

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MARCH 16, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Baird.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Plant.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Ingham.
Batley.—Wellington St., at 2-30 and 6: Mr. Miller.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Dickenson.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mrs. Green.
Bingley.—Wellington Street, 2-30 and 6: Mr. Campion.
Birkenhead.—144, Price St., at 6-30: Mr. J. Bridges. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., at 6-30: Mr. Woollison. 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. Smith.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Miss Pimblott.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. T. H. Hunt.
Otley Road, at 2-30 and 6: Mrs. Riley.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Parker.
Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. E. W. Wallis, and on Monday.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30, Mr. Rowling.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mr. Lund. Tuesday, at 8.
Bankfoot.—Bentley's Yard, 10-30, Circle; 2-30, 6: Mrs. Bentley.
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, 6: Mrs. Metcalf, Mr. Bloomfield.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Beanland.
Burnley.—Hamerton St., Lyceum, at 9-30; 2-30 and 6-30.
Trafalgar Street, 2-30 and 6-30: Mr. W. Hoole.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mrs. Allen.
Byker.—Back Wilfred Street, at 6-30: Mr. W. Davidson.
Churwell.—Low Fold, at 2-30 and 6.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Veitch.
Colne.—Uloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Craven.
Connaught.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. Swindlehurst.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Patefield.
Deusbury.—Vulcan Rd., 2-30 and 6: Mrs. Midgley.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Beardshall.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45: Mrs. Hellier.
Felling.—Park Road, at 6-30: Mr. McKellar.
Foleshill.—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: Mr. Bush, and on Monday, at 7-30.
Hawthorn.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street at 10, 2-30, and 6: Mr. Hopwood. Social Meeting, Thursdays, at 7-30.
Cemetery Rd., Lyceum, at 10; at 2-30 and 6, Mrs. Fleming. Thursday, at 7-30, Circle, Members only.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Lomax.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. Postlethwaite.
Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Berry.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Murgatroyd.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Clare.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Britten.
Lancaster.—Athensium, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Local.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30: Mrs. Russell.
Institute, 23, Cookridge St., 2-30, 6-30: Mr. Hepworth.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Prof. Seymour.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Road, at 7. Thursday, Private Séance.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30, Mr. Vango; Lyceum, at 3. Wednesday, at 8. Saturday, at 7.
Euston Road, 196.—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.
Istrington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 246. Dawn of Day, Social Gathering 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. Reed, "Some Weak Points of Theosophy;" at 6-45, Mr. Humphries, "Outpourings of the Spirit." Tuesday, at 9, Séance. Wed., at 8-30, Social.
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.
Marglebone.—24, Harcourt St., at 11, Spiritual Intercommunion; 3, Lyceum; at 7, Mr. Everitt on his Experiences. Monday, Music, songs, and dancing, at 8. Tuesday, 11 to 5, Busy Bees' Word and Work. Wednesday, 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.
Mill End.—Assembly Rooms, Beaumont St., at 7: Mr. Hopcroft.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service, Discussion, Mr. Pursey; at 3, Lyceum; at 7, Mr. Butcher.
Choir Practice at 68, Cornwall Rd., Bayswater, Thursdays, at 8.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. U. W. Godard; at 6-30, Dr. Maurice Davies, M.A.; Lyceum at 3.
Peckham.—Winchester Hall, 33, High St., at 11 and 7: Prof. Chainey and others.
Shepherds' Bush.—14, Orchard Road, Tuesdays, at 8-30.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. Walker. Lyceum at 3.
Longton.—44, Church St., at 6-30: Mr. Wyldes, and during the week.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. S. Schutt.
Collyhurst Road, at 2-30 and 6-30: Mr. J. T. Standish.
Mezborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. W. H. Robinson.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Armitage.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. W. Johnson.
Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum; at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15.
41, Borough Rd., at 6-30: Mrs. White, Clairvoyant.
Northampton.—Lodge Room, Temperance Hall, 2-30, 6-30.
Nottingham.—Masonic Hall, Goldsmith Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. C. Macdonald.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30 and 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. J. B. Tetlow.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mrs. Stansfield.
Rochdale.—Regent Hall, at 2-30 and 6: Mrs. Venables. 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, Miss Gartside. 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. and Mrs. Marshall.
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Skelmanthorpe.—Board School, 2-30 and 6.
Slaithewaite.—Laith Lane, at 2-30 and 6: Mrs. Jarvis.
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Tunstall.—13, Rythbone Street, at 6-30.
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West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
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THE ROSTRUM.

SOCIETY AND THE PLANTER: A COMPARISON.

BY JOHN MARSHALL.

SOME time ago the writer was talking to a teacher of science, who argued that in the struggle for existence Nature allows the strongest to survive and the weakest to go to the wall. This argument he illustrated by an incident which had once come under his notice. It was to the following effect: A planter, whom he knew personally, had a beautiful rose tree in his garden, alongside of which he planted an elm tree. When the elm tree grew up, the rose tree gradually faded away, and ultimately died.

From this illustration he concluded that the reason why the elm tree survived and the rose tree died was because Nature permitted the former to encroach upon the sustenance of the latter, and thus preserve its own life through the death of the rose tree.

Then he argued that the same law is applicable to the members of the human society, and the individual who maintains himself by the downfall of his neighbour is only acting in accordance with natural laws. For, he continued, the struggle for existence is natural, and the powerful only ought to survive, there being no room for those whom Nature decrees to die.

Such were the arguments of this "learned" scientific teacher; and yet it is easy to prove that the planter was entirely ignorant of one of Nature's laws, and that the man of science and the majority of human beings are ignorant of many natural laws.

Let us take the planter first, and try to discover if his ignorance of Nature was not responsible for the death of the rose tree; and then we can apply the discovery to our society, which causes the death of millions through the ignorance of its supporters.

The reason why the rose tree died was because the planter placed the elm tree too near the rose tree, and thus prevented the latter from receiving the full amount of nourishment necessary for its existence. And because the elm tree required more nutriment for its support than the rose tree, it was compelled to encroach upon the land from which the rose tree drew its maintenance. Therefore, from the moment the elm tree was planted too near the rose tree, the latter began to fade away on account of the elm tree not being able to live—it being larger than the rose tree—without encroaching upon the nutriment which the rose tree required to keep it in a flourishing condition.

Thus we see that the planter was taught a lesson which warned him against doing that which would prove injurious to little plants. How, then, can Nature be blamed for what ignorance alone has done?

The same ignorance which destroyed the rose tree kills millions of human beings under our existing social organisation for as the violation of a natural law resulted in the death of the plant, so does the refusal to obey natural laws fatally injure countless individuals now-a-days. If the rose tree could live, were its means of subsistence not taken from it, so could every human being, were society rational and based

upon natural laws. Ignorance deprived the rose of its nourishment; so does ignorance result in the destruction of mortals who could live were not ignorance the cause of Nature's laws being broken by those who uphold institutions which enforce obedience to artificial laws, and violate natural laws entirely.

Knowledge learned from the death of the rose tree enabled the planter to perceive the cause of its death, so does similar knowledge, learned from the unnatural death of human beings, teach mankind how to abolish those institutions which are bringing so much destruction upon the human race.

Society and the planter are identical, and until the world learns how to obey natural laws, we shall always witness the evil effect produced upon humanity by adhering to laws that are made in parliamentary assembly rooms, laws that are entirely at variance with those which Nature intended her children to faithfully obey.

Ignorance of nature has resulted in the world's being converted into a licentious saloon, kept open specially for those who think about nothing except how they can best swindle their neighbour without detection, and then boast about their intellectual craftiness after having succeeded in doing that which prevents many from enjoying a fair existence. Society, as constituted at present, breeds the iniquity which has brought so much misery before our eyes; and before iniquity is abolished, man must, like the planter, learn wisdom from ignorance, and insist upon a thorough reorganisation of our social fabric. For until he does so, he must remain content with his wretchedness and degradation, and blame himself only, for allowing a society to exist which permits monopolists to treat him as though he were a mere chattel, slave, or a beast of the field, void of all intelligence.

The human fraternity has ever been striving to attain the happiness which instinct tells us can be secured on this earth; but how is it possible to secure happiness otherwise than by a faithful adherence to natural law, which is our only chance of escape from the misery by which we are now surrounded?

Intelligence alone can bring about a transformation in our social position; and since man's principal object is to gain knowledge, then the latter will enable him to separate the good from the bad, to distinguish truth from falsehood, to rebel against the unnatural conduct of usurpers who to-day subsist upon his apathy and ignorance. The masses must emancipate themselves by their own individual efforts from the wage slavery, which keeps them in subjection to a minority of persons who are no better naturally than themselves. They must look forward to the future for whatever happiness they wish to enjoy; not be continually lamenting about the pleasant days gone by, and they will be obliged to reject those superstitious doctrines, which they have been fed upon from infancy, before they can proclaim themselves free from the tyranny of dishonest and disreputable leaders.

Nature does not say that the weakest must die, but man's ignorance causes the death of those whose physical or intellectual faculties are inferior to those whom Nature has not endowed with similar powers. The weak have just the same right to live as the strong, for the weakness of the individual is not his fault, and should not be thrown as an imputation of wrong in his face. Were we more acquainted with Nature, this bigotry, the outcome of ignorance, would certainly vanish, and every individual would be considered an object of admiration, for there is nothing useless or ugly in the whole of Nature's labours.

Imagine a child coming into existence with insufficient physical or intellectual attainments to enable it to earn its

own living when it reached maturity. Is it to be allowed to die a painful death on account of it being deprived of the means of subsistence? Such a course would appear unnatural to the most besotted wretch; why, then, should the strongest to-day deprive the weakest of the bread essential to their existence?

Society is at fault. It is unjust, and rests upon an unnatural basis, and ignorance supports it, and fails to see the wrong it is doing. The teachers of decaying creeds have succeeded in making the many credulous and fanciful, which has worked remarkably well for the advocates of idiotic doctrines. If the past has been used to spread falsehood, for the sake of enabling the few to live in comfort and glory upon the many, the future will be devoted to enlighten those who are just emerging from superstition, in order to show them how to enjoy happiness on the earth, and how to do away with the teachers of ludicrous creeds and dogmas.

Manchester, Feb. 2nd, 1890.

THE AWAKENING.

For ever and for ever,
As the heavy ages roll,
And this sphere spins blindly onward
To its ever nearing goal:
For ever and for ever,
Must we hear that thrilling cry—
"We appeal to ye, our brothers,
Give us bread or else we die!"

For ever and for ever,
Shall the iron heel oppress,
While dubious statesmen cackle,
And philanthropists profess?—
While political economists,
That race of purblind fools,
Prove black is white and white is black
By self-opposing rules.

For ever and for ever,
Shall the foul and festering sore
Of dull, remorseless famine
Eat out the nation's core?
'Twere better far for England—
Glorious England of to-day—
Aye, better far she'd never been,
Or long since passed away!

Step down, ye priests and rulers,
From your pulpits and your thrones;
Step down amidst the famine-racked,
And hear their dying groans.
Humanity's voice is calling,
Do you hear its trumpet tones,
Oh ye whose creed is spoil and greed—
Whose sceptre's dead men's bones?

For ever and for ever,
Shall the greasy herd sweep on?
For ever and for ever,
Shall humanity weep on?
For ever and for ever—
But see, a spreading ray!
The glorious sun is rising
In this England of to-day.

Hark to the joyous living shout!
It rings from shore to shore.
'Tis heard within the palace gates,
And by the peasant's door.
In valley deep it lingers,
By mountain tall doth soar,
Crying, HUMANITY hath awakened
To sleep again no more!

"HUMANITAS."

THE MYSTERY OF THE POSTERN GATE.

CHAPTER XI.—CONCLUSION.

GREETINGS over, a few hurried words of additional explanation from the weeping mother to her numerous and unlooked for party of sympathising guests, the burden of poor Madame Kalozy's lament listened to—"My Constance is lost!" echoed by little Franz and Ella—and then Herr Müller, with a tone of firmness and decision which commanded attention from all around him, marshalled his forces in the following manner. He first stationed Madame Kalozy by the side of the painting of the clock, in the angle of the passage leading to the postern, charging her to call aloud if she noticed any change in the appearance of that clock. He next despatched old Anna, the family domestic, and little Ella, to collect and bring there all the lamps and candles they could find, one alone to be lighted. Requesting the rest of the party to stand clear of the postern, he then proceeded to open and shut the gate several times. On each opening and closure all present noticed a succession of bell-

like sounds, repeated for each occasion. Now the bell sounded once for opening, then once for closing; then twice, then thrice, and so on until eight detonations followed the opening and closing of the gate. After this the blind mechanic paused, and more than once withdrew his hand in hesitancy, or as if he were listening, before essaying the ninth opening. Then it was that, though no lips of that silent party moved or attempted to speak, all present distinctly heard a man's voice enunciating the words, "*Go on!*" A general exclamation of "Who spoke?" was only followed by profound silence, and then once more the gate swings on its hinges. With the ninth stroke the voice of Madame Kalozy was heard in loud, sharp accents, crying, "Come here! come here!" "Stay!" shouts Müller—"Franz, stand by that door, and whoever comes or whatever happens, *for your life* suffer no one to close it. Father Hermann! stay with him, and, there! place yourself on that stool, between Franz and the door. For your lives, remember! Now, Baron Fritz, son Rudolph, and you, Herren Manheim and Wagner, light each a lamp or candle and follow me."

Advancing with his guiding stick, and the stately march of the blind, to the angle where Madame Kalozy was stationed, but still passing on with the assurance of one who was perfectly familiar with the path he was treading, he gained the angle, and then silently pointed with his stick. All started back in amazement, for there, instead of the solid wall and the painted clock so familiar, at least, to Fritz and his family, there appeared the broad aperture and steep staircase down which poor Constance, some twelve hours previously, had made her way. It was quite evident that Herr Müller, at least, was aware of the staircase, for still advancing ahead of the rest and beginning to descend, step by step, he turned his sightless eyes back upon his followers, and with a smile of triumph observed, "Behold the mystery of number nine and the postern gate!" Before any reply could be made, another recruit joined the party, for leaping and bounding in their midst, with quick, sharp barks, came little Nixie, the blind musician's dog. Pushing his way amongst them, the little creature dashed ahead, and ere anyone could arrest his flight, he sprang down the stairs, still barking and whining, until his cries could only be faintly heard in the distance of the underground passages.

"Follow the dog!" cried Fritz, "he knows more than any of us. Heaven itself has sent the little one for our guidance."

And so, indeed, it seemed, for when gaining at length the three circular steps and diverging passages at the foot of the descent, it was the sound of little Nixie's pitiful whining, rather than Herr Müller's guidance, which led them at last to the open door of the small cell, studded round with bags of treasure, where, prostrate on three of them—strangely enough arranged in the form of a couch and pillow—lay the form of her they sought, the much beloved, and deeply lamented Constance. By her side and licking the fair hand that had so often fed and caressed him, was her four-footed little friend, whilst tenderly bending over her, the fond mother—no longer an hysterical invalid, but now a woman in whom the exigencies of the hour had awakened all the firmness and courage that constitutes a heroine—cried, "Her heart beats, her pulse throbs, our darling lives! Now let us bear back to life and light, and a mother's love." And bear her back they did, Rudolph Müller raising the precious though still unconscious burden in his strong arms, and carrying her up the steps, once more marshalled by the delighted little animal who had found her, and followed by her mother, sister and attendants. The rest of the party by the request of Herr Müller remained to assist in the work yet before them, when he addressed them as follows: "This morning at early dawn he whom you have once known as Baron Paul Kalozy came in person to the bedside of our Baron Frederick here, and bade him come home and rescue his sister. The minute after making this visit he came to my bedside in the room adjoining, and in his own well remembered tones bid me arise, come hither, and destroy the piece of clockwork machinery which I invented for him, and which his brother, Jehan Kalozy put up some fifteen years ago.

"If you wish to know why it was constructed and placed here, so as to give entrance to these underground halls and passages, I am now free—by Paul Kalozy's own command—to tell you. In a large hall adjoining this, was held the meetings of a secret society—the name of which I may not disclose. Their object was to discover the marvels of animal and mineral forces, called magnetism and electricity. Of

their practices in both directions, as well as of the names of the members of Baron Paul's society, I have no permission to speak. It is enough that—secret societies being forbidden by the laws of the land; and the experiments of science, when assuming the form of arts so little known as magnetism and electricity, rendering all who practised them amenable to the charge of magic and sorcery—these meetings had to be guarded by secret methods, too stringent to be easily detected. Baron Paul discovered these crypts when he first took possession of his castle; and, being wholly devoted to the arts I have named, fitted up the hall and several of the adjacent chambers with electrical machines, galvanic batteries, and accommodations for the associates he had gathered around him. Knowing me to have been well skilled in the machinery of clockwork, he employed me to connect the postern gate and the masked door at the top of the stairway with this clock [touching a huge clock on the wall]. Thus, when the clock had sounded twice, eight times, and the postern gate had been opened and shut eight times—at the ninth opening all the doors unclosed simultaneously, admitting the members to the secret meeting. The means of returning, as well as the whole government of the machinery, resides in this clock; and as I was its constructor, so am I now commanded to destroy it, and for ever break up and end the purposes for which it was contrived. It only remains for me to say to you, friends, that the Barony of Kalozy was once reputed to be the richest in Bohemia. It was so when Baron Paul took possession of it; but in the infatuation which urged him to devote all he was and all he had to the discoveries which he deemed would revolutionize all forms of art, science, and civilization, this determined scholar sold his estates, turned all his possessions into gold, parted even with all the furnishings of his once splendid castle, and lived and dressed like the miser which the world deemed him, in order that he might lavish all his wealth upon the prosecution of his dangerous and costly experiments."

"And are we to understand Herr Müller," said the notary Wagner, now coming forward, in something like his usual professional way, "that these sacks (which I find upon a cursory examination of those on which our fair friend was lying, contain gold coin), were the hoarded up proceeds of the Baron's once ample fortune?"

"You may so understand, Herr Wagner," replied Müller. "It was for the sake of the wealth contained in this cell, that the clock (the management of which was only known to me and Baron Paul), was placed here, as guardian of the treasure."

"Then," rejoined Wagner, "that same treasure in virtue of documents drawn up by me, and still in my possession, I now claim as the gift of Paul Kalozy to his niece Constance."

"Hold, my friend!" said Fritz, gently interrupting the notary, zealous as he knew him to be in his sister's interest. "We have yet to show that my uncle Paul may be willing to confirm those documents and part with those vast stores of wealth gathered up for a special purpose. That Paul Kalozy still lives, both Herr Müller and I can witness of in the strange visitation of this very morning."

"*Destroy the clock, and have then thy wish!*" were words syllabled out in the same voice that had before spoken. Each of the party glanced fearfully at one another, and then around the weird and terrible place in which they were grouped.

The vast height, and wide vistas of the dark hall, plainly visible from the treasure vault; the mysterious and forbidden arts to which the place was devoted, and the obscurity which still surrounded the fate of Paul Kalozy, combined to impress three of the party, at least, with a sense of awe which deepened into terror, as the voice of the invisible speaker rang clearly in their ears.

"It is my uncle Paul that speaks," cried Fritz impetuously. "We *shall* have our wish presently. Herr Müller, do your duty!"

Stretching out his hands until they came in contact with the clock, Herr Müller rapidly withdrew some bolts from the wall, then lifting up a ring in the floor, close to where the clock stood, he disclosed a trapdoor in the middle of which the clock stood. Loosened from all its supports and chiming, chiming like a sweet peal of bells, the clock descended lower, lower, lower yet, until it disappeared from sight, and then a heavy splash in the water and the sudden cessation of the bells, convinced the witnesses that the mystic clock had been destroyed indeed, by being sunk in a deep well. The portion of what had seemed to be the wall against which it stood was soon discovered to be gone also, and the gap thus disclosed revealed another small chamber like the

one in which they were then assembled. Within this, was a table on which stood an immense rudely constructed galvanic battery, long since spent, and by the side of the table seated in an armchair, but so connected still with the battery as to show the manner of his death, sat the skeleton remains of what had once been Paul Kalozy.

The *man* had kept his word, and the fatal resolve suggested by the last lines of the biography of "a lost soul" had indeed been put into execution two years ago, but even whilst the assembled party gazed in awe and deep sympathy on all that remained of the devotee of a new and ill-understood science, they *knew* that the spirit still lived; that he had been instrumental in the rescue of the only being for whom his poor starved heart cherished any human affection, and when, in after years, he came back as a returning guardian spirit, and inspired his beloved Constance and Fritz with visions of the higher life to which he had passed, they found that instead of a *lost soul*, he had only been a martyr to the first immature dawns of a noble science, and that the crown of earthly martyrdom had been exchanged for the fadeless amaranth wreaths of a glorious immortality.

Through the hand of the recluse disciple of electric science, Baron Frederick Kalozy, treatises, glowing with the inspiration of a higher and better world than earth, were subsequently written, and immense progress was made in the knowledge and application of that wonderful and all-pervading force, many years after the Baron, with his married sister Madame Müller, her beloved husband, Rudolph, and many a fair little Constance and Fritz, had removed from the grim old castle into more congenial scenes and surroundings.

No inconsiderable portion of the treasure found in the castle vaults was bestowed by the rich heiress in converting the castle into a modern, but still picturesque building, where hundreds of the helpless blind have found an asylum. With this was a refuge and school for destitute orphans.

Over the blind asylum presided for many years the staunch and faithful Herr Müller, whilst the orphans in the adjoining building under the motherly care of his sister, Madame Rheinhold, were never so happy as when, at morning and evening prayers they were joined by the school band, led and presided over by the blind violinist, Father Hermann.

Animal magnetism has gone through many phases. "Mesmerism" was found to be a term too thoroughly identified with the "Charlatan"—as the scientists of the French Academy chose to label good Anton Mesmer—to be acceptable to those who followed in Mesmer's footprints, but disdained to own their indebtedness to his discoveries. Under the new synonym of "hypnotism," such an array of stupendous possibilities open up to future experimenters, that it seems useless to attempt to review the wonders it has already achieved. Still more undreamed of potencies loom up in the future, for humanity, when the lightnings—the mightiest force in the universe—shall yield more and more to the divine and all conquering spirit of God, in his creature man. What electricity *can* do when harnessed by mind to the car of progress would take volumes to describe. What it *can not* do will never be fully realized till time shall be no more.

And now—if we had been privileged to mention real names, and describe actually existing locations, our readers would marvel no more when we claim for the anonymous personages of our little drama that they have been the active pioneers not only of the growth and unfoldment of the great potencies known as magnetism and electricity, but that their still living and honoured descendants—whose names we are not at liberty even to hint at—owe as much of their present grand scientific achievements to their noble ancestors—whose early fortunes we have been tracing out—as the march of science to-day owes to its most prominent leaders. And though much of the power they now exert is due to the researches of Paul, the subsequent brilliant writings of our poor Fritz, and the wealth, virtue, and saintly life of our fair heroine—our sweet Constance, there are few that would endure to be told so—few who would be satisfied to attribute any portion of their present repute and worldly standing to the crude experimenters who in their own time were either ranked as "Charlatans" by the *wise* and *learned*, as sorcerers and magicians by the ignorant and superstitious, and as "lost souls"—"heirs of perdition"—by the pious. Amongst "great thinkers," as amongst great people generally, there are few on this earth that care to examine the corner-stones on which mighty structures rest. Happy it is, for some of the present age at least, that we *do know* beyond a parad-

venture that there is a land where eternal justice is done and that—even in earthly martyrdom, the cold world's ingratitude, or the silent mystery of death itself—"THE END IS NOT YET."

GENUINE CASES OF SPIRITUAL VISITATIONS.

[We have much pleasure in giving instances of the above from a source, the integrity and truthfulness of which we personally vouch for. Our correspondent calls these cases of *Astral appearances*. We have hundreds of thousands of proofs that they are SPIRITUAL APPEARANCES. The Theosophists, desirous, it would seem, to be distinguished from the common places of spiritualism, actually employ the misnomer of *Astral*, or that which belongs to the STARS. Knowing thoroughly only one planet—the earth—we discard such assumptive titles, and record all that belongs to the earth for what it is—viz., SPIRITUAL appearances.]

ASTRAL APPEARANCES.

ABOUT 26 years ago, long before the subject of spiritualism came under my notice, and while I was an enthusiastic believer in one of the many *orthodox* sects, the following incident occurred, which is doubly interesting viewed in the light of my present experience, and side by side with similar incidents mentioned in *The Two Worlds* from time to time.

My father lay dying, and in an unconscious condition passed away about a quarter to five in the morning. There happened to live at the corner of the street a few hundred yards away, a neighbour with whom we were intimately acquainted, and who was suffering from a painful malady that prevented him resting, much less sleeping. On this particular morning, it being summer time, he rose and went out to seek some relief in walking up and down in front of his house. While doing so he saw my father come out at the front door and approach him. His surprise was exceedingly great, as may be imagined, as his own wife was engaged kindly watching the sick and dying man. My father's face wore a troubled and gloomy expression, and when spoken to as they met, he took no notice but walked on and past, and finally turned the corner of the street alluded to. The other hastened after him as fast as his malady would permit, but on arriving at the spot where my father had disappeared saw nothing more of him.

It was at this moment that my father passed away, and his lifeless body lay inert and motionless on the bed from which he had not risen from the time he had been taken ill.

Another incident related to me is quite as interesting. As is my custom, I take every opportunity of ventilating the subject of spiritualism. On one occasion I had been discussing the phenomena that I and others whom I knew had witnessed. Among the listeners was a tall sun-burnt Nova Scotian captain, who bluntly told me he did not believe me. As a rule I expect this reply, and endeavour to make it the means of further service to the cause. I turned to my interlocutor and said that in my experience the sea-faring class, as a rule, seemed to have greater opportunities for certain classes of phenomena.

"Now captain," I said, "have you ever had any experience of the sort?"

His face assumed a thoughtful expression, as he appeared to meditate a minute or two.

"Well, I have," he replied, "and if it is agreeable to the present company, I will tell it."

All present unanimously agreed that they would like to hear his experience, so he proceeded in the following words, which are as nearly as I can remember the substance of his narrative.

"I had my ship at home for general repairs, and was consequently able to spend a little of my time with my family, which consisted of my wife and only daughter. Gentlemen, that daughter was the idol of my life, so you may imagine my present joy, and the sorrow I felt when at last, my ship repaired, loaded, and ready for sea, the time for parting came, and as hour by hour the distance widened between my home, my treasure, and me.

"I was bound on a long voyage south, and it would probably be many a year before the comforts of home, and the voices I loved would cheer my heart. (I don't think a sailor ought to be married.)

"I had been two months at sea, when one morning about nine o'clock I had breakfasted, and was lying down in my state room; the door between the saloon and my state room being open, I was surprised to see my daughter approaching; smiling and happy she appeared to be, and entering through the open door, kissed her hand to me, as had been our happy playful custom. I jumped off my couch with the exclamation, 'Why! how did you—' I had no time to

finish, or to realize the incongruity of the circumstance, she seemed to retire from the state room into the cabin, into which I followed her. The cabin was empty, and with a sense of chilliness, and an inexplicable heaviness of heart, I searched round the various state rooms, of course without avail.

"Our voyage finished, the letters and papers came on board, and were received by the chief officer; as he came aft into my room I could see by his face that there was bad news from home. Of course I had not said a word to him or anyone else of what I had seen that day. Before he could speak I hurriedly said, 'You need say nothing, Mr. —, my daughter is dead.' He silently handed me my letters and papers from home, which were eagerly scanned by me, to find the confirmation of my fears, and on comparing dates, the two events, the appearance of my daughter to me, and the hour in which she died, agreed.

"Gentlemen, such is my story, and if you would wish for confirmation you are welcome to come on board my boat and see my log book, for I had entered it there with the ordinary routine of the day's incidents, and I still have it in my possession."

"CANDOUR."

"NOTES FROM MY LIFE."

BY CAPT. JOHN C. STOWELL, OF HULL.

(Advance Sheet Extracts.)

"For nearly forty years I followed the sea, and gained all the experience that such a life teaches from the fore-castle to the captain's berth.

"While I am no believer in spiritualism as I have seen it interpreted, and although I do not lay claim to supernatural causes and effects in the daily work of life, still I do think there is something in Nature relative to mind-transference that scientists have yet to learn about. My own experience teaches me that there is a principle of higher intellectual perception than has been yet generally cultivated. I think I must possess it naturally to an unusual degree, for my life has been protected many times by the intervention of some power I do not know about.

"In 1839 I was a seaman aboard the nine hundred and fifty-ton ship *Astrachan*, Captain Webster, of Cape Elizabeth, master. He was a man nearly seventy-five years old, and although deacon of a Methodist church, was a fiend on shipboard. He went by the name of 'Old Bully Webster,' and made himself generally unpopular by feeding us on spoiled beef and wormy ship's bread. We left New Orleans bound for Hull, with a load of cotton. The ship was a cumbersome craft, with an old fashioned rudder that would not steer her within two points of her course.

"When well out to sea we encountered a heavy north-easter, during which four men at the wheel had all they could do to keep her steady. It lasted several days, and finally, worn out with exertion, I went below and turned in. I was asleep almost before I touched the pillow.

"How long I remained unconscious I do not know, but suddenly I was awakened as if some one had roughly shaken me. I opened my eyes, but seeing nobody, thought I had been dreaming, and turned over for another nap.

"Again came the rough shake, and a voice in my ear seemed to whisper, 'Danger. Go on deck.' I jumped out of my berth, and ran up out of the fore-castle. It was very rough, and I kept my feet with difficulty.

"Scarcely had I reached the look-out when I saw looming up almost upon us a big ship, that was of sharper, trimmer build than the *Astrachan*.

"I shouted at the top of my voice, 'Hard up your wheel,' and the four seamen, terrorized by the spectacle, threw her away over.

"The stranger discovered us at the same time, and fell off. A mighty sea pitched us forward with irresistible force, and instead of being struck on the broadside as we would have been but for my warning, the old *Astrachan* went bow on through the storm-beaten vessel, and crushed her wooden walls as if they had been pasteboard.

"She sank with all on board almost instantly, and our own salvation necessitated prompt action and nerve.

"We were leaking forward just at the water line, where a large hole had been stove in our bow. The upper rigging was all hanging over the side, nearly all our top works having been carried away.

"The storm abated, but it was twelve days before we got into condition to continue on our course. Then we were badly crippled, but had good weather to aid us.

"Arriving at Hull we discharged cargo, and loaded with iron for the return freight. What was the power, or influence, that exerted upon me the warning I have told you? No member of the crew called me, and I am satisfied the second call was not a dream.

"Some years later I sailed out of Providence, bound for Georgia after lumber, as master of the brig *Forest*. When off the Jersey shore I turned in, my instruments indicating that I was fifteen miles off shore. In the midst of my sleep I seemed to hear my mother exclaim:

"John, the *Forest* is among the breakers."

"I rushed on deck and found the mate in a state of frenzy. Just ahead could be heard the roar of the surf beating upon the rocks. We were thus saved from destruction when less than an eighth of a mile from the shore.

"I might cite several similar incidents that have happened to me while at sea, but I will refrain. There is one that I want to tell you about, however, which can be corroborated by living witnesses.

"In 1842 I was one of the crew of the *General Jackson*, in Rhode Island waters. One night as we lay in Newport harbour I was the watch on the forward deck alone. Suddenly I felt some one touch my shoulder, and looking around I saw just above my head the figure of my elder brother, who was the captain of a West India brig. He seemed to pause a few minutes on the foreyards, and then disappeared in the night.

"I immediately asked permission to go ashore, and got it.

"Hurrying to the house of another brother, who lived in Newport, I said—

"Our brother is dead; I am sure of it. The death is father's over again."

"They all ridiculed my statements, but two days later a letter was received from his wife in Bangor conveying the sad intelligence. Getting in from a warm climate he had recklessly exposed himself to the cold, and had contracted pneumonia, and died at the very time of my vision.

"The most wonderful case I personally knew about was in 1853 or '54, when a California gold steamer was lost, I believe by fire, in the Gulf of Mexico. It was the same craft that my friend, Captain Lowe, of the brig *Harvest Moon*, so nobly won a medal from, given by the Government, under circumstances I will hereafter state.

"One day New York City was greatly aroused by the news of the arrival of a Dutch ship having on board a large number of passengers saved from the ill-fated steamer I have spoken of.

"The captain told his story plainly. One day when the weather was thick he had stood for some time in doubt as to his exact whereabouts, when suddenly he was struck on one cheek by a land bird, that, after wheeling around his head, flew by him on the other side, striking his ear with stinging force.

"Turning to the man at the wheel, he said—

"Keep her off two points more. I think we are getting in too close to land."

"For twenty minutes the captain and mate smoked in silence. Then upon hearing a sound, apparently from over the side, the mate jumped to the rail, and shouted excitedly, 'My God, captain, we are among a shoal of living people.'

"His words were indeed true. On the smooth surface of the gulf, encased in life-protectors, were sixty or more men and women who were among the passengers of the ill-fated steamer. They had been hours in the water and had no hope of rescue, when out of the fog had come the ship so silently that they had not noticed her until she was upon them.

"Was it merely an act of chance that the little bird upon the high seas thus deceived a veteran captain? It seems to me that some other power than man's turned the Dutch ship's bows two points off the course laid down on the chart.

"A few days later the *Harvest Moon* arrived in New York with nearly one hundred and twenty of the unfortunates aboard. Capt. Lowe picked them up when he himself was short of provisions and water, and without a word of complaint the crew received the shipwrecked army and shared their rations with them. Capt. Lowe threw his middle deck-load of cotton overboard in order to make sleeping accommodation. When he arrived in New York the entire number had eaten nothing for days but parched corn in small allowances. Much to everybody's indignation the underwriters would not pay for the lost cotton, and they immediately discharged Capt. Lowe from the position of

master of the brig. The result was that he was taken to Washington, and presented with a beautiful medal. Then New York gentlemen who had heard of his treatment offered him the command of one of the finest clipper ships sailing out of that port. So in reality you see he made money and fame by being humane, and daring to risk an employer's anger. I forgot to say the United States Government paid for the cotton thrown overboard.

"The last incident I can tell you about can be found recorded in the history of New Bedford, where all the facts are known. Briefly, the story was this:—

"A New Bedford whaler, commanded by a friend of mine, was sailing in the Arctic Ocean one night. As the mate on deck looked into the cabin, he says he saw a man sitting at the captain's desk, writing on the log-slate. Half an hour later the officer went below, and there he found the command, plainly written, 'Keep ship northwest by north till daylight,'

"He did as directed.

"At that hour the captain came on deck, saying, 'Who changed the course?'

"I did,' replied the mate, 'according to your instructions.'

"What instructions?' asked the other, sharply.

"Why, those you left on your slate,' said the mate.

"But I did not leave any,' said the captain; and they went below, and with surprise compared the log.

"Sure enough, there was the order, but the handwriting was peculiarly fine, and altogether unfamiliar.

"Wishing to find the man who had thus planned a very absurd joke, the captain sent for the men one by one, and got their signatures. Not one resembled the handwriting!

"At this point the look-out shouted: 'A sail!' and soon they came upon another whale-ship, the crew of which were literally starving for food.

"Giving relief, the captain of the newly-found craft tendered a receipt, the writing of which was identical with that on the log-slate, written hours before by unknown hands, in the wide ocean, miles away from human life."

WHAT STANLEY DISCOVERED.

"Just about three years ago, while lecturing in New England, a message came from under the sea bidding me hasten and take a commission to relieve Emin Pasha at Wadelai," writes Stanley.

He relieved Emin Pasha, as all the world knows. He made important geographical discoveries that may be summed up as follows: He traced out the Aruwimi river from its source to its mouth. He ascertained that the great Congo forest is as large as France, Spain, and Portugal combined. Rawenzori, the Cloud King mountain, whose top is covered always with snow, was partially explored, and the locality of what used to be hazily set down in the school maps as the Mountains of the Moon, has been definitely fixed. Stanley discovered on this trip that the Albert Edward Nyanza, called by the natives Muta Nzige, is the true source of the south-west branch of the White Nile. He discovered a south-west extension, hitherto unsuspected, to the Victoria Nyanza, which adds nearly six thousand square miles to that great lake.

Henry Irving tells this story: A haberdasher who had joined the Junior Garrick Club became inoculated with the idea of going on the stage. So he sold out his shop, reserving an ample supply of underwear, and invested the proceeds to eke out his salary as an actor. In time, his dreams of surpassing Kean and Kemble having departed, he was a utility man at the Theatre Royal, Manchester. But his invested money gave him income enough to provide a Christmas eve supper for his associates at the theatre. One of them hesitated to accept, because the weather was so cold and his clothing was so thin and worn. Before the supper, the ex-haberdasher pushed the poor fellow into a bedroom, saying, "There's a little present for you in there!" It was a suit of warm underclothing. Fancy the poor actor's feeling, when, comfortably clad, body and heart equally warm, he took his place at the table! "I can feel that grateful warmth yet," exclaimed Irving, "for I was that poor actor!"

THE artificial fecundation of fish is one of the most profitable and growing industries of France, and is under the special protection of the Government.

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FRIDAY, MARCH 14, 1890.

A MOST EXTRAORDINARY PHASE OF MIND-READING AMONGST THE CHINESE.

Abstract of a paper from Cassell's Magazine for March, 1890.

DURING a visit, in the summer of 1888, to San Francisco, I made the acquaintance of Sing Fou, a Chinaman who combines the two occupations of priest and merchant. Finding him to be a very entertaining and intelligent gentleman, I cultivated his acquaintance until we became good friends. He told me many strange things about Chinese manners and customs, but the strangest of all was an exhibition he gave me of mind-reading.

He required some ten days for preparation. At the appointed time I called for him at his store, and, going with me to the Joss House, we each of us removed our shoes, and put on in place of them a pair of white satin sandals. He enveloped himself in a white satin robe which reached almost to the floor. We were shown into a small room behind the platform upon which the three idols were seated, and from which daylight was entirely excluded. It was lighted by what seemed to be a hundred candles suspended from the ceiling by some invisible means. The walls were entirely concealed by silk hangings, beautifully embroidered, and the floor was covered with matting ornamented with grotesque and fantastic figures. The only furniture in the room was a bamboo table, upon which stood two flat, covered vases and a lamp.

As soon as we entered the room he required me to sit cross-legged on the floor, close to the table. He then blindfolded me, and asked me not to move or speak until he told me to do so.

I heard him remove the covers from the vases, felt him wetting the hair on the top of my head, and smoothing it down close and flat. Then he seemed to be putting a cloth on it, which he touched here and there with his fingers, as though he were applying a plaster to a wound. Putting his open hand on the top of the cloth, and pressing my head with considerable force, he instructed me to think of some church I had seen, and to make as distinct a picture of it in my mind as possible. The Joss House being near by, I naturally fixed my mind upon the interior of it, and for perhaps two minutes there was absolute silence in the room.

He then removed the bandage from my eyes, and, at his suggestion, I stood up beside him. Both vases were open on the table; in one of them was a number of pieces of very thin white paper, about three inches square; in the other was a single piece of paper, of like size, colour, and shape, immersed in what seemed to be water. This the priest took

out and held over the flame of the lamp. As it became dry, there appeared upon it a faint outline picture of the Joss House. It was blurred and indistinct, but it was beyond question a picture of the room I had in my mind while sitting blindfold on the floor.

I told Sing Fou that, of course, he knew I would have in my mind the room through which we had just passed, and he had his picture prepared beforehand. He smiled in a good-natured way, and, taking a powerful reading-glass from a drawer in the table, he bade me examine the picture more closely. I found it to be a picture of the Joss House, not as it really is, but as I had thought of it, and pictured it to myself from memory—for, on second thought, I could see where I had omitted many details.

The priest suggested that we should try again, and I was more than willing. Repeating our former preparations, I this time brought to mind a church more than two thousand miles away, that I was absolutely certain the priest had never seen or heard of. To my utter astonishment, as the paper dried the church appeared, perfect in every detail.

Sing Fou was as much pleased as I was astonished. He asked me to sit down again, suggesting that this time I bring to mind the face of some woman or child. After blindfolding me as before, he arranged the hair low down on the back of my head, and applied the paper close to my neck. While he applied the pressure of his hand I thought of Mary Anderson. In a few moments I was released, the paper was dried, and through the glass could be seen a good likeness of the great Parthenia, at that time in England.

We repeated the experiment over and over again, and numerous pictures of faces and places were produced. I found, however, that no faces of any but the living could be made to appear.

As a final test I tried to remember the verses so popular with the boys of a former generation, beginning—

"Oh! were you ne'er a schoolboy,
And did you never train?"

Upon examining the paper, the verses appeared as they were printed in the Second Reader, and above them was a copy, in faint outline, of the illustration showing the boys marching in uniform, and in the distance the flock of geese and the "sturdy gander that stopped to show fight." Several lines of the poem that I had been unable to remember were missing in the picture; and in one place where I had misquoted a word, my mistake was shown on the paper.

The priest declined to tell me how the paper was prepared, or the pictures produced. The manner of their production is a secret known only to the priesthood—a sacred mystery over three thousand years old.

Professor Durand, to whom I related my singular experience, read a paper on the subject at the annual meeting of the Eclectic Psychological Association, in Boston, on the 23rd of December, 1888.

His paper led to considerable discussion. Those of the members inclined to be materialistic insisted that the thought matter filtered directly through my skull, and was impressed upon the prepared paper. Some of these held that thought is a mode of motion, as light is, and that the pictures are produced by its rays, as an image is formed upon the sensitive plate in a camera. Others, who are psychologists and believers in the spiritual, reasoned that the brain of the Chinaman was the medium through which the thoughts were filtered and by which the picture was produced.

Others agreed with the spiritualists that more was necessary than a proper preparation of the paper, but they differed from them in this: that while it was not necessary for the operator to possess peculiar gifts, it was necessary that the subject operated upon should be of a peculiar temperament, and should be both mentally and physically in proper condition.

Over all the pictures produced during my interview with the priest there ran a number of fine lines, tending to blur them slightly, and making them seem as if printed on shaded paper. The priest explained that my dark hair had made these lines, and that the grey hair, which predominates with me, had produced no such effect. He further told me that in pictures made from the head of a Chinaman no such lines are seen, there being no hair on the head of a Chinaman at the points where the papers are applied. This seems to indicate the correctness of the materialistic theory, and leads to the supposition that dark hair is not a good conductor of thought-rays. In fact, where dark hair is so plentiful as to conceal the skull whereon the prepared paper is placed, no picture will be produced.

This singular art is utilised by the Chinese Government in many ways; as, for instance, the detection of crime. The prepared paper is applied to the head of a suspected criminal. Even against his will he may be made to think of the location where the crime was committed, with all its surroundings, and the picture formed is a silent but certain witness against him. Prisoners taken in battle are made to think of the forts, and camps, and troops they have just left behind them, and accurate plans of them all are drawn by this wonderful and certain process. The heads of prisoners whose custom it is to wear their hair are carefully shaven before the papers are applied.

Any subject of the Emperor may be required at any moment to appear and take part in the sacred mystery, and it is thought wise to have the people always in readiness. The queue worn by all of them is regarded as sacred, and this belief is encouraged by those in authority. It is really a matter of minor importance; there is no objection to it; and while the closely shaven head without the queue would present an unpleasant and unfinished appearance, as they are now combined, each makes the other a by no means unbecoming ornament.

Sing Fon showed some crude knowledge of phrenology. In explaining why, in the different experiments, he had changed his manipulations from the top to the lower back part of my head, he told me that pictures of sacred things only were produced on the top of the head, while those of women could be had only from near the nape of the neck. These locations correspond with "veneration" and "amativeness" in modern phrenology, and add another to the many proofs of the exactness of that science, besides showing its great antiquity.

Unfortunately, no way is known to the Chinese to preserve these wonderful photographs of the mind. They gradually fade away, and in half an hour disappear entirely. Indeed, when subjected to any light but that of such candles as were burning in the room where we were, and the component parts of which are kept secret, they disappear instantly.

The Mongolian is not a progressive race. It remains for the Caucasian to discover for himself, or learn from the Chinese this beautiful and useful art, and further to discover some way to give permanence to the wonderful pictures.

HORACE B. JONES.

[NOTE.—We give the above extraordinary narrative for what it is worth. It is published in a popular and respectable periodical, over an equally respectable signer's name, and relates to the occultism of a people far in advance of other nations in some spiritual and still more magical powers. The Editor, herself, has seen quite enough of Chinese occult powers to place entire confidence in the truth of the narrative, and commends it to the careful consideration of thinkers.—ED. T. W.]

PERSONAL EXPERIENCES.

BY JAMES B. TETLOW.

No. III.

PRIOR to the conscious development of my mediumistic powers, I was a vegetarian for about two or three years. Since I have come to understand mediumship better, and have made myself somewhat acquainted with some of the best books in our literature, such as "Art Magic," and other works of a like character, I find that my being a vegetarian was a means to an end in my medial unfoldment. I never was a gluttonous individual in my habits of eating and drinking, for during the six and thirty years I have lived, I have been a staunch teetotaller; yet I, like most people, had my special preferences for food stuffs of certain kinds, and would occasionally partake of more than was serviceable for me. My vegetarian experience taught me to conquer myself in diet. I am satisfied that such an experience has had a permanent benefit upon my habits and health. Once I was continuously suffering ill health, now I am only occasionally out of good condition.

I have now stated most if not all the important circumstances that led up to the commencement of my medial powers. After my first experiences with John Taylor, I formed a circle of five persons at the house of my parents. At that time there were not more than four or five spiritualists in the town of Heywood, where I then resided, so that I had few opportunities of gaining information on the true methods of circle holding and medial development. The idea in our minds was, that no phenomena of any importance would occur unless we got as near complete darkness in the room as possible; and so, for

some half-hour prior to each meeting (which was always at six o'clock on Sunday evenings), we had a fine time in trying to suppress all possible means for the inlet of light. I have learned a little since then, and would not advise others to be so careful as we were; yet I am sure that we were gainers by our faithful desire to comply with *the light*, such as it was, that we then had. In some conditions of the clairvoyant faculty darkness is a favorable condition for its development, as I have found by experience. The first person to show symptoms of medial power was myself, which came in the shape of getting low-sounding raps upon the table, and at times the table would tilt towards me. Prior to any phenomenon occurring at our meetings, I was subjected to a very peculiar sensation. Even up to this day (if, which is very rare, I should sit for physical phenomena), I am subjected to the same peculiarities. First, I begin to grow very heavy, dull, and stupid about the head, a sensation of excitement grows around the heart, and extends throughout the whole of the nervous system. A feeling of intense coldness takes possession of my legs, from the knees down to the end of the toes; and so long as this unbalanced condition lasts, the phenomena take place. When these sensations pass away, the phenomena cease. The phenomena were always more or less in degree in proportion to the more or less intensity of this organic derangement in myself, which I felt to be very disagreeable.

The chief manifestation that we got for the first three months of our inquiry was mostly a peculiar ticking sound on or in the table. These tickings would come first at one side of the table, then repeat themselves at the other, in answer to the questions that we asked. The sounds were not always of the same character or degree; and so peculiar were they, that try as we would to imitate them, we could not do so. Thus we came to the conclusion that a power was at work other than ourselves, and, as the evidence led us to believe, of an intellectual nature. One Sunday evening, when we had been experimenting for about three or four months, I requested our invisible friends to try some other method of communicating with us than the one they had been using. From that night our usual ticking sounds ceased; beg for them when we would, it was all the same—we could not get any. Thus a second form of medial power began to develop in me, and we also found that a second portion of the prophecy in reference to myself was about to be fulfilled. I had felt that I was now about to see. Instead of the usual symptoms taking possession of me at our meetings, I began to experience the trance state. After we had sung our introductory hymns, my eyes would become heavy; the sensation of sleep grew over me, and my head would fall backwards over the chair, and thus for a while I would not move. Then the pressure on the eyes and head would grow apparently less, and I would gain a sensation of lightness and freedom, and an illumination, not of the room, would grow around me. What presented itself to my sight was a cloud of white fog, filling the whole of the room. After a short period there would come close to me a large dark cloud in the white one, which speedily began to assume a human form. Some of the faces I thus saw I knew, but oftener they were strangers; but when I described them to others, they were recognised by those who were present. Thus I became a seer. I had yet another phase of medial power to unfold. Our spirit friends were not idle. I would sometimes have some very disagreeable experiences, being thrown at times forward on the table, or my hands and arms tossed about; and, singular to say, wherever my hands were thrown, they could be seen in the darkness, especially at those times when I was made to strike the table heavily. My head, also, would be fearfully shaken. Once I was bodily lifted off the chair and thrown, in the darkness, on the floor. Amidst all the rough treatment I got at the hands of my invisible friends, I was never once hurt. I am of opinion, nay, they have told me so, that the knockings about I got at their hands were a means of throwing off certain magnetic conditions of body that were detrimental to my personal good. I do know this, that I have had better health since, than I had had for a long time previous. Besides these rough experiences, we had others of a more or less agreeable kind. Sometimes I would be thrown into peculiar conditions of body, and go through some scenes of apparently much suffering, depicting bodily the means of exit of some friend from earth; at other times I would be controlled to speak a few words, which, week by week, grew to more, until my friends were able to discourse on some fixed topic.

"THE WORLD MOVES!"

AND EVEN CHURCHMEN ARE MOVING WITH IT!

PERHAPS the best evidence that the genius of life on this planet is progressive and not retrogressive is to be found in the amazing fact that, under the combined arguments of rationalism, the doctrines of evolution, and the revolutionary teachings of spiritualism, even the clergy of the State Church are slowly but surely moving on, and in place of attempting to drag, drive, or frighten humanity back to the Dark Ages to find their religion, are actually stealing our thunder, and talking reason, science, and PRACTICAL RELIGION to the people! Whether all these astounding compromises on the part of ecclesiasticism come *too late*, or whether it *can* patch the old garment of worn-out theology with the new cloth of reason, fact, and progress remains to be seen. At any rate, it is worth the while of every thinker who may peruse these lines to read the following account of what has been transpiring of late regarding Bible analyses in Newcastle. If even this brief summary does not tend to prove that the moving age is dragging Churchmen along in its march, then we know not the true meaning of words. The article to which we call attention is headed as follows:—

THE BIBLE LECTURES.

To the Editor of the "Daily Chronicle."

SIR,—The authenticity and genuineness of the books composing our Scriptures have been argued with skill and fairness, step by step, to A.D. 300, that many doubts on this head would be dispersed, and, still more, if it could have been shown that some original manuscript existed within a measurable distance of A.D. 33.

Still, after all, it is not the most important thing to establish the genuine historic truthfulness of these writings. Could we even know that a verse or chapter was written by Jesus himself—every word—still we must appraise it as its own inherent worth (by virtue of the command to "prove all things"), even as to such writing being the "pure word of God." The lecturers have not lost sight of this, but have courageously declared, in face of Church and world, to thousands of persons, that "the Book is *not* inspired, though the writer perhaps was"; that the Bible is a "human composition" (book), its assumed "infallibility being dead," and "inspiration, though a living" thing, was valueless, since the canon was closed 1,800 years ago. Surely "the end of all things is at hand" (even without modern prophets to tell us so), when enlightened ministers of two chief English Christian churches, in their defence of Bibliolatry, surrender such positions as the inspiration and infallibility of the Bible, that have been the bulwark of orthodoxy for at least 500 years. This "restatement" and "restating" of Christian doctrines and beliefs is practically a new erection, large enough to cover our 200 Christian sects, and take in all the (so-called) heathen beside. These lectures have revolutionized thought in theological matters. Hell is clearly "disestablished." The devil must have emigrated ("out of sight, out of mind"), for neither his tail nor cloven foot has formed any part of the lantern exhibits. As to the "fall of man," the theory of evolution was so persistently maintained that it was apparent (if this had ever taken place) the "fall" must have had an upward tendency. As to propitiation by sacrifice, eternal punishment, blood shedding (with scapegoat ceremonial illustration), transfer of punishment from guilty to innocent with "imputed" righteousness, all these human devices were out of court, for doubtless many saw, as more than one expressed, that after all, "each of us had to be our own saviour," salvation being a deliverance from selfishness, and not an appeasement of the wrath of an offended Deity.

With this new light from the Church, many will "walk at liberty," and say, as did a Secularist, "We have nothing against such a religion as you have proclaimed; we agree with you; but this you have taught is the religion of a natural philosopher, and not of the Bible."

As I left the hall at the close of the lecture on "Inspiration," a gentleman remarked, "Canon Talbot made it 'easy to be a Christian.'" This was called forth by the inquiry of a Secularist as to his fate "if he could not believe Jesus to be the Son of God, would he have to burn in Hell for ever and ever as the Bible said?" The answer in effect was, "No, you will not be sent there if you live up to 'the light you have.'" And so I told this stranger that Jesus himself had said, "My yoke is easy and my burden light"; and I have since thought great difficulties have been placed in the way of many leading a good, God-like life, and of such impossible attainments that hope has not arisen, and dank, blank

atheism has ensued. The nightmare of such hideous proportions as the Hebrew Deity Jehovah has been invested with by pulpit orators to this hour shock reason and revolt common sense, so that both intellect and heart cry out, "No God." Let the true God (who is "spirit" and who is "love") take the place of the petulant, fitful, jealous, angry Hebrew God, who is watching the opportunity to let his "wrath burn like fire" on his children.—Yours, &c.,

BEVAN HARRIS.

—*Newcastle Daily Chronicle*, Feb. 24, 1890.

LYCEUM JOTTINGS

THE SEA SHELL.

THOU tell'st of the bright and smiling sea,
Where the ripples laugh in their winsome glee;
And the smooth beach shines like a silver band
On a maiden's brow in orient land;
And the white gull rocks on the dreamy swell
As the wild bird rests in the hazel dell.

Thou tell'st of the black and windswept sea,
When the good ship toils from the land to flee,
And the breakers dash on the groaning shore,
And the watery plain to its oozy core
Is stirred by the ploughshared hurricane,
And the boasted strength of man is vain!

Thou tell'st of the murmurs, faint and low,
That sweep where the charnel waters flow
When the sailor rests—from his wand'rings passed—
And the wave rolls deep o'er the riven mast,
And the starry hosts on his funeral pall
Scatter bright gems that are free to all!

Oh relic strange of the watery strife,
Your form once thrilled with a conscious life;
A germ in your roseate halls was born
So rich with the tints of opening morn;
And still through your arcades, weird and dim,
We catch the sweep of the ocean's hymn.

But the life-power died in thine inner breast,
And the waves have cast thee ashore to rest;
And the dew and sun and the tramping storms
Shall knead thy dust into other forms;
For the God who thrills in each changing grade,
Not an atom of earth in vain has made!

Thou art witness mute 'gainst the olden tale,
Of the rending of time's parting veil—
How the heavens like a scroll shall roll away,
And the isles shall flee in that fearful day,
When the mountains burn like a furnace red,
And the hissing "sea shall give up its dead."

For the sea *doth* give to the earth again
The spoils that sunk 'neath the angry main.
They come, by the force of law divine,
In differing forms from the surging brine;
But the sailor's risen *spirit* dwells
In the land of fadeless asphodels!

Oh, mourning hearts by the sea-beat shore,
There are angel tones in that sullen roar.
As the waves come up with reverence grand,
And bow on the rocky altar strand,
They *swear* by the God who reigns on high:
"Not a soul on earth was born to die."

—John S. Day, *Galaxy of Progressive Poems*.

A LIFE LESSON.

"THERE! little girl; don't cry;
They have broken your doll, I know;
And your tea set blue,
And your playhouse, too,
Are things of the long ago;
But childish troubles will soon pass by.
There! little girl; don't cry!"

"There! little girl; don't cry!
They have broken your slate, I know;
And the glad, wild ways
Of your schoolgirl days
Are things of the long ago;
But life and love will soon come by.
There! little girl; don't cry!"

"There! little girl; don't cry!
They have broken your heart, I know,
And the rainbow gleams
Of your youthful dreams
Are things of the long ago;
But heaven holds all for which you sigh.
There! little girl; don't cry!"

—John Whitcomb Riley.

PLATFORM RECORD.

ACCINGTON. 26, China Street.—A pleasant day with Mrs. Summersgill. Afternoon subject, "Search the Scriptures," was ably dealt with. Two impromptu poems on subjects from the audience followed. Evening subject, "Is Spiritualism a Destroyer of Religion or a Builder?" She again gave poems from four subjects by the audience. Everyone seemed well pleased.

BATLEY.—We had Mr. Dawson for the first time, and hope it will not be the last. Afternoon subject, "Indecision." He showed how it was so many were so undecided about spiritualism, and from the sterling advice given we could each learn a lesson. Evening, "Man has a Pre-eminence over the Beasts." The touching incidents in man's life and his spiritual aspirations showed his superiority, and by living a pure life we could build up a spiritualism that no power on earth could resist. The remark was passed by some of the hearers, "He is a good one." I was sorry to hear that he contemplated leaving the platform for a time, but hope secretaries will try to prevail upon him to keep to the work. It would be a great loss to the cause to lose so talented a speaker. May God grant him health to go on.—J. P.

BIRKENHEAD. 144, Price Street.—Having heard that that most highly-gifted medium, Mrs. Houghton, of Smethwick, was about to visit Liverpool, we secured her services for two lectures, on Thursday, the 6th inst., when her guides lectured on "The Philosophy of Spiritualism," and gave every satisfaction. A discussion followed. Sunday, her controls lectured upon "The Inspiration of the Bible." We have no evidence that it was wholly inspired, and the writings it contains in many instances have an immoral tendency. The principles it contains, demanding a sacrifice of blood, are so derogatory to the teaching of love and eternal progression, that it takes the manliness out of man, not doing that manly part which enables him to rise high in the esteem of the Great Spirit, Our Father.

BISHOP AUCKLAND. Gurney Villa, Temperance Hall.—A good day with Mrs. Forrester, being the first time on the platform from home. She gave very promising clairvoyance. Nearly all recognized.—J. C.

BLACKBURN.—Mrs. Wade gave two lectures—in the afternoon, on "The Old and New Year," and in the evening on "Where are the World's Great Heroes Gone?" She is becoming a great favourite, and her evening discourse, showing how all may become heroes and reformers, was listened to with especial pleasure and interest. A few clairvoyant tests after each address very clearly given, and all recognized.

BOLTON. Bridgeman Street Baths.—Mr. Macdonald's afternoon subject was Theosophy, showing that theosophy was wrong in a great many ways, and that spiritualism must ever be the leading principle, both with respect to natural, moral, and spiritual law, not built upon theosophy, but upon sound philosophic facts. In the evening five subjects, chosen by the audience, were treated, and, judging by the tone of the hearers, must have given satisfaction.—J. P.

BRADFORD. Bentley Yard, Bankfoot.—An excellent day with Mrs. Charles H. Clough, of Cleckheaton. Afternoon subject, "Catch the Sunshine," was well treated. Her little guide Lily gave some excellent proofs of spirit return. Evening, an excellent discourse on "Who are the Saviours of this World?" which apparently gave great satisfaction. Little Lily gave clairvoyance, all recognized. Mrs. Clough is well worth hearing.—Mrs. G.

BRADFORD. St. James's, Lower Ernest Street.—A red letter day with Mr. W. V. Wyldes, whose controls spoke on three questions from the audience in the afternoon, in a thoroughly satisfactory manner, and in the evening they spoke on six subjects from the audience, especially one on "Liberty," which was truly an oratorical display which won the close attention of the audience. Truly skilled labour in platform work as in all other is cheapest in the end.—E. H.

BRIGHOUSE.—A splendid day with our friend Mr. W. Johnson, whose guides dealt with nine questions in the afternoon, and evening other nine questions were sent up, treated in a logical and pleasing manner which made the audience almost applaud; one answer to a question on the "Creation" completely demolished orthodox theory.

BURNLEY. Hammerton Street.—Mr. J. B. Tetlow gave us good lectures. Afternoon on "How to investigate spiritualism." Evening, "Spiritualism a revelation." He did full justice to both subjects, and the psychometry after each lecture. Good audiences, and all passed off well. We were pleased with the psychometry, as all was acknowledged to be very good, and many wished for more, but the time was gone. Hoping to hear him again soon. He improves every time he comes.—R. H.

BURNLEY. Trafalgar Street.—March 3rd, Mr. G. Wright, of Bradford, lectured on "Why I am a Spiritualist," giving some very solid reasons for his present position. March 9th, Mrs. Heys, of Burnley, gave us two very good discourses full of reason and thought food. Afternoon: "Is Man a Responsible Being?" followed by correct phrenology. Evening: "Mediumship and Spiritualism," followed by psychometry.—W. R. C.

BYKER. Back Wilfred Street.—Mr. Kempster gave a very interesting address, subject from the audience, "Life beyond the Grave," which was much appreciated.—Mrs. H. [Cannot print report of séance this week. Too late.]

CLECKHEATON. Oddfellows' Hall.—Mr. Marshall gave a good short discourse on the hymn we sang, "Speak gently." Evening: subject, "Spiritualism and its Teachings," which he handled very well. After each service, Mrs. Marshall gave excellent clairvoyance. March 3rd, we had a tea-party, at the house of Mrs. Eddyson, for the benefit of the society, when Mr. Milner gave a short discourse, and followed with clairvoyance.—W. H. N.

COLNE.—March 6th, Mr. Morse lectured on "Spiritualism as a Moral Reform." It was a grand treat to those that heard it, and was well appreciated. March 9th, Mr. P. Lee gave two splendid lectures. Afternoon: "The Logic of Spiritualism." Evening: "The Incompatibility of Science with Christian Belief." Good audiences.—J. W. G.

DARWEN. Church Bank Street.—Speaker, Mrs. Smith. Afternoon: subject, "Old men shall dream dreams, and young men shall see visions." Evening: subjects from the audience. Clairvoyance after each discourse, mostly recognised.—W. A.

DENHOLME. 6, Blue Hill.—Afternoon: Miss Walton's guides spoke from "Concerning spiritual gifts." Evening: subject, "Charity." Both discourses were delivered in a most noble and efficient manner, and were highly appreciated.—C. P.

DEWSBURY.—Tuesday, March 4th: Mr. Veitch, of London, did full justice to the work of spiritualism as to its true teaching. I was sorry we had only a poor audience to welcome such a willing worker for the truth, and hope to see a better muster to welcome Mr. McDonald when he is here. March 9th, Mrs. Mercer, of Bradford, did us excellent service. Afternoon subject, "What think ye of Christ?" Evening, "What does Spiritualism teach?"—J. R.

EXETER. Loughbrook Chapel.—One more good day with Mrs. Hellier's guides. Afternoon: subject, "What must I do to be saved?" clearly showing that although orthodox followers believe they are saved by the blood of Jesus, yet when death steals over them, they cry, "Lord, have mercy on me! Oh, what can I do to be saved?" This we know to be a fact, which shows there is a great lack of confidence in them towards their saviour. Evening: "Who are the Saviours of the World?" and "The Coming Religion," were very ably dealt with, and must have given great satisfaction to a good and intelligent audience. The guides clearly showed that all who lead a true spiritual life, and seek to do good, are saviours to the world; and advised the people to work out their own salvation.

FELLING.—Mr. Thirlwell, of Wardley Colliery, was with us; subject, "Christianity, cruel and illogical," which he handled in a masterly manner. Good audience. He is a man of middle age. Up to his coming to hear our lectures (about three years ago) he was on the freethinking side, but now he is a thorough spiritualist. I have no doubt he will be of great service to other societies and to the movement at large. This was his debut on the spiritual platform, and a hearty vote of thanks was awarded him.

HALIFAX.—Monday, March 3rd, Mr. Veitch delivered an interesting and instructive discourse on various topics concerning spiritualism. Those who attended had a splendid treat. He also gave a few very clear clairvoyant descriptions. March 4th; Mr. Lamont came down to do honour to the spiritual improvement class, and to give his experiences during his recent visit to America, but the weather being so bad, and so many friends on the sick list, the audience was very meagre. March 9th; Mrs. Wallis's afternoon subject, "Knowledge and Wisdom," was treated in a very remarkable manner. Evening: her guides took subjects from the audience, among others—"What does spiritualism teach us we that have not in other religions?" and "What is the true meaning of the text—'What ye have freely received freely give'?" 1st, Who was it spoken to? 2nd, Did they fulfil it? 3rd, Who does likewise now? All were treated in a very intelligent manner, and listened to very attentively by a full audience. A few clairvoyant descriptions at each service, mostly recognized.—B. D.

HECKMONDWIKE. Cemetery Road.—Miss Patefield's guides gave most excellent discourses. Afternoon subject; "Concerning spiritual gifts." Evening subject; "Freedom," which she treated in a manner which left nothing to be desired. She also gave 10 clairvoyant descriptions, nearly all recognized. We shall look forward anxiously to the time when she will be with us again.—B. K.

HEYWOOD. Argyle Buildings.—Owing to a severe sickness of some weeks, Mrs. Yarwood could not be with us. Mrs. Horrocks, one of our own members, obliged us, and discoursed on "The Home Over There;" evening, on "The Search after Happiness." Both subjects were very good, and to the point. She also gave good clairvoyance and psychometry at the close of each discourse.—J. S. W.

HUDDERSFIELD. Brook Street.—March 9th: Our esteemed friend, Mrs. Gregg, has done excellently well to-day. Good addresses, and fairly successful clairvoyance. A moderate audience assembled in the afternoon, a large one at night.—J. B.

LEICESTER. Silver Street.—The controls of Mrs. Barnes spoke on "Faith, Hope, and Charity." The speaker said that charity did not consist in giving for the purpose of looking charitable; showing it was more charitable to give a cup of cold water, if it was given in a right spirit. The audience listened quite attentively while the words flowed from the medium's lips. Our hall was crowded as usual. Messrs. Bentley and Whightman's concert was a grand success, bringing in over £4 towards our building fund.—T. G.

LEADS. Psychological Society.—Mrs. Ingham's guides lectured afternoon and evening. The evening lecture was on "God-like Principles," to a very good audience; afterwards clairvoyance, which was very sympathetic and touching. Our social evening held on March 4th was a grand success.

LIVERPOOL.—In the absence of Mrs. Groom, who has unfortunately met with a severe accident at Oldham, our esteemed president, Mr. John Lamont, occupied our platform, and, in his usual earnest, eloquent manner, delivered two splendid discourses; the one in the evening being specially devoted to sceptics. After putting the Christian sceptic on one side, in a very short space of time, by referring him to the many incidents in his Bible of spirit return, he then dealt with the materialists; and his arguments in favour of a continued life after the change called death, and the possible communication between spirits embodied and spirits disembodied, were certainly wonderful, and called forth from the audience frequent manifestations of applause.—Cor. sec.

LONDON. 295, Lavender Hill, Clapham Junction.—Mr. Towns gave some twenty excellent psychometrical delineations, from articles handed up by the audience. Messrs. J. Dever-Summers and Scott favoured us with recitations.—D. M.

LONDON. Marylebone, 24, Harcourt Street.—Sunday, March 16th, after Mr. Everitt's address, friends interested in the work here, and subscribers, are earnestly requested to remain, to reconstitute the association.

LONDON. Mile End, Assembly Rooms, Beaumont Street.—Mr. Butcher's guides gave an excellent discourse upon "The Problem of Life: Material and Spiritual"; the speaker clearly pointed out the position taken up by spiritualism which fully recognised that good might and does come from every system of thought, they all having one object in view—that of the advancement of the human race. Spiritualism denied the right of any sect to lay down any hard and fast rule by which men should worship, all should have equal liberty of thought, and worship in that way which their conscience told them was

the right one, any attempt to curtail this liberty was an act of tyranny and it was the duty of every spiritualist to maintain the dignity of the divine gift.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Morning, a small but harmonious circle listened to Mr. Darby's address upon the "The needs of the hour, in connection with the propaganda of spiritualism: individually and collectively in societary work," which was replete with an earnest fervour which we trust will animate us all to spread the cause. Evening: some 80 friends assembled to hear the inspirers of Mrs. Stanley, whose presence is very welcome. Enquirers cannot but be favourably impressed when our teachings are so ably presented. We shall be glad to see many friends on Sunday evening next, when we are to have the somewhat novel feature of a Church of England clergyman addressing us as a spiritualist, on "The attitude of the Church toward Spiritualism." Members are reminded that the library is open at Chepstow Hall, on Sundays, when the librarian (Mr. W. T. Rayment) will be glad to exchange books.—W. E. L.

LONDON. King's Cross, 253, Pentonville Road (entrance King's Cross Road).—Morning: Mr. T. Reynolds initiated discussion with a paper upon "Magic and Magnetism." Messrs. Vogt, Rodger, and Sells continued the theme. Evening: Mr. Tindall read an able paper upon "Liberty," which evoked many questions, to which Mr. Reed replied. A good attendance.—S. T. R.

LONDON. Notting Hill Gate: Zephyr Hall, 9, Bedford Gardens, Silver Street.—Morning: the guides of Mr. Portman addressed the meeting, upon "Sympathy of Humanity," impressing the hearers that charity and respect are due to all investigators and believers in all kinds of religion. The remarks were very touching and interesting, and were listened to with appreciation. The secretary made some remarks showing what good the London Federation was doing and its objects. The evening service was well arranged to suit both lecturer and lecture, and Professor George Chainey lectured in a most able and eloquent manner upon "Revelation Revealed," eliciting some interesting questioning, which the lecturer answered readily and ably. The applause which greeted him, showed how well his lecture was received. Mr. Drake presided; there was an exceedingly large attendance.

LONDON. Peckham. Winchester Hall.—Morning: Mr. Leach gave a very instructive lecture on "Phrenology." Collection (11s.) handed to Mr. Humphries for a brother in distress. Evening: Mr. Sheldon Chadwick. An eloquent discourse on "Spiritualism," in which—by many touching illustrations—he proved the solace and comfort of our religion. Audience numbered eighty. Sunday next, Prof. G. Chainey.

LONDON. Shepherd's Bush, 14, Orchard Road.—4th March: Mrs. Wilkins gave an address on "Spiritual Progress," listened to with rapt attention. Several questions put and answered. Mr. Mason also spoke and gave invocation. Clairvoyant descriptions recognized. Every Tuesday at 8-30.—J. H. B.

MACCLESFIELD.—March 2nd: Evening. Miss H. Pimblott's guides discoursed on two subjects from the audience—"The Position that we as Spiritualists occupy and that of so-called Christian Churches" and "The Progression of Spirit"—showing up the false position the bishops and clergy of Christendom hold with regard to the masses. March 9th: Afternoon. We had the pleasure of listening to our friend Mr. Boardman on subjects from the audience. Evening subject, "True Foundations," which was given in the old striking and expressive manner, urging all to build on the true rock of spiritualism, for the rotten and sandy foundations of priestcraft and theology are already crumbling.

MANCHESTER. Psychological Hall.—March 8th: Social gathering of members and friends. Songs, recitals, etc., were well given by Miss Bletcher and Messrs. T. Knott, J. H. Horrocks, A. Walker, J. Taylor, T. Taylor, and I. Stanistreet. Accompanist, Miss Rotheram. A pleasant evening. March 9th: Mr. Stewart explained the true principles to be followed for the spread of spiritualism in its highest form. Some excellent advice was given, which we hope will take deep root and bear fruit in abundance. An interesting and instructive evening.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—Being disappointed by Mrs. H. Taylor, of Batley, we were thrown upon our own resources, and I think it would be well if we, that is, all societies, would give one Sunday in the month to local mediums. It would be development for them, and be the means of bringing young mediums out. We had a most excellent address from the controls of Miss McMeekin for twenty minutes on "A Grain of Wheat from the Bible." A gentleman in the audience, an old spiritualist, said that he heard the first public lecture of one of our most prominent mediums, and it was no better than the one he had heard this afternoon. We were all well pleased. Mrs. Hyde kindly came forward and gave clairvoyant descriptions of eight spirit friends in a most satisfactory manner; seven were fully recognized. Mr. Simkin pronounced a benediction. A most successful afternoon. Evening: Our friends again came forward, and Miss McMeekin gave a grand discourse from "Does Man Die?" Mrs. Hyde gave eight clairvoyant descriptions, six of which were recognized. This brought a pleasant and successful day to a close, and the committee tender their thanks to the two ladies and friends for helping them out of the difficulty. I should be glad if Mrs. H. Taylor, of Batley, would send me her present address.—W. H., Cor. Sec.

MEXBOROUGH.—Mr. S. Featherstone's guides discoursed on very good subjects. Afternoon, "What is Spiritualism, and Who are these Spiritualists?" Evening: "Is the Bible in Harmony with Science?" Both subjects were very well handled. Questions answered after each discourse.—J. Dudhill, Sec.

MONKWEARMOUTH.—On Wednesday, March 5th, brother Hoey passed quietly on to higher life. His body was interred on Sunday, the 9th, at Southwick Cemetery. Great respect was shown by between 150 and 200 friends from Sunderland, Shields, and other places following the remains to the grave. He has been a hard worker for spiritualism for about seven years, making many converts through his good tests as a clairvoyant medium. He was always ready and willing to work far and near, using a lot of vitality for the good of others, until he completely broke down, and passed away after an illness of about nine months. He was only a poor man, with a wife and five young children, but having kind and sympathetic friends, he was well provided for in earth-life by young and old spiritualists. He had visions of his spirit home, and delineated the same to his friends whilst he lay sick. Mr. Kempster, of Shields, officiated at the interment by our

brother's desire a short time before he passed over. The fervent and sympathetic address by Mr. Kempster, both inside the church and at the grave, stirred every one present with sympathy and love towards our departed brother, also to his bereaved wife and young ones. Hymns were sung before leaving his residence (Church Street, Southwick) and at the cemetery. I wish to thank all friends on behalf of Mrs. Hoey for their kindness and respect shown to our brother whilst afflicted and at the interment. 3, Ravensworth Terrace. On Sunday night Mr. Clair, of Newcastle, gave a grand address on "Great Men and Christianity," which uplifted a large audience. Next Sunday, Mr. Murray, of Gateshead.—G. E.

NEWCASTLE.—Three splendid lectures were delivered by Mr. E. W. Wallis. Good audiences manifested infinite delight at the practical and philosophical thought which pervaded the same. We were also glad to see Mr. Wallis looking so well, and to note also the great improvement in his rostrum advocacy. The ladies' sale of work was celebrated on the 3rd and 4th instant, which was generously supported in each department. The proceedings were "boomed" on the 5th by a numerous dance company, who tripped the light fantastic toe until the "wee sma' hours," Mr. Coxon cleverly acting as M.C. Mr. A. Kitson, of Batley Carr, will be here on Sunday next, at 6-30 p.m.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. Henry's guides discoursed on "The Philosophy of Spiritualism" in a very able manner. A few clairvoyant descriptions were given afterwards. They were clear and full.—C. T.

NORTH SHIELDS. Camden Street.—The inspirers of Mr. J. J. Morse, the well-known trance-medium, lectured on "Where are the Dead?" The lecturer stated that philosophers, scientists, and religionists had been repeatedly asked this question, but none were able to answer it. The spiritualists alone were able to tell where the dead were, as they had not only seen but conversed with them. He also stated that the so-called dead were not dead at all, but simply lived in a higher state, moving and having their being in our very midst. He urged upon his hearers to study the question for themselves, and he was certain that by honest investigation they would find out that spiritualism could tell them a great deal more concerning the next world than all the scientists, philosophers, and religionists put together. The lecture was a very instructive one, and was listened to throughout with the greatest of attention.—*North Shields Gazette*.—Mr. W. Westgarth, owing to sudden illness, could not come, but we had a good substitute in our friend, Mrs. H. Davison, of South Shields, who filled in the night with clairvoyant delineations, with great success.—T. P.

NOTTINGHAM.—Mr. J. J. Morse renewed his acquaintance with his Nottingham friends of years ago, and opened one with many new friends, both being equally desirous to see the able and praiseworthy worker. The Masonic Hall was specially engaged, and the meetings well advertised. The day was fine and the audiences good; at night all seats were occupied. The audience selected, in the morning, "Which has been the most Potent Factor in the Development of Civilization to its present position, Christianity, Materialism, or Spiritualism?" The reply occupied over an hour, and was one of the ablest discourses we have heard. The ground covered was of necessity wide, but the arguments were so systematically focussed and arranged, that the whole force of them was concentrated in the masterly summing-up, and the unanimous verdict was "a grand discourse." "The Ethics of Immortality" was the theme for the second address. This, too, was very able, and one could not help feeling thankful that spiritualism has the help of the eloquence and intelligence of the arisen great ones; and that the least we can do on this side is to do our utmost to aid their efforts to lighten the darkness. Many strangers of varied shades of thought were reached by the extra effort. We hope for good results. Mr. Morse spoke, on Monday night, in the Central Hall (Christadelphian).—J. W. B.

OLDHAM.—At the public séance Mr. W. H. Taylor gave thirty clairvoyant descriptions, twenty-nine recognized; besides giving other valuable information. March 9th, Mrs. Craven's guides spoke on "The Fatherhood of God and the Brotherhood of Man." Three questions were dealt with in the evening, giving great satisfaction.—J. S. G.

OLDHAM. Mutual Improvement.—March 5th, a pleasant evening with Mr. Mitton, who entertained us by giving selections from American humorists. The readings were varied and of an interesting and instructive character; each of them, though humorous, carried with it a good moral lesson. He was awarded a cordial vote of thanks.—N. S.

OPENSRAW. Mechanics' Institute, Pottery Lane.—Morning: In the absence of Miss Walker, through sickness, we held a circle, when our esteemed friend, Mr. Boys, ably championed our cause against a materialistic friend who was present. In the evening our local mediums, Messrs. Boys and Starkey, kindly filled the vacancy. Mr. Boys' inspirers took as a subject "What Good is Spiritualism?" Followed out in its truest sense, it would reform the drunkard and reprobate, make man a brother to man, a willing helper in the removal of evils, a companion of angels, and a son of God. Our audience was not large, but we are heartily sorry that more could not have listened to and profited by good advice and counsel given. Mr. Starkey gave five clairvoyant descriptions, all recognized, and prescribed for three friends who were ailing, his diagnosis of disease being admittedly correct in each case. We are sure we need be in no fear of disappointment when two such willing and able mediums may be called all our own.—J. B.

PENDLETON.—Our society was favoured with two most excellent and impressive lectures, given by the guides of Mrs. E. H. Britten, the subjects being "The Search of a Soul after God on Earth," and "The Search of a Soul after God in the Spheres," being a continuation of the afternoon subject. We had good audiences, evening, the room being full, and a breathless silence almost prevailed, so that not one word of eloquence which fell from the speaker's lips was lost. The meetings were most ably presided over by F. Tomlinson, Esq. We had the presence of Dr. Britten, along with several friends from far and near.—T. C.

PARKGATE.—We had Mr. Fillingham here on Sunday and Monday last. His controls took for their subject in the afternoon, "Justice;" in the evening they asked for subjects, which were, "Evolution of Religious Ideas," "Powers of the Human Mind," and "Philosophy of Death," which they dealt with to the best of their ability.—J. C.

RAWTENSTALL.—A very pleasant day with our local mediums. Mr. Palmer, speaker; Mrs. Warwick, clairvoyant. Afternoon: Subject, "Man not a free agent, but subjected to outward surroundings," which was treated in a very satisfactory manner. Evening: Subject, "A Practical Religion," contending that its teachings ought to benefit humanity. After an elaborate address he made a daring statement that if any of the audience were subject to pain, he would endeavour to remove it on the spot. A stout lady, affected with a pain under the heart, for three weeks under a medical doctor, mounted the platform; then came the testing point, the audience watching the operation with deep interest, and in a few minutes the pain was removed. Also a man was healed.—J. B.

SALFORD.—Mr. Allanson, of Bedford Leigh, was the speaker. Afternoon subject, "Religious intolerance, and the saviours of the world." The lecture was good and forcible. Evening subject, "The immortality of man." The lecture was replete with historical facts and showed the difference between the orthodox churches' view and the spiritualists' view; being delivered with great power, it was listened to with rapt attention by a fair audience.—D. J. C.

SOHOLES.—March 4th, Mr. Wainwright's control spoke well on the verse commencing "How pure in heart." A good audience. Clairvoyance by Mrs. Wainwright's guide, 16 recognized. March 9th, Mr. Lewis's guide spoke on "Nearer, my God to thee," to the satisfaction of a good audience. Miss Capstick gave excellent clairvoyance. Evening subject, "Hark, hark, from grove and fountain," an interesting address. Successful clairvoyance and delineations by Miss Capstick.

SHEFFIELD. Board School.—Feb. 2: Mr. W. E. Mason. Two discourses on subjects chosen by controls. Psychometric readings. Good meetings. Feb. 9: Mr. C. Shaw dealt with questions from the audience in a masterly style, and was highly appreciated. Two clairvoyant descriptions fully recognised. Feb. 16: Miss E. E. Wheeldon, of Duffield, near Belper. Two subjects, "Angel Ministrants" and "Man, His Ultimate," which were full of spiritual beauty and encouragement in the way of life. Feb. 23: Mr. W. Inman discoursed on subjects chosen by the controls afternoon and night. Clairvoyance: Conditions not favourable for all to be recognized.

SHIPLEY. Assembly-rooms, Liberal Club.—A really splendid day with excellent addresses by the guides of Mr. Bloomfield. Afternoon subject, "The First Great Cause of all Things." Evening, three subjects from the audience—"The Foreknowledge of God and the Free Agency of Man," "Can a Non-intelligent Cause Produce an Intelligent Effect?" "What and Where is God, and How Can we Find Him?" were treated in such a manner as it has not been our pleasure to hear for some time in the answering of subjects. Mrs. Metcalfe gave very successful clairvoyance after each address to good audiences.

SOUTH SHIELDS. 19, Cambridge Street.—March 5: The guides of Mr. Jos. Griffiths gave clairvoyance very successfully to strangers present. 7th: Usual developing circle; very good work was done. 9th (Sunday evening): The guides of Mr. Wm. Murray gave a stirring address, exhorting men and women to develop their own spiritual nature and to listen to the inward teachings of their own spirit, not depending so much on the outward phenomena, but to show forth the light of their own souls, which are the true teachings and aim of spiritualism.—D. P.

SOWERBY BRIDGE. Hollins Lane.—March 9th, at 6.30: Mr. J. Sutcliffe presided. Mrs. Green's guides spoke on "The Teachings of Spiritualism," and dealt with it in a very effective manner, showing that their purity and practicality would tend to the progression and elevation of all humanity; they were equally applicable to the governor and the governed, and to the capitalist and labourer, and in all grades of social, political, commercial, and, above all, religious life. The address was short, pithy, pointed, yet tinged with a pathos and grace of delivery that captivated the attention of a good audience. Six clairvoyant descriptions were given, two recognized.

STOCKPORT.—The afternoon was devoted to circle. Evening: Mrs. Stansfield's controls named an infant, afterwards speaking on "The Bright Star of Hope," portraying that at no far distant date the great Godhead would be worshipped in its true form; creeds and dogmas would be things of the past, as is, in the majority of cases, the kneeling to graven images, and man would worship truly in his own home.—J. A.

SUNDERLAND.—Feb. 25th: Mr. J. J. Morse delivered a trance oration on "The Coming Christ" to a large audience. The lecturer said spiritualists were frequently accused of being opponents of religion. The charge was neither correct nor justifiable; the average spiritualist had just as much religion in him as the average Christian. The fundamental element of spiritualism endorsed and supported all that was noble and true in the Christian religion, whilst it rejected the errors that pervaded it. They were not prepared to accept without investigation the religion of the fourth and sixteenth centuries. That would not do for the practical and hard-thinking race of the nineteenth and twentieth centuries. Already the leading lights of Christianity were beginning to see this, and only the unthinking pastor would attempt to preach hell and damnation. The pews were getting as wise as the pulpits, and every proposition stated by the minister was not accepted, if accepted at all, without the serious consideration of the listener. In conclusion, he pointed out that the coming Christ was simply an outward manifestation of the innate godliness of man, and that when the time came all the inhabitants of the earth would be joined in one great family by love, justice, and wisdom. During the evening Mr. William Luckley rendered, in an efficient manner, a selection of sacred music on the organ.—*Sunderland Daily Echo*. March 9th: Mr. Moorhouse presided. Mr. Forster gave a short address, afterwards giving delineations which were mostly recognized.—G. W.

THORNHILL. Edge Top.—A pleasant day with the guides of Mrs. Hoyle. Afternoon subject, "Do Spirits Return?" Evening subject, "Was Jesus a Medium?" Clairvoyance at each service, all recognized. A fair audience.—J. H.

TYNE DOCK.—March 5th: we held our quarterly meeting, at which the first financial report of the new premises was received and considered very satisfactory. After other business of the society we held a spiritual love feast, prepared by some of the ladies, which was much appreciated by the members. Sunday evening, Mr. McKellar gave a good discourse on "Is Spiritualism calculated to benefit humanity?" He showed that it was, by proving the continuity of life beyond the grave. Good audience.—J. G.

WHITWORTH.—We had addresses by Mr. Wright, of Bradford, subjects, "The search for truth," and "How to read character." Two phrenological delineations were given in the afternoon, and a few good clairvoyant descriptions in the evening. Only small attendance.—J. H.

WIBERT.—We had a good, interesting day with the guides of Mr. Woodcock. Afternoon subject, "Salvation," which they handled very well. Evening, "Spiritualism: its use and abuse." Very satisfactory. They gave twelve psychometric descriptions, all recognized but one.

WISBECH.—The guides of Mrs. Yeeles gave a powerful discourse on subjects from the audience, "The re-incarnation of the spirit," "To-day shalt thou be with me in Paradise," and "If Jesus is the saviour of all, who was the saviour before his birth?" All three were admirably explained. Successful clairvoyance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: S.-c. recitations, on moral reform. Three readings and one solo, all good and appropriate. After exercises we had groups. Subjects: "Biblical Spiritualism," "Children in the Summerland," and the adults discussed the three main features of Christianity, viz., the fall, total depravity, and the vicarious atonement, which were shown to be untenable. Afternoon: S.-c. recitations, on the cultivation of kindly feelings; g.-c. recitations, on the true and the false; one reading and one solo. Groups had lessons on the garden of the heart, or sowing and reaping—the spiritual experience of Ouina. The adults further discussed the doctrine of total depravity. Much warmth of feeling and sentiment was manifested.—A. K.

BLACKBURN.—Conductor, E. Campbell. 84 scholars and 6 officers. Senior class lesson on evolution, by Mr. Birtwistle. Younger scholars, calisthenics and marching.—C. H.

BRIGHTON.—Attendance, 57, visitors 3. Calisthenics and exercises excellent. Our friend Mr. Widdop gave us an excellent lesson on physiognomy and phrenology. We hope that all the scholars will in the future turn up in large numbers as they have done this morning.—J. H.

BURNLEY. Hammerton St.—March 9: After general programme, groups were formed, and great interest was taken in lessons on various subjects. Our motto still is "Success and Progress." A good and harmonious session closed with benediction.—W. Mason, conductor.

CLACKHATON.—Present, 31 scholars, 4 officers. Invocation by Mr. Blackburn. Readings, recitations by Miss Eva Firth, Miss Florrie Eddison, Miss Emilia Hodgson. Prayer by Miss Clara Denham.

GLASGOW.—The usual monthly Excelsior night last Sunday, but feebly supported by the scholars. The Misses Maggie and Ethel Robertson gave short recitations clearly rendered, Miss Harkness a pathetic poem, "Move on," while Mr. Corstorphine gave a sarcastic reading entitled, "A Respectable Lie." Mr. Robertson appealed for a warmer support from the scholars on such evenings. Regular and more punctual attendance is required. Would parents interest themselves in this desideratum?—T. W.

HECKMONDRIKE. Cemetery Road.—Prayer by Mr. Ogram; attendance, 18 scholars, 4 officers; chain recitations well gone through; marching and calisthenics conducted by Mr. Thomas Crowther and Miss Sterling. Lessons from "Spiritualism for the Young," which were very interesting. A good influential session.—B. K.

HECKMONDRIKE. Thomas Street.—Invocation by Mr. Ewart. Usual chain recitations, &c. Recitations by E. Hoyle, Mr. Hanson, and Willie Crowther. Marching and calisthenics gone through very well, led by Mr. G. H. Clegg; classes; closing prayer; attendance 28.—H. H.

HUDDERSFIELD. Brook Street.—Very good attendance, practising tunes for the anniversary, good progress was made; marching and calisthenics were afterwards enjoyed.—J. B.

HUDDERSFIELD. John Street.—Having been in existence for a year and eight months, we held our first tea party and entertainment on the 1st March, when we had 151 to tea. A variety entertainment by lyceum scholars and teachers followed. Singing and recitations by Misses E. Sykes, M. E. Buckley, A. Buckley, and Mr. Oliver Hemingway, and a dialogue, which was very well given and gave great satisfaction. Prof. Dennison, of Halifax, gave a sleight-of-hand entertainment. A very enjoyable programme was concluded with the event of the evening, a dramatic sketch, entitled the "Loan of a Lover," which was given with dramatic effect, with scenic transformations and musical accompaniment by Mr. Thos. Coldwell. The characters were ably sustained by Messrs. T. B. Sykes, E. Armitage, H. Tunncliffe, G. H. Beeley, and Misses E. Hemingway and L. Buckley.—S. A.

LEICESTER.—Children 37, officers 7, visitors 2. Calisthenic exercises by (guardian) Mr. T. Hodson, who takes great interest in the children, and is teaching them a new code. Mr. Moody (guard) addressed the children in a very interesting and instructive manner, subject, "The Orphan's Boy's Life," Mr. King (musical conductor) exercised them in singing, which is becoming quite a forte with the children.

LIVERPOOL. Daulby Hall.—Attendance: Officers 11, children 50, visitors 9. The best muster since our commencement in October, and a very successful session. We were happy in the return of Miss Cooper, the leader of the "Excelsior" group, who has been absent through illness for several weeks. We trust we shall have continued success. Recitations by Henrietta Hendry, Eva Love, Reginald Stretton, and Alfred Catlow. We have had the first break in the lyceum—Minnie Chiswell, aged 5 years and 5 months, youngest child of our conductor and musical director, having been translated to the "sweet summer land" on the 28th February. She was a dear little girl; had not missed one session since the formation, and had often recited and sang for us (as recently as the 18th February at the sale of work).—Mas.

LONDON. Marylebone. 24, Harcourt Street, W.—Opened in usual manner, assisted by Miss Smythe and Messrs. Collings and Lewis. Four groups formed. Senior group examining general question as to what we shall teach in our Lyceums. Recitations by Lizzie and Hetty Mason. 24 present.—C. W.

LONDON. Notting Hill Gate.—We had the pleasure of welcoming some new members, and the session showed great signs of improvement. Usual chain recitations, &c., were gone through. Annie and P. Goddard and Alice Cope delivered some interesting recitations. Marching and calisthenics were very good.—P. S.

MANCHESTER. Tipping Street.—Attendance, 15 scholars and 6 officers. Invocation by Miss Hesketh. M.-r., s. and g.-c. recitations

as usual. Recitation by George Maslin. Marching and calisthenics were successfully gone through. Closing hymn and benediction. This morning's session was conducted by Miss Hesketh in the absence of our conductors.

MANCHESTER. Psychological Hall.—Attendance below the average, about 50 present, owing to the inclement weather. The programme was gone through exceedingly well, including recitation by Master Rostron, followed by a most interesting lecture on "Water," fully illustrated by experiments by our sub-conductor, Mr. J. Taylor. We heartily thank our friend for his kindness, and hope this will be the first of a series which will prove very instructive.—T. T.

OLDHAM.—Morning, good attendance, invocation by Mr. W. H. Wheeler, conducted by Mr. Wm. Meekin; chain recitations gone through well, marching and calisthenics as usual. Mr. C. Shaw, teacher of the class, subject "Evolution," carefully discussed. A number of friends took part. Afternoon invocation by Mr. T. Taylor, conductor Mr. Wm. Meekin; recitations by Mr. F. Shaw, A. Ward, J. Shaw, and Ada Ward. The attendance was very good.—T. T.

PENDLETON.—Morning: present, 29 scholars and 9 officers. Invocation by Mr. Ellison. Usual chain recitations and marching, etc. Recitations by Emily and Lily Clarke, and duet by Miriam Pearson and Sarah Armstrong. Classes: 1st—Mr. T. Crompton gave good instruction on Anatomy, and we hope he will continue a series of similar lessons, that other attendants may be inspired with a sense of duty, for the harvest is plentiful but the reapers few. 2nd—Miss Boys. 3rd—Miss Pearson. Invocation, Mr. Ellison. Afternoon: present, 40 scholars and 10 officers. Opened by Mr. Pellowe. Invocation by Mr. Crompton. Marching and calisthenics. Invocation by Mr. Ellison.—W. B.

RAWTENSTALL.—Marching and calisthenics gone through well in the absence of our player. Many officers on the sick list. The morning was devoted to biblical teaching with the adults. Mr. Warwick taught the young in physiology, &c. Present, 38.

SALFORD. Southport Street.—Morning: Present, 29 members. Marching and calisthenics as usual. Conducted and closed by Mr. Joseph Moorey. Afternoon: Attendance, 23 members. A lesson on the structure of the arm, which was very interesting and instructive. Conducted by Mr. Joseph Moorey and closed by Mr. Clarke.—M. J. B.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance good. Usual sessions. Marching and calisthenics well gone through. Chain recitations also well done. Recitations by Misses Berkshire and Moody, Masters J. Griffiths, F. Pinkney, and F. Grey. A dialogue by Misses E. and M. Griffiths was given in a pleasing manner, on "The Lyceum." A very interesting session. Closing hymn and benediction by the conductor.—F. P.

SOWERBY BRIDGE.—Conductor for both sessions Miss Sutcliffe, and judging from the order and attention of the lyceumists, the taste in selection of s.c. r's. and musical readings, Miss Sutcliffe pays due regard to preparation and is assuredly in her right position. The first classes again formed circles and many of them showed signs of spirit control. The mutual improvement class should have been led by Miss Copley, who failed to do so, consequently we had to do as well as we could. Each one chose a word, writing it on paper and throwing all into a hat, it was shaken up and each one selected and had to speak on the subject they received, the following were given, Future Life, Spirit, Flowers, Bad Air, Pleasure, Stars, Astronomy, Football, Mesmerism, Love, Little Things, Laughter. Much amusement was caused and a great deal of information gained; in fact it proved a very pleasant pastime, and I do not doubt the same course will probably be taken in an emergency. The best afternoon gathering we have had for months. Two new members enrolled.—J. G.

PROSPECTIVE ARRANGEMENTS.

MR. B. PLANT has Sundays May 4, June 29, July 6, Sept. 7 and 28, Oct. 5, Dec. 7 open, and will be glad to book them (see advt. card).

AGENT FOR "THE TWO WORLDS."—Birmingham, Smethwick, Mr. Robins, newsagent, Windmill Lane.

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, St. James' Church, Lower Ernest Street, Monday, March 17th, Mr. Veitch at 7-30.

BURNLEY. Trafalgar Street.—March 22nd, coffee supper for members and friends, tickets 4d. each.

BURNLEY.—Lyceum new library scheme. The above lyceum will hold a grand conversazione on March 18, 19, 20, to be opened each evening at seven p.m. There will be for sale a few useful articles and curiosities. We hope to have a grand time. Anyone wishing to help us on in the shape of lending anything for exhibition or giving anything for sale, their assistance will be thankfully received by Conductor, W. Mason, 38, Colville Street, or by Miss Woodward, 18, Hurtle Street.

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

HALIFAX. Special announcement.—A grand bazaar and sale of work in aid of the building fund, on Good-Friday and Saturday, April 4th and 5th. We trust all friends will rally round us once again. We shall endeavour to make the room as pleasant and cheery as possible. All will be welcome. Admission: first day, 9d.; second day, 6d.; season tickets, 1s. each. But all entertainments are included in above. Refreshments will be provided at reasonable charges. On Easter Monday, April 7th, a splendid tea and entertainment. Tea at 4-30 p.m. and entertainment at 7 p.m. prompt. Tickets for tea and entertainment 10d., for entertainment only 2d.; children half-price.

LEEDS. Psychological Hall.—Tea Party on Good Friday, tea at 5-30; tickets: adults 9d., children 4d.; after tea there will be games and amusements for all ages. The Service of Song "Rest at Last," will be postponed until Easter Sunday.—H. A. A.

LEEDS. Spiritual Institute.—On Monday, March 17th, a miscellaneous entertainment will be given by Mr. Hepworth and a few other friends, to commence at 7-45 p.m. Admission free. Collection. All are cordially invited.

LONDON. King's Cross Society.—Monday, March 17, a séance for spiritualists only, at 8 p.m., Mr. J. Paine, the well-known psychomet-

rist 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.

LONGTON. 44, Church Street.—Mr. W. V. Wyldes will lecture—March 16, at 10-45, "Three questions answered;" at 6-30, "Was Jesus the Lord God?" and an inspirational poem. Collections. 17: at 7-30, "The Art and Mystery of Character-reading, Mind-reading, and Psychometry, with experiments." 18: at 7-30, "Spiritualism founded on Science." 19: at 7-30, "The Religions of the World Compared." 20: at 7-30, "Ancient and Modern Buddhism." Free discussion on the 18th, 19th, and 20th. 21, Friday: at 7-30, "If a man die, shall he live again?" followed by experimental clairvoyance. Admission, week evening lectures 3d., a few reserved seats 6d.

NELSON. Leeds Road.—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.

NEWCASTLE.—Mrs. Hardinge Britten will deliver three orations on Sunday and Monday, March 23rd and 24th.

NORTH SHIELDS. Camden Street.—On Good Friday we intend to hold our annual tea and concert. Tickets 1/-.

PENDLETON. Cobden Street.—March 16th, 2-45 and 6-30, Mr. Tetlow, subjects, afternoon, "Eleven Years of Mediumship;" evening, "How to Investigate Spiritualism." P.S.—The committee have decided to open a library in connection with our society. If any friends feel disposed to present us with any book, old or new, we shall feel extremely thankful, and they will be acknowledged in future issues of this paper, to be forwarded to Thos. Carr, 82, Whit Lane, Pendleton. Please note change of address.

RAWTENSTALL.—On Good Friday a public tea party and entertainment, consisting of dialogues, recitations, and singing by the choir. On the 12th of April, service of song, entitled "Rest at Last."

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.

SOUTH SHIELDS.—March 23rd, Mr. J. J. Morse.

SOWERBY BRIDGE.—Saturday next, a public tea and entertainment. Tea at 4-30; entertainment, 6-30. Sunday, we expect Mrs. Wallis. The friends anticipate a short address to the Lyceum in the afternoon. Evening, 6-30.

TYNE DOCK.—Wednesday, March 19th, we shall have a social gathering and supper, to commence at 7-30 p.m. Admission, 3d. each. A hearty welcome to all friends.—J. G.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

BACK NUMBERS of *The Two Worlds* containing the earlier chapters of "The Mystery of the Postern Gate," can be had on application.

THE SALE OF WORK at Newcastle happily secured the desired results, and set the Society free from its financial difficulties.

TO MR. J. LINDSAY.—Yes. All organisations result from spirit causes. The spirit forms or materialises its own body before birth quite as much as in the dances where physicalized spirit forms appear.

SUITABLE FOR MISSIONARY WORK.—A valued correspondent writes: "I have read your discourse on Dives and Lazarus, and like it very much. I think it ought to sell well as a pamphlet. It is very pointed, and has considerable 'go' in it." If other friends share that opinion, we will publish it at once as a penny pamphlet; 9d. a dozen, 50 for 3s., carriage extra; 100 for 6s., carriage free. Who will give us orders?

THE LYCEUM MANUAL has been adopted and used in the Oldham Unitarian Sunday School for a month past. This is surely a sign of progress. The Manual is so good and useful a handbook that it deserves to be in use in every Sunday School in the land. What an influence for good it would exert on the next generation if it were!

ACKNOWLEDGMENT.—Miss Young has received 9/7½ from Mr. Percy Smyth, collected at the Kensington and Notting Hill Spiritualists Association for Mrs. Cogman; also £1 from Mr. Overton, Melbourne, Australia, through Mr. Main. The total amount received for this fund is £13 14s. 0½d. Miss Young says: "I am much pleased. It is a nice sum for her. The friends have been very kind, all of them."

A SIGN OF THE TIMES.—The Cardiff *Evening Express*, of March, contains the concluding chapter of a story which, under the heading of "Called Back," reports how two of the characters, after death, manifested at the Cardiff circle, through Mr. Spriggs' mediumship, and speaks very highly of Mr. Rees Lewis, our respected contributor. Some good arguments in favour of spirit communion are introduced into the narrative, all of which show how the facts of philosophy are winning public recognition in the literature of the age.

SPIRITUALISTS' LONDON AND SUBURBAN DIRECTORY.—Scattered all over London and the suburbs are numbers of spiritualists and those in sympathy with spiritualism, often living within a few hundred yards of spiritualistic circles and meeting places without knowing it, or of other spiritualists who are longing to learn where there are others near with whom they can fraternise and work in the cause. I therefore earnestly ask all spiritualists living in or about London, who are willing to do a little for the cause, to send in their names and addresses to me, so that as opportunity serves, the two or three living near each other may be brought into communion with the view of forming little nuclei of workers, and to whom enquirers can be referred. Trusting my brother and sister spiritualists will kindly assist me in this direction, I am ever, fraternally yours, F. T. A. DAVIES, spiritualist and reformer, 44, Heath Street, Hampstead, N.W.

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