

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MARCH 22, 1891.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Miss Walker.

Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Boocock.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mrs. Britten.

Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.

Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. Berry.

Bailey.—Wellington St., 2-20 and 6: Mr. Bamforth.

Beeston.—Temperance Hall, 2-30 and 6: Mr. A. Smith.

Belper.—Jubilee Hall, at 10 and 2, Lyceum; 10-30 and 6-30: Mr. Geo. Featherstone.

Bingley.—Wellington St., 2-30, 6: Mrs. Jarvis.

Birkenhead.—84, Argyle St., 6-30. Thursday, 8, Mesmeric.

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

Smethwick.—48, Hume St., 6-30: Mrs. Green, and on Monday.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6: Mr. Merry.

Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. E.W. Wallis.

Bolton.—Bridgeman St. Baths, 6-30: Service of Song.

Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30.

Bradford.—Walton Street, Hall Lane, 2-30 6: Mr. & Mrs. Hargreaves.

Otley Road, at 2-30 and 6: Mrs. Wade.

Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Murgatroyd.

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

St. James's Church, Lower Ernest St., 2-30, 6-30: Mr. J. Armitage.

448, Manchester Rd., 2-30 and 6: Mr. Bloomfield.

Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Mason and Miss Wright. Wed., 7-30.

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

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

Norton Gate, Manchester Rd., 2-30, 6: Mrs. Boden. Tues., 8.

Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. J. M. Smith.

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

North St., Lyceum at 10; 2-30 and 6: Mr. Rowling.

Bread St., Lyceum, at 10; 2-30 and 6: Mrs. Johnson. Mon., 7-30.

102, Padiham Rd., 2-30, 6-30: Mr. Taylor. Tuesday and Thursday, Developing, at 7-30.

Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. Grocott.

Byker.—Back Wilfred Street, at 6-30.

Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.

Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mr. Wainwright.

Cleckheaton.—Walker St., Lyceum, at 9-45; 2-30, 6-30.

Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Swindlehurst.

Cowms.—Spiritual Rooms, at 2-30 and 6: Mrs. France.

Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Victor Wyldes.

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

Dewsbury.—Vulcan Road, 2-30 and 6: Mr. H. Crossley.

Eccleshill.—13, Chapel Walk, at 2-30 and 6.

Exeter.—Longbrook St. Chapel, 2-45 and 6-45.

Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. S. Hattle.

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

Gateshead.—Mrs. Hall's Circle, 18, Cobourg St., at 6-30. Thursdays, 8.

Glasgow.—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.

Halifax.—Winding Rd., 2-30, 6: Mr. J. B. Tetlow. Monday, 7-30.

Hanley.—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.

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

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Milner. Thursday, at 7-30.

Blanket Hall St., Lyceum 10; 2-30, 6: Mr. Crowther & Mrs. Black. Mon., 7-30. Tues., Wednesday, & Thursday, Members' Circles.

Hetton.—At Mr. Shield's, 5, Kanton Rd., Hetton Downs, at 7: Local.

Heywood.—Argyle Buildings, Market St., at 2-30 and 6-15: Mr. Lomax.

Discussion Hall, Adelaide St., at 2-45 and 6: Mr. W. Palmer.

Houghton-le-Spring.—At 6. Tuesday, at 7-30.

Huddersfield.—Brook Street, at 2-30 and 6-30.

Institute, 8, John St., off Buxton Rd., 2-30, 6: Mr. John Kitson.

Hull.—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Bullock & Mrs. Ormerod.

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

Assembly Room, Brunswick St., 2-30 and 6: Mrs. Beanland.

Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. T. Postlethwaite.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Walton.

Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mrs. Dickenson.

Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30, Mr. Chaplin, "Struggles for Religious Liberty."

Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30. 152, High Cross St., at 11 a.m.

Leigh.—King Street, at 2-30 and 6: Mr. Mayoh.

Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30.

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

Canning Town.—2, Bradley Street, Beckton Road, at 7: Mrs. Spring. Tuesday, at 7-30, Public Séance.

Olapham Junction.—18, Queen's Parade, at 3-30 and 7.

Forest Hill.—23, Devonshire Road, at 7: Mr. Davies. Thursday, at 8, Séance.

Islington.—Wellington Hall, Upper Street, at 6-45.

Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.

Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.

King's Cross.—46, Caledonian Rd., Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

King's Cross.—182, Caledonian Rd., at 10-45, Discussion; at 6-45, Messrs. Tindall and Read. Wed., 8-30, Mutual Improvement. Saturday, at 9, open séance.

Lewisham.—193, Hithergreen Lane. Séances every Friday, 8.

Lower Edmonton.—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.

Marylebone.—24, Harcourt St., at 11, Mr. J. H. Bowen, Trance and Clairvoyant; at 8, Lyceum; at 7, Mr. W. E. Walker, Trance. Tuesday, at 8, Captain Wilson, "New System of Thought." Thurs, 7-45, Mrs. Treadwell. Saturday, 7-45, Mrs. Hawkins.

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

Peckham.—Chepstow Hall, 1, High St., 11-15 and 6-30, "Spiritual Missions and Signs of Our Times;" at 8, Lyceum; at 8-15, Members' Circle.

Peckham.—Winchester Hall, 83, High St., at 11-15, Mr. J. Veitch. "Coincidences;" at 7, "God, Death, and Immortality." Monday, at 8-15, Open Discussion.

Shepherd's Bush.—14, Orchard Rd., Lyceum, 3; 7: Mr. Portman. Tues. Sats, 8, Séance, Mrs. Mason. Thurs, 8, Developing Circle.

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

Strand.—1, Catherine St., Mr. Joseph Hagon's Séances, at 11 & 7.

Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. Wyndoe.

Longton.—44, Church St., at 11 and 6-30: Miss Plant.

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

Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30.

Collyhurst Road, at 2-30 and 6-30.

Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30.

10, Petworth Street, Cheetham, Friday, at 8-15.

Mexborough.—Market Hall, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, at 2-30; at 10-45, 2, and 6-30: Mr. Campion, and on Monday.

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

Morley.—Mission Room, Church St., Lyceum, at 10 and 1-45; at 2-30 and 6, Mrs. Hoyle.

Nelson.—Sager St., 2-30, 6-30: Mrs. Stansfield.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45, 6-30: Mr. W. Howell.

North Shields.—6, Camden St., Lyceum, at 2-30; at 11 and 6-15: Mr. Wilkinson.

41, Borough Road, at 6-30: Mr. Lashbrooke.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Clark.

Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.

Masonic Lecture Hall, at 10-45 and 6-30: Miss Wheeldon.

Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Ladies' Day—Mrs. Gregg.

Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Local Speakers and Clairvoyants. Monday, at 7-45.

Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Mr. Johnson.

Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

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

Radcliffe.—3, Caledonia Street, at 2-30 and 6-30.

Rawtenstall.—10-30, Lyceum; 2-30, 6: Miss Garside.

Reckdale.—Regent Hall, 2-30, 6: Mrs. J. A. Stansfield. Wednesday 7-30, Public Circles.

Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.

Penn Street, at 2-30 and 6: Public Circles. Wed., at 7-30.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Miss Jones. Wed., 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 8 and 7.

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

Shipley.—Liberal Club, 2-30, 6: Mrs. Mercer.

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

Slaithwaite.—Laith Lane, at 2-30 and 6: Miss Patefield.

South Shields.—99, John Clay St., at 11 and 6: Mr. Ashton.

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

Spennymoor.—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.

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

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Pemberton. Thursday, Circle, 7-30.

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

Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mrs. White.

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

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

Tyne Dock.—Exchange Buildings, at 11, Lyceum; at 6: Mr. J. Rutherford.

Walsall.—Central Hall, Lyceum, at 10; 2-30 and 6-30.

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

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

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

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

Wibsey.—Hardy St., at 2-30 and 6: Mr. A. Walker.

Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.

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

Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

SUPPLEMENT TO THE REPORTS OF THE WESLEY CENTENARY—FORGOTTEN, OR PURPOSELY OMITTED, BY THE PRESS AND PULPIT OF 1891.

THE following statements, although fully known, and as familiar to every well-informed reader of John Wesley's numerous biographies, as any other portion of his history, have—*some how, strange to relate*—entirely escaped the recollection of the numerous orators who assisted at the recent Wesley celebration; neither have they seemed to occur to the minds of the various journalistic writers who have reported and commented on this interesting event. Deeming that the revival of so great and good a man's history as that of John Wesley would scarcely be complete without some notice of those passages in his early life which undoubtedly characterised much of his later religious views, we propose to give a few extracts concerning those events, taken in part from William Howitt's "History of the Supernatural," Thomas Shorter's "Two Worlds," and some other popular treatises on occult subjects.

On page 173 of Thomas Shorter's "Two Worlds" we find the following: "Wesley was a man of conscience and of Christian courage. . . He was a spiritualist, and dared to avow his spiritualism in the midst of the faithless, I had almost said, godless eighteenth century in which he lived. . . He, in common with all who witnessed them, believed in the spiritual origin of the strange phenomena at his father's house, the Rectory, Epworth; phenomena exhibiting the characteristic movements of objects by invisible agency; apparitions, rapping responses, etc., etc., which are found in the spiritual manifestations of the present day.

"In his reply to Middleton's *Free Inquiry*, he maintained the continuance and manifestation of spiritual gifts in the Christian Church in the first three centuries, and avowed his conviction that in the gospel there was no limitation of them to any age of the world. He believed in the agency of both good and evil spirits. In his journal, and in the *Arminian Magazine*, he narrates several instances under his own observation of demonic invasion and possession; and he records his 'solemn protest' against the violent compliment to religion of those who would give up all account of witches and apparitions as mere old wives' fables, affirming this opinion to be 'in opposition not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations.' Again, in speaking of witchcraft, or commerce with evil spirits, he affirms that this belief has its foundation not only in Scripture, 'in abundance of passages, both in the Old and New Testament' (as he shows by citation of several passages), but also 'in the histories of all ages and all nations throughout the habitable world, even where Christianity never obtained;' and adds, 'I cannot believe that the whole body of the heathens, for so many generations, were utterly destitute of common sense, any more than of common honesty. With my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world—I mean that of witchcraft and apparitions, confirmed by the testimony of all ages.'

"On the other hand, Wesley, with equal earnestness, believed and preached the ministration of good spirits, and the guardianship of angels, in temporal, as well as in spiritual concerns; that especially we were, under God, frequently indebted to them, not only for the inspiration of holy thoughts and feelings, but for deliverance in danger, and for the cure of bodily disease. Many events in his own life, as well as in the lives of others, he attributed to their invisible guidance and protection. He believed in spiritual visions and presentiments, and in divine dreams; and, as remarked by Southey, 'He related cures wrought by his faith and prayer, which he believed and represented as positively miraculous.' 'How often are spirits with us when we do not think of it!' he exclaims in his *Journal*; and he anticipates and answers the '*cui bono?*' with which all narratives of the spiritual kind are commonly met, with the remark, that 'If but one account of the intercourse of men with separate spirits be admitted, their (the unbelievers') whole castle in the air (deism, atheism, and materialism), falls to the ground. I know no reason, therefore, why we should suffer this weapon to be wrested out of our hands.'

"In the last sermon that Wesley wrote (on Heb. xii., 1), he remarks: 'It is a pleasing thought, that some of these human spirits, attending us with, or in the room of angels, are of the number of those that were dear to us while in the body.' . . . 'How much will it add to the happiness of those spirits already discharged from the body, that they are permitted to minister to those they have left behind? An indisputable proof we have of this in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit, which he seems to have mistaken for Christ, he told him plainly, *I am of thy fellow servants, the prophets*; not God, not an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation? Sometimes by counteracting wicked spirits, whom we cannot resist, because we cannot see them; sometimes by preventing our being hurt by men or beasts, or inanimate creatures.'

"In another sermon, speaking of dreams, he observes: 'We know the origin of dreams with some degree of certainty; there can be no doubt but that some of them arise from the present constitution of the body, while others of them are probably occasioned by the passions of the mind. Again, we are clearly informed in Scripture, that some are caused by the operation of good angels, as others undoubtedly are owing to the power and malice of evil angels. From the same divine treasury of knowledge we learn, that on some extraordinary occasions, the Great Father of Spirits has manifested himself to human spirits, *in dreams and visions of the night*. . . .'

"The religious revival, under Wesley's preaching, presented the same evidence of a spiritual action on the bodies of many of those '*convicted*,' as in the famous Irish and other revivals. Men and women were struck to the earth, or seized with tremblings and convulsions, declaring that they felt as if pierced with a sword, which made them cry out with anguish.

"Of some, we read that 'They were in strong pain, both their souls and bodies being well nigh torn asunder.' Some of the stricken ones would cry out in unpremeditated language; some with laughter and profanity, but the greater number in prayer for mercy and deliverance from sin. Nor was it merely those predisposed by sympathy who were stricken—some who disbelieved and jeered at the stricken were struck themselves. For instance, Wesley tells us of one who 'Had been remarkably zealous against those that cried out, being sure that any of them might help it if

they would. And the same conclusion she was in, till the moment she was struck through as with a sword, and fell trembling to the ground. She then cried aloud, though not articulately, her words being swallowed up. In this pain she continued twelve or fourteen hours, and then was set at liberty.' And again—"I called on one, who being at Long Lane on Monday, was exceedingly angry at those that "pretended to be in fits," particularly at one who dropped down just by her. She was going "to kick her out of the way," when she dropped down herself, and continued in violent agonies for an hour. Being afraid, when she came to herself, that her mother would judge of her as she herself had judged of others, she resolved to hide it from her; but the moment she came into the house she dropped down in an agony as before. I left her weary and heavy laden under a deep sense of the just judgment of God.'

"These things being misrepresented to Wesley's coadjutor, Whitfield, occasioned in his mind a prejudice against them; but they occurred under his own preaching also. Thus, in 'Wesley's Journal,' we read that—"No sooner had he (Whitfield) begun to invite all sinners to believe in Christ, than four persons sunk down close to him almost in the same moment. One of them lay without either sense or motion; a second trembled exceedingly; the third had strong convulsions all over his body, but made no noise unless by groans; the fourth, equally convulsed, called upon God with strong cries and tears.*

Turning now to the brief accounts of the Epworth Parsonage disturbances, given by William Howitt, we make the following extracts from vol. ii. of the "History of the Supernatural," by the above-named distinguished author:—

"John Wesley was cradled in the very abode of the supernatural: haunting spirits surrounded his childhood's pillow and walked beside him in his schoolboy rounds. The extraordinary events which took place in his father's parsonage at Epworth, and which were attested, not only by Mr. and Mrs. Wesley, but by every member of the family, have acquired a world-wide notoriety, and it were as easy to deny the existence of the Wesley family itself as deny these manifestations.

"No case of spiritual disturbance was ever so thoroughly proved, and that by such a number of persons of education and freedom from superstition. We have the written accounts in narratives and letters of Mr. Wesley himself, the father of John Wesley, and incumbent of Epworth, who kept a regular diary of the occurrences; of Mrs. Wesley in four letters to her sons, who were at the time at school at Westminster and the Charterhouse; in letters from six of the Miss Wesleys to their brothers. We have the written account of the Rev. Mr. Hoole, the vicar of Haxey, an adjoining parish, who was called in by Mr. Wesley to hear the noises; and the account of Robin Brown, the man-servant, in a letter to John Wesley. All these evidences will be found at length in the notes to the first volume of Southey's 'Life of Wesley.' I shall, therefore, content myself with copying John Wesley's narrative of these disturbances, based on these documents and on personal enquiries on the spot. This narrative was published by him in the *Arminian Magazine*.

"When I was very young I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances which were in his house at Epworth.

"When I went down thither, in the year 1720, I carefully enquired into the particulars. I spoke to each of the persons who were then in the house, and I took down what each could testify of his or her own knowledge; the sum of which was this:

"On December 2, 1716, while Robert Brown, my father's servant, was sitting with one of the maids, a little before ten at night, in the dining-room, which opened into the garden, they both heard a knocking at the door. Robert rose and opened it, but could see nobody. Quickly it knocked again, and groaned. "It is Mr. Turpine," said Robert; "he has the stone and uses to groan so." He opened the

door again, twice or thrice repeated. But still seeing nothing, and being a little startled, they rose and went up to bed. When Robert came to the top of the garret stairs, he saw a handmill, which was at a little distance, whirled about swiftly.

"When he related this he said, "Naught vexed me but that it was empty. Had it been full of malt he might have ground his heart out for me." When he was in bed he heard as it were the gobbling of a turkey close to his bed, and soon after the sound of one tumbling over boots and shoes, but there were none there, he had left them below. The next day, when he and one of the maids related these things to the other maid she laughed heartily and cried, "I defy the thing to frighten me," whereupon she carried the new churned butter into the dairy, at which came loud knockings above and below the shelf, but when on searching she could find nothing, she ran away for dear life.' Mr. Wesley then goes on to describe the knockings, rustlings of silk dresses, leaping about of the furniture, domestic implements, opening and shutting of doors, and heavy poundings that followed his sisters, Molly, Sukey, Kitty, and all the servants.

"His eldest sister, in answer to the statements of the younger ones, says:

"You know I believe nothing of these things; pray, let me take away the candle to-night, and I will find out the trick.' John Wesley continuing says: 'She accordingly took my sister Kitty's place, and had no sooner taken away the candle than she heard a noise below. She hastened down stairs to the hall, where the noise was, but it was then in the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside, and so always on the side opposite to her. Then she heard a knocking at the back kitchen door; she ran to it, unlocked it softly, and, when the knocking was repeated, suddenly opened it, but nothing was to be seen. As soon as she had shut it, the knocking began again; she opened it again, but could see nothing. When she went to shut the door, it was violently thrust against her; she let it fly open, but nothing appeared. She went again to shut it, and it was thrust against, but she set her knee and shoulder to the door, forced it to, and turned the key. Then the knocking began again, but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair.

"The next morning, my sister telling my mother what had happened, she said, "If I hear anything myself, I shall know how to judge." Soon after, she (Emily) begged her to come into the nursery. She did, and heard in the corner of the room, as it were, the violent rocking of a cradle; but no cradle had been there for years.' Mrs. Wesley in one of her letters to her son, John, says: 'I was a great while before I could credit what the servants and children all reported, and having once been troubled by rats and weazels which we drove away by blowing a horn, I procured a horn and caused it to be blown all through the house. But from that night the noises were more loud and distinct, both day and night, than before, and I was entirely convinced that it was beyond the power of any human creature to make such strange and various noises.' When she told her husband of these 'noises,' he, too, like the rest of the family, incredulous, said to her, 'Sukey, I am ashamed of you. These boys and girls frighten one another, but *you* are a woman of sense, and should know better. Let me hear of it no more.' However, he could not help hearing of it; but, unable to find out what caused the disturbance, he was in the act of firing a pistol at the place whence the noise came, when his arm was caught by Mr. Hoole, who dissuaded him. He then challenged 'Jeffrey,' as the family began to call it (Jeffrey was the name of one who had died in the house), to come to him when alone in his study, which it did, though for the first time. When, several weeks afterwards, the disturbances continuing, he was advised to quit the house, he constantly answered, 'No, let the devil flee from me; I will never flee from the devil.' Miss Emily Wesley once saw in the house an apparition in something of an animal form; and in a letter to her brother narrating the circumstance, she declared, 'I would venture to fire a pistol at it if I saw it long enough.' In one of her letters to her brother giving him an account of what occurred, she writes: 'I am so far from being superstitious that I was too much inclined to infidelity; so that I heartily rejoice at having such an opportunity of convincing myself past doubt or scruple of the existence of some beings besides those we see. A whole month was sufficient to con-

* "It would be easy to multiply instances of the same phenomena. Men, women, and children were alike the subject of them. At Everton, as described by an eye-witness, 'The greatest number of those who fell were men. . . . Some sinking in silence fell down as dead: others with extreme noise and violent agitation. A young man in a pew—an able-bodied, healthy countryman fell in a moment down with a violence inconceivable. The pew shook with the stamping of his feet, as he lay in strong convulsions on the ground.' Again, while Mr. Hicks was preaching at Wrothlinsworth, fifteen or sixteen persons felt the arrows of the Lord and dropped down."—*Smith's "Wesley and His Times."*

vince anybody of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard, and leave the rest to others.' Even the youngest sister, so far from having any morbid apprehensions regarding this mystery, would pursue the noises from room to room, saying, 'she desired no better diversion.'

"On one occasion when the Rev. Mr. Hoole called at the Parsonage, the elder Mr. Wesley says, 'We heard a loud noise at the top of the house like the creaking of a saw, or rather that of a windmill when it is turned in order to shift the sails to the wind.' We then heard a knocking over our heads, and Mr. Wesley, catching up a candle said, 'Come, sir, now you shall hear for yourself.' When we came into the nursery, it was knocking in the next room; when we were there, it was knocking in the nursery. And there it continued to knock, though we came in, particularly at the head of the bed, which was of wood, in which Hetty and two of her younger sisters lay. Mr. Wesley, observing that they were much affected, though asleep, trembling exceedingly, was very angry. He then went close to the place, and said, sternly, 'Thou deaf and dumb devil, why dost thou fright these children that cannot answer for themselves? Come to me in my study, that am a man.' Instantly it knocked his knock—which he always used at the gate—as if it would shiver the board in pieces, and we heard nothing more that night.

"'Till this time my father had never heard the least disturbance in his study; but the next evening as he attempted to go into his study, of which none had any key but himself, when he opened the door it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open and went in. Presently there was a knocking first on one side, and then on the other; and, after a time, in the next room, wherein my sister Nancy was. He went into that room, and, the noise continuing, adjured it to speak, but in vain. He then said, "These spirits love darkness, put out the candle, and perhaps it will speak." She did so, and he repeated his adjuration; but still there was only knocking, and no articulate sound.

"A few nights after, my father and mother were just gone to bed when they heard three blows, and a second, and a third three, as it were, with a large oaken staff, struck upon a chest which stood by the bed-side. My father immediately rose, put on his night-gown, and hearing great noises below, took the candle and went down; my mother walked by his side. As they went down the stairs, they heard as if a vessel full of silver was poured upon my mother's breast, and ran jingling down to her feet. Quickly after there was a sound as if a large iron ball was thrown among many bottles under the stairs, but nothing was hurt. Soon after our large mastiff dog came in, and ran to shelter himself between them. When the disturbances continued he used to bark, and leap, and snap, on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble and creep away before the noise began, and by this the family knew it was at hand, nor did the observation ever fail. A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor, and dashed all in pieces, but nothing was seen. My father then cried out, "Sukey, do you not hear that? All the pewter is thrown about the kitchen." But when they looked, all the pewter stood in its place. Then there was a loud knocking at the back door. My father opened it, but saw nothing. It was then at the front door. He opened that, but it was still lost labour. After opening first the one, then the other several times, he turned and went up to bed. But the noises were so violent all over the house that he could not sleep till four in the morning.

"Several gentlemen and clergymen now earnestly advised my father to quit the house, but he constantly answered "No; let the devil flee from me; I will never flee from the devil."

"Dr. Adam Clarke tells us that these phenomena continued with some of the members of the family for *many years*; and Emily Wesley (then Mrs. Harper), in a letter to her brother John, from *London, thirty-four years after*, writes:—'Another thing is, that *wonderful thing*, called by us *Jeffrey*. You won't laugh at me for being superstitious, if I tell you *how certainly that something calls on me against any extraordinary new affliction*; but so little is known of the invisible

world, that I at least am not able to judge whether it be a *friendly* or an *evil spirit*.'

"John Wesley having had such unquestionable proof of supernatural agency in his own family in his youth, held fast his faith in it through his whole remarkable career, and has recorded numerous instances of such direct agency both in his journals and in the *Arminian Magazine*."

[Note by Editor, *Two Worlds*. In the books quoted from above, as in the writings of Dr. Adam Clarke, Coleridge, Priestley, and many others, long chapters of detail are given of similar occurrence to those narrated; besides which, the correspondence of the most esteemed friend of the Wesley family, Mrs. Fletcher, enlarges and dwells constantly on the supermundane character and persistence of these manifestations in the Wesley household. We do not pretend to give them as any novelty, for they are as widely known, and have been as generally commented on, as the preaching influence of the founder of Methodism himself. That such passages in his history, passages stereotyped hundreds of times over, by his highly spiritual sermons, the recital of his peculiar dreams, and the general tone of his life teachings, should never once have been alluded to by the hosts of *wise* and *learned* commentators, who in press and pulpit have assumed in the late celebration to analyse his preachings and teachings and prate of the springs of influence which impelled them, only proves that the real subject upon which much of John Wesley's character was founded, was one the said commentators *dared not touch*. What their reasons for silence were we do not care to enquire. Happily for the success of dramatic art *such* purveyors of *true history* are not theatrical managers, or they would assuredly present us with Shakespeare's "Tempest," minus his Ariel; "Macbeth," without the Witches; and "Hamlet," destitute of the Ghost. These defalcations would be no more anomalous than the John Wesley, of Epworth Parsonage, without its rapping spirits and "Old Jeffrey."]

SYBILLA;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER VIII.

WITH morning came the great question of life, "What next?"

"What shall I do for bread?—how earn my own livelihood?" Two ways lay open to me, on the table of my temporary home. The first, the letter of my lover, generously offering me his protection, and all the immunities of wife, *save the name*. That he felt compelled in justice to the family of which he was the sole representative, to bestow on his equal in worldly standing; that although Augusta Masters might take his name and hand, his heart, &c., was wholly mine.

The first lesson that youth's bitter experience had taught me, was the urgent necessity of labouring for bread. The second, that the woman bereaved of character is the world's football, and must either earn that bread through the channel of disgrace, steal it, or fight for it with the world, under the bitter disadvantage of being "only a woman," and all alone! This was the result of my observation on my mother's condition whilst she lived on earth, and left me—a child without a father, name, or place amongst my kind. Desolate as I was, strong as might have been my attachment to the man whose letter now lay open before me, the revulsion of feeling which filled my heart on discovering that the man whom I had believed to be the soul of honour, was nothing more than a mere sensualist, one who sought the woman he professed to love only to degrade and render her worthless, completely eradicated every spark of attachment to him from my heart.

There was another influence at work, too, in my nature which revealed to me yet more clearly the precipice on which I might have been standing. Once more in vision I beheld the little attic room in which the dilapidated straw bed in the corner supported the form of the dead mother, watched over by the ten-years-old child, scarcely clad in the home rags donned to save her only rusty little dress now stretched so vainly over the form that nothing on earth could ever warm again.

All the pitiful accessories of this doleful picture seemed to be aggravated a thousandfold viewed by the one that had been an actor in the terrible scene. But the last act in this

sad drama became still more impressive, as a voice, distant as the skies and yet ringing in my ears like a knell, spoke out of the stillness, saying:—"Behold the work of the seducer! Would you repeat the tragic story? It is on thy mother's spirit that the burden will fall. She launched thy young life, helpless and guiltless, into the sea of shame, poverty, and trial. Her penalty is paid; but the wrong will again fall on her crushed spirit if thou dost sink to the depths from which she has arisen." Scarcely had the stern mystic voice of the unseen one concluded the last sentence than the letter I held was torn into fragments and scattered to the winds. Instantly, too, as if by magic, the plan of action I was to pursue was mapped out before me, and I scarcely waited for the light of the next day to dawn ere I proceeded to put it into action. It was this: I invested a few shillings from my small remaining stock of cash in the office of a well-known theatrical agent. Considering how long I had been off the once familiar boards I registered my pretensions for an engagement in the humble line of general utility. The agent at once arranged (at my own request) for me to proceed to a distant though large and important town. Advising me how to reach it, and informing me that he would at once write and apprise the manager of the arrangement, he again, and with much kindness, gave me to understand by what conveyance I was to proceed to my destination on the morrow.

That night at dusk I stole out with the once familiar bundle under my arm, and having pledged some of the finest clothes I had been supplied with for the sum required for my journey, I returned to the house I had left, and without venturing to go to sleep, lest I should be too late for the start in the morning, I passed the weary, weary hours of the long night partly in reflection and partly in packing and repacking the few things I had left, and parcelling out the pieces of bread and butter garnished with watercresses that I expected to serve me for breakfast and dinner during my life's first solitary journey. How I was borne up through that long fatiguing day of travel I can never even now recall without equal wonder and gratitude. It was the times of the old stage-coach, not those of the flying iron horse, and God and his angels alone knew the palpitations of fear, anxiety, and finally of deep depression, which that terrible day imposed upon me. At first, the thought that I was flying from the woman who would have been my murderess, the man who would have dragged me down to ruin, and the tyrant who had driven me from his house, so elated me, that I felt nothing but triumph and pride, but as the long hours wore on, real physical weariness and desperate uncertainty of how that day would end, so completely overpowered me, that I almost wished some catastrophe would befall the coach, or at least, the unhappy and solitary traveller on the back seat. Something—anything that would hurl me into the oblivion of utter forgetfulness. It was towards the close of the day when the coach drew up in the inn yard of the town to which I was destined. As I tried to descend, a gentleman—the only inside passenger, and who had just alighted—came hastily forward, offering to assist me. I had drawn my veil over my face to hide the tear stains I knew it must have borne, but even through the thick lace those piercing dark eyes reached mine with the strange mystic meaning of a never to be forgotten memory. That gentleman, befurred and enveloped in a rich travelling costume, I could still discern through the folds of the veil which I drew more closely around me, was Count Reinhold, the guest who had taken me down to dinner at Flora Varley's wedding festival, who had conversed with me for a few minutes, and then I had lost sight of. With a kind, but respectful accent, seeing that I was but a slight young girl, and alone, he said, "Let me carry in those parcels for you—that is, if you stay here."

"Thank you, yes, I—I—think I must for to night. I suppose," I added feebly, drawing out my handsome watch, "it is too—too late to go anywhere else." I presume that surprise must at first have held my unexpected friend silent, but when in the effort to see the time by my watch, I incautiously threw up my veil, the gentleman, in a tone of astonishment that fairly paralyzed me, cried, "Miss Morand! Good Heavens! Can it be possible?" Yes, I was paralyzed, but only for an instant; a wonderful calmness came over me, and in a quiet deliberate tone I said, "I have left Mr. Masters's house, and have now journeyed to this town to commence an engagement in my own profession of the stage at the B—— theatre."

With a delicacy that I fully appreciated, even in the midst of my embarrassing position, my new friend said,

"Very well, Miss Morand—now I am going to be your father for the present; that is, unless you expect any one to meet you here."

"I do not," I answered, faintly.

"Then you see," he rejoined, with a bright smile and reassuring tone, "my meeting you here was quite a providence—just step into this little parlour, you won't be disturbed, and wait my return." In a few minutes a maid was in attendance to conduct me to a sleeping-room, where I found the luggage I had brought with me. A few moments later the same attendant appeared, spreading a cloth, and an ample—even a luxurious tea supper, with a message from Mr. Reinhold that, as he thought I must be very tired, he deemed it best I should have my supper in my own room. With a heart filled with gratitude for the kind and yet respectful care manifested by my new friend, physical fatigue and an over-wrought brain compelled me to yield to the lassitude that oppressed me.

It was after a long and refreshing night's rest that the waitress again appeared at my door, with the tray for breakfast. Before leaving, she gave me a letter, addressed to Miss Morand, with the remark "Mr. Reinhold left this for you, ma'am,—before going away this morning." Opening the package, I read its contents as follows:—

"Dear young lady,—I must apologise to you for taking the liberty of playing a father's part in your present unprotected situation, and trust you will take no offence at finding your hotel bill up to this morning settled.

"Permit me to add that, as I am personally acquainted with the manager, I have ventured to enclose a brief letter of introduction to him, one which I trust may ensure you that attention which might not otherwise have been accorded to a stranger. As I have some interest in the proprietorship of this theatre, I hope to have the pleasure of meeting my young friend from time to time, when she will kindly recognize me only as Mr.—not Count—Reinhold."

To find a carriage prepared and, of course, paid for, to take me to the theatre, and instructions given for the porter to carry my luggage to any place I might direct, were the additional proofs of how my new friend had, indeed, played the father's part to the desolate girl who had been so strangely thrown in his way. Behold me, then, in a few hours from the close of my weary journey, settled in a little humble upper lodging-room, near the theatre—smiled upon by the complaisant manager, and duly furnished by his subordinates with the trifling part I was to assume on the succeeding evening—in a word, launched fairly upon the ocean of independence, a lonely waif, it is true, but with youth, firm resolve, quick apprehensions, and, as I have since often been told, every available qualification for winning my way up to the highest round of the histrionic ladder.

For six months I remained an *attaché* of Mr. B——'s company, and for six months served a bitter apprenticeship to provincial theatricals.

Few persons in this age have duly estimated the value which the stage *might* be as an institution. Susceptible of being the representative of the highest art in music, painting and poetry, capable of becoming the vehicle of a teaching as high and exalted as the purest religion—able, by the power of satire, to lash the vices of the age, and by that of sympathy, to excite its highest virtues, the stage might become a pictorial and artistic secular church—instead of which it too often falls into the hands of speculators, whose only aim is to crowd their benches to the benefit of their pockets.

In the conduct of the petty stage kingdom, too, hapless girls, endowed with the fatal gift of beauty, find what it is to bring their ware to market without the strong guard of principle.

Talent may succeed in carving its way to public favour, provided it can once insert the wedge of opportunity into the rock of human opinion. But beauty is sure of success, provided it is content to accept of that success for which beauty is marketable.

On the stage, as in the house, woman is displayed as an attraction. The parent makes the child attractive to hasten her off in marriage. The manager selects attractive performers to catch flies in the honied net of beauty; and as he judges of the world, so does he practise himself, being in very many cases, at least (as I can speak from personal knowledge) a mere Sultan of a theatrical Seraglio. If I speak of these things bitterly, it is in pure love for the noble drama, and hatred for the system by which it is defiled.

In such a condition, be sure, reader, that I, who would neither accept of a protector in the obsequious tyrant of the Harem—the manager—nor yet lay myself out to attract one amongst the patrons of his theatre, did not fare very well. I was regarded as a fool “that missed her opportunities”—a woman who did not know “her mission.”

There are many, many sweet, pure girls similarly situated on the stage—driven there to seek for an uncertain subsistence, either by the attraction which the profession of the drama intrinsically possesses, or for want of any other means in life but the hideous drudgery of the needle to support themselves, and like me, they suffered—everything that the back of humanity can bear without breaking.

Having no ambition to become the mistress of some dramatic power, I was doomed to toil in the humblest ranks; “go on,” as it is termed, for messages, and in the most insignificant parts—attend every rehearsal, drudge along in every piece, find an indefinite variety of costumes, and receive no more remuneration than would just keep soul and body together, and even this in hard or unprosperous times would often be reduced to half, and sometimes less than that—toil without thanks, kindness, or the gratification of one noble or intellectual aspiration, and that, too, with the internal capacity for filling the highest of those positions, which I constantly saw usurped by bold but meretricious infamy.

Oh, what sore temptations did my fatal beauty then present; ease and competence, that patronage which would insure me the distinction my soul burned for—all this I could command with the manager’s favour, or some great man’s smile—and yet I did not fall. And if I did not, I solemnly avow it was because a human form, sometimes startling me with a tangible touch, but always with the effect of a marked presence, accompanied me night and day; and no reason, no sneer, no argument, nor any ridicule, could ever dispossess me of the certainty that this was my mother’s spirit—that this life of penance and care was her hell, and that we should both, some bright and happy day, be reunited in heaven, provided my poor suffering angel mother’s mission could be well fulfilled in the salvation of her child. “I will be true to thee, as if thou wert on earth to advise me, mother—do just what thou wouldst have me do, as if thou wert here to tell me—and thou art. Oh, flitting shadow, gleaming ‘on the parlour walls,’ thou shape of glory—I see know, feel, thou art with me; and though I am cold and hungry, way-worn and heart-sick, I will endure unto the end, to save us both—thee and me—oh my mother! . . . ”

(To be continued.)

ASTOUNDING AND MIRACULOUS MANIFESTATIONS.

TO THE READERS OF “THE TWO WORLDS.”

We give the following HORRIBLE, INEXPLICABLE, and ASTOUNDING narrative for what it is worth. All we have to say either in preface or epilogue of this letter is that it is from a gentleman for whose strict probity, shrewdness as an observer, and genuine character for GOOD and TRUTH, the Editor of this paper can vouch from certain knowledge.

WONDERFUL PHENOMENA AT AHMEDABAD, INDIA.

To the Editor of “The Two Worlds.”

Feb. 9, 1891.

DEAR MRS. BRITTEN,—In your issue of December 26, I find an interesting description of the magical powers of Eastern Ecstasies. Being somewhat curious to know the truth or otherwise of the alleged extraordinary phenomena I determined to unearth some of these wonderful occult powers. Within a short time an offer was made me to bring a number of these “fakeers,” as they are termed here, to my bungalow. I accordingly arranged for Sunday, February 8, at 2 p.m. Some delay occurred, but at 4 p.m. the party arrived. They consisted of eight fakeers and about 150 of their friends. My sitting-room carpet, fifteen by twenty feet, was spread out on the lawn in front of my bungalow, and all sat round the edge of it, the centre being left clear for dancing and performing. Their instruments consisted of five “tom-toms,” somewhat similar to a tambourine. They also brought a few formidable-looking scythe daggers, the blades nine inches long, one and a quarter inches broad, *perfectly sharp*; also four steel spikes, similar in every way to a butcher’s steel, perfectly sharp at the point;

also two scythe bayonets, over two feet long, sharp as razors, which I myself lent them at their request. All then knelt and engaged in meditation and audible prayers. These people were, it seems, all Mohammedans and their prayer consisted of a very few words, simply, “There is no God but Allah, and Mohammed is His Prophet.” Afterwards a hymn was sung, and during the singing I noticed a number of people seemed under control. I would observe here that one request or condition only was stipulated; that was that I had to take no intoxicating drink during that day, as if I did I was told the performance could not take place. Of course I assured them I was an abstainer, which I am. In the midst of the singing one of the fakeers, a young man about twenty-one years of age, picked up a bayonet (perfectly sharp), and with one hand seized the blade, and the other the handle; then raising it up in front above his head, he brought the sharp edge down with great force on his stomach. This was repeated several times, and yet no scar was visible when I carefully examined him. He had nothing on but a thin cotton jacket, as no shirts are worn here. Then all joined in prayer, after which fires were lighted and incense burned. After this, a middle-aged man rose very quickly and drove a spike under the chin, through the tongue, coming out at the mouth. He then danced round the carpet, his hands by his side. I called him to me, and when he drew out the spike *no scar* whatever remained. Then an old man rose, and seizing the steel spike, uttered some incantations, and, raising the steel as high as he could, brought it down with full force and drove the point into his eye. I begged the friends around to close the affair at once, as I had seen sufficient. Their answer was that they were only just commencing, and the conditions were more favourable. This spike entered the man’s eye for not less than four or five inches, and disappeared into the head. I carefully examined it, and the same spike was drawn out and driven in four or five times. At the close not a scar remained. The eye was, however, bloodshot; and the man at once seized a formidable dagger and drove it fully five inches into the same spot, very little except the hilt remaining outside. By this time I declared I had seen more than enough. But no; another aged man, not less than eighty years at least, entered the ring, and seizing a long sharp dagger, a twelve-inch blade, uttered a loud call to Mohammed, and then plunged the blade deep into his bowels. I felt so faint at this sight that for a time I had to retire. I came back soon, however, and determined to brace myself up to see the end; and again this man, quite nude, raised the weapon and plunged it in just beneath the midriff. He then deliberately took a hammer and forced the blade in to the hilt until the point protruded at his back. “Good God!” I cried, “whoever your God may be, let this business close. I am perfectly satisfied.” After this he withdrew the weapon, and closing the wound, raised his eyes to heaven, and in a moment *not a vestige of a wound remained*. At my request the proceedings terminated at once. They requested a goat for sacrifice *to their God*, also a few rupees. I gave them both and more than they asked. They offered to come any time I may require them, and promised me still greater miracles. I have again engaged them, and will leave no stone unturned to unearth this great mystery. Spiritualism as I understand it is NOT IN IT. If I ask them to plunge a knife in any part of their bodies, at once it enters, and, leaving go the handle, there it projects. I cannot ask you to believe me. I know these statements are incredible to most people. If any of your readers have any suggestions to make by which I may discover some natural or scientific causes for these marvels let them by all means do so; and I promise them fair consideration. These miracle-workers are poor people who work in the cotton mills here for me, and do not depend on their powers for a living, but came simply to oblige me. At the close, all retired to their temple to pray and sacrifice the goat I gave them.—Sincerely yours,

THOMAS HATTON, Ahmedabad, India.

Former President of the Bolton Spiritualist Society, Lancashire, England.

A QUAINT FUNERAL.—Some Javanese musicians, recently playing in Paris, have lamented the death of one of their number, who suddenly expired while tuning his stringed instrument at a concert. When following his body to the grave his brethren, who formed a procession, carried cakes, sweetmeats, and tobacco for the use of their friend “when he should awake.”

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E. W. WALLIS.

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

FRIDAY, MARCH 20, 1891.

EARLY PAGAN IDEAS OF HEAVEN.

HEAVEN, "the undiscovered country from whose bourne," as the poet says, "no traveller returns," has given rise to many varied and strange views. Some of the beliefs of certain nations, as well as a reproduction of the ideas conveyed by individual writers of the past and present, have been gleaned and are given below.

ANCIENT CHINESE.

The ancient Chinese believed in the existence and controlling power of spirits. Confucius believed in the power of heaven to decree, reward, and punish.

A cardinal point in the Mahometan faith is the asserted existence of angels, celestial and infernal.

NEW ZEALANDERS.

The New Zealanders imagine that the souls of the dead go to a place beneath the earth called Reinga. The path to this region is a precipice close to the seashore at the North Cape. It is said that the natives who live in the neighbourhood can at night hear sounds caused by the passing of spirits thither through the air. It is a common superstition with them that the left eye of every chief after his death becomes a star. Shungie, a celebrated New Zealand King, said he had on one occasion eaten the left eye of a great chief whom he had killed in battle, for the purpose of thus increasing the glory of his own eye. Sometimes, apparently, it was thought that there was a separate immortality for each of the eyes of the dead—the left ascending to heaven as a star, the right in the form of a spirit, taking flight for Reinga.

The people of the Sandwich Islands held a confused medley of notions as to another life. The current fancy was that the souls of the chiefs were led by a god whose name denotes the "eye ball of the sun," to a life in the heavens, while plebeian souls went down to Akea, a lugubrious underground abode.

The Kamchatkans send all the dead alike to a subterranean elysium, where they shall find again their wives, clothes, tools, huts, and where they shall fish and hunt.

THE DRUIDS.

The Druids' conception of the future life was that the soul on being divested of its earthly envelope, was borne aloft. The clouds are composed of the souls of lately deceased men. They fly over the heads of armies, inspiring courage or

striking terror. Not yet freed from terrestrial affections, they mingle in the passions and affairs of men. Vainly they try to soar above the atmosphere; an impassable wall of sapphire resists their wings. In the moon millions of souls traverse tremendous plains of ice, losing all perception but that of simple existence, forgetting the adventures they have passed through.

THE NORSEMEN.

The Scandinavians believed that "high up in the sky is Odin's Hall, the magnificent Valhalla, or temple of the slain. The columns supporting its ceilings are spears. It is roofed with shields, and the ornaments on its benches are coats of mail. The Valkyrs are Odin's battle maids, chosen of heroes for his banqueting rooms. With helmets on their heads, in bloody harness, mounted on shadowy steeds, surrounded by meteoric lightning and wielding flaming swords, they hover over the conflict and point the way to Valhalla to the warriors who fall. The valiant souls thus received in Odin's presence are called Einheriar, or the élite. The Valkyrs, as white clad virgins with flowing ringlets, wait on them in the capacity of cup bearers. Each morning at the crowing of a huge gold combed cock the well armed Einheriar rush through Valhalla's 540 doors into a great courtyard and pass the day in merciless fighting. However pierced and hewn in pieces in these fearful encounters, at evening every wound is healed and they return into the hall whole and are seated, according to their exploits, at a luxurious feast. The two highest joys these terrible Vikings knew on earth composed their experience in heaven; namely, a battle by day and a feast by night, only the women mentioned above being admitted to Valhalla or joining in the joys of the Einheria. Some writers have affirmed, according to Scandinavian faith, women had no immortal souls, or, at all events, were excluded from heaven. The charge is baseless * * * Valhalla was the exclusive abode of the most daring champions, but Valhalla was not the whole of heaven."

THE EGYPTIANS.

The Egyptian idea of the abode of the soul is not very alluring. It is "led by the god Thoth into Amenti, the infernal world, the entrance to which lies in the extreme west on the further side of the sea, where the sun goes down under the earth. At the entrance sits a wide throated monster, over whose head is this inscription 'This is the devourer of many who go into Amenti, the lacerator of the heart of him who comes with sins to the house of justice.' The soul next kneels before the forty-two assessors of Osiris, with deprecating asseverations and intercessions. It then comes to the final trial in the Hall of the Two Truths the approving and the condemning or, as it is differently named, the Hall of the Double Justice, the awarding and the punishing. Here the three divinities, Horus, Anubis, and Thoth, proceed to weigh the soul in the balance. Then happy is he

"Who, weighed 'gainst Truth, down dips the awful scale."

"Osiris pronounces the decisive sentence, and his assistants see that it is at once executed."

THE HINDUS.

The most ancient Hindu doctrine of the future fate of man, as given in the Vedas, was simple and rude. "Emanicipation from all existence is the fullness of felicity," says one of the Orientals. And again, "A hundred thousand years of the highest happiness on earth are not equal to the happiness of one day in the dewalokas."

THE PERSIANS.

The Persians, who had the Zoroastrian faith, believed that "all who faithfully observed the law in purity of thought, speech, and action, where body and soul have separated, attained paradise in the next world."

GREEKS AND ROMANS.

As to the Greeks and Romans: "The notion that the wrath of the gods would pursue their enemies in the future state gave rise to a belief in the punishment of Tartarus; so the notion that the distinguishing kindness of the gods would follow their favourites gave rise to the myth of Elysium. The Elysian Fields were earliest, portrayed lying on the western margin of the earth, stretching from the verge of Oceanus, where the sun set at eve. They were fringed with perpetual green, perfumed with the fragrance of flowers, and eternally fanned by refreshing breezes. They

were represented merely as the select abode of a small number of living men, who were either the mortal relatives or the special favourites of the gods, and who were transported thither without tasting death, there to pass an immortality which was described, with great inconsistency, sometimes as purely happy, sometimes as joyless and wearisome. To all except a few chosen ones this region was utterly inaccessible."

MAHOMETANS.

The Mahometan paradise is found as soon as the righteous have passed Sirat, or the bridge of the world. They obtain their first taste of their approaching felicity by a refreshing draught from "Mahomet's Pond." This is a square lake, a month's journey in circuit, its waters whiter than milk or silver, and more fragrant than to be comparable to anything known by mortals. As many cups are set around it as there are stars in the firmament, and whoever drinks from it will never thirst more. Then comes paradise, an ecstatic dream of pleasure filled with sparkling streams, honeyed fountains, shady groves, precious stones, all flowers and fruits, blooming youths, circulating goblets, black-eyed houris, incense, brilliant birds, delightful music, unbroken peace. A Sheah tradition makes the prophet promise to Ali twelve palaces in paradise, built of gold and silver bricks, laid in a cement of musk and amber. The pebbles around them are diamonds and rubies, the earth saffron, its hillocks camphor. Rivers of honey, wine, and water flow through the court of each palace, their banks adorned with resplendent trees, flowers, and bowers, the latter formed of the hollow of one glorious pearl. In each of these bowers is an emerald throne on which is seated a houri, arrayed in robes of every hue of the sun's prism—every houri lovelier than the fairest blossom, and her radiant form and shining locks attended and dressed by maidens scarcely less lovely than herself. Censers of delicious fragrance perfume these bowers, such as mortal senses have never on earth inhaled.

THE MEXICANS.

The Mexican idea was that souls, neither very good or bad, whose vices and virtues balanced each other, were to enter upon a region of mere peace and contentment. The souls of children, and adults who had been killed by lightning or inherited diseases, were to pass to a bright and beautiful Elysium. The ultimate heaven was reserved for warriors who had fallen bravely in battle, women who had died in childbirth, and a few others of pure lives and saintly characters. These passed immediately to the mansions of the sun, radiant and glorious beyond all language to describe. They passed their time attending upon the sun God, or spirit of the sun, accompanying him in his circuit through the heavens with joyous songs, dances, and hymns of praise. Ultimately they passed into the forms of song-birds of beautiful plumage, wandering through space wherever their fancy led them. It was the custom of the Mexicans to array the dead in the garb appropriate to the guardian spirit of his craft or condition of life. They gave the corpse a jug of water, and slips of paper as passports through the gates and defiles of the other world, and made a fire of his clothes and other effects to warm his spirit whilst traversing the cold regions beyond the grave.

THE AMERICAN INDIANS.

With the exception of one small tribe, all the American Indians have firm faith in the immortality of the soul. Their views of the hereafter differ in different periods, tribes, and places—but all, more or less, believe in a life of similar scenes and pursuits to those they are engaged in on earth; except in respect to want, sorrow, or discontent. Every scene is, to their idea, far more beautiful than on earth, and to the good Indian there is neither sorrow, suffering, or lack of anything. The reverse of all this is deemed the lot of the deceitful, the mean, or cowardly Indian, until he shall be pardoned by the Manitou (great spirit), and achieved some mighty works.

In olden times the body of the deceased was always interred with clothing, utensils of war, and the chase, and not unfrequently with his favourite horse—killed for that purpose.

It was firmly believed that the soul would have to travel far, and pass through many trying scenes of peril before it could reach its appointed place, hence the preparations made by loving friends in the shape of provisions, clothing, and implements for use. All the Indian tribes point to the sun as the ultimate home of blest and happy souls, and

believe that there resides, for ever, the "great spirit" whom they worship, but who only receives them into his glory when they have performed deeds of incomprehensible good and power.

The natives of the extreme south of the Pampas and Patagonia believe the stars are the souls of the departed; at night they wander about the sky, but depart to the sun—God's home, in the opposite horizon, and are seen no more until he sets and requires them to light up the heavens above man.—*New York Press*.

NOTE.—There are an infinity of other ideas traceable amongst other peoples than those named above, but even in those groups, and the varieties of their beliefs, must arise the question to every thoughtful mind—Who taught these races? and from whence are their primitive ideas derived? Certainly not from the Christian's text-book, for man has inhabited this earth for *at least* a hundred thousand years. Is it to be supposed that for all that period he was left by his beneficent Creator in utter ignorance or delusion, until Martin Luther translated the Bible between four and five hundred years ago?

SPARKS FROM THE FOUNDRIES OF PROGRESS.

HOW TO HELP THE HEATHEN.

HE was, writes a traveller, a brisk little man, with twinkling eyes, and, as he stepped into the coffee-room of the hotel, wherein about twenty of us were lounging and smoking, he cheerfully called out:—

"Now, gentlemen, I want your attention for a moment. You have all heard of Africa? It is a country of heathens. The African in his natural state is a bad, bad man. He must be improved morally and religiously. I am interested in improving him."

He took a watch from his bag, and, holding the face against his hand, continued:—

"Now, then, you see this watch? It is not going. The hands are set to a certain figure. The man who guesses nearest to that figure gets the watch. It is two shillings a guess, and everything over and above expenses goes straight to the heathen of Africa."

"How do we know it will?" inquired one of us doubtfully.

"Because I shall leave the sum with the landlord, to be handed to any local preacher he chooses."

Eighteen of us at once laid down our florins and recorded our guesses, and when the last one was in, the little man held up the watch and announced the winner. Then he continued:—

"Gentlemen, that watch cost nine shillings wholesale. I have received £1 16s. There appears to be a balance of twenty-seven shillings in favour of the dusky heathens who ache for religious comfort; but let us see. My railway fare was fifteen shillings; dinner and supper, eight shillings; two drinks, one bob; two games of billiards, two ditto; and a cigar, ninepence; making in all twenty-six shillings and ninepence. Landlord, here is threepence, and I charge you, as you are an honest man, to see that it goes to buy tracts for our fellow-men in Africa. Gentlemen, good-night."

Ex pede Herculem! Many a benevolent scheme that has been brought to the public notice under more august auspices than the glare of red jerseys and the rattle of tambourines has turned out to be only an enlarged edition of this anecdote of the raffled watch!—*The Agnostic Journal*.

GRATEFUL ACKNOWLEDGMENTS.

Mrs. Hardinge Britten desires hereby to acknowledge the receipt of the munificent sum of **One Thousand Pounds**, sent to her as Trustee for the aid and support of *The Two Worlds*. In her own name and that of all the earnest and devoted workers connected with this great undertaking Mrs. Britten expresses her deep and heartfelt thanks; invokes the blessings of the angel world on the noble donor, and promises even redoubled effort (were that possible) to render this journal worthy of the great cause it represents, and the splendid support it has received.—The Lindens, Humphrey Street, Cheetham Hill, Manchester, March 18, 1891.

ANIMAL MAGNETISM.

M. VALKNER, a captain on the retired list of the Holland army, residing at Keuver, Holland, relates the case of a lieutenant-colonel of the Marines, who was afflicted very badly with rheumatism, and who, on retiring at night, was very much relieved by placing near by him on the bed a cage containing a pigeon. But as he was thus relieved from his malady the poor bird was thrown into convulsions.

La Nouvelle Gazette de Zurich has the following: Having observed that the peasants when wounded by cuts, were relieved by having a dog lick the wound, an American physician pursued the subject vigorously, and was so successful that a sanatorium near Zurich was founded where various breeds of dogs were employed to treat cuts and sores by the licking by dogs. This method of treatment is styled "tongue bathing."—*E. Raoux, Ph.D. Lausanne, in "Journal du Magnetisme" for November, 1890.*

AGNOSTICISM.

A RECENT number of the *Open Court* opens with a capital article on Agnosticism from the ready pen of Moncure D. Conway. He says: "From the time of Paul, who, when argument fails, rebuffs the inquirers, as Jehovah did Job ('Who art thou?'), to the time of Robinson Crusoe, when Friday asks 'Why not kill debbil?' Agnosticism has been the virtual refuge of theology." Agnosticism he likens to "an orthodox palm hurled by the Darwinian earthquake out of its habitat," and he suspects that "it is a weariness of wing in facing the conventional tempest which has brought freethinkers to seek rest on the floating palm. He knew an atheist whose son was troubled at school for openly calling himself the same. "My child," said the father, "you must not call yourself an atheist, but an Agnostic; then you will not be troubled." Mr. Conway asks, "How many preachers who are sheltering their dogmas under Herbert Spencer's 'Unknowable' are aware that Herbert Spencer has declared that he has no reason to suppose this 'Unknowable' either intelligent, good, or moral." Mr. Conway's own opinion is that "the poorest piece of work Spencer ever did was to raise this phantom of defunct theology. No man knows better that all foul creatures can lurk and breed in its cavern of mystery." Mr. Conway has always been bold in speech and thought, but it is evident he has advanced since he left the atmosphere of South Place Chapel.—*The Freethinker.*

SALEM WITCHCRAFT.

A WRITER in the *Congregationalist*, commenting on the statement of Joseph Cook that "American investigations of spiritualism began with the Salem witchcraft tragedy," says they began many years earlier, being carried on with painful interest from 1648 to the time of the executions on Gallows Hill. Margaret Jones was tried for witchcraft in Massachusetts Bay in 1648. She was executed on June 15th of that year. Mary Parsons and her husband, Hugh Parsons, were tried at Springfield in 1651-52. A woman by the name of Knapp was hanged in the New Haven colony in 1653. Ann Cole was executed at Hartford in 1662. In 1668 a woman by the name of Glover was hanged in Boston for bewitching the children of John Goodwin. At about this time, and with reference to this very case, Cotton Mather wrote a book on the subject of witchcraft, entitled "Marvelous Providences." In this book he says that the proper way to deal with persons afflicted with witchcraft is not to hang them, but to exorcise the evil spirits by prayer and faith. He claims that his theory was carried into successful practice in the case of the Goodwin children. This book was reprinted in London by Richard Baxter in 1691, who introduced it to the public in an elaborate preface. Samuel Willard, pastor at Groton, afterwards pastor of the "Old South," gives a long account of his investigations in the case of Elizabeth Knapp, in 1671-72. This account may be found in the Mather Papers, pp. 555-70, which form the 8th volume in the 4th series of the Mass. Hist. Collections.

PREHISTORIC ANIMALS.

ALL the magnificent buildings of Paris are made of limestone taken from quarries near the city. These quarries are composed of layers made entirely from the tiny shells of micro-

scopic animals. No less than one hundred and thirty-seven species exist in these limestone beds. There were other little beings, not so small, that did an enormous share of rock building. They have received the name "nummulites," from the Latin word "nummus," meaning "money," because their shells resemble coins. They are so perfectly formed that one cannot help thinking, on first looking at them, that they have been stamped with a die. In some places mountains of great height are made of their shells. In Egypt the layers are of such extent that since centuries before Christ the rock has been used for building purposes. The ancient pyramids and the Sphinx are made of this rock.

LYCEUM JOTTINGS.

THE GREAT CHANGE.

WEeping we wait in the shadow so grim
 'Twixt temporal existence and ultimate peace,
 Till falls the old summons, heard only by him
 Whose voice and vitality dwindle and cease.
 And some mighty mystery severs in twain
 A great combination no mind can explain.
 Oh, where has the light gone that shone from his eyes!
 Oh, why has his happy heart's throbbing grown still!
 Oh what is this change which all learning defies,
 But instinct accepts as no ultimate ill?
 For all men, no matter what creed they may hold,
 Believe that the new life will better the old.
 Oh, hearts that are broken by partings of death,
 Remember man's destiny lies in the hand
 Of a Power beyond reason, and when the last breath
 Had passed from our comrade, the mighty command
 Ordained what was mortal should fade away here,
 But called the true life to a happier sphere.
 —J. L. B.

THE BLIND MEN AND THE ELEPHANT.

It was six men of Indoostan
 To learning much inclined,
 Who went to see the elephant,
 (Though all of them were blind)
 That each by observation
 Might satisfy his mind.
 The first approached the elephant,
 And happening to fall
 Against the broad and sturdy side,
 At once began to bawl:
 'God bless me!—but the elephant
 Is very like a wall.'
 The second, feeling of the tusk,
 Cried, "Oh! what have we here,
 So very round and smooth and sharp?
 To me 'tis mighty clear
 The wonder of an elephant
 Is very like a spear!"
 The third approached the animal,
 And happening to take
 The squirming trunk within his hands,
 Thus up and boldly spake:
 "I see," quoth he, "the elephant
 Is very like a snake!"
 The fourth reached out his eager hand,
 And felt about the knee,
 "What most this wonderful beast is like
 Is mighty plain," quoth he;
 "'Tis clear enough the elephant
 Is very like a tree!"
 The fifth, who chanced to touch the ear,
 Said, "E'en the blindest man
 Can tell what this resembles most—
 Deny the fact who can.
 This marvel of an elephant
 Is very like a fan!"
 The sixth no sooner had begun
 About the beast to grope,
 Than seizing on the swinging tail
 That fell within his scope,
 "I see," quoth he, "the elephant
 Is very like a rope."
 And so the men of Indoostan
 Disputed loud and long,
 Each in his own opinion
 Exceeding stiff and strong,
 Though each was partly in the right,
 And all were in the wrong!
 So, oft in theologic wars
 The disputants, I ween,
 Rail on in utter ignorance
 Of what the others mean,
 And prate about the elephant
 Not one of them has seen!
 —*The National Secular Society's Almanack.*

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

ACCRINGTON. 26, China Street.—Two interesting discourses from Mr. Rowling, on subjects handed up by the audience. A pleasant day.

ARMLEY.—March 8: We were much pleased with the addresses by Miss Tetley. Subject taken from the hymn sung. Spiritualists are thankful that they are set free from dogmas and creeds by the knowledge of the truth. In the evening we were urged to be kind, considerate, and just, holding each other blameless until we know the truth, courteous in the entertainment of our friends in the flesh, cherishing the feeling that we might be entertaining angels unawares. March 15: Mr. H. Crossley's guides gave two addresses, embracing almost every subject, making it difficult for the audience to gather much they could retain for their enlightenment. Clairvoyance at each service.—J. W. G.

BATLEY CARR.—Saturday last the young people of the lyceum, conducted by Mr. A. Kitson, rendered the service of song, "Rest at Last." Solos were well executed by the Misses M. L. and Clara Armitage, and the rest of the service was sung with much animation by the united voices who had been for some weeks under Mr. Kitson's tuition, assisted greatly by the harmoniumist, Miss Mortimer, both of whom have spent much valuable time in the preparation. The connective readings were well and faithfully rendered by Mr. Westerman, president of the society. Sunday, 15: Mr. John Kitson dealt with the following subjects from the audience—"The raising of Lazarus," "Predestination," "In him dwelt the fulness of the Godhead bodily," and "Is Spiritualism a Religion?"—W. S.

BISHOP AUCKLAND. Gurney Villa Hall.—We were disappointed by Mr. O. Sims. We formed a circle and spent a pleasant evening.

BLACKBURN. Afternoon, Mr. Hepworth spoke on "The Utility of Prayer." Evening subject, "The Threefold claims of Spiritualism." Good audiences. Saturday, 14: Our grand concert and entertainment was a great success. Mr. Thomas Coupe presided. The principal vocalist was Mr. Hepworth, the well known comic, who created roars of laughter. Glees, songs, recitations, readings, and violin solos were rendered by local talent in grand style. Mr. James Greenwood presided at the piano and Mr. A. Holt at the harmonium. Mr. J. T. Ward moved a vote of thanks to all who had participated. Mr. T. Tyrrell seconded. Carried enthusiastically.—G. E. H.

BOLTON. Bridgeman Street Baths.—Afternoon: The small attendance, owing to inclement weather, agreed to discuss various details appertaining to the proposed federation of spiritualists, and received sound advice from Mr. Johnson respecting the same. In the evening we had a fair audience, and six subjects were dealt with by the controls of Mr. Johnson, the handling of which gave great satisfaction. Next Sunday evening a Service of Song will be given. We hope to have a large attendance of friends to assist us to spread the glorious cause of spiritualism. No service in the afternoon.

BRADFORD. 448, Manchester Road.—Mrs. Whiteoak gave able discourses, which were highly appreciated. Being her first visit to our rooms we shall be glad to have her services again ere long. Clairvoyance very good, giving 33 descriptions, all recognized. Good audiences. Mr. S. Craven, secretary, has removed to 5, Paisley Street, off Clayton Lane, Manchester Road, Bradford. Speakers, please note.

BRADFORD. St. James's.—Morning: Circle. Small attendance, but very good feeling. Afternoon: Mr. W. Howell spoke on "The New Birth." Evening: "Exposers of Spiritualism Exposed." Both subjects handled in his usual clever and able manner, though suffering from a bad cold.—E. H. P.S. Please note that there is no likelihood of our church closing, the report to that effect being false.

BRIGHTON.—The guides of Mr. G. A. Wright gave trance addresses. Afternoon subject, "The Philosophy of Prayer." Evening, subjects from the audience, which seemed to give satisfaction. Psychometry very good. Moderate audiences.—R. R.

BURNLEY. Hammerton Street.—Mr. Nutter, our secretary, gave a paper on "Spiritualism" at the Working Men's Institute, Overtown, a small village some three miles from Burnley. Seemingly there has been considerable interest manifested by some of the thinking portion of the members, which resulted in Mr. Nutter being invited to give his paper. The room was crowded to excess. All seemed to take a great interest in the paper, which was given in a very able and satisfactory manner, dealing with phenomena which he had witnessed, and then taking up the philosophical side of the subject. Some questions were afterwards put to Mr. Nutter, which he answered in a very clear and convincing manner. A very pleasant and instructive meeting.—J. H.

BURNLEY. North Street.—Mrs. Stansfield's first appearance in Burnley will be remembered by her large audiences. She seems destined to become one of the first rank of advocates of our truths, both as a trance speaker and clairvoyant. Her subjects were "God, where is He?" and "Spiritualism, a light in the darkness." Before she left the room, we succeeded in securing her for an early date.

BURNLEY. Bread Street.—Mr. Hoole's psychometry was very good.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides spoke very nicely, and gave very good clairvoyance and tests. Everybody seemed well pleased. Good audiences. Thursday: Mrs. Heyes will speak; after which a building fund will be started, and other business of great importance will be brought forward.—J. W.

BURLEIGH. Newcastle Street.—Miss Plant, for the first time, gave a very earnest and instructive discourse on "How to obtain the true light," which was much appreciated by a moderate audience. March 22, Mr. F. Grocott; 29 and 30, Mr. J. C. Macdonald.

CLEOKHEATON.—Afternoon: Mr. Wainwright's guides spoke on "What is spiritualism, and what has it done for the masses?" Spiritualism has succeeded where science and theology fail, viz., in revealing the life beyond the grave. Spiritualists may be scoffed and sneered at, but the time is fast approaching when their services to humanity and the truth will be appreciated. Clairvoyance by Mrs. Wainwright.

Evening: An interesting discourse was given by Mr. Wainwright on "The true appreciation of spiritualism." Although ignored by many people, some scientists have investigated and admitted the truth that spirits can and do communicate with mortals. Spiritual phenomena have occurred in all ages, but they have been misunderstood, and the mediums were persecuted and murdered. Spirits urge us to live up to our highest perceptions of right and duty, to be good and true as the best preparation for the life hereafter. Mrs. Wainwright gave clairvoyant descriptions.

COLNE.—Mr. Verity gave two good lectures. Afternoon: "Spiritualism and the Bible—What say the parsons?" Evening: "Charles Bradlaugh, atheist—Robert Owen, spiritualist: their work for humanity." Questions answered gave great satisfaction. Good audiences.—J. W. C.

COWMS.—March 8: Miss Cotterill paid her first visit, and although suffering from a severe cold, which we trust is now better, gave good addresses on "Life in the London slums," and her "Experiences in Spiritualism," in a very lucid and sympathetic manner. The board school was taken, and a good audience assembled to hear her. We hope much good was done. We wish her God speed in the new path she has taken. March 15: Mr. Galley gave good and earnest discourses on "Religion" and "The soul of man."—E. P.

DARWEN. Church Bank Street.—Speaker, Mr. T. Grimshaw. Afternoon: subject, "Is life worth living?" Evening: "Spiritualism, the reformer." Mr. Grimshaw is an able and effective speaker, and did full justice to both subjects.

DEWSBURY. Vulcan Road.—Mrs. Crossley gave excellent discourses on "Man, is he a progressive being hereafter?" and "Why the control became a Spiritualist?" This was quite a treat.

FELLING.—In the absence of Mr. Rutherford, Mr. Hall and Mr. Wright spoke on "The Past, Present, and Future Aspects of Spiritualism," to a respectable audience. On Sunday next, Mr. Stewart Hattle, jun., will speak on "Character." This will be his first appearance on a spiritualistic platform. I hope the weather will be more genial, and that friends will rally round and give him their sympathy.

GLASGOW. 36, Main Street.—11-30: Mr. Adams gave an address on "Body, Soul, and Spirit," setting forth his ideas very clearly. A pleasant discussion followed, in which Messrs. Robertson, Finlay, Harper, and Hutcheson took part. 6-30: Mr. Watt, for the first time, spoke on "Salvation, what it means, and how to obtain it." The Bible theory was looked at, also the psychological side of the question, showing that it was of more importance to be saved from the manipulations of obsessing spirits than the wrath of an angry God.

HALIFAX.—Mr. Hopcroft's subject, "Spiritualism—a religious necessity," was ably dealt with; and clairvoyance very good, highly appreciated by a full audience.—B. D.

HECKMONDWICK. Blanket Hall Street.—Mrs. Jarvis gave beautiful addresses on "The Gift of Healing," and "Jesus, is he God?" listened to by intelligent audiences.—H. O.

HECKMONDWICK. Thomas Street.—We were favoured with Mr. W. Howell, on March 12, when he dealt with subjects to a very attentive audience. The chair was taken by our much esteemed friend, Mr. S. Wood. March 15: We had the pleasure of having Mrs. Black, but only being clairvoyant, our worthy president, Mr. A. Crowther, spoke on "Hell and Heaven," in a most pleasing manner.—F. H.

HEYWOOD. Argyle Buildings.—Mr. Will de Southwell in the afternoon related how he became a spiritualist, &c. Evening subject, "Mesmerism versus Spirit Control." This subject he handled to the entire satisfaction of the audience, which was fairly good. His clairvoyance was exceedingly good, giving the names correctly. All the descriptions were recognized.—J. E. S.

HEYWOOD. Adelaide Street.—Mr. Moorey paid us his first visit. Though suffering severely he gave very able discourses with good effect, seeing that he is but just beginning. He has reason to be proud of the valuable gifts given unto him, if but rightly directed. Psychometrical delineations good, and heartily appreciated.—M. D.

HUDDERSFIELD. Brook Street.—March 8: Mr. Rowling has spoken acceptably to fairly large audiences. March 15: Mr. Wallis has spoken vigorously and well to-day. Owing to bad weather, only moderate audiences.—J. B.

LANCASTER.—Mr. F. Hepworth, in the evening, spoke on "The Threefold Claims of Spiritualism," describing the difficulties spiritualism had to contend with in its struggles for recognition, and arguing that, although ruled by certain laws which at times prevented its truths being shown to the best advantage, it had undoubtedly proved its claims to be considered philosophical, moral, and religious. March 22, afternoon, owing to inclement weather, only a small audience heard Mr. Swindlehurst's replies to questions. Evening, to a good audience, he spoke on "Only a Woman, yet an Uncrowned Queen," giving a biographical sketch of Harriet Martineau, which was listened to with rapt attention. This is one of a series of interesting and instructive biographies our friend has favoured us with during the winter, and which have been greatly appreciated. From the remarks made after the service, it is evident that the thoughts uttered will not be easily forgotten. It is a treat to occasionally come down from the heights to which some speakers will have us climb to hear the recital of the trials and triumphs of one who has passed through an earthly existence.—J. D.

LEICESTER. Temperance Hall.—March 8: We had the pleasure of hearing Mrs. E. H. Britten. In the afternoon the Rev. J. Page Hopps was chairman. The subject was "Who are the world's saviours?" In the evening, with Councillor Mott in the chair, Mrs. Britten took six subjects from the audience, which were dealt with in an exquisite manner, being loudly applauded several times. Our chairman, expressing his appreciation, said that the words he had heard during the evening had given him food for thought, although he was not a spiritualist. Monday, 9: The subject was "The cause and cure of crime and poverty." I trust our Leicester friends will take the hint, and try to put in practice the cure for crime and poverty. March 15: Mr. Pinkney gave a very instructive lecture on "The genius of thought."—S. P.

LEICESTER. Liberal Club, Town Hall Square.—Mr. H. Clarke gave some interesting particulars why he became a spiritualist. After reading a few extracts, he examined the teachings and creeds set forth by various denominations for the salvation of man. He then laid down the teachings of spiritualism, showing by its phenomena that it de-

monstrated man's immortality. He also answered several questions of stranger friends, and explained the various modes of communication with the spirit world. The subject was treated fairly and rationally, so we spiritualists hope "he that hath ears to hear" will think deeply and earnestly over the statements made.—S. A. S.

LEIGH (Lancashire).—Evening, Mr. Sutcliffe delivered a powerful discourse (under control) on "The present misconceptions as to life and death." The grand truths of spiritualism had discovered and laid bare these misconceptions of what were known as orthodox religions. The only idea of God that was before us was the God of Nature. Though the Bible contained many acceptable truths, yet some portions implied that he was a changeable and vindictive God, as in the case where he is said to have hardened the heart of Pharaoh so that he refused to let the children of Israel go, and afterwards punished him for retaining them. This was an inconsistency unworthy of a God of justice, love, and truth. Too much attention was directed to heaven, and too little to this beautiful world of ours. Life here was worth living, let us make the most of it, and live so that we need not fear to die. The attendance was good.

LONDON. Canning Town, 2, Bradley St.—Notwithstanding the heavy rain our meeting was well attended. After a reading by a lady friend the controls of Mr. Weedemeyer seemed quite at home and gave some very good advice. All seemed well pleased. Mrs. Spring will give a séance here on Sunday, March 22. I sincerely hope our East London friends will patronize us.—F. W.

LONDON. Forest Hill, 23, Devonshire Rd.—Mr. Davies delivered an eloquent address on the words addressed to Moses by the angel whose light caused the bush to appear to be burning. "Take off thy shoes from off thy feet, for the place on which thou standest is holy ground."

LONDON. Marylebone, Harcourt Street.—March 1: Captain Wilson, comprehensionist, gave an address on "Intuitionism, the Religion of the Future." He stated that an oration is to the excitement of the emotions. An explanation is to the consideration of reason. Now, in saying that intuitionism is the religion of the future it is because it is based on the soul of the universe in each person or particle of existence, as the guiding internal influence, and he did not know another system of religion which inassociates this spiritual ethic, in that they all place the subservience of the soul to an outside surrender, and therefore he accepted intuitionism himself as the religion of the future, it being demonstrated to reason, an influence in proportion as we place our minds for its acceptance, and the consequent polarity of all to eventual unity. March 15: Mr. Bowen gave trance addresses, which were interspersed with clairvoyance, especially in the morning meeting.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Small but very harmonious meetings, when the spirit ministrations were much appreciated. Several interesting experiences were given, one friend detailing how that during mediumistic development, he was, at the request of his wife and family, visited by the relieving and medical officer with a view to determine his removal to another and a "safer" place. Evidences are to hand daily of such persecutions which fall to the lot of those who dare to avow their knowledge of spirit communion in this enlightened age. Ignorance, prejudice, and religious intolerance are foes that, indeed, die hard, and it is not all sympathy that is met with in our own ranks. On Easter Sunday our last meeting will be held here. See prospective notice.—W. E. L.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting, Mr. Astbury gave an eloquent address upon "Spiritualism," explaining its natural aspects in a masterly manner. Many strangers expressed their determination to investigate for themselves. Mr. Norton followed with clairvoyance very successfully.—Notice: The meetings at 1, Lawn Terrace, West Kensington, will be discontinued until further notice, owing to the passing on to the higher life of Mrs. Chance.—J. H. B.

LONDON. Stratford, West Ham Lane.—The committee beg to acknowledge the kind donation of 2s. 6d. from E. G. Speaker for March 22, Mr. Wyndoe; 29, Mrs. Keeves-Record.

LONDON. 44, Church Street.—The evening service was conducted by Mr. Upton. Mr. Grocott's guide spoke on "As a man sows, so shall he also reap," in his usual effective style, illustrating his subject by various phases of character, to a fair audience.—H. S.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mr. H. Boardman answered questions, to the apparent satisfaction of all. The evening subject, "Is life worth living?" was treated in a masterly manner, showed that, however we may be buffeted about, life is worth living. Mr. A. Smith sang a solo, and the choir joined in the chorus. Mr. Lawton presided.—W. H., cor. sec.

MANCHESTER. Psychological Hall.—Afternoon: Owing to the weather only a few were present, so Mr. Lomax's guides, as a change, examined heads phrenologically, all admitted correct. Evening subject, "From the cradle to the grave," was ably dealt with, being followed with a few clairvoyant delineations.—J. H. H.

MANCHESTER. Edinboro' Hall, Moss Side.—Mrs. Hyde gave good addresses and some excellent clairvoyant descriptions, which were much appreciated.—H. Ross.

NELSON.—Afternoon: A circle was formed, when Mr. Smith's guides discoursed upon "God, Man, and the Devil." Evening subjects chosen from the audience. A great number of strangers present. There were groups standing outside discussing. It was granted that no parson could answer the questions, but they did not attribute it to spirit power.

NEWCASTLE-ON-TYNE. Spiritual Evidence Society.—Mr. J. H. Lashbrooke gave a very spirited address, entitled, "The Shekinah light of the Inner Temple," which was remarkably well handled and gave great satisfaction.

NORTHAMPTON.—Mr. Veitch gave interesting discourses to moderate audiences, which gave good food for thought. Afternoon: "Strange Events." Night: "Spiritualism the need of the age." P.S.—I am pleased to state the spiritualists of Northampton have commenced a building fund, a lady friend having given a tea and taken up a share in the Freehold Land Society. All friends of the cause are invited to do all they can to help to bring it to a successful issue, which is so much needed for the better spread of the knowledge of spiritualism.—A. W.

NORTH SHIELDS. Camden Street.—In the absence of Mr. Gardiner, Mr. Kempster kindly spoke on "Sympathy" a subject chosen

by the audience. At the close, the chairman, Mr. Walker, who did not approve of all that the speaker advanced, made some further able remarks.

NORTH SHIELDS. 41, Borough Road. Despite the stormy weather we had a good attendance. Mrs. White's guides were successful with their clairvoyant descriptions. Good advice was given to strangers, how to investigate spiritualism.

NOTTINGHAM. Morley Hall.—Morning: An interesting meeting, friends of those present controlling with pleasing success. Evening: We were without the services of Mrs. Barnes, who is suffering from bronchitis. Mr. Hutchinson, jun., of Northampton, looked in and promised his professional help (as a ventriloquist) on his next visit. Weather affected attendance. Friends will please remember the tea-party on Easter Monday at the Morley Hall. Tickets 6d. each. Please secure these on Sunday and give all the help you can.—J. W. B.

OLDHAM. Spiritual Temple.—Afternoon: Several local mediums and speakers favoured us with their presence. Evening: The service of song, "Ministering Spirits" was rendered by the choir and was much appreciated by a large audience. The connective readings were given by Mr. Rayner in a very pleasing manner.

OPENSHAW.—Mr. Milner was absent through sickness. An able substitute was found in Mr. C. Taberner, and, in the usual manner, solicited subjects from the audience. Morning: "If God created man perfect, what reason is there for a devil?" Evening: "How came evil into existence?" "Long sleeves and little children." Showing that man, through superstition and ignorance, makes devils, and from undeveloped conditions come forth evil. In the slums and alleys children are born into the world, and in tender years are sent upon the streets, shoeless, to earn their bread, whilst the parents, with scarcely a coat to their back or a gown to cover them, are taking into their nature that which destroys home and happiness. All were highly pleased at the manner in which the subjects were dealt with, and proud we are to find our friend with such gifts again putting his energy into the cause.—J. G.

PENDLETON. Hall of Progress.—March 11: Mr. Wheeler gave one of his public reception circles, for the benefit of our funds. The phrenological delineations of mediumship, clairvoyant descriptions, and psychometric tests were so clear that the audience seemed astounded. Mr. Wheeler answered questions to the satisfaction of one of the largest audiences we have had on a week-night. The handsome sum of £1 15s. 11d. was handed over to our treasurer. A hearty vote of thanks to our esteemed friend was given, many asking when he would come again. We do hope he will soon see his way to be with us again. March 15: Miss Patefield, for the first time here, made so favourable an impression that she is assured a hearty welcome when she returns. She spoke eloquently and well upon "Where are the Dead?" and "What shall I do to be saved?" each service closing with clairvoyant delineations, which were exceedingly good, giving some striking proofs of spirit return, all recognized. Good audiences.—J. G.

RADCLIFFE.—March 8: Afternoon, public circle; evening, Mr. Tompson and Mrs. A. A. Mills, of Rochdale, gave very striking clairvoyance and tests. Mediums who would come for expenses please write W. de Southwell, 3, Caledonia Street, Radcliffe.

RAWTENSTALL.—A very successful day with Mr. Tetlow. Both services were devoted to the answering of questions, closing with very successful psychometry.

ROCHDALE. Penn Street.—Afternoon: Mr. Peter Lee spoke on "Spiritualism in Reference to Suicides"; evening: "Misconceptions about God." Both subjects were very ably dealt with, and the audiences seemed very pleased.—A. S.

ROCHDALE. Regent Hall.—Special memorial services, in honour of our much-esteemed brother, Mr. T. Moores, were conducted by Mr. T. Postlethwaite, who spoke with deep feeling and sympathy.

SHEFFIELD.—The *Sheffield Independent*, of March 11, under the heading of "Psychology and Frivolity," gave a somewhat sarcastic notice of the gathering, promoted by Mr. Hardy, at the Cutlers' Hall the preceding evening. The report states: "Miss Jones, of Liverpool, a 'psychometrist,' claimed the power to sketch the character and life-history of an individual by handling a ring, a pocket handkerchief, or some other trifle of personal adornment or use. Miss Jones discoursed on the business or family troubles of her subjects, and the spirit forms which, attaching themselves mysteriously to the selected articles, whispered these secrets into her ear, but sometimes hesitated to tell whether their names were James or Thomas, were listened to with apparent interest by a large audience. Their accuracy was in every case attested by the persons who had handed the articles up for manipulation, but some present found it necessary to avail themselves of the liberty previously accorded to sceptics."

SOUTH SHIELDS. 99, John Clay Street.—The guides of Mr. Thomas gave a very interesting lecture to a fair audience, which was thoroughly appreciated.

SOVERBY BRIDGE.—After considerable trouble to supply for Mrs. Gregg (who was unable to come), Mr. Ringrose kindly undertook the service, basing his remarks on "Immortality." The service was a memorial one, in connection with the passing on of an old member and trustee, Mr. Wm. Robinson, and the speaker's remarks were especially applicable. In the absence of the president Mr. Jos. Sutcliffe presided, and suitable hymns were sung.

STOCKPORT.—After reviewing the various schemes for reaching the masses, Mr. Featherstone's control said none could be successful till men could be made to understand they are responsible for every action. Every one could influence others with good effect, and it was our duty, as spiritualists, to be active in all good work. There was no need to appeal for large sums of money, as was the fashion with would-be reformers. Evening: The superiority of progressive spiritual teaching over Christianity was shown in an exhaustive and logical discourse, much satisfaction being expressed at the manner in which the subject had been treated.—T. E.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Westgarth took a subject from audience—"Why do Men not go to Church?" Mr. Moorhouse presided. Election of officers next Sunday night.

THE CHILDREN'S PROGRESSIVE LYCEUM.
BATLEY CARR.—The Service of Song was well received by an appreciative audience. The connective reading, songs, and solos were

highly spoken of by several friends. The wet evening no doubt prevented many from attending. Yet the liberality of a few friends enabled us to realize over £1 5s., for which we wish to here tender our sincere thanks, and also to *The Two Worlds* for notices of the occasion. The lyceum is making steady progress, gradually increasing its roll. A greater hall is sorely needed, which we hope to secure in the sweet by-and-bye.—A. K.

BURNLEY. North Street.—Lyceum full.

BLACKBURN.—Present 70 scholars, 9 officers. First class : Discussion on "The Atonement of Christ. Second class (boys) by Mr. G. Howarth on "Physiology ;" third class (girls) by Mrs. Howarth on "Heaven Revised ;" third class (boys) by Mr. T. Howarth on "Swearing and Smoking." Mr. J. T. Ward closed with invocation.—G. E. H.

BRIGHOUSE.—Conductor, Mr. Halstead. Marching and calisthenics show great improvement. Led by Miss Wood. Recitations and songs by Miss S. Sunderland, Master Harry Bellsmith and Mr. C. W. Bentley. Mr. Wright again gave us a few encouraging words. Attendance : children 79, officers 6.—W. H.

CLECKHEATON.—Invocation by Miss M. A. Hargreaves, afterwards four classes were formed and some good results, followed by discussion in our male class. Recitations by Miss M. A. Nuttall. Musical practice. Scholars 26, officers 3.—F. T.

GLASGOW. 5 p.m.—Mr. Robertson conducting. After the usual address, classes were formed. Mr. Watt on palmistry ; black board diagrams were drawn from hands of scholars present, characteristics being pointed out and verified in connection with same.—T. W., sec.

LONDON. Shepherd's Bush.—Our lyceum continues to make progress the children paying marked attention which is very cheering. The solos and recitals were well rendered by Sidney and Nelly Cusdin, Alice Cope, Lizzie and Hetty Mason. Helpers sadly needed.

LONGTON. 44, Church Street.—Conducted by Mr. Grocott, with a fair number of children, who passed a profitable and enjoyable afternoon by the introduction of several new exercises which were much liked.

MANCHESTER. Tipping Street.—Conducted by Mr. J. Jones. Attendance very fair. 2 visitors. Invocation by Mr. J. Jones. Usual programme. Recitations by B. H. Jones, marching and calisthenics very fair. Benediction by Mr. J. Jones.—A. B., sec.

MANCHESTER. Psychological Hall.—Mr. Haggitt conducted. Invocation by Mr. J. Fletcher. Usual programme gone through in splendid style. Recitations by Misses Bertha Ogden, Florrie Houldsworth, Lily Crutchley, Lottie Whitehead, and Masters A. and F. Warburton, Bertie Whitehead, A. Rostron, and J. H. Hills, very creditably rendered. A few words of encouragement were given by several friends ; the session being brought to a close by our friend Mr. Lomax.

OLDHAM. Bartlam Place.—Morning : Fair attendance. Usual programme. Mr. W. H. Wheeler gave two readings and a lesson on "Phrenology." Afternoon : Mr. Barker, our musical director, taught us a few fresh tunes. Mr. Wheeler conducted both sessions.—E. E. M.

PENDLETON.—Morning : Opened by Mr. Wardle. Present, 13 officers, and 34 scholars. Recitations by Elizabeth Tipton and Francis Boys (2). Singing by Barbara Armstrong, Mary J. Moulding, Mr. Moulding, and Mr. Fleming. The senior group was taken by Mr. Hunt, the junior boys by E. Clarke, and the junior girls by M. A. Daniels. Closed by Mr. Crompton. Afternoon : Conducted by Mr. T. Crompton. Present, 16 officers, 40 scholars, and 5 friends. Singing by B. Armstrong, S. Armstrong, and M. Pearson. Marching, &c., gone through well.—W. H. E.

STOCKPORT.—A fair muster, and the programme gone through successfully. A pleasing feature was the presentation by Mr. Crane, conductor, to the musical director, Mr. G. Halsall, of a copy of the *Spiritual Harp*, as an acknowledgment for the time, attention, and patience he has exercised in training the lyceum choir, the young ladies of the lyceum being the subscribers. Mr. Halsall, who was much surprised and affected, expressed his thanks in a very feeling manner. We are having an outing to Alderley Edge on what is known as Good Friday, and shall be glad to meet friends there. We leave Stockport about noon, and shall be recognizable by the white ribbon.—T. E.

PROSPECTIVE ARRANGEMENTS.

ACORINGTON.—Saturday, March 21, at 7 p.m., Miss Walker ; also on Sunday afternoon and evening.

BACUP. Spiritualist Society.—Sale of Work, on Good Friday and Saturday, for the benefit of the building fund. To be opened at 11 o'clock on Friday, and at 2 p.m. on Saturday. Season tickets, 1s. ; Friday, 6d. from 11 to 6 ; after 6, 3d. to the close. We shall be glad to see any friends from surrounding societies, and solicit their kind help.

BATLEY. Wellington Street.—Easter Monday : Public tea and social evening. Tea at 4-30 p.m. Tickets, 6d.—J. W. W.

BATLEY CARR. Spiritualist Meeting Room.—Easter Tuesday : A public ham tea and entertainment. Tea at 5 p.m. Two stalls are to be provided with useful things for sale by the members of the mothers' meeting and the young ladies. Tickets for tea and entertainment, adults 9d. ; children 6d. and 4d. Entertainment only, adults 3d. ; children 1d. Proceeds towards the building fund. A hearty welcome to old friends and new.

BLACKBURN.—March 22 : Mr. E. W. Wallis, at 2-30, "Comfort" ; at 6-30, "Charity."

BRADFORD. Bowling.—Annual tea, Saturday, March 28, at 4-30, 6d. each. After tea, entertainment at 7, when Mr. A. Moulson will occupy the platform, and Mr. Longfield will give a ventriloquial entertainment.

BRADFORD. Little Horton.—Friends, please note. Easter Monday, annual tea party and entertainment. We should be glad to receive any assistance from friends. Tickets for tea and entertainment, 9d.

BRADFORD. 448, Manchester Road.—Saturday, March 28, a pie supper and entertainment at 7 p.m. Tickets 6d.

BRADFORD. Milton Rooms, Westgate.—Sale of work and ham tea, Easter Monday, March 30. The sale of work will be opened at 2-30 by Mr. Fred Bailey. Tea at 4-30, after which a social meeting. Various amusements will be in progress during the evening. Galvanic battery, singing, dancing, &c. Private phrenological examinations by Mr. Rowling. Tickets : adults, 9d. ; children, over 14, 6d. ; under, 4d. A hearty welcome will be given to all.

BRADFORD. Norton Gate, Manchester Road.—April 5 : Anniversary services. Mrs. Mercer will lecture three times. Saturday, April 4 : Tea at 5 p.m., and entertainment. Tickets 9d. Entertainment only, 3d.

BRADFORD. Walton Street, Hall Lane.—March 22 : Mr. and Mrs. Hargreaves. Monday, March 23, Mr. G. Wright, at 7-45, for the benefit of a sick person.—A. O.

BURNLEY. Hammerton Street.—March 21 : Tea party, at 5 p.m., given by the married men, in aid of the building fund. Entertainment to follow.

BURNLEY. Bread Street.—Easter Saturday, a potato pie supper and entertainment.

DARWEN. Church Bank Street.—Friday and Saturday, March 20 and 21, a grand conversazione will be held. We hope all friends will come and make it a great success.

FELLING.—Easter Monday, annual tea and concert. Tea at 5 p.m. Adults 9d., children, half-price. Will be happy to see a goodly number to assist us in reducing the Building Fund.

HALIFAX.—Monday, March 23, a service of song, "The Roll Call." Mr. Moore, reader. Saturday, March 28, a splendid tea and entertainment. Monday, March 30, a general meeting of members to elect trustees and other urgent business. Tea at five o'clock, at 4d. each.

HECKMONDWIKE. Blanket Hall Street.—Easter Saturday, March 28, a public ham tea and entertainment for the benefit of the organist, Master Thomas R. Ogram. The entertainment to consist of songs, solos, recitations, readings and a humorous dialogue. Tea at 5 p.m. ; entertainment at 7 p.m. Tickets for tea and entertainment 9d. and 6d. ; entertainment only, 3d. A cordial invitation to all.

HECKMONDWIKE. Thomas Street.—Easter Monday. Annual tea and entertainment of songs, duets, recitations, and two dialogues. Tea at 4-30. Tea and entertainment, 9d. and 4d. ; entertainment only, 3d. and 1d.

MR. T. HODGSON, of Yeadon, near Leeds, offers himself as a trance speaker to Yorkshire societies.

HUDDERSFIELD. Brook Street.—March 22 : Mr. J. J. Morse ; at 2-30, "Spiritualism a Message of Hope ;" at 6-30, "Inspiration, its Laws and Limits."

HUDDERSFIELD. 3, John Street.—Annual tea, and entertainment of songs, recitations, glees, duets, readings, etc., on Easter Saturday, March 28. Tea at 4-30 ; entertainment at 7 p.m. Friends from other societies will be heartily welcome. Easter Sunday, anniversary services. Special hymns will be sung. Mrs. Crossley, speaker.

LEEDS. Spiritual Institute.—Good Friday : A public ham tea will be provided. This tea is being raised by donations from members and friends, in order that the total receipts may be handed over to the general funds. Donations are solicited and will be most thankfully received by the secretary or other members of the committee. A sale of work will be held by the members of the ladies' sewing class.

LIVERPOOL. Daulby Hall.—The ladies' committee desire to announce the quarterly tea party and concert on Good Friday, at 6-30. Tickets, 6d. Mr. Wallis will be present.

LONDON SPIRITUALIST FEDERATION.—A meeting of the Council will be held at 182, Caledonian Road, on Monday, March 23, at 8-30.—A. F. Tindall, sec.

LONDON.—NOTICE TO SPIRITUALISTS IN NOTTING HILL AND NEIGHBOURHOOD.—Debates will be held at 1, The Grove, Hammersmith. Chair taken at 8 p.m. Tuesday, March 24 : Subject, "Is Materialism Philosophically and Scientifically True ?" Affirmative, Mr. C. J. Hunt. Negative, Mr. W. O. Drake. This hall is easily accessible by bus, tram, and rail ; and we hope spiritualists will turn up in large numbers, and bring literature to distribute.—Further particulars of Mr. Percy Smyth, K. & N. H. S. A., 68, Cornwall Road, Bayswater.

MANCHESTER. 10, Petworth Street, Cheetham.—Reception séance, by Mr. F. Hepworth, Friday, March 20, at 8 p.m.

Mr. J. W. BOOCOCK will not be able to attend to public speaking for at least twelve months, owing to his recent severe illness. Secretaries, please note.

Mr. B. PLANT has removed to 101, Holland Street, off Butler Street, Oldham Road, Manchester.

Mr. T. POSTLETHWAITE, of 45, Albert Street, Rochdale, has a few open dates.

MANCHESTER. Tipping Street.—Saturday, March 28 : Half-yearly members' tea meeting and election of officers. Tea at 5-30 p.m. ; election of officers at 7. Entertainment of songs, solos, recitations, and music at 8. Tea, 9d. ; entertainment only, 3d. We hope members will turn up in good numbers and bring many friends.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public circles as usual every Sunday at 11 a.m., and every Tuesday at 8 p.m. ; Thursday 8 p.m., for spiritualists. Admission 2d.

MIDDLESBROUGH. Spiritual Hall.—March 22 and 23, Mr. J. Campion. Morning, "Death." Evening, "The Resurrection." Monday, "Life Hereafter." Christians and discussion specially invited. 29 and 30 (Easter), Mr. J. G. Grey ; 30 (Monday), Conversazione and Social : Admission 6d. 31 (Tuesday), Members' meeting ; April 7, Mr. Joseph Stevenson.

Mr. J. HOPCROFT will be in Manchester district until the 24th. Letters for him may be sent to this office.

NORTH SHIELDS. Camden Street.—March 24, at 8 p.m. : Mr. Walter Howell. Subject, "Spiritualism v. Materialism." Silver Collection. Annual tea and concert on Good Friday. Tickets 1s. Coffee supper and social on Easter Monday. Tickets 1s.

MR. G. A. WRIGHT has removed to 5, Paisley Street, Clayton Lane, Bradford. He has a few vacant dates.

NELSON. Sager Street Rooms.—Grand services on April 4 and 5, (for opening of new organ). Miss Cotterill, formerly a Salvation Captain, will be the speaker. Tea party on the Saturday at 4-30. Tickets 1s. Come friends, and help us.

NEWCASTLE-ON-TYNE.—Mr. Walter Howell, March 22 and 23. Subjects : 10-45, "Essentials of a Liberal Education." ; 6-30, "Our Evidences of Immortality." Monday, 7-30, "Questions from the Audience." Good Friday, March 27, annual tea and concert. Tea at 5 p.m., followed by concert at 7 p.m., when, by special request, the operetta, entitled "The Queen of Choice," will be repeated, and other songs, &c. Tickets 1s. All friends and well wishers are invited to spend a happy evening.

NOTTINGHAM. Morley Hall.—Easter Monday tea party, tickets 6d.
 NOTTINGHAM. Spiritual Evidence Society.—We are happy to inform our friends that the Masonic Lecture Hall has been permanently taken for our Sunday meetings. March 22: Miss Wheeldon, of Derby, will lecture at 10-45 and 6-30. March 29: Mr. V. Wyldes will take for his morning's subject "Romanism, Protestantism, Spiritualism." Questions allowed at close. Evening: "Earth, Hell, Hades, Paradise." Questions allowed. April 5, Mrs. Smith, of Leeds, will be our speaker. On Easter Monday, March 30, a tea and entertainment will be provided at the Minor Hall, Shakespeare Street. Tickets, 9d.—J. W. R. S.

OLDHAM. Bartlam Place.—Saturday, March 28: First Easter tea party at 4-30. Fork tea. Adults, 9d; children, 6d. After tea an excellent programme of songs, recitations, dialogues, &c. Some Pendleton Lyceumists will render a dialogue in character. Friends welcome from near and far.

OLDHAM. Spiritual Temple.—The annual Easter tea party, Saturday, March 28; tea at 4-30, tickets, 10d. each (meat tea). Mr. F. Hepworth, prize humorist, of Leeds, has been specially engaged.

OLDHAM. Spiritual Temple.—The services on March 22nd will be conducted by the ladies, when Mrs. Gregg will be the speaker.

PENDLETON. Hall of Progress.—Saturday, March 21, annual tea party and soirée in the Pendleton Liberal Club, Police Street, near the Town Hall, Mr. Hepworth, character artiste, will be assisted by a few friends. Mr. Morse and Mr. and Mrs. Wallis will be present. A cordial invitation to all friends. Remember, Mr. Hepworth will be our speaker on Sunday next. Afternoon 2-45, evening 6-30.—J. G.

MR. P. LEE desires us to announce that he has recovered from his recent illness, and is prepared to make engagements with societies for lectures. Address him at 26, Freehold Street, Rochdale.

RAWTENSTALL.—Good Friday, public tea and entertainment. Adults 6d., children 4d.

SALFORD. Southport Street.—March 22, at 2-30 and 6-30, Miss Jones, of Liverpool. Saturday, March 28, Mr. Hunt, of Eccles, will lecture on phrenology. Characters read for 1s. Proceeds to the society's funds. We hope to have a good audience. Mr. Hunt is well worth hearing.—J. H. B.

SOWERBY BRIDGE.—Good Friday, the usual children's entertainment will be given. A varied programme of recitations, songs, duets, violin solos, action songs, Japanese fan drill, sweeping-brush brigade, fairy extravaganza, statuary, tableaux vivants, sketch, lime-light illuminations. Mr. Hepworth, humorist. Tea and entertainment, 1s.; entertainment only, 6d., commencing at seven o'clock. No half price.

SUNDERLAND. Centre House, Silksworth Row.—Easter Monday, annual social. Tickets 1s. Come and enjoy yourselves.—R. Atkinson.

WALSALL.—Bazaar, Monday and Tuesday, March 30 and 31, in the new hall, Bradford Street. The proceeds to go towards the building expenses. The society is anxious that the undertaking should be successful, and begs respectfully to solicit donations of any description from friends or societies who are willing to assist, which will be thankfully received by any of the following ladies: Mrs. Adderley, South Street; Mrs. Barr, Rycroft Villa, Rycroft; Mrs. Flint, Adam's Row; Mrs. Roberts, 8, Mount Street; Mrs. Tibbitts, Aston Villa, Wednesbury Road; Mrs. Venables, Shaw Street. Hoping our efforts will be appreciated in a practical way.—Alex. Benj. Mason, secretary.

WANTED a copy of Gregory's Animal Magnetism. State price.—Address, E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SPECIAL NOTICE.—Our issue for Good Friday, March 27, will have to go to press on Tuesday the 24th. Reports and announcements intended for that issue must therefore reach us on Monday, March 23, and be as brief as possible.

THE LIST OF NAMES AND ADDRESSES of platform workers, mediums, and speakers will be published in our issue for Good Friday. Only those names will be published, however, which are sent to us not later than Monday, March 23. Any medium who desires that particulars as to mediumistic abilities be added can have them inserted by sending six penny stamps for every eight words. Name and address will be published free. Send at once to Mr. Wallis. The list of secretaries of societies will follow as soon as possible.

THE SOUTH LONDON SPIRITUALISTS SOCIETY will transfer their sphere of work to Camberwell New Road, No. 311, a few doors from the "Green." On Sunday, April 5, opening services at 11-15, 3-0, and 7-0 o'clock. Friends heartily welcomed. P.S.—Tea and social gathering on Tuesday, April 14. Our last services will be held in Chepstow Hall, on Easter Sunday.

BURNLEY. North Street Society.—Opening of new rooms in Robinson Street, near North Street, on Sunday, April 5, by Mrs. Wallis. Removal caused by growth of the society. Seating capacity of new room, 330; well lighted, well ventilated, and lofty, with all the necessary conveniences in committee rooms, &c. A brick structure, and nearly out of builder's hands. Tea meeting, Saturday, April 4. Prices in future.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between spiritualists at home and abroad. Address J. Allen, 14, White Post Lane, Manor Park, Essex.

LONDON. The Peckham Society of Spiritualists, 33, High Street.—Last week unforeseen circumstances prevented our using Winchester disappointment. During the week enquiries were made at halls "to let." The reply was: "What, for spiritualism? No, thank you." However, the greater the difficulties the more zest required; the more they try to crush the cause the sooner the success. It is my felicity to disclose a pleasant fact. On Saturday last we took possession

of premises—Winchester Hall—at a rental, taxes inclusive, of £100 per annum. It is intended to at once enlarge the hall. Sunday morning we made a new start. The bright sunshine seemed to bid us welcome; our hearts overflowed with gratefulness to the Great Spirit. Our spirit co-workers were in force. It was they who started this society, and their counsels are always gladly received. We take this opportunity to thank the many friends who have helped us. There is much we wish to accomplish—no doubt we shall succeed according as we merit. A powerful address was given in the evening on "Prayer."—J. T. Audy, Duncannon Street, W.C.

LONDON. Endyonic Society.—All friends willing to assist in spreading the truths of spiritualism in the S.W. of London, are invited to attend the meetings at 16, Queen's Parade, Clapham Junction, on Sunday, March 22, at 3-30 and 7-0. Mr. D. Wyndoe, medium. Special meeting at 6 p.m., to consider proposals, elect committee, &c. Social tea at 5-0. Tickets 4d. It is hoped there will be a large muster of earnest friends, one of the objects being to start a library and reading room, open every evening in the week for the use of spiritualists and enquirers generally. Contributions of books, magazines, papers, or other literature will be gladly accepted.—Utber W. Goddard.

IN THE MEDIUM FARMING.—We have received another communication from the writer of the paragraph under the above heading he says—"My remarks did not refer to any society in London, but to those persons who keep notices of meetings in the papers causing people to think that they are managed by a society, thereby deceiving visitors, the proprietors of the *Two Worlds* and other papers, and not a single copy of the papers kept for sale at the meetings, neither do they purchase one." Mr. Deason will see that the remark did not refer to the society to which he belongs; on the contrary, the speaker he refers to was delighted with the Stratford meeting and fully appreciates the thoughtful kindness of the friends on that occasion. [This must close the correspondence.]

IN MEMORIAM.

Mrs. LEE, of Colne, passed to the higher life, March 14, aged 51. She joined the spiritualist cause when it first commenced in Colne, and has been a member from the first and a regular attendant.

PASSED TO THE HIGHER LIFE.—On Monday, the 9th inst., Mr. T. Moores, 73, Watkin Street, Rochdale. No truer spiritualist ever lived. Before passing away he made all arrangements as to the character of his funeral, and died firm in his convictions, "True till death." His mortal remains were interred on Thursday, the 12th inst., Mr. E. W. Wallis conducted the service. Below is a condensed report of the address, which was most sublime. Life is a mystery from the cradle to the grave, full of deceptive appearances, none more so than the phenomenon of death. It seems as though the mortal form before us is all that is left of our brother. Is that so? How are we to know? Can our Christian friends give us any light on the subject? They do not know. The future is uncertain, making death a monster to be dreaded; even boasted belief in an incomprehensible atonement cannot save them from doubt and fear, while passing through "the valley of the shadow of death." Materialism at its worst is better than this, for next to a life of joy is the dreamless sleep of death. In this case, as in every other, knowledge alone will suffice. Spiritualism, demonstrating through the various forms of mediumship—the relation between the seen and unseen worlds—gives knowledge of continuity of life and consciousness in spirit-life, with its numerous spheres adapted and conditioned to the requirements of the vast hosts of spirits ever passing through the portals of so-called death. There is a law of spiritual fitness in the great beyond, which accords to each one their proper place. What more consoling to those left behind? Need they mourn, knowing as they do, the noble life lived by this spirit so recently realized from its house of clay? Always an affectionate husband, a loving father, and a true friend of every reform, and an earnest supporter of everything that tended to benefit mankind. This, then, is not an occasion of sorrow, but one of rejoicing, to know that death is robbed of its sting, the grave of its victory. Here, at this moment, stands the emancipated spirit, bidding you to be of good cheer and look forward to reunion of hearts in a happier state, where all may enter into the houses not made with hands but eternal in the spheres, to bask in the sunshine of that love and wisdom which has ever been a manifestation of our Father God.—T. Postlethwaite.

THE LYCEUM BANNER, published by Mr. Morse, seems to have "caught on," for he announces that no back numbers can be had, and a number of late orders for the last issue could not be executed, as the entire edition was sold out. May it continue to prosper.

TO CORRESPONDENTS.

X. Y. Z.—Letter received. Thanks. "They who are with us are stronger than those that are against us."

ALAN MONTGOMERY.—Letter and proposition shall be kindly considered. Both in the hands of the business manager.

FROM ROME.—Don't drop your pen; we need it oftener.

BLACKPOOL.—Well done, good and faithful servant.

J. L. M.—Yes; all in good time. Committees meet soon for preliminaries.

MR. SMITH.—Very sorry; but all private correspondence is impossible.

SIRIUS'S ADMIRER.—No; Sirius has not "occulted," or "exploded," or "gone over." He will be heard from again soon, we hope.

PETER.—Bradlaugh lecture reported, and will appear soon.

JAMES.—All notices, advertisements, propositions for exchanges, &c., must be addressed to the business manager, Mr. Wallis at the office, 10, Petworth Street, Cheetham. Mrs. Britten does not live there, but a long way off, and attends to Editorial matters only.

H. J. B., Exeter.—Many thanks. In next week, crowded out this.

C. G., BIRMINGHAM.—We are unable to find any one who knows anything respecting the lady you refer to; we never heard of her before. It was certainly a curious case. There are many more spiritualists than is generally supposed. Would that they could be won from their privacy to publicly co-operate in making our facts known and our principles a power in the land.

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Mr. Goulden, Mesmerist & Galvanist, 15, Victoria Rd., Kilburn, London
R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol, gives the events of life according to natural laws. Send stamped envelope for prospectus.
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W. Wallace, Herbalist, 24, Archway Road, Highgate. The Pioneer Medium open for engagements in town or country. Mr. Wallace prescribes for the sick gratuitously.

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