreaves' guides discoursed well upon a subject from the audience, "What have we to learn by the Ten Virgins?" Evening, "The Nazarene," intimating that if we were to practise more than preach, there would be more love and harmony. Mrs. Hargreaves' guides gave good clairvoyant descriptions. We hope we may have their good services again.—C. P.

EXETER. Longbrook Chapel.—Another good day with Mrs. Hellier's guides. Afternoon subject, from the hymn sung, "The world has much of beautiful," showing that to a spiritual mind everything was beautiful, unfolding the beauty of Nature that reveals the full force of God's eternal love. Evening subject, "How pure in heart and sound in head," was very ably dealt with, and I hope will some day have the desired effect. Remarkable clairvoyance followed each service.

FELLING.—Mr. Clare spoke on "Spiritualism, ancient and modern," in a very scientific manner. He was greatly applauded throughout his lengthy discourse. A large and intelligent audience.—J. D.

GLASGOW.—Morning, Mr. David Duguid lectured in the normal state upon "Astronomy," and demonstrated his acquaintance with the subject to the surprise of a good many of his hearers. Mars was the only planet which he could admit to be inhabited, and on this matter there was a lively discussion, Mr. McDowell denying the theory of gravitation, and nearly all else which astronomers call science. In the evening Mr. Robertson read from his favourite, Theodore Parker, and Mr. Alexander Duguid discoursed spiritualism pleasantly to a fair audience. We greatly need stirring up here.—R. H.

HALIFAX.—Monday, Feb. 24th, Mrs. Ingham and Mrs. Crossley spent the whole evening in giving clairvoyant descriptions, which were exceedingly good and highly appreciative. Sunday, March 2nd, Mr. C. A. Holmes's guide gave us an extraordinary treat on "Spiritualism, its advantages to this life and life beyond the grave."—B. D.

HECKMONDWICK. Cemetery Road.—Mr. Lund's guides gave excellent discourses, afternoon, on various subjects. Evening subject, "The Medium," which he ably explained to a nice, well-conducted audience. He gave eleven clairvoyant descriptions, all recognized save one. We hope to have him again soon.—B. K.

HECKMONDWICK. Thomas Street.—Thursday, February 27th, a very sociable evening was spent. The guides of Mrs. Hoyle gave clairvoyance, spiritual advice and surroundings, to a harmonious gathering. Sunday, March 2nd, Mrs. Hoyle's guides gave good discourses. Evening, four subjects were taken from the audience, "Common sense religion," "Spirit—where is it?" "Are the principles of good and evil eternal?" "What is man better than a sheep?" All were ably dealt with.—J. C.

HEYWOOD.—Mr. Ormerod gave splendid discourses, afternoon on "The Sabbath," evening on "The economy of spiritualism." The control asked for the sympathy of the audience, and said they must excuse the instrument for any poverty of language used, as he was not, as the members knew, an elocutionist. The arguments used were all irrefutable and given with great vigour. Some of the people said they could sit and listen all night.—J. W.

HUDDERSFIELD. Brook Street.—Mr. J. S. Schutt has done well today, answering questions in admirable style in the afternoon. In the evening we had a treat in "God's Need of Man." An exhaustive report alone would not do anything like justice to this fine effort. Our old friend "Ned" had his customary five minutes at the close, to the delight of all.—J. B.

LEEDS. Psychological Hall.—Mr. Hopwood has again failed to keep his engagement. We persuaded Mrs. Smith to occupy the platform. The guides lectured on the "Definition of Religion." Afterwards gave clairvoyance. Audience fair.—H. A. A.

LIVERPOOL.—Our society has again had the pleasure of the monthly visit of our dear friend Mrs. E. H. Britten, who discoursed eloquently in the morning on "Spiritualism and Science: What Answer?" Evening: Answers to questions from the audience. Monday evening Mrs. Britten devoted to an explanation of the hidden mysteries of the great Pyramid of Cheops, which she very conclusively identified with ancient masonry, and to bear out her argument as to the fellowship existing in our lodge, as she was pleased to style our meeting-house. She very generously gave her services free, so that all the collection (which was a silver one) might go in aid of the fund for the cleaning of our hall.—Cor. Sec.

LONDON. Clapham Junction, 295, Lavender Hill.—2nd March. I suppose the severe weather kept our people at home, as only a few came. We formed into a circle at which I was able to give a number of clairvoyant descriptions, all but one recognized. Next Sunday, Mr. Towns, and on the 16th Mr. Vango very kindly give us their services. The Wednesday meetings recommenced on the 5th.—D. M.

LONDON. Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens, Silver Street.—Morning: Mr. H. N. Earl made a few remarks after a reading, "The Prodigal Son." Mr. McKenzie also interested us with an address on the Seven Principles of Nature; this brought forth numerous questions. In the evening we had a visit from Miss Marsh, clairvoyant, the descriptions given, in many cases, proving quite correct and interesting. Mr. Cohen presided and made appropriate remarks. Questions, which had the effect of clearly demonstrating to the audience what clairvoyance really was, were answered in detail, with illustrations, by the chairman.

LONDON. Peckham, Chepstow Hall, 1, High Street.—We are now duly installed in our new hall, and pleased to say the opening services, on Sunday last, were very successful, and, considering the intense cold, etc., there was a good attendance, especially of members, who expressed themselves well pleased. We are starting with a unity of purpose amongst our members, some 50 strong; and, while financially solvent (possessing a reserve in case of emergency), yet, to avoid financial difficulty, our members are voluntarily pledging themselves to meet, monthly, any deficiency in the working expenses that may arise. In the morning our self help was put to the test, but with a real feeling of unity we offered conditions to our spirit friends to come very close to us, and listened to words of advice and encouragement through the organisms of several friends. Evening: the hall looked bright and cheery. The gladsome singing was led by a very good piano and operator. We had addresses from many friends who had come to wish us God speed, including Messrs. T. Everitt, R. Wortley, W. O. Drake, A. M. and T. T. Rodger, and U. W. Goddard. The latter brought a message of goodwill and hope for our success from those friends who have decided to hold meetings in the hall we recently occupied. This was a surprise to many, but we heartily return the wishes expressed. We have no ill-will against our "dissentient" friends, and while we hope for their success, we are determined to deserve and ensure it ourselves. Our motto is, "There is room and work enough for all who

wish to labour for our cause." Mr. W. T. Coleman presided, and at the close we were able to separate with thankful hearts for the blessings which the day had brought forth.—W. E. Long, hon. sec., 79, Bird in Bush Road, S.E.

LONDON. Peckham, Winchester Hall, 33, High Street.—"The Peckham Society of Spiritualists." A most successful opening, good audience in the morning. The president, Mr. Goddard, and several members, spoke words of encouragement. Evening, audience numbering about eighty. Mrs. Stanley, and other speakers, kept the meeting well together. Although the service was extended much beyond the usual time great enthusiasm was shown, both by speakers and audience, which augurs well for the future. Three beautiful stars were seen by Mrs. Beiss, over our platform. Papers found ready sale.—P. A.

LONGTON. Coffee Tavern.—Feb. 23, Mrs. Smith's guides spoke ably on a subject chosen by the audience, "Man's Responsibility." A good congregation; also on Monday evening, the 24th Feb. a pleasant evening was spent, the above lady, Mrs. Smith, gave for her subject, her own experience, which was thoroughly enjoyed. March 2, Mrs. Haughton's guides' subject was "God's Love," in which the orthodox and spiritualistic views were contrasted in a most able and efficient manner; the audience paid rapt attention, and were highly edified.—H. S.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. J. B. Tetlow answered two questions in the afternoon, which gave great satisfaction. In the evening he took four questions from the audience, and blended them into one grand lecture. His psychometry was very good indeed.—W. H.

MANCHESTER. Psychological Hall.—Mr. Rooke's guides discoursed ably on "The Science of Life." Man's duty was to learn the laws of magnetism which connect us with our spiritual counterpart, and follow them out to his benefit. Evening subject: "Sunshine," taken from the hymn sung. Comments were made upon the good to be derived through creating around us bright and happy conditions, also the evil through allowing ourselves to be governed by selfish principles. Mrs. Rooke sang a solo to the delight of all.—J. H. H.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Wilson, of Heworth Colliery, took for his text, by special desire, the 4th chapter of Daniel, which he dealt with in a very pleasing manner.—G. E.

NELSON. Leeds Road.—A pleasant day with Mr. G. Wright. Afternoon subject: "Is man a responsible being?" Evening subjects from the audience were well dealt with.—J. W.

NEWCASTLE.—Alderman Barkas, F.G.S., delivered a most scientific discourse on "The Present Incomprehensibility of the Universe." The lecture was replete with expansive ideas, and was rendered in this gentleman's usual colloquial style. He also, on Monday the 3rd, presided at the opening of the Ladies' Sale, in the Service Hall, at which there was a good attendance. More particulars next week.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. J. McKellar discoursed on "Does Death End All?" in a praiseworthy manner. Successful clairvoyance followed, by Mrs. Davison's guides.—C. T.

NORTH SHIELDS. Camden Street.—Our speaker did not turn up, but Mr. W. Walker ably filled the position by relating his experiences, which were very interesting.

NOTTINGHAM.—The controls of Mrs. Barnes spoke twice. A request was sent from the audience that the control would give his experiences. Mr. Wm. Taylor read the account of Hagar and Ishmael, and remarked that it was too often the case that until the extremity of affliction was reached, the thoughts of higher help were dormant. Each should cultivate communion with the spirit-world, a source whence comfort may ever be drawn. The speaker said that his life had been a zig-zag course. For a time he accepted and taught the popular theology. But the many inconsistencies of the Bible came continually before him, and while conveying the remains of a friend to the earth, he was overpowered with his inability to give the assurance of hope the mourners looked for. For a time he was "in the wilderness." But in answer to earnest prayer, his spiritual sight was opened. Peace, such as he had longed for, was then his. He could then look at the spirit of the book, which had in its letter so perplexed him; and the marks of its human failings were plainly discerned. He afterwards both spoke and wrote to a considerable extent. Death he did not know. When the change came, it was gradual, like a dream. The presence of the spirit-friends became more and more realised, until one more powerful than the rest seemed to come forward and part a veil, as it were. Then, with a bound, he was among them. After his remarks he paused, and said, "I see what you want to know," "Thomas Adam Clark." A deeply interesting evening, and very impressive.—J. W. B.

OLDHAM.—On Wednesday, Feb. 26, a members' party was held, when about 60 were present. A pleasant evening was spent. On March 2nd, Mr. Swindlehurst gave excellent addresses on "Uncrowned Kings" and "Will it Pay?" Each one dealt with the social and practical questions which are being asked by the workers. It was asked Does spiritualism pay the public advocates, the editors of papers, the workers in the societies? Could they, by devoting their energies to other pursuits, be more respected and better paid from a commercial standpoint? Yea, the humblest scripture reader is able to command better pay than our most gifted advocates.—John S. Gibson.

OPENSHAW.—Mr. G. Featherstone delivered two lectures in the evening. The subjects were "What constitutes True Religion?" "Do Spirits from other Planets control Mediums in this Material Plane?" which were explained in a plain and straightforward manner to an attentive audience.—J. Dugdale, jun.

PENDLETON.—The guides of Mrs. Green delivered very good addresses. Afternoon subject, "Children in the Summerland;" evening, "Mediumship and Spiritualism." Good clairvoyance after each address.

RAWTENSTALL.—A good day with Mr. Johnson. Afternoon was devoted to answering questions. Much information was given in reply to the question "What is Truth?" Evening subject from the audience, "Our Bible Heroes." A grand discourse. The most popular characters of the Bible were taken in turn, their lives analysed, and they were passed in review. Much information respecting them was given, concluding with "A Brief Comparison of Present-day Heroes and Reformers."

SALFORD.—Mr. W. Clarke dealt with a subject from the audience, "Has man a free will regarding his soul salvation?" showing clearly that man must rest on his own merits. Evening subject, "The Bible,

its teaching and its critics." The lecture was full of historical facts, and showed that the Bible ought not to be ignored by spiritualists as it is now; if used aright it would be the best weapon to meet our opponents with, closing with an exhortation to all to read and think for themselves. Our lyceum is being re-organised, and we are hoping for better results, all taking an active part.—D. J. C.

SCHOLES.—Feb. 25th, Mr. Wainwright's guides spoke on "Freedom and Liberty." A large audience. Mrs. Wainwright gave clairvoyance. March 2nd, Mr. Bloomfield's guides spoke on "The Transfiguration." Evening subjects, "The origin, antiquity, and evolution of man as a physical and spiritual being," and "What is the greatest problem in life?" and "What has spiritualism to do with it?" Mrs. Metcalf gave clairvoyance and psychometry. Good audiences.

SHIPLEY. Assembly Rooms, Liberal Club.—Owing to an accident Mrs. Russell was not able to be present, but we had the good services of our friends Mr. and Mrs. Marshall, who are ever ready to help. Mr. Marshall's afternoon address was on "Now, concerning spiritual gifts." In the evening, "Spiritualism and its Teachings" was very appropriate and gave general satisfaction. Mrs. Marshall's guides gave very successful clairvoyance after each address, 22 descriptions given, 20 recognized.

SOUTH SHIELDS. 19, Cambridge Street.—Feb. 24th: A coffee supper and social was very successful, games being kept up till a late hour, and every one seemed to enjoy themselves. 26th: Usual meeting. 28th: Developing circle. Mr. J. Forster spoke on "Work, for the Night is Coming," in an interesting manner. Sunday evening, March 2nd: The guides of Mr. J. G. Grey dealt with the subject from the audience, "Who are the Saviours of the World?" showing that every man and woman, living a life of purity, can be his own saviour and also a saviour of humanity. Afterwards they gave an eloquent poem on the "Beauty of Sunrise and Sunset."—D.P.

THORNHILL. Edge Top.—A pleasant day with the guides of Mr. Barmforth. Afternoon subject, "My God and your God." Evening subject, from the audience, "If a Man Die Shall he Live Again?" Nobly treated. A fair audience.—J. H.

TYNE DOCK.—Morning: Mr. Wilkinson gave a paper on the "Powers of the Human Mind," which raised a very good discussion. Evening: Mr. Stevenson gave a grand address on "Humanity's Gain from Spiritualism," showing what a great advantage was gained from it with regard to the future life when compared with Christianity. The address was very instructive and appreciated by a large audience.

WHITWORTH.—Beautiful addresses by the controls of Mrs. Stansfield. Afternoon: On "The Work of Angels," showing how we may become angels while living here, and so be more fitted for the work of a life hereafter. Evening, on "Ignorance," illustrating how man has been kept in subjection by false teaching through ignorance.—J. H.

WISBECH.—Our worthy friend, Mr. Oswin, gave a very instructive and interesting address, urging new beginners not to be disheartened, but if they did not get facts at first, to try again and investigate further. A good audience.—W. U. H.

YEADON.—Mrs. Beardsall's guides spoke on "The Kingdom of Heaven, where is it?" and "Is it lawful to do good on the Sabbath Day?" The guides implored the audience not to be moved by entreaty, but prove for themselves. If we follow the truth we shall reap the benefit both here and hereafter. Clairvoyance good.

RECEIVED LATE. Bradford (St. James): Mr. Boocock related why he became a spiritualist, and at night discoursed on Bible stories in the light of reason. Clairvoyance at each service. Psychometry and clairvoyance on Monday to a rather small audience.—Bradford (Norton Gate): Mr. Parrot lectured at 2-30. At night Mrs. Bennison's guides spoke to a large audience. Successful clairvoyance.—Heckmondwike (Thomas Street, lyceum): Usual programme; reading by Mr. Woolley; marching, &c., led by Mrs. Hoyle; classes; attendance 30.—London (King's Cross): Morning, the secretary spoke about religious reformers, a small audience, an enjoyable talk. Evening, Mr. Emms explained the demands of spiritualism. Interest and opposition aroused. A business meeting next Sunday morning, a large attendance desired.—Sheffield: February report received. Too late this week. Next issue.—Sunderland: Feb. 25th, Mr. J. J. Morse gave an interesting lecture on "The Coming Christ." March 2nd, Mr. J. Armitage gave good lectures on subjects chosen by the audience, afternoon and evening, very satisfactorily.—Bishop Auckland: (Should reach us Tuesday morning.)

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning, a good season, and a good muster of members and visitors. Chain recitations on social reform and on parents' duty to their children well rendered. Two readings, one recitation, and one solo, all well rendered and appropriate. Groups had lessons on the origin of lyceums, conversation on character, and man's spiritual nature. Afternoon, chain recitations on the school of life, and sowing and reaping. Hymn, exercises and lessons.—A. K.

BLACKBURN.—Conductor, E. Campbell. Present, 7 officers, 92 scholars. The morning was devoted to teaching, group 1, "Phrenology," by F. Tyrrell, group 2 by Miss Holden, "Spirit Homes," group 3 "Truthfulness," by E. Campbell, group 4 "Spiritualism for the Young," by G. H. Edwards.—C. H.

BRADFORD. Little Horton.—March 2nd, we opened a lyceum. The 34 children who came forward were heartily received. Mr. Wm. Gally, conductor. Scholars, officers, and friends visitors, 42.—A. W.

BRIGHTON.—Attendance, 47, visitors 1. Recitations by Misses Annie Crowther, Louisa Green, and Clara Hopkinson. Readings by Mrs. W. Blackburn and Mr. Shillitoe. Marching and calisthenics, excellent groups. Seniors had an interesting lesson on "Phrenology," by Mr. Widdop. A pleasant morning.—J. H.

BURNLEY. Hammerton Street.—Marching and calisthenics. Recitation by Master Coats. Song by Miss Lightly. After dismissing the little ones Mr. Steel taught the young men and women on "Astrology." Good attendance. The young men are making preparations for a conversation on the 18th of March.—Secretary, Miss Ada Jane Woodward, 13, Hurlley Street, Burnley Lane.

CLECKHEATON.—Invocations by Mr. Blackburn. Mr. Hodgson, conductor, offered a few appropriate remarks on the lessons taught in our Lyceums, and the Biblical teaching of the past and present. We thank our Father God we are making steady progress, still fighting

against evil, superstition, and intolerance. May we see that our labours and struggles are not in vain. Scholars 33, officers 4. Election of officers: president, Mr. Blackburn; vice-president, Mr. Paulkit; society sec., W. H. Nuttall; treasurer, Mr. F. Thornton; Lyceum sec., Mr. Hodgson; treasurer, Mr. J. Blackburn.—W. H.

COLNE.—This Lyceum is not dead, though it sleepeth, so far as reports are concerned. Some of its leaders require much rousing, as they evidently forget that the harvest is plentiful, and the days are passing away, leaving little gathered home. More energy, friends, more effort, more strength, more self-denial, more unity; for as the seeds are sown the truth you will reap. The average attendance is 80. The girl reciters beat the boys by four to one. Come, boys, more action, more attention in the race, or you will be last on the field.

GLASGOW.—A fair attendance of scholars. A spirited meeting was conducted in a categorical object lesson on "The Three Great Divisions in Nature" by Mr. Robertson. Further on Mrs. Harper gave personal incidents of Life in the Australian bush. First Sunday will be Excelsior Night. All parents invited. Query, Why do our young ladies object to Lyceum calisthenics? Is it unbecoming?—T. Wilsun, conductor.

HECKMONDWIKE. Cemetery Road.—Prayer by Mr. Ogram. Attendance: 19 children, 4 officers, 1 visitor. Chain recitations, marching, and calisthenics well done; conducted by Mr. Crowther and Miss Sterling. Recitations by Mr. Crowther, Norman Fox, and Willie Fox, all very well rendered. Good session.—B. K.

HUDDERSFIELD. Brook Street.—Good attendance, though not so good as usual, owing to many lyceumists being on the sick list. We practised the special hymns for the anniversary, and concluded with marching and exercises.—J. B.

LEICESTER.—Children, 35; officers, 7; visitors, 3. Practice for Service of Song. The children are progressing favourably in the singing. Mr. Sainsbury rendered valuable assistance, and has always taken great interest in the children. Our entertainment on Thursday proved very successful. Mr. Sainsbury in the chair. We had quite an enjoyable evening, although the company was not so large as expected. We hope to have a good gathering at the Service of Song, and thereby make up our finances for the summer treat.

LONDON. Marylebone.—Owing to the absence of leaders we were compelled to have an open session, which, however, we hope was beneficial. Recitations by Anne Goddard, Lizzie Mason, and M. J. White. 19 present.—C. White.

LONDON. Notting-hill Gate.—Afternoon, a session was held as usual. Musical readings, calisthenics, and marching were included in the programme.—P. S.

LONDON. Peckham. Chepstow Hall.—Although the elements were not favourable, we can report a good attendance at the inaugural session in our new hall. The musical accompaniment helped us greatly, and the children evidently enjoyed the exercises. Groups formed, and the time (only too short) was well spent.

MACCLESFIELD.—Mr. W. Albinson creditably conducted the morning session. He and Mr. Hayes gave readings, and Misses Pimblott and Ruth Henshaw, recitations. This is about the fourth successive Sunday that the latter has recited, and she being a very little child is an example to many of the older Lyceumists. First group discussed the "Population of Hell" (in last week's *Two Worlds*), which was interesting and amusing. Second and third groups were led by Miss Pimblott and Mr. Bennison. Afternoon, attendance good, Mr. Albinson conducted; commencing promptly, there were not many present, Miss Maggie Burgess recited in a pleasing manner. The conductor gave an instructive reading, worthy of better attention. Calisthenics led by Mr. C. Challinor.

MANCHESTER. Psychological Hall.—Attendance good, nearly 80, usual programme gone through fairly; our friend Mr. Rooke then gave a very interesting lecture on "Phrenology," practically illustrated. We tender our best thanks to him for his kindness.—T. Taylor, cond.

MANCHESTER. Tipping Street.—Attendance, 32 scholars and 6 officers. Invocation by Mr. H. Hart. Musical readings and chain recitations as usual. Recitations by Misses Chesterson and Gertrude Maslin, and George Maslin. Song by Emily Maslin. Marching and calisthenics. No classes on account of the Society's committee meeting. Benediction.—Wm. W. Hyde, secretary.

NEWCASTLE. 20, Nelson Street.—A good attendance; programme as usual, marching and calisthenics, recitations by F. Perry and W. Hogg, and a pianoforte solo by R. Graham; lessons from "Spiritualism for the Young."

NOTTINGHAM.—There were 38 present and 8 visitors. There was no programme except a reading. Mr. Jackson read a chapter from "Spiritualism for the Young," and commented on it. After marching and calisthenics, liberty group continued its study of astronomy, whilst the rest of the lyceum practised singing. Lyceum commences at 2-30.

PENDLETON.—Morning, present, 36 scholars, 5 officers. Invocation by Miss Barrow; duet by Miriam Pearson and Margaret Daniels; recitations by Lily and Emily Clark, and Joseph Pearson; marching as usual. Classes, 1st, phrenology by Mr. G. H. Hunt; 2nd, Miss Boys; 3rd, Miss Fogg; closed by Mr. Pellowe. Afternoon, present 36 scholars, 5 officers; opened and closed by Mr. Pellowe. Usual programme. We are much indebted to Mr. Hunt for his assistance and lesson on phrenology and give him our best thanks, hoping to have him with us in future.—W. B.

SOUTH SHIELDS.—Invocation by conductor; chain recitations and marching, &c., as usual; a verse committed to memory; attendance very fair, one visitor.—F. P.

SOWERBY BRIDGE.—Sessions led by Mrs. Greenwood very efficiently. Conductor for calisthenics, Mr. A. Sutcliffe. It being an open session all were invited to be instructors and pupils in turn, and judging by the number who responded, some preparation must have been made to make the session a happy one. Recitals were given by Misses E. J. Sutcliffe, M. Thorpe, S. Bottomly, and Masters L. Howarth, J. Holroyd, E. Bottomly, and E. Howarth, all being given effectively. Mrs. Greenwood gave two readings, Mr. A. E. Sutcliffe contributed a solo, and a duet by Misses E. Thorpe and M. Holroyd. In the afternoon Mr. Hunt favoured us with a solo and a short address. Mr. Dixon's controls made a few encouraging remarks, and gave the benediction.—M. S. L.

WESTHOUGHTON.—March 1st; A splendid tea was provided for the Lyceum, under the hospitality of Mr. John Fletcher and Mrs. Ralphs.

The tea consisted of various kinds of bread, including brown, which was well received, also figs, dates, oranges, nuts, and many kinds of sweets. About thirty children, officers and friends attended. After tea we indulged in games and play with the children; also songs and recitations were given by Rose Partington, Mabel Ralphs, and Hannah Hobster, which were pleasing to all. A hearty vote of thanks was given to the esteemed lady and gentleman.—J. P.

COMING EVENTS.

PLAN OF SPEAKERS FOR MARCH, 1890.

HECKMONDWIKE (Thomas Street): March 16, Mr. Hopwood; 23, Open; 30, Mrs. Hoyle.

HECKMONDWIKE. Notice. No Meetings will be held in future at Mrs. Woods, Engine Lane.

LONDON (Notting Hill Gate): March 9th, at 7, Prof. G. Chainey. A large attendance is expected.

LONDON (Peckham: Chepstow Hall): 16, 11-15, Mr. U. W. Goddard, 6-30, a spiritual service; 23, 11-15, Mrs. Spring, 6-30, Mr. R. Wortley and friends; 30, 11-15, Mr. McKenzie, 6-30, Mrs. Treadwell. Soirée and social meeting, Tuesday, March 11th, at 8 p.m.

LONDON (Peckham: Winchester Hall): March 16, Prof. G. Chainey; 23, Mr. Butcher; 30, Mr. Veitch.

SOUTH SHIELDS.—March 12, Mr. Gilbertson; 19, Mr. J. G. Grey; 23, Mr. J. J. Morse; 30, Mr. Westgarth.

BATLEY CARR. Town Street.—A public tea and entertainment will be held, March 15th, in aid of the Building Fund. Mrs. Ingham will be with us. Tickets, 6d. A cordial invitation to all.—R. A. A.

BRADFORD. Little Horton.—Monday, March 10th, a miscellaneous entertainment will be given. Magic lantern (grand dissolving views), by Mr. E. Bush; also songs, readings, and recitations. To commence at 7-30. Admission—adults, 2d.; children, 1d.

BRADFORD. St. James' Spiritual Church, Lower Ernest St. (off Diamond St.)—Saturday, March 8th, at 5 p.m., a coffee party and entertainment. Phrenological examinations by Mr. W. V. Wyldes. Admission—adults 3d., children 2d. March 9th, at 2-30 and 6-30 p.m., and 10th, at 7-30 p.m., Mr. W. V. Wyldes will lecture. 16th, Mr. Rowling.

CLOCKHEATON. Oddfellows' Hall.—March 15th: Tea meeting, and lecture by Mr. E. W. Wallis. All invited.

HALIFAX.—March 9th, at 2-30 and 6, Mrs. Wallis; and on Monday the 10th at 7-30.

HECKMONDWIKE. Cemetery Road.—Mr. Wright, of Bradford, will lecture on "Why I became a spiritualist," Thursday, the 13th March at 7-30.

JOHN C. MACDONALD, Inspirational medium, phrenologist, &c., still resides at 225, Liverpool Road, Patricroft. A few dates open in October, November, and December, 1890. Will be glad to hear from secretaries for 1891 bookings.

LONDON. Peckham: Chepstow Hall, 1, High Street.—Inaugural Soirée and Social Gathering for members and friends, Tuesday, March 11th, at 8 p.m. Songs, games, and dances—in fact, a happy evening. Tickets, 6d., from the secretary, W. E. Long, 79, Bird-in-Bush Road, Peckham; or at Chepstow Hall.

LONDON. King's Cross Society.—Monday, March 17, a séance for spiritualists only, at 8 p.m., Mr. J. Paine, the well-known psychometrist and medium. Friends should come forward with suitable objects. Admission free; silver collection to aid the funds. All who intend to be present should forward their names to the secretary, S. T. Rodger, 107, Caledonian Road, N.

MR. G. SMITH, of 50, Spring Lane, Colne, has Sundays, March 23rd and 30th, April 6th, 20th, and 27th, open. He would like to hear from societies, especially those he has not already visited.

NEWCASTLE-ON-TYNE.—March 9th: Mr. E. W. Wallis will speak (morning) on "Man's Search for Truth." Evening: Brief replies to many questions. Monday: "Should the Churches be Ended or Mended?"

NELSON. Leeds Road.—Saturday, March 8th, at 7 p.m.: Mr. Grimshaw has kindly consented to address a public meeting to benefit the society. Hoping to see a good audience. Saturday, March 15th: A public Tea and Entertainment, consisting of songs, duets, and recitations. Tickets for tea and entertainment—adults 9d., children 6d.; entertainment only, 3d. A kind invitation to all.

NOTTINGHAM.—Notice.—Mr. Morse will speak twice on Sunday, March 9th, in the Masonic Lecture Hall, Goldsmith Street. The committee trust to the generosity of the friends to support them with the extra expenses. On Monday, 10th, Mr. Morse will answer written questions, in the Central Hall, Shakespeare Street (Christadelphians' Room). Silver collections. Come early.

PENDLETON. Cobden Street (near the old Station).—March 9th: Mrs. E. H. Britten will lecture, at 2-45, on "The Search of a Soul after God on Earth;" at 6-30, on "The Search of a Soul after God in the Spheres." We hope friends old and new will come in full force and crowd us out. Let us have an enthusiastic and a sympathetic gathering, one that will make us all feel better and happier for having met together. Mr. F. Tomlinson, chairman.—H. J. D.

RUNCORN.—A correspondent desires to know and meet with spiritualists in Runcorn. Can any of our readers oblige us with information for him?

SLAITHWAITE.—Mr. J. Meal will give a grand mesmeric entertainment, including songs, duets, recitations, &c., Saturday, March 15, at 7-30. Tickets 3d. and 6d.

AN ENGLISH MEDIUM IN AMERICA.—Trenton, New Jersey. Mrs. A. Scott, of Keighley, England, on Sunday afternoon, Feb. 2, lectured on "The Voyage of Life." Evening subject chosen by the audience. Both lectures were given in a clear, straightforward, admirable manner. After each a number of delineations of character were given with great success. It is the first time she has occupied our platform, but we hope it will not be the last. She bids fair to rank amongst the best of our worthy speakers.—A. Butterfield.

NEWS AND NOTES.

A young sensitive test medium is desirous of meeting with a select circle to improve development.—A. J., *Two Worlds* Office.

THE NETHERLANDS.—We have received a Postal Order through the General Post-office from the Netherlands for 15s., but no letter of explanation has reached us. Will the sender please write?

THE article on "A Theosophical Spook" was *not* written by Mrs. Besant, as some of our friends suppose. We only wish she had the opportunity of witnessing such convincing facts as narrated in that article.

The "Lyceum Magazine" for March contains an excellent portrait of Mr. A. Kitson and a very interesting sketch of his work for Lyceums. It should have a large sale. The portrait, on special art paper, can be had for 1½d., post free.

We have now 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.

Mr. J. C. Wright, late of Liverpool, has, the *Religio-Philosophical Journal* announces, been married to Dr. Alice K. Maltby, at Cincinnati, Ohio. "The *Journal* wishes Mr. and Mrs. Wright the full measure of connubial bliss, and all success which the fine talents on both sides should vouchsafe."

LONDON. A New Society.—On Wednesday, Feb. 25, several old members of the South London Spiritualists' Society, met at Winchester Hall, 33, High Street, Peckham, and resolved to form a new society, called the Peckham Society of Spiritualists. The following gave their names in:—Mr. and Mrs. Copley, Mr. Parker, Mr. and Mrs. Hawkins, Mr. and Mrs. Veitch, Mr. Melton, Mrs. Bell, Miss Kusenberg, Mr. F. T. A. Davies, Mr. Kaiser, Mrs. Richter, Mr. and Mrs. Waters, Mr. and Mrs. Audy, Mr. and Mrs. Butcher, Mr. Sutliff, Mr. and Mrs. Humphries, Mr. and Mrs. Johnson, Mr. and Mrs. Stanley, P. Audy, junr. The following were elected *pro tem*, to carry on the work of the society:—Mr. Audy, president; Mr. Johnson, vice-president; Mr. Melton, treasurer; P. Audy, assistant secretary, and J. Veitch, secretary. We ask all interested in forming a devotional and religious service on spiritualistic lines, to join us. A general meeting will be held early in April.

"The Church in danger" cry may now be changed for the "Bible in danger." For six weeks past ten lectures have been delivered in Newcastle by an Anglican Church Canon and a Baptist minister, both very well up in the subject of Bibliography, and withal, eloquent, courageous and courteous gentlemen. The lectures were addressed to Secularists and all honest doubters. It seemed as if the wolf had really come when the very Word of God needed such apologists, and rather a tough business they found it, to maintain the book's divine authority, and keep in touch with ever-widening scientific thought; nearly all the Calvinistic dogmas were denied and with them the infallibility and inspiration of the Scriptures. Our own spiritual philosophy and religion was the highest attainment of each. Spiritualists, the spirit world was the theme approached, though always *minus* the spirits. However, good must result, thousands will begin to think, who hitherto have substituted for that healthy exercise the habit of letting others (*especially the parsons*) think for them.—Bevan Harris.

LONDON SPIRITUALISTS' FEDERATION.—At the meeting of societies' delegates, held on Thursday, the 27th February, the following proposition was carried unanimously: "That a committee be appointed to arrange a plan for altering and widening the constitution of the federation, so that individuals as well as delegates of societies may be admitted as members of the federation." The Council, therefore, invite representatives from all societies, public meeting-places, and circles to attend at the King's Cross Society Rooms, 249, Pentonville Road, on Thursday evening, March 13th, at 8-30 prompt, to arrange the proposed plan. It is probable that after this preliminary meeting the federation will hold a large public meeting, and be able to bring forward such a comprehensive and broad scheme that the various "schools of thought" may be induced to "sink their lesser aims and grievances," and unite together for "creation's weal and welfare" under the motto of "FOR THE GOOD OF ALL." The federation was represented by the hon. sec., at Winchester Hall, Peckham, on Sunday morning last, and in the evening at Chepstow Hall, Peckham, by Messrs. A. M. and S. T. Rodger, W. O. Drake, and the hon. sec. Good audiences at both meetings, and best wishes and encouragement were given to each society.—Utter W. Goddard, hon. sec., 295, Lavender Hill, S.W.

THE BIBLE AND ETERNAL PUNISHMENT.—At St. Bartholomew's Literary Society, Salford, according to the *Pendleton Reporter*, a Mr. Oldham said: "Many thought there was a way out of hell. *There was no escape.* This was declared repeatedly from Genesis to Revelation. It was impossible to take eternal damnation out of scripture without also eliminating eternal salvation. 'He that believeth shall be saved' he that believeth not shall be damned.' This was what we were told. We were to believe what was written, and learn that God could not, or ever did, make a mistake." We agree with Mr. Oldham. The Bible *does* most emphatically teach eternal damnation of the *unbelieving*, and those who read into the passages new meanings are putting their own interpretation on the words. Humanity has grown ashamed of the Bible hell; hence the attempts to make it appear that the Bible did not teach eternal punishment. Men should be brave enough, and honest enough, to admit that the Bible writers *did teach these things*, but were mistaken, to candidly admit that the Bible *is wrong*, has misled mankind, and now that men are getting better, and more reasonable, they are breaking away from the erroneous ideas inculcated in the Bible.

Mr. Oldham believes his Bible, and believes in the Bible hell. We *know* that the Bible hell and devil and God of implacable hatred do not exist, and therefore discard the Bible as an authority or an infallible guide. We will get from it what good we can, but never again shall it fetter our reason or enslave our conscientious judgment. *There is* a way out of hell in spite of the Bible. Eternal progress is the law for all who strive to do right.

A CLEAR CASE OF CLAIRVOYANCE, BUT NOT A PROOF OF SPIRIT PRESENCE.—C. C. writes: "While at a séance at 218, Jubilee Street, Mile End, London, Miss Marsh, the medium, went into a trance lasting about two hours. Upon regaining consciousness, she said she had been across the water. We afterwards found she had visited a house in Australia, a room of which she described. In it she saw a lady with a child in her arms, a short stout man, a bookcase upon the wall, &c. (The medium had never been out of England.) This description was taken down and sent to Australia, to see if it was correct. On Feb. 8th last, when I had the pleasure of again sitting with Miss Marsh, she said that a letter was coming, and it was very near. On the 9th a letter was received from Australia, from which I extract the following: 'I read the letter you sent, and it seemed very surprising, but I can assure you that the description you have written of our rooms is correct in every particular. You also mention that you saw several people in the room, one of them being a lady with a baby in her arms. I remember the circumstances well. My sister and her baby came up to see us, and shortly afterwards her husband called for her. He is rather short and stout.' This case seems to me to possess particular interest, as it could not possibly be explained by unconscious cerebral action, or any kindred subtleties with which it is attempted to explain away these phenomena."

OLDHAM.—Presentation to Mr. W. H. Wheeler, 2nd March. After the usual programme had been gone through in the Lyceum, instead of falling into groups, Mr. Meekin, conductor, said he had a pleasing duty to perform, viz., to give honour to whom honour was due; and in a lengthy and eloquent speech showed how Mr. Wheeler had worked hard in forming the Lyceum, and that, through his efficiency in calisthenics and ability in other departments, he was appointed conductor, and had laid down a solid foundation upon which a grand structure might be built. The Lyceum had grown until it had become an easy matter for his successors to walk in his footsteps. Then he gave three reasons why Mr. Wheeler had retired: first, because he had undertaken platform work to expound the truth of spiritualism; second, because he had become the editor of the *Lyceum Magazine*, which took a great deal of time and labour; thirdly, because the family had been bereaved by the death of the father, and Mr. Wheeler had felt it his duty to take hold of his father's business, for the support of his mother and family, which duties pressed heavily upon his shoulders. When he had retired the Lyceum children began to work that they might make some kind of a present to Mr. Wheeler. The teachers of the class, Misses Halkyard and Heywood, took the matter up most nobly, and when sufficient cash had been collected the Lyceum committee sanctioned the efforts and decided to give a first-class Album to Mr. Wheeler, containing photographs of many of the Lyceumists, and others were presented to him during the day. Mr. Meekin, in very suitable words, now presented the album, in the name of the Oldham Lyceumists, which Mr. Wheeler accepted gratefully, remarking that he would find it a very prominent place in his home; in his labours in the Lyceum he had done his best, never thinking he would receive such a great reward. He thanked one and all for their kindness, and hoped the Lyceum would ever grow in every respect. Referring to the family loss of his father, he said, the album could not have been given at a more suitable time, it would be a source of pleasure to point out to his friends the faces of the Oldham Lyceumists. Mr. Meekin invited others to speak, and Mr. Savage and Mr. Cameron dwelt in warm terms upon Mr. Wheeler's labours in the Lyceum, regretting that he had been compelled to give up his conductorship. A full attendance of 120 Lyceumists and a large number of friends were present to witness the very interesting presentation. The following inscription was beautifully illuminated:—"Oldham Spiritualists' Progressive Lyceum. We, the Oldham Lyceumists, present William Henry Wheeler, Esquire, with this Album as a token of respect for the interest, and most able manner in which he has conducted the Lyceum for the past two years. Signed on behalf of the Lyceumists, Mr. William Meekin, Mr. Nathan Spencer. 2nd March, 1890."

TO CORRESPONDENTS.

"A CONSTANT READER."—Thanks. Your interesting communication shall appear as soon as possible.

"ANIMA MUNDI."—We must decline communications of the inordinate length you send. We have quite recently objected, and do so again, to any Rostrum articles beyond, *at most*, four columns. There is quite enough for essays.

"LEO."—We have yet the oaken chest containing over 2,000 poems—most of them horrible rhyme and false metre—to dispose of. We have no receptacle large enough to hold the attempts at rhyme that pour in daily, until we can enlarge our present dwelling. Spare us till then.

"MARK ANTHONY."—Many thanks for the cuttings. We have tried to read them both forwards and backwards, but failed to find sense either way.

"STEPHAN."—Be patient; your articles will appear. We are under contract to send copy for each succeeding number a week in advance, and each number is crowded.

"Y. W. B."—No doubt you could edit a paper far better than the editor. Every reader—even those that spell *cow* with a K—think the same. Try it! We are to let.

"CHRISTIAN SPIRITUALIST."—Until you have read the Thirty-nine Articles and the Creeds you don't know what Christianity is. It is *not men's opinions*, whether they be Bishops or Curates, it is the *TEXT* books, and they are equally infamous, immoral, unprogressive, and false to God's creation, and we shall oppose them as long as we have pen to write, tongue to speak, or reason, right, and God and *the people* on our side.—[ED. T. W.]

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