

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 65.—VOL. II. [Registered as a Newspaper.] FRIDAY, FEBRUARY 8, 1889.

PRICE ONE PENNY.

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ALOFAS

SERVICES FOR SUNDAY, FEBRUARY 10, 1889.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, at 2-30 and 6-30: Mr. G. Smith. Sec. 187, Hartley Terrace, Lee Mill.
Barrow-in-Furness.—82, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6: Mrs. Connell. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Gragson, Caledonia Rd.
Beeston.—Conservative Club, Town St., at 2-30 and 6: Miss Cowling. Sec. Mr. J. Robinson, 82, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. E. W. Wallis, and on Monday. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Armitage.
Birmingham.—Ladies' College, Ashted Rd., 6-45: Mr. Anson. Séance, Wed., 8. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30, 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Road, 2-30 and 6: Mr. G. Wright, and on Monday. Sec. Mr. Poppleston, 20, Bengal St. Otley Rd., 2-30 and 6: Mrs. Craven. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer Street, 2-30 and 6: Miss Wilson. Sec. Mr. M. Jackson, 35, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. and Mrs. Carr. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. W. Stansfield. Sec. Mr. Smith, 227, Leeds Rd.
Ripley St., Manchester Rd., 2-30 and 6: Mrs. J. M. Smith. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Hellier. Wednesdays, 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Town Hall, 2-30, at 6: Mrs. Gregg. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner Street, Lyceum, 9-30; 2-30, 6-30: Mrs. Butterfield. Sec. Mr. Cottam, 7, Warwick Mount.
Burslem.—Colman's Assembly Rooms, Market Place, 2-30, 6-30.
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mrs. Beanland. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. Wm. Baldwin, 15, Essex Street.
Cowms.—Lepton Board School, at 2-30 and 6: Mr. Hepworth. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., at 11, Circle; at 2-30, 6-30: Miss Walton. Sec. Mr. J. Duxbury, 316, Bolton Road.
Denholme.—6, Blue Hill, 2-30 and 6: Mrs. Summersgill.
Dewsbury.—Vulcan Road, at 2-30 and 6: Mrs. Denning. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Bailey.
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Mrs. Mercer. Sec. Mr. W. Brook, 41, Chapel St.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. H. Stone, Market St.
Felling.—Park Rd., 6-30. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, Mr. J. Robertson; 6-30, Mr. W. Corstophine. Thursdays, 8. Sec. Mr. Drummond, 80, Gallowgate.
Halifax.—1, Winding Road, at 2-30 and 6: Mr. A. D. Wilson. Sec. Mr. J. Longbottom, 25, Pellon Lane.
Heckmondwike.—Assembly Room, Thomas St., 10-15, 2-30, 6: Mr. Crowther and Miss Walker. Sec. Mr. W. Townend, 5, Brighton St.
Hetton.—At Mr. G. Colling's, at 6: Local Medium. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.
Heywood.—Argyle Buildings, 2-30 and 6-15: Mrs. Stansfield. Sec. Mrs. S. Horrocks, 22, Gorton Street.
Huddersfield.—8, Brook Street, 2-30 and 6-30: Mrs. Green. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
Kaye's Buildings, Corporation St., 2-30 and 6: Mr. Rowling. Sec. Mr. Jas. W. Hemingway, Mold Green.
Idle.—2, Back Lane, Lyceum, 2-30, 6. Sec. Mr. T. Shelton, 4, Louisa St.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. Hopwood. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.
Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Murgatroyd. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Wade. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30. Sec. Mr. Wakefield, 74, Cobourg St.
Institute, 23, Cookridge St., 2-30 and 6-30: Miss Hartley. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 8, 6-30, Mr. B. Plant. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. J. Stirrup, Bradshawgate.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mr. Schutt; Discussion, at 8. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7: "Mysticism in the Far East." Camberwell Rd., 102.—At 7. Wednesdays and Saturdays.
Camden Town.—148, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—41, Trinity St., Barking Rd., at 7: Mr. Rodgers.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5, Free Healing.
Dalston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.
Holborn.—Mr. Coffin's, 18, Kingsgate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Islington.—Garden Hall, 6-30, Mr. R. J. Lees, "Media of the Bible."
Kentish Town Rd.—Mr. Warren's, 245, at 7. Wednesday, 8, Séance, Mrs. Spring.

King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45, Enquiry Meeting; at 6-45, Mr. Paine, Psychometry. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; Third Anniversary, Tea at 5. Thursday, Mr. Towns, sen., at 8. Saturday, 8, Mrs. Hawkins. Feb. 14, Mr. Hopcroft, Séance. Sec. Mr. Tomlin, 21, Capland St., N.W.
Mortimer Street, 51.—Cavendish Rooms, 7: Mr. T. Hunt.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11, Healing, Mr. Goddard; Mr. Hopcroft; 8, Members' Séance; 7, Miss Keeves. A Lady will sing. Friday, at 8, Mrs. Wilkins.
Peckham.—Winchester Hall, 88, High St., 11, Mr. R. Harper; 2-30, Lyceum; 7, Mrs. Wilkinson, Psychometry. 99, Hill Street, Wednesday, Mrs. Wilkins, 8, Séance. Saturday, 8, Members' Circle. Sec. Mr. Long.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. W. Walker. Sec. M. A. Bewley, 8, Arnold Villas, Capworth Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, at 6-30: Local. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Miss Walker. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
Collyhurst Road, 2-30, 6-30: Mr. Pearson. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. J. H. Lashbrooke. Sec. Mr. H. Brown, 56, Denmark St.
Granville Rooms, 10-30, 6-30. Sec. Mr. E. Davies, 61, Argyle St.
Morley.—Mission Room, Church Street, at 6. Sec. Mr. Bradbury, Britannia Rd., Bruncliffe, near Leeds.
Nelson.—Public Hall, Leeds Rd., at 2-30 and 6-30: Local. Sec. Mr. F. Holt, 23, Regent Street, Brierfield.
Newcastle-on-Tyne.—20, Nelson St., 6-30: Mr. Wyldes, and on Monday. Sec. Mr. W. H. Robinson, 18, Book Market.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15. Sec. Mr. Walker, 101, Stephenson St.
41, Borough Road, at 6-30: Mr. W. H. Robinson, "Studies in the Realm of Transcendental Physics."
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 9-45, 2; 2-30, 6-30: Mrs. Britten. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Mr. Tetlow. Sec. Mr. Ainsworth, 152, Gorton Lane, West Gorton.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 66, Stone Row, Rawmarsh Hill, Rotherham.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Wallis. Sec. Mr. Evans, 10, Augusta St.
Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.
Ramsbottom.—10, Moore St., off Kenyon St., at 2-30 and 6. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
Rawtenstall.—10-30, Lyceum; at 2-30, Mr. Goulding & Miss Warburton; 6, Miss Maudsley. Mr. Palmer, 17, Beach Street, Prospect Hill.
Rochdale.—Regent Hall, at 2-30 and 6: Mrs. Venables. Sec. Mr. Dearden, 2, Whipp Street, Smallbridge.
Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.
28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.
Salford.—48, Albion St., Windsor Bridge, Lyceum 10-30 and 2; 2-30 and 6-30: Mr. Clarke. Wed., 7-45, Mr. Pearson. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.
Scholes.—At Mr. J. Rhodes', at 2-30 and 6.
Silver St., at 2-30 and 6: Mr. and Mrs. Wainwright.
Saltsash.—Mr. Willisroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.
Central Board School, Orchard Lane, 2-30, 6-30. Sec. Mr. Anson, 91, Weigh Lane, Park.
Skelmanthorpe.—Board School, 2-30 and 6: Miss Patefield.
Slaithwaite.—Laith Lane, 2-30, 6. Sec. Mr. Meal, Wood St., Hill Top.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Kempster. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, at 2-30 and 6-30: Musical Service. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. O. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 2-15, Lyceum; 2-30 and 6-30: Mr. Westgarth. Wednesday, at 7-30. Sec. Mr. J. Ainsley, 43, Dame Dorothy St., Monkwearmouth.
Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—18, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., 6-30: Mr. Plant. Sec. Mr. Lawton.
Westhoughton.—Wingates, at 2-30 and 6-30: Mr. Mayoh. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pilton.—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Green Lane, 2-30, 6: Mr. Kitson. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30, 6: Miss Harrison. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. J. C. Macdonald. Sec. Mr. Upcroft, c/o Hill & Son, 18, Norwich Rd.
York.—7, Abbot Street, Groves, 6-30: Mr. and Mrs. Atherley.

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No. 65.—Vol. II. [Registered as a Newspaper.] FRIDAY, FEBRUARY 8, 1889.

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THE ROSTRUM.

OUR CHILDREN IN HEAVEN.

BY A. V. B.

On Sunday evening, December 23rd, an address was delivered by "A. V. B.," in the room at Forest Hill, lately opened for spiritualistic meetings, and the following is a condensed report:—

When you have been watching with tender care and loving longing the life fast ebbing from one who has lately been given to your care, did you ever think that there are two sides to that apparently dark picture? There is the material side, which belongs to this earth, in which you and yours are with loving eagerness anticipating the every want of that little one who is dearer to you because of its afflictions. There is the other and spiritual side, which, if you could only see it, would even then, in your darkest hour, give you the comfort you require, and a calm resignation which would enable you to give into the spirit hands of those waiting to receive it that little life which you are using your every endeavour to keep with you here. They also, on their side, are watching and waiting, and while yours is a watching and waiting for what we call death, and is a scene of sorrow and care calculated to touch the hardest heart, theirs is a watching and waiting for the birth of a little spirit into the purer atmosphere of the spirit world, and consequently redolent of joy and happiness at the birth of a new life for their tender care and loving attention.

In considering this question it must be continually borne in mind that children entering the spirit world are children still. They have the same infantile mind, the same infantile form, their loves are pure, because they have not lived long enough here for them to have developed the debasingly material loves of this existence, and as a consequence they have no necessity to purge themselves of developed material desires, which, in very many instances, are a grave check to spiritual development.

If you could see your little one after its spirit had left the body you would know that it was your child, for it has the same features and the same character. The only immediate change is, that it has left the arms of its earthly mother for the embraces of those who will attend to and educate that child with more care than you could have given to it, and with equal love. A child is born into this world, and its mind is as it were a blank, but in that mind are certain potentialities which are tendencies for either good or evil, and the loving mother suffers these to be developed in an evil direction, with the result that as the child grows in years he gradually develops worldly ideas and material aspirations, to the detriment of his spiritual growth. If, then, the child preserves its individuality, it enters the spirit world with the same tendencies that it had here, and, as I have just said, these, in the infant, are, in the event of its remaining in this world, tendencies for either good or evil, but if it is removed for development into the spirit world, these same potentialities become developed for good alone, because they are removed to a purer atmosphere, and do not come in contact with those forms of vice,

which are certainly most glaring in this world, and of which it would almost appear impossible to rid it.

Immediately an infant enters the spirit world it is given into the care of a good spirit, who will be as a mother to it, for do not forget that infants in the next world require that care and instruction which only a mother can render; therefore it is necessary to give them into the care of spirits who have lived their life upon this earth, and who are specially noted for their love of children; but it must not for one moment be thought that these tender germs of life are assigned in a merely haphazard way to any who will take them. By the great spiritual law of attraction they are drawn to their spirit home. What of the homes themselves? There are no such homes on earth—none so quiet, orderly, joyous, so full of beauty, so warm, sunny, and bright. They are perfectly furnished with every means for comfort, culture, and delight. They are free from all the contagion of evil example—in fact, they live in an atmosphere of love, and are directed by a wisdom perfectly adapted to their states. It is easier to picture such a home as this, than to clothe the idea with words; but it is such homes as these that our children in heaven occupy, free from evil, disease, and pain, where their innocent and child-like affections are developed and led on to the attainment of higher good by a process of continued delight. Upon the same basis that an infant in the spirit world requires a mother's care, so does a child require education, but while this is an absolute necessity for children in the next world, their education is easier for very many reasons. In the first place they are not hampered with a material body, and if you will consider for one moment you will readily see that this is no slight hindrance. In consequence of this they escape all the pain of disease—and as all labour is wearisome to the material body, and probably more so to the child than most of us imagine, especially when it is acquiring knowledge, they are saved the weariness which children suffer. Again, they are surrounded by scenes the most glorious and elevating; their companions are children who, equally with themselves, have known no evil, and, as a consequence, whose aspirations are pure and holy; and as they are early taught that by helping others they help themselves, they are ever ready to offer the helping hand to those weaker than themselves. Their knowledge is not of that forced character with which we are acquainted here, because, in the spirit world, every spirit, whether it leaves this earth as a child or not, advances according to its inclinations, and as that which is good is only presented to the child, it does not require to be said that their inclinations must be holy, and true, and pure, and that they are ever striving after that higher knowledge which develops the soul and advances them in their spiritual condition. This, to my mind, is no small matter, because children, in this world, have constantly presented to them evil in every shape and form, and as children are of necessity copyists, it stands to reason they must copy that which is evil as well as that which is good. In the spirit world they are carefully guarded from that which is evil, consequently the potentialities expand for good alone, and although they follow their inclinations, these must be spiritual, because that which is spiritual is alone presented to them.

The methods of educating little ones in the spirit world are not such as to make all children of the same pattern—in fact, the result is the very reverse, inasmuch as their education is based upon the plan of developing the germs or powers of the child-mind, and as these germs are of an ever-varying character, as the child grows in knowledge and truth, he presents an individuality more marked than if he had grown up to man's estate having been educated in this

material world. This mode of education is rather the drawing forth of the intellectual faculties which are already in the child; training it with a knowledge of truth and purity; teaching it that a life of usefulness is a life of happiness; that by gaining knowledge it is developing its intellectual faculties, that by gaining knowledge its sphere of usefulness extends, and that the more useful spirits are the greater is their happiness. Thus then are children trained and developed until they become spiritual men and women, with an earnest love for those in the spirit world with whom they are in affinity, and with equal love for those whom they have left behind in this world and for whose coming they are anxiously waiting. And although they have gone before you into that glorious summer land, do not for one moment think that you are parted from them, for they are with you now as much as ever they were, and although you may not be able to see them, they can see you spiritually, and are ever ready to help and lead you for good, influencing you in ways which we cannot understand—but it is a fact that, especially in times of trouble and danger, our loved ones who have gone before flock round us and render us assistance in ways and means of which we have little knowledge.

If, then, our children in heaven live in a world free from sin, and want, and care—if, then, our children in heaven are brought up by spiritual mothers, from whom they receive more kindness and tenderness than we give them here—if they occupy homes far superior to those in this world, and are free from hunger and cold, disease and pain—if, in short, our children in heaven have far greater advantages than our children of this world, surely it were better that we all had passed into this glorious spirit world in our infancy? This, I appreciate, is a very fair question, and therefore it must now be my duty to show you that the troubles and trials, the struggles and cares, the weariness and temptations of this existence have their compensation as well as the calm and peaceful life of the spirit world. This, the material existence, is the nursery of eternity—the “great training ground of the soul’s individuality.” We are now, as it were, in the womb of material, and, if in consequence of any violent action, we become spiritual before we are fully developed, such an act must of necessity prove an injury to our perfection. For, consider, all the struggles and trials we have here are calculated to make our spirits stronger and more courageous. Those who have passed through the hottest fires in the furnace of affliction and temptation, and have prevailed, are purer, stronger, and tenderer for their troubles. Thus it is that man’s spiritual fibre becomes firmer and more compact, and he is enabled to at once take up his proper position upon entering the spheres; and not only to stand by himself, but become a leader among his weaker brethren. Those who have passed into the spirit world as infants or in childhood will never perform the higher offices there; they will never become the leaders and teachers of men; they will be of a more retiring nature; they will be the beautiful and refined members of our homes—not self-reliant, always requiring some one on whom to lean, and, while ever ready to follow in the paths of knowledge and truth, will never be able to lead.

“Here, again, you are entitled to ask me if what I say is not somewhat contradictory? First, I picture to you the spirit homes of those who have left this material existence in early life, and I picture them to you as bright and glorious, and surrounded with conditions vastly superior to those about us here; then I tell you that from the very fact that we live the allotted span of life, and are tossed and buffeted upon life’s stormy sea, that, therefore, we are more likely to be the pioneers in the next world; that we are more likely to be the leaders in all search after truth and knowledge. Therefore, I acknowledge that you are now entitled to ask me how is it that a divine Providence allows children to leave this earth before they have received the necessary material training? In the first place, it is an absolute necessity for the human race; these children of ours go before us into the spirit world, and while they are waiting for us there, they are preparing for us one of those ‘many mansions’ of which we read. So that, when our time shall come to lay down our worn and weary body, they will be the first to minister unto us, and to help us throw off the material loves which we have developed here, and which would otherwise be a hindrance to our spiritual development. Again, the family of heaven would not be complete without these beautiful and refined spirits; therefore, I take it as an act of divine wisdom that some of us should be educated in the spirit world, and some in the material. Indeed, I think

there are good grounds in the nature of things for the belief that it is in accordance with the purpose of God that human beings should pass into the spirit world at all ages and all states of development. There are people who impress one with the idea that they do not belong to this world. The impression may be right or wrong; but the saying, ‘Whom the gods love die young,’ has certainly been handed down from generation to generation.

“This is one of the lessons which spiritualism teaches us, and as we learn these lessons we can realize that those we have loved are not lost; that they are not even in some far-off heaven, but that they are here with us now, and even taking an interest and rejoicing with us in this our new-found knowledge; and as it is a fact that spirits can and do communicate to us through our mediums, so I believe it to be a fact that while I have been speaking to you this evening, my words have been telegraphed into the world of spirits, who are rejoicing with an exceeding great joy that the two worlds are being drawn closer together, that the fear of death is being taken from us, and that we now look upon them whom we shall soon join as fellow-travellers through the spheres, and fellow-workers in this our great cause.”

M A N .

The following strange, wild effusion was penned by the strangest, wildest poet of the age—“Swinburne.” Being read out quite recently in the presence of a well-known inspirational medium, the three verses which follow were written instantly and with lightning-speed by the medium’s hand. They are not given for the sake of their smoothness or euphony, but because they offer a remarkable contrast between the conglomerated words of a celebrated poet, and the simplicity of a great demonstrated truth.—(ED. T. W.)

BEFORE the beginning of years,
There came to the making of man,
Time, with the guilt of tears;
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer, with flowers that fell;
Remembrance, fallen from heaven,
And madness, risen from hell;
Strength, without hands to smite;
Love, that endures for a breath;
Night, the shadow of light;
And Life, the shadow of death.
And the high gods took in hand,
Fire, and the falling of tears,
And a measure of sliding sand
From under the feet of the years;
And froth and drift of the sea,
And dust of the labouring earth;
And bodies of things to be
In the houses of death and birth;
And wrought with weeping and laughter,
And fashioned with loathing and love,
With life before and after,
And death beneath and above,
For a day, and a night, and a morrow,
That his strength might endure for a span,
With travail and heavy sorrow,
The holy spirit of man.
From the winds of the north and the south
They gathered as into strife;
They breathed upon his mouth,
They filled his body with life;
Eyesight and speech they wrought
For the veils of the souls therein.
A time for labour and thought,
A time to serve and to sin.
They gave him light in his ways,
And love, and a space for delight,
And beauty, and length of days,
And rest, and sleep in the night.
His speech is a burning fire;
With his lips he travaileth;
To his heart is a blind desire,
In his eyes foreknowledge of death;
He weaves, and his clothed with derision;
Sows, and he shall not reap;
His life is a watch or a vision,
Between a sleep and a sleep.

—Algernon Charles Swinburne

Forget not—that a soul immortal
Was added to all the rest;
For the body is only the portal
Which leads to the land of the blest.
Forget not—that the soul eternal
Shall rise from that strange compound
Which creative wisdom supernal
Has formed from the dust of the ground.
MAN is not the thing you would make him;
In the dungeon of matter he’s bound;
When the angels of God shall take him,
Pure spirit alone will be found.

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

BY EMMA HARDINGE BRITTEN.

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CHAPTER VI.

POWER, rank, wealth, talent—these were the instruments which Lady Ravensleigh now set in motion beneath the guiding impulse of resistless will. Lord Ravensleigh wrote word that he should be detained longer than he expected, and Gabrielle regarded his absence, but above all, his *mal à propos* action in dropping a letter in her apartment, *never intended for her eye*, as only so many evidences that a world of invisible but potential agencies were at work to do her bidding. Sometimes she would deem of herself, that she was acting under a spell, or putting her spells on others, but she never paused in her work. She willed that Ravensleigh should not return in time to thwart her, and she *knew* he would not. She drew lavishly on her ample resources, and despatched trusty messengers to the scene of Ernest's captivity, placing them under the direction of Augustine Hermance. She called upon friends whose influence she deemed would aid her, to procure Government interference in her lover's case. Money, bribes, and influence were the engines with which her plans were speeded forward, and night and day her indomitable will followed every missive, and made her commands irresistible. Ernest was living, and a prisoner, and if husband, title, land, wealth, and life could buy his freedom, *all, all* should go! Ernest was living; oh, had she but known this, the empire of the world would not have tempted her to wed another! Ernest was living, and she another's wife!

At first she only thought of him as restored to her from the grave wherein she'd deemed him sleeping. But soon the awful problem broke in upon her, that he had been doomed to a horrible captivity, while she had pledged her love and life to his would-be murderer! Ernest, the one sole idol of her passionate heart, had been made the victim of a wretch whose arms had enfolded *her*, even while he was plotting her lover's destruction. Thoughts grew on thoughts, and questions piled on questions, and ever her wild chaotic broodings would end with the fierce remorseless cry: "Oh, that he were dead! Oh, that hate could kill, then would Ravensleigh die for *her* ruined happiness, *her* blighted life, and Ernest's cruel wrongs!" "Driven to madness," Augustine wrote, "he sings the songs of lunacy. They've killed the captive's reason, why have they spared his life?"

"What then was life?" she questioned; "and why should all the wreck that made life worthless fall on her, and not on the destroyer? Oh, that he were dead! He would soon return from Italy. Why could not the sea drown him? Others so much more good and true had perished thus, why not him?"

The rushing lightnings had struck down happy husbands, good and honest men. They were flashing around her now; she wondered why they did not strike *him* dead. Sometimes she would go out in the pitiless storm and try to picture how the roaring waves and howling winds might wreck his ship and *kill him*.

With half insane curiosity she would watch the falling masses of some giant rock, torn by the miner from its old primeval bed, and speculate how her husband's mangled form would look, if *by chance* it should fall upon him.

In her fevered fancy she would see a carriage plunging over a precipice and dashing *him* to pieces! And thus—death, death, nothing but death, could she conjure up. Ernest living, Ravensleigh dead. "Oh, Heaven pity me!" she would murmur. "I might be happy once again!" As it was, her every step was clogged with ruin. She had acted with such open desperation, that she knew she had no retreat. But what could she do? As ever before, all her plans ended in this—*Ravensleigh must die*. Something *must* kill him. Aye, but what? not wishes alone. In these she had *murdered* him already, aye, a thousand times. And as she thought, the doleful winds sighed back again, and yet again, the dread word—"murder." And then she almost shrieked, and would have fled—fled far and wide to run from her guilty self. Oh, how tired she was! The deep bells chime the hour of midnight, but they bring no sleep to her; their last stroke sounds out "murder." She will go out and walk the long and stately galleries of her castle, but everywhere she sees the form of Ravensleigh in a thousand different shapes, but always *done to death by murder*. Will the morning never come? Then she will react and beguile

those weary hours where so many moaning voices seem to echo out that one word—"murder." And the healthful sunbeam pales and gives forth a wan and sickly glare, as it falls on the wretched lady sitting there in the midst of her lonely splendour, with pallid cheek and dark deep circles round her violet eyes; those eyes so full of lurid light, poring over the histories of the hapless Cenci, the dreadful Borgias, the Hebrew Judith, and now the fair Brinvilliers, the mistress of every poisonous art. Wearily she closes the book. No doubt the world's history was full of records of how brave women had avenged unnatural wrongs. Why should not she? It seems so easy to let the life out! Hark! was that a voice that said—"But whose art can put it back again?" Pshaw! 'Twas only the twittering of the birds, the matin song of the rejoicing lark.

But even those once glad morning bird-songs, alas, alas! they all seemed to syllable out the one word—"murder!" By day or night, that word re-echoes in her ears. It sounds in the ocean's roar, the thunder's boom, the sighing breeze, the very humming of the cheerful bee. Had you asked her why she thought of murder, she would have turned on you her piteous glance and told you, that though she would not harm a fly herself, it was the voice of *fate* that made the whole earth resound with the woeful cry of "murder." The time came at length when she was no longer afraid of this one absorbing thought. Grown familiar to her maddened sense, the hideous phantom troubled her no more, and all that now remained was the question, when, and how, the doom should be accomplished, and she should be free. Yes; she loved to think of herself as *the widow of the murdered Ravensleigh*. She was driving now alone; ever alone, in her splendid equipage. The road was narrow; they drove slowly, for an old man was in the pathway, chiding a little lad who had idly shot a sparrow with a toy pistol. "Aye, weep, child, weep!" said the grandsire, "you have taken away the life you can never put back again, and all your tears can never wash away the wrong you have done."

She heard it all, and more. There was another voice, sweeter than that of earth, and sterner too. Hush! what did it say?

"And thou, too, would'st take away the life thou canst never put back again. Repent! and save thy soul! There is yet time!"

Was this the only time the guardian angel's voice had sounded in the ear of the would-be murderess? Not by a thousand-fold. If the wicked wish had conjured up the reverberating echoes of murder, ten thousand ministers of God and good had syllabled, beware! but the wretched lady had goaded herself to the belief that her own unholy longings were the workings of "fate," and the voice of "doom." It is thus that crimes conceived in evil thoughts, give birth to evil actions. Can we not say as much of good? and remember, that whenever we crush back an impulse to *think* wrong, we take the first step to victory over *doing* wrong.

Conscience is the voice of our guardian angel. Heed it, Gabrielle, ere thou hast blunted it into silence, to reawaken only in never dying remorse. . . . But alas, there were other voices that drowned those of the guardian angels. As the weeks of Ravensleigh's absence rolled on, fresh tidings of Ernest and his unspeakable wrongs poured in from Austria. The letters of young Hermance and the harrowing details he sent of his friend's captivity, the many difficulties that beset her own path, and her husband's agency in all this woe, combined to goad on the unhappy Lady of Ravensleigh to a condition of mind that the analytical psychologist would soon have perceived to have crossed the border line of sanity. For herself, Gabrielle little heeded now what she was, or what others might think of her. Night after night she would spend the long hours of sleepless anguish in balancing up the account of her great woe, against what she might have been and what she had once been, and the sum of all ended in the fearful, reckless, despairing words of her own doom, "for me there's no retreat."

After an absence of three months Lord Ravensleigh returned to his castle, and the husband and wife once more confronted each other, and that, in the full, though silent understanding of their mutual relations to each other. Lord Ravensleigh did not discover the loss of his letter until he had parted from his wife for several hours. He then felt perfectly assured that he had dropped it in her boudoir, and if he could have entertained any doubt that she had read it, and fully understood the treachery of his dealings in regard to her former lover, the reports which his secret spies con-

veyed to him of his lady's proceedings would soon have convinced him that he was unmasked.

Happily for the success of Lady Ravensleigh's efforts to release Lieutenant Rossi, she had been too prompt and energetic in her movements to enable the Earl to interfere, until it was too late; and thus the wretched and ill-matched couple had been acting a desperate game of plot and counter-plot, and now met only to glance defiance at each other, but not to make the slightest attempt at compromise, or retreat from the position of mutual antagonism they had assumed.

It was on the very night of Lord Ravensleigh's return, and after all the other inhabitants of the castle had retired, that Lady Ravensleigh, after waiting impatiently until the hour of midnight had sounded, stole forth in her floating robe of fleecy white, and for the space of half an hour might have been seen crouching amidst the bushes of thick laurel that formed a Platonic grove in the castle grounds, carefully selecting from the umbrageous branches the darkest hued, most polished, and perfect leaves that diffused their sickly odour through the midnight air. Three months of deep study had taught the Lady of Ravensleigh how to weave a crown of immortality from the baleful essence of the laurel leaf, gathered beneath the light of the full moon at the hour of midnight, and distilled through the deadly processes, made familiar by her secret researches.

Pale as a Pythoness, but remorseless as the angel of death, the unhappy Countess, prompted by the despair of a soul torn from its moorings by the storms of passion, and cast adrift upon the ocean of impulse, without rudder, compass, or pilot—for two succeeding days devoted herself to putting her terrible studies into practical form, and it was not until her deadly work was accomplished, that she once more issued from her boudoir and resumed her place as the mistress of Ravensleigh Castle. It was near midnight on the second day after his lordship's return, that the Earl and Countess, after having dined, conversed, and even *laughed* together, before taking their accustomed leave of each other for the night, seemed moved as if by a common impulse to pass through the open French windows that led out from the *salon* on to the broad and beautiful terrace, adorned with rarest statuary and flowering shrubs, that ran around the stately castle.

Without a word exchanged between them, the beautiful mistress and stately lord of the fair domain moved on side by side, and for nearly half an hour pursued their measured walk on the terrace. The nightingale poured forth strains of liquid melody from the grove of myrtles. The gracious moon and glittering stars shed a softened light upon a scene of indescribable beauty. The breath of roses and orange blossoms filled the air, and the superb fortress, of which that unhappy pair were the undivided possessors, cast long shadows on the moonlit terrace which they paced. Within, there was wealth enough to feed multitudes of hungry poor; room enough to shelter hundreds of houseless heads.

The whole world had been ransacked to supply the luxuries heaped up in *salons*, halls, and boudoirs. Not an object that the sybarite could covet or the wildest profusion desire, but what that place afforded.

Both the lord and lady of this fair Eden were young, handsome, and gifted, and as they walked side by side they might have stood for models of the Assyrian Semiramis and Roman Cæsar, and yet, if the eyes of mortals could have been endowed with the lucidity of an angel's glance, they would have beheld beneath all this external splendour, nothing but misery, hate, and despair. At length, as if obeying the beckoning hand of their evil genius, they re-enter the *salon*, and as the deep-toned castle bell tolls the midnight hour, they pass on through galleries and stately corridors until they reach the door of the Countess's apartments. There pausing, the Earl raises the lady's deathly cold hand to his lips, and murmurs:

"Cruel lady, if we needs must part, good-night!"

"Good night, my lord, to-night we needs must part;" then passing within her chamber, and closing the door she adds: "must part to meet no more."

(To be continued.)

LIKE dogs in the wheel, birds in the cage, or squirrels in a chain, ambitious men still climb, and climb, with great labour, and incessant anxiety, but never reach the top.

GENIUS apprehends at once the ties which bind the soul of man to the destinies of society; religion inspires pure minds with the principles necessary to happiness.—*Balsac.*

PSYCHOMETRIC DELINEATION OF WILLIAM SHAKESPEARE.

THE following paper has been sent by our esteemed contributor IMRI, and presents a psychometrical delineation from a lady (wife of our correspondent) whom we know to be equally reliable in her extreme and scrupulous truthfulness and in her remarkable power and accuracy as a psychometrist. Another striking feature of this delineation is the fact that—utterly unknown to IMRI or his gifted lady—the Editor is just about preparing a series of wonderfully fine articles on the experience and progress of the great dramatist Shakespeare, in the spirit world. Truly, truly, there is no chance, no "coincidence"—only the action and reaction of world upon world—the two worlds combining in influence like body and soul!

To the Editor of "The Two Worlds."

Subjoined you have two delineations, given 30th Dec. and January 7th, of the "Immortal William." These will tend somewhat, I think, in making a little more clear the seeming mystery attending the actual life, character, and abilities of this "poet of the centuries."

Personally, I have taken a neutral stand, for some years, respecting the authenticity of authorship of those more than beautiful works which bear the name of Shakespeare.

My difficulty has been, to believe him capable of painting with such accuracy and diversity the manners and customs of foreign countries, the loves, joys, and passions of personages pertaining to each nationality, unless he had been a personal observer in each; and the few details we have of his life go to show the improbability of such a position. Again, his apparent knowledge of ancient and mediæval history, geography, &c., is not in keeping with his reputed circumstances and meagre education.

But if these two readings are to be trusted—and the oft-repeated verifications I have personally had of the accuracy of my wife's powers in this direction, in justice to to her, and in honesty to myself, I am bound to believe them truthful as far as they go—we have a key that unlocks a dark chamber, admitting some light into a corner in the "world's history."

One of Shakespeare's biographers asserts that he received the greater part of his education at Stratford Grammar School, his father at that time being a well-to-do farmer. This is in harmony with what the psychometer says anent his education.

Referring to the "Sonnets" the same writer says: "In some parts they would appear to indicate that the lowest depths of moral degradation had been reached; at others, that a mighty and *mysterious* [the italics are mine] passion was shaking the soul of the writer." The biographer closes his notice in the following language:—

"His (Shakespeare's) genius was phenomenal, and almost universal in its scope, exhibiting a combination of imaginative power, intellectual and moral insight, sympathy with every emotion human nature can experience, and every form of beauty, gaiety and tenderness, a power of inspiring terror, and love, no phase of which has been rivalled by any other poet or dramatist."

Surely no single *unaided* brain could evolve all this, no unaided individual could give to the world thirty-five five-act plays, besides numerous other writings.

If all these treasures in poetic literature were written by one man, and that man William Shakespeare, then just as surely was he a divine musical instrument attuned to the divine manipulations of the angel world, as pointed out by the psychometer.

A word in conclusion. The following condition was given to the psychometer for the purpose of reading. For several days before, she had strong impressions to delineate this character. At a convenient moment a book, containing a portrait of Shakespeare, was handed to her, and with her hand upon this, the delineations were given. IMRI.

DELINEATION No. 1.

"This is a man who lived long before his time—indeed, before ours. He was a very deep student of nature—not the slightest animated thing would escape his observation when in his path. He would wander among fields, by watersides, hedges, and ditches for inspiration. The very rustling of the trees seemed to whisper it.

"He had a very quick, vivid imagination, a high-strung temper, quick to anger, but very forgiving. I would call his a noble mind decidedly.

"He seems to be animated by several high spirits—three at least I can sense. It was more than inspiration—almost possession, I would call it—but he had no clear understanding of this. One of the inspirers seems to be a foreigner—an Italian, I think.

"This character (Shakespeare) was very fond of frequenting docks and taverns for the purpose of gleaning information from sailors and travellers of any sort whatever—in fact, a traveller of any kind had a fascination for him.

"He seems to be a man born for a certain purpose.

"He also studied human nature, particularly the passions—joy, sorrow, hatred, &c. This particular trait comes from one of his inspirers, the Italian.

"He has high reverence, but not of an orthodox character: has no toleration for the Church. I should think he was a man little understood in his own home, and not altogether happy in his surroundings. There seems severe order in his home, but he being a man of many moods, going out and coming in just as the mood led him, this caused much irritation.

"I get a warring element in connection with the Church, but can't make it out quite. I feel as if there was dissent in the family, and as if he were *preached* at through Calvinistic channels. This is in his later life. He would not be a man easy to live with—very absent-minded.

"This, for all that, is a fine disposition. I see great generosity, giving away with a liberal hand, and a heart easily touched by poverty.

"He was a man who had few kindred spirits. His works were written under inspiration *decidedly*, but he was naturally a keen observer of nature, such as Burns and Dickens.

"As a boy about thirteen or fourteen I can see him lying about the woods and fields, dreaming and idly watching Nature and her works.

DELINEATION No. 2.

"I feel he has had a better education than generally credited with. Would say his education was rather beyond his position in life. Seems acquainted with the classics, and has a good knowledge of geography, &c. I would call him a fair elocutionist. This is in his schoolboy days.

"I sense him a good deal among courtiers, and rather made much of.

"Again, I get that he takes great interest in seamen, gathering from them curiosities in the way of customs pertaining to other countries. I see him among the ships, listening to tales of adventure. He has a very retentive memory.

"There seems to be a great vein of melancholy in his disposition—still, there is much geniality as well. I again get the being 'preached at' very strongly. I'm certain it's Calvinism. He becomes disgusted with orthodoxy through it. It seems as if he came home full of life and good humour, and was met on the threshold with solemn faces and long prayers.

"There is much artistic ability here, which would take the form more of word-painting. This, of course, we know to be true."

Question: "Would you call him a moral man?"

"For his time I would say 'yes,' but it was a time of much debauchery, sycophancy, and hypocrisy. He was a great admirer of virtue. His is a refined nature, and not what I would call sensual."

Question: "Were his works appreciated in his time?"

"To a considerable extent. He was sought much after and flattered by courtiers and those in high places."

Question: "Does he, as a spirit, inspire now?"

"Yes, but only in natures attuned to his own, and more particularly poets and artists."

SAVED FROM DEATH BY A SPIRIT VOICE.

A REAL LIFE INCIDENT.

I was living some fourteen miles from Worcester forty years ago, and was a keen fisherman. One day late in the season I had a good afternoon of trout-fishing in a brook which ran three miles from my house, and on the way home in a very dark evening was drenched to the skin by a thunderstorm, in spite of my efforts to escape by sheltering here and there under sheds, hedges, and the like. Six months afterwards I was disturbed in my bed by a loud voice in my room, saying, "Get up, and go to Worcester." I started, rubbed my eyes, sat up and listened, but heard nothing, and there was not

a breath of air stirring out of doors. I went off to sleep again, and was again speedily disturbed by the same cry. I now awoke my wife, and asked if she had heard anything. "Certainly not," she replied, but she did not wonder I heard voices after the indigestible dinner I had made. This was small comfort, and again the words sounded, this time louder than ever, at my ear, "Get up and go to Worcester." I rose, and struck a light; it was half-past four a.m., and pitch dark, with much rain I could see.

It was half-past seven when I rode into Worcester, tired and hungry. However, I put up my beast, breakfasted, and, not knowing what to do, strolled out into the city. A ghostly summons had brought me there, but I had no further guidance, so one way seemed much the same as another. Noticing a crowd pressing towards the assize courts, I fell in with them, and by dint of tipping and squeezing soon found myself listening to the end of a murder trial. The prisoner, one Llewellyn Morris, had just been found guilty, and as I entered the judge called upon him to say anything he desired against sentence being pronounced upon him. The accused seemed familiar to me, and yet I could not recall where I had met him. He was a little man, and appeared, while a crowded court hung upon his fate with breathless anxiety, to be the least concerned of the assemblage. He answered the judge respectfully, but carelessly enough, that he was entirely innocent of the murder, and was two or three miles away from the place where it was committed. He had a defence, "a hally boy" he heard it was called, but he could not produce his witness. He had no idea who his witness was, but on the night of the murder he had been fishing, and had walked a couple of miles on the road home, till thunder roared and the rain descended like a waterspout, with a gentleman he had met at the riverside. At length the storm was so fearful and the darkness so deep that they both diverged from the road into a neighbouring churchyard, and took refuge in its porch until, half-an-hour after, the tempest passed on. He had conversed that time with his neighbour, but had no notion who he was, or he would clear him, as that storm took place immediately after the old man had been murdered, and it would have been physically impossible for him to have stood in the porch unless he had been far away from the scene of the murder at that time. As it was, however, having no clue to his witness, he was content to leave himself in his lordship's hands. At once I remembered that this was the very man who had stood with me in the church porch, and, rising amid much excitement, offered myself to the judge as a witness for the accused. After being sworn, I wrote down, at the judge's request, what we had talked of, and what answers the prisoner had made. Upon this the prisoner examined me, and the answers so tallied with what I had written down that the judge delivered another address to the jury, and deleting their previous verdict, the jury unanimously and without a moment's hesitation acquitted him. We had talked, as it happened, of a curious legend in a neighbouring lord's family, and the prisoner had given me some information about the spawning of trout which, as a fisherman, I had naturally remembered. Years afterwards a convict at Dartmoor prison on his deathbed confessed that he alone was guilty of the murder for which my companion in the porch so narrowly escaped conviction; and so, you see, a ghost was of advantage for once, and let us hope, for the credit of fishermen, chose one of them to perform an act of justice in consequence of his gentle, amiable, and kindly disposition.—*Leeds Express*, Jan. 23rd, 1889.

"THE TWO WORLDS" FIFTH PRIZE ESSAY.

We are very happy to announce that we have received from LEWIS FIRTH, Esq., of Bacup, the sum of ONE GUINEA to be given for the best Essay on the following subject:—

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

All writers desirous of competing for this prize must send in their essay clearly written, on one side of the sheet only, signed by a number and *nom de plume*, and accompanied by a *closed envelope* containing the name and address of the writer. These envelopes must be marked like the signatures of the papers, and will not be opened until the prize essay has been selected by the judges.

All competitions must be sent in before the last Wednesday of February, addressed to the EDITOR OF "THE TWO WORLDS," and marked "Prize Competition."

OFFICE OF "THE TWO WORLDS,"
61, GEORGE STREET, CHEETHAM HILL, MANCHESTER.

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

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

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, FEBRUARY 8, 1889.

THE HISTORY AND MYSTERY OF MESMERISM.

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

ARTICLE I.—*Continued.*

THE first and most enthusiastic disciple of Mesmer was a wealthy Frenchman of noble family, the Marquis de Puységur, who, in a letter bearing date March 8, 1784, says:—"After ten days' rest, without attending to anything but my repose and my gardens, I had occasion to enter the house of my steward. His daughter was suffering from a violent toothache. I asked her in jest if she wished to be cured? She of course consented.

"I had not been ten minutes magnetising her, when her pain was completely gone, and she felt no return of it after."

Another woman was cured on the following day of the same affection, and in as short a time.

These successes induced the Marquis to extend his operations, and in the course of a few months he discovered that he possessed the power of producing in sensitive persons many of the various phenomena that are now commonly termed mesmeric.

In 1778 the Medical Society of Paris appointed a committee to investigate the alleged phenomena of mesmerism; it consisted of six of the leading physicians of the period. They proposed terms to which Mesmer declined to accede.

Mesmerism spread rapidly, and in 1784 a royal mandate was issued to the Medical Faculty to appoint two commissions.

Five members from the Academy of Science and four from the Medical Faculty formed one Board of Commission, and six members of the Society of Physicians formed the other. The result of this inquiry was on the whole unfavourable to the claims of animal magnetism.

Still Mesmerism continued to be vigorously attacked and defended.

In 1826 a new committee of enquiry was formed in Paris. It consisted of eleven members of the Royal Academy of Medicine. The commission conducted their experiments, which extended over one year, and published a long report* of the experiments, at the end of which they sum up their conclusions in thirty paragraphs, which recognise as facts all the leading statements of mesmerists, and conclude by stating that "the Academy ought to encourage investigations into the subject of animal magnetism as a very curious branch of psychology and natural history."

* NOTE.—Without omitting any matter of the slightest importance, we have excised the many apologetic and conventional phrases in the report of the French Academy, which would have marred rather than improved the above concise and instructive sketch of historic mesmerism.—ED. T. W.

The investigators conclude their valuable report as follows:—"Arrived at the termination of our labours, before closing this report, your committee have asked themselves whether, in the precautions which we have multiplied around us in order to avoid all surprise, whether, in the feeling of continual distrust with which all our proceedings were conducted, whether, in the examination, we have scrupulously fulfilled our commission.

"Our conscience, gentlemen, proudly answers that you could expect nothing from us but what we have done.

"In short we have been honest, exact, and faithful observers. . . . We do not demand of you a blind belief of all that we have reported. We consider that a great proportion of the facts are of a nature so extraordinary that you cannot accord them such a credence.

"Perhaps we ourselves might have dared to manifest a similar incredulity if, in changing characters, you came to announce them here to us, who, like you at present, had neither seen, nor observed, nor studied, anything of the kind.

"We only request that you will judge us—as we would judge you—that is to say, that you be completely convinced that neither the love of the marvellous, nor the desire of celebrity, nor any views of interest whatever, influenced us during our labours.

"We were animated by higher motives, and—more worthy of you—by the love of science, and by an anxiety to justify the expectations you had formed of our zeal and our devotion.

"Signed by Bourdois de la Motte, president, Fouquier, Gueneau de Mussy, Guersant, Husson, Itard, Mare, J. J. Leroux, Thollaye."

MM. Double and Majendie did not consider themselves entitled to sign the report, as they had not assisted in making the experiments.

My next communication will be devoted to the spread of mesmerism on the Continent, and to the introduction and development of mesmerism in England at the early part of the present century.

ARTICLE II.

NOTE.—Although the following article, the second of the series published by Alderman Barkas, does not contain matter of anything like the interest to be found in subsequent papers to follow, we earnestly commend it to the reader's attention, because it will show conclusively what a vast amount of valuable literature has been written and published on this subject, and what an amount of time, effort, and learning it requires to remove the stubborn prejudices of ignorance or bigotry out of the path of reformatory or progressive ideas. To economize space we have omitted a long catalogue of the works and publishers' names which the learned writer, in his strictly circumstantial methods, deemed it necessary to give, but which we gladly spare our readers.—ED. T. W.

In addition to various passing references to mesmeric phenomena in the writings of authors prior to and during the eighteenth century, there were many works of greater or less importance, having reference to mesmeric phenomena, published in nearly all the chief centres of learning in Europe, written by men of learning, professors of science, philosophy, and theology, physicians and medical practitioners, whose training fitted them for the examination of occult facts, such as those termed animal magnetism. Among the writers were many scientific men of the period, a complete catalogue of whose writings may be found in J. C. Colquhoun's "Isis Revelata."

Among the Continental literature were fifty-nine volumes and important essays, published in France, Germany, and Holland, between 1787 and 1834.

Mesmerism, as may be seen by reference to my first communication, was met by bitter opposition and ridicule, but finally by its incontrovertible facts it compelled the belief of a specially appointed body of trained Parisian savants, and through them the great mass of the general public, who take their opinions on trust, and are either too ignorant or too apathetic to examine for themselves.

After the mesmeric battle had been fought and won on the Continent of Europe, rumours respecting the contest had reached Great Britain, and excited the interest of a few gentlemen whose minds were free and open to the investigation of any novel form of phenomena, supported by competent and credible witnesses, and the apparently impossible phenomena of animal magnetism or mesmerism were marked off for careful and painstaking observation.

Up to the date of the publication of "Isis Revelata, an inquiry into the origin, progress, and present state of

Animal Magnetism, by J. C. Colquhoun, Esq., Advocate, F.R.S.E., the first portion of which was published in 1833, in Edinburgh, the majority of English scientists and British public were totally ignorant of the marvellous mesmeric facts which had occupied the scientific mind of Continental savants for half a century.

Mr. Colquhoun anticipated the prejudice and ridicule his record of occult and apparently impossible facts would have to encounter, but he scarcely realised the fact that scattered here and there throughout the kingdom there were scores of men and women with minds open for the investigation of phenomena however apparently improbable, with resolution to probe them to their foundations, and with courage to publish their convictions, no matter how opposed to tyrannical prejudices, and how inimical to their social and financial well-being. These are the salt of the earth in all ages, who dare fearlessly to examine and as fearlessly to announce the results of their examinations, no matter what personal consequences or social ostracisms may follow.

Mr. Colquhoun's work is well worthy the careful perusal of all thoughtful and progressive minds.

The prefaces and introduction are devoted to the importance of honestly investigating alleged new facts, and the body of the work to the description of the many phenomena on which the mesmeric theory is based.

REMARKABLE CLAIRAUDIENT AND VISIONARY PRESENTMENTS.

By JESSIE BENTON FREMONT, wife of GENERAL FREMONT, the celebrated American Officer and Explorer.

I WAS so used to my brave husband's safe returns from every danger that I had become fairly reasonable about his journeys, and my wise, loving father took care I should have my mind and time usefully filled. We could not look to hear from Mr. Fremont on the unoccupied line of country he was exploring that winter of 1853-54; he must first reach the close at San Francisco, and our first news must come by the Isthmus route of Panama; at the earliest, mid-summer. But in midwinter, without any reason, I became possessed by the conviction that he was starving; nor could any effort reason this away. No such impression had ever come to me before, although more than once dreadful suffering, and even deaths from starvation, had befallen his companions during other expeditions.

This time it came upon me as a fact I could not turn from. It fairly haunted me for nearly two weeks, until young and absolutely healthy as I was, it made a physical effect on me. Sleep and appetite were broken up, and in spite of my father's and my own efforts to dissipate it by reasoning, by added open-air life, nothing dulled my sense of increasing suffering from hunger to Mr. Fremont and his party.

This weight of fear was lifted from me as suddenly as it had come.

My house was near that of my father, and the younger part of his family, when returning from parties, often came to me for the remainder of the night, that the elders might not have their sleep broken. In this way one of my sisters and a cousin came to me after a wedding ball at General Jessup's. The drive home was long and over rough, frozen streets, and it was nearly one o'clock when they came in—glad enough of the bright room and big wood fire waiting them, while I, only too pleased just then to have an excuse for staying up with the others, made them tea, as we talked over the evening and the bride.

The fire was getting low, and I went into the adjoining dressing-room to bring in more wood. It was an old-fashioned big fireplace, and the sticks were too large to grasp with the hand; as I half-knelt, balancing the long sticks on my left arm, a hand rested lightly on my left shoulder, and Mr. Fremont's voice, pleased and laughing, whispered my name. There was no sound beyond the quick-whispered name—no presence, only the touch—that was all. But I knew (as one knows in dreams) that it was Mr. Fremont, gay, and intending to startle my sister, whose ready scream always freshly amused him.

Silently I went back into the girls' room with the wood, but before I could speak, my sister, looking up to take a stick from me, gave a great cry and fell on the rug.

"What have you seen?" called out our cousin, Mary Benton, the most steady-nerved, even-natured of women then as now.

I had not yet spoken; this was all in a flash together. When I said it was Mr. Fremont—that he touched my shoulder for me to "keep still and let him scare Susy"—then the poor child screamed again and again. We crushed her ball dress over her head to keep the sound from the neighbours, but it was difficult to quiet her.

The girls had been distressed by my fixed idea of danger to Mr. Fremont, and knew how out of condition it had made me. Their first thought now was that my mind had broken down. They soon realized this was not so, as we discussed the strange fact of my knowing—and so surely that peace came back to me—that whatever he had had to bear was over; that he was now safe and light of heart, and that in some way he himself had told me so.

We talked long and the girls were too excited for sleep, though the unreliable little French clock chimed three. But a blessed rest had fallen on me, and I went off in "a sleep," deep and dreamless, from which I did not wake until ten the next day, when my eyes opened to see my father sitting by my bedside. He had been guarding my sleep a long time—in fact, the whole household were protecting it as the crisis of a fever.

The girls had watched near me until morning, when they went over and told my father, who, called in our family physician, Dr. Lindsley, to see me. But my colour had returned, and the strained anxious expression was gone—more than any words this told to practised eyes that some electric change had restored "the peaceful currents of the blood."

With sleep and appetite strength soon returned, but the true "good medicine" was my absolute certainty of safety for Mr. Fremont.

My father's first words to me had been, "Child, you have seen a vision?" and lawyer-like, he questioned and cross-questioned me thoroughly (as he had already the two girls). This vision, as he named it, interested him deeply. He knew me to be soundly healthy; he had seen sudden fear altering me as an illness would, and now, as suddenly and completely as a north-west wind clears the air and leaves it fresh, cool and life-giving, this "vision" had swept away all clouds of fear and brought me new life.

We all talked it over with friends, often. There was no way to verify what Mr. Fremont's part had been during those two weeks. We must wait until his journey was over, by summer at the earliest, he would reach San Francisco, and then the only mail was nearly a month, *via* the Isthmus.

But in early April there came to Washington, overland, a Mormon elder named Babitt, from the settlement of Parowan in (now) South Utah. Mr. Babitt brought us letters from Mr. Fremont written at Parowan, and added many details of personal intelligence.

The winter had been very severe, and much snow falling drove off the game. Mr. Fremont had in his party but few of his old companions—men whose experience and nerve gave them resource and staying power in emergencies. The new men became nearly demoralized under the trying ordeal of cold and hunger, and were almost starved and desperate when, after forty days of increasing want, they reached this small Mormon settlement. There they were taken care of with a true hospitality and kindness which none of our family ever forget. One good man, Fuller, had died the day before, but they brought him in fastened on a horse, and Christian burial was given him, while men and women, with true Christian kindness, patiently nursed back to life those nearly exhausted.

Most of the party were unwilling to go further, and remained there, for whites and Indians agreed that no one had ever been heard of again who had tried to cross into California on that line.

As Mr. Fremont persevered, Mr. Babitt aided him in all ways to refit, and cashed his personal draft on a San Francisco bank, a trust never before shown a Gentile by a Mormon.

Now the fact was verified that there had been a starving time; that it had lasted through January into the next month; that the last fortnight had been desperately, almost fatally, exhausting—quite so to poor Fuller.

This fortnight was the period during which I knew of their starving.

The relief came to them when they got into Parowan—the evening of the 6th of February—when I was made to know that also, that same night. Every family took in some of the men, putting them into warm rooms and clean, comfortable beds, and kind-faced women gave them reviving food and pitying words. Mr. Fremont's letters could not

say enough of the gentle, patient care of these kind women, and of his own "great relief of mind."

After this we heard no more until the 25th of May, when he telegraphed from New York as his steamer got in from Aspinwall, and by set of sun he was again at home.

Soon he was told by my father of what I have been telling you here. His lawyer habit of mind had made him minutely verify what we three women had to tell, but there was a point beyond on which the geographer-astronomer-mind fastened—the point of Time.

As nearly as we could settle it, 2 a.m. was the hour I had the flash of information that all was well again.

The girls had stayed out later than usual, as it was an assembly of family friends for a marriage festivity, and the long, rough drive over the frozen mud of the old Washington streets was necessarily slow. Our old coachman objected to being out after twelve, and it was nearly one when they came in.

After that came the long gossip over the tea, and this brought it to about two o'clock. Time did not enter much into our former easy-going Southern lives, and we were three young women, amused, comfortable—and what did it matter, an hour more or less?

Properly, we should have looked at the clock, made a minute of the facts, signed it, and put it on record. But we only knew it was "nearing one" when the girls came home, "about two" when the fire grew low, and "quite three" when overpowering sleep sent me off to bed.

Next morning, when the baggage came, the journal of that time was taken out, and we read the entry: "Parowan, Feb. 6th, 11-30 p.m.," and the brief record of the arrival, their safety and comfort. My husband had been around to each of his party for a thankful good-night, and had seen them in warm beds; he wrote of the contrast to the bad days just past and of his own quiet room, with its fire of logs and "the big white bed" waiting him, to which he must go now, for he was "fatigued" and it was near midnight.

Then there followed the wish that I could know of this comfort and of his mind at ease.

And, at that moment, I *did* know.

The difference of longitude makes Washington two hours and twenty-three minutes later than Parowan, so that 11-30 p.m. there would be in Washington 1-53 a.m.—about two o'clock.

Thus did the spiritual telegraph anticipate and outdo the magnetic!

SPECIAL NOTICE.

THE first Annual Meeting of the officers, committee, and shareholders of *The Two Worlds* Publishing Company, Limited, took place on Monday evening, the 4th inst., at the Co-operative Hall, Downing Street, Manchester. A full report of the proceedings, election of officers for the ensuing year, &c., will be given in our next number.—Ed. *T. W.*

WITH this number we continue the series of splendid articles on "The History and Mystery of Mesmerism," written by the renowned scientist Alderman Barkas, for the *Newcastle Northern Weekly Leader*, and commended to the thoughtful reader and student of true occultism, as the clearest, most comprehensive, and scientific analysis of this great and wonderful subject, ever published.—Ed. *T. W.*

EASTERN RELIGIONS.—During the last few years we have been treated to a great deal of foolish gush about the beauty and nobility of Eastern religions. The Rev. T. W. Jex-Blake has this to say about Benares, with its 3,000 Hindoo temples. "Step inside the city." He says, "One temple swarms with footid apes; another with cows. The stench in the passages leading to the temples is frightful; the filth beneath your feet is such that the keenest traveller would hardly care to face it twice. Everywhere, in the temples, in the little shrines by the street side, the emblem of the Creator is phallic. Round one most picturesque temple, built apparently long since British occupation began, probably since the battle of Waterloo, runs an external frieze, about ten feet from the ground, too gross for the pen to describe; scenes of vice, natural and unnatural, visible to all the world all day long, worse than anything in the Lupanar at Pompeii. Nothing that I saw in India aroused me more to a sense of the need of religious renovation than what met the eye, openly, right, and left, in Benares."—*R.-P. Journal.*

LYCEUM JOTTINGS.

CAPTAIN BLACK.

WHEN Tom Black was in his fourteenth year, he was at school in a small village in the south of England, and was as happy a boy as any fellow ought to expect to be; and yet on his birthday, when he was really fourteen, he ran away to sea. No one could possibly imagine why he did this, and, indeed, Tom himself could give no good reason for his conduct.

He had a half-holiday on his birthday and he went down to the sea-port town of M—, a short trip from the school, to spend a few hours and to see the ships. There he fell in with a recruiting officer, who wanted some boys for a man-of-war in the harbour, and Tom was so much pleased with the stories he told of life at sea, that he went into a stationer's store, bought some paper and wrote two notes, one to his family at home and the other to the master of the school, informing them that he had a most admirable opportunity of going to sea and learning to be a naval officer. Such a chance might not occur again, and as he had made up his mind to enter the navy, any way, it would not be wise to let the opportunity pass. He would lose nothing by leaving school now, for navigation, mathematics, and everything that it was necessary for a naval officer to know, were taught on the ship. Then he mailed the letters and went on board.

When Tom's father and the master received these notes, it is probable that they would have taken measures to get Tom off that ship in very short order, had it not been for the fact that the vessel sailed early the next morning after Tom made his appearance on her deck, and she was far out at sea before Mr. Black and Dr. Powers had read their letters.

So there was nothing to be done at home but to hope that things would eventually turn out for the best, and indeed this was what Tom himself had to do. For he soon found that his position on the vessel was very different from what he had supposed it would be. Instead of being taught how to sail the ship, he was taught how to coil a rope.

In about a year after Tom's appointment, war broke out with Spain, and the "Hector" was ordered to the Spanish coast. After cruising about for a month or two, she joined with two other British vessels in an attack on a fortress on the shore of the Mediterranean Sea, which was at the same time besieged by a land force.

Early in the morning the three vessels opened fire on the fort, which soon replied in a vigorous fashion, sending bombshells and cannon-balls all around them, and sometimes knocking off a spar or crashing through some timbers. But the "Hector" fared very well. She was more advantageously placed than the other ships, and while she could readily pour in her fire on the fort, she received fewer shots in return than her consorts.

But, after a time, the enemy began to think that the "Hector" needed rather more attention, and additional guns were brought to bear upon her. Now there were lively times on the "Hector's" deck, and Tom found out what it was to be in a hot fight on board of a ship.

But the boy was not frightened. That was not his nature. He rushed around, carrying orders and attending to his duties, very much as if he was engaged in a rousing good game of cricket.

While he was thus employed, plump on board came a bombshell, and fell almost at the foot of the mainmast. The fuse in it was smoking and fizzing. In an instant more it would explode and tear everything around it to atoms!

Several men were at a gun near by, but they did not see the bomb. Their lives were almost as good as gone.

The captain stood just back of the gun. He saw the smoking bomb, and sprang back. Before he had time to even shout "Look out!" along came Tom. He was almost on the bomb before he saw it.

It never took Tom long to make up his mind. We have seen that. His second thoughts always came up a long way after the first ones. He gave one glance at the smoking fuse; he knew that it was just about to explode, and that it would kill everybody round about it, and he picked it up and hurled it into the sea.

When the captain saw Tom stoop, and grasp that hot, heavy bomb in his two hands; when he saw him raise it up, with the fuse spluttering and fizzing close to his ear,—where, if it had exploded, it would have blown his head into pieces no bigger than a pea,—and then dash it over the ship's side, so that the fuse was, of course, extinguished the instant it touched the water, he was so astonished that he could not speak.

He made one step, a warning cry was on his lips, but before he could say a word it was all over.

When Tom turned, and was about to hurry away on the errand that had been so strangely interrupted, the captain took him by the arm.

"My good fellow," said he, and although he had seen much service and had been in many a fight, the captain could not help his voice shaking a little; "my good fellow, do you know what you have done?"

"Yes, sir," said Tom, with a smile, "I have spoiled a bombshell."

"And every man in this part of the ship owes you his life," added the captain.

If you should ever meet Captain Tom Black of Her Majesty's ship "Stinger," you might ask him about this incident, and he would probably tell you that he has heard about it a great deal himself, and that he believes, from what happened afterward, that the affair of the bombshell was a very good thing for him, but that it was all over so quickly that he has really forgotten almost all about it.

EMPIRES rise and perish; religions grow and decay; special forms of civilization appear and give way to other types; but as, amid all the mutations of human existence, the nature of man remains essentially the same, and through all these changes the social condition everlastingly persists, mortality can never be without a foundation as broad and deep and enduring as humanity itself.

CHRONICLE OF SOCIETARY WORK.

BLACKBURN.—Mrs. Bailey's first visit, giving great satisfaction. Afternoon subject, "True Spiritualists—who and what are they?" A most interesting discourse. Nine clairvoyant delineations were given, six recognized. Evening, "Greater things than these shall ye do." A subject well dealt with in a manner indicative of true inspiration. Eleven tests, seven recognized.—A. A.

BRADFORD. Ripley Street.—The guides of Mrs. Denning gave two good addresses. Afternoon subject, "Spiritualism, what it teaches." Evening, "I am the way, the truth, and the life." Clairvoyance after each service by Miss Crowther, mostly recognized.

BRIGHTON. Town Hall.—Moderate audiences to listen to Mr. Hepworth. The afternoon was open to the answering of questions from the audience, but as none were forthcoming, the controls selected "Spiritualism" as their subject. Spiritualism was shown to be as old as man from the scripture teachings, and modern phenomena to be quite as scientific, yea, more so, than historical phenomena recorded in the Bible. The speaker, who has a powerful voice, was just suited to our hall. The evening subject was "Angels." From the outset it was clear that angels were not a specially created class of beings, as the orthodox hold, but so near like men that Abraham could not distinguish them from men; but in these modern times they are painted by the artist, and carved by the sculptor, into images resembling women.

BURNLEY.—Mrs. J. M. Smith was with us. Her afternoon subject was, "He gave his angels charge over you." At night she spoke from three subjects chosen by the audience: "If God punished Christ instead of the sinner, was Christ a sinner or not?" "If God is no respecter of persons, what about the parable of the talents?" "If spirits can return, why did not the rich man return to warn his brethren instead of wanting some one else to do so?" Psychometric and clairvoyant delineations very successful.—D. H. W.

CLECKHEATON.—Afternoon: Mrs. Craven's guides spoke exceedingly well on "Prayer," giving a good substantial discourse, which was well received. In the evening they spoke on subjects from the audience, viz., "Can you give us any information of the atonement?"—"the power of spirit over matter"—"did Christ die for our redemption and use agency for our justification"—"repent of your sins and be baptized, or you cannot enter the kingdom of heaven?" They were all ably handled and gave great satisfaction. We are sorry we cannot secure her again this year, but we hope to do so in the future.—The Rev. T. Ashcroft is coming again, but he is doing good.—W. H. N.

COLNE.—Miss Jones gave two good lectures. Afternoon on "He shewed me a pure river of water clear as crystal flowing from the throne of God." Evening, "The kingdom of heaven." Followed by psychometry and clairvoyance; about fifty given, nearly all recognized. Very successful. Very good audiences.—J. W. C.

COWMS. Lepton.—Mr. Bradbury has done well, giving good practical addresses to fair audiences.—G. M.

DARWEN.—Professor Magus, in the afternoon, gave a scientific discourse on "Magnetism," with its various results. In the evening, "Christianity before Christ," which was highly instructive and interesting. A fair audience.—J. D.

DENHOLME.—Afternoon: Mrs. Taylor's guides gave a short address. In the evening, the time was devoted to delineations, which were all recognized.—A. B.

DEWSBURY.—Splendid day with Mr. Bush. Afternoon subject, "Naaman and his leprosy." Evening, "Inspiration." This was one of the most inspiring discourses ever delivered in our room, and helped each present to realize more fully than ever before, the true meaning of that term. We thank Mr. Bush and his inspirers.—W. S.

EXETER.—January 27th: Anniversary service. Afternoon, Mr. R. Shepherd addressed the meeting on the all-engrossing subject of "Spiritualism." Mrs. Trueman, of Plymouth, favoured us with clairvoyant descriptions, thirteen recognized out of sixteen. Evening, Mr. Fred. Parr spoke from the words, "Concerning spiritual gifts, brethren, I would not have you ignorant," explaining the gifts of clairvoyant, clairaudient, and trance mediumship. Mrs. Trueman again gave clairvoyant descriptions with great success, nineteen being fully recognized. We wish to publicly thank Mrs. Trueman for her kindness in coming amongst us. Monday, 23th: Annual tea meeting, when fifty-two sat down to tea. Our lady friends gave every satisfaction by the genial way in which they catered for all. Then followed an enjoyable evening, all the officers being re-elected, except corresponding secretary. The treasurer's report showed a balance in favour of the society.—H. S.

GLASGOW.—Thursday, at 8: Investigation meeting. Large attendance, and very harmonious gathering. Mr. J. Griffin offered an inspirational invocation. Mr. Wm. Corstorphine, chairman, spoke on "Spiritualistic Phenomena." The spirit guides of Mr. Walrond spoke in continuation on "The Conditions of Mediumship," impressing on investigators attending circles, the necessity for physical cleanliness, as well as purity of mind and honesty of purpose. Some successful clairvoyant delineations were subsequently given. Mr. Walrond has promised to continue his assistance at these meetings, should health and circumstances permit. Members and investigators are particularly desired to be punctual. Sunday: morning and evening services as usual. The guides of Mr. David Anderson delivered a trance address to a crowded hall in the evening, and replied to questions.

HALIFAX.—Mrs. Connell's afternoon subject, "Christianity." Evening: "The Troubling of the Water." Clairvoyance after each service; very good. Monday evening: Mrs. Connell.

HECKMONDWIKE.—Miss Wilson's guides gave two addresses on "Where are our dead?" and evening: "Spiritualism: past, present, and future," in a creditable manner, followed with clairvoyance. Fair attendance.—J. N.

HEYWOOD.—Two addresses were given by Mr. Ormrod, whose guides always speak in a calm, practical manner that every one may understand.—S. H.

HUDDERSFIELD.—Considering the extremely wintry weather good audiences have greeted our friend Mrs. Wallis, whose splendid oratory has delighted every one; indeed, she has excelled herself to-day, concluding each service with remarkably clear and successful clairvoyant descriptions, which carried conviction to all. What with the splendid addresses and clairvoyance we have had a rare treat.—J. B.

KEIGHLEY.—Saturday, January 26th, the members of the Lyceum, East Parade, gave their third annual entertainment at the Temperance Hall, under the auspices and for the benefit of the Keighley Temperance Society. The hall, which holds 600 people, was crowded, and scores turned away. Mr. J. Swindlehurst, of Preston, officiated as chairman, and Mr. T. Greenwood as pianist. The utmost enthusiasm prevailed whilst the long but well-arranged programme was creditably gone through. It consisted of selections by the choir, songs and recitations; also piano and violin solos by Masters S. Skaife, H. Hargreaves, and A. Coward. It is unnecessary to particularize any individual, as all performed their parts well. But the main feature of the evening was the marked and undoubted success of Mr. F. Hepworth, of Leeds, who was rapturously encored in his character songs of "The Jolly Farmer," "I Did It," and "Up came Jones." Mr. Hepworth is a character singer of no mean order, and he at once became a favourite. The humorous sketch "How we Cured a Drunken Husband" concluded the programme, the characters being ably sustained and the text well rendered by Misses Glover, Masker, and Walton, and Messrs. Hastings, Horsfall and Roberts. It is a pleasing feature and one worthy of notice in the progress of spiritualism that while the enemy is abroad with his slanderous denouncements, the members of a spiritual lyceum are invited to occupy a non-sectarian platform where all can work for the common weal of humanity, and their efforts to entertain receive the plaudits of the people.—J. S.

LANCASTER.—Mr. Swindlehurst devoted the afternoon to answering a number of questions in a most effective manner. This being the commencing of the Lyceum Band of Hope, our esteemed friend selected an appropriate subject for the evening—"Spiritualism in Relation to the Drink Traffic," which he treated with his usual force and ability, to the satisfaction of a good audience. Miss McCabe favoured us with a solo.

LEICESTER.—Jan. 20th: Mr. Barradale's guides lectured on "Spiritual Knowledge." Large audience. Jan. 27th: Mr. Sainsbury. An evening well spent in listening to an explanation of a question put from the audience—"Do grief and sorrow, as experienced in earthly life, affect the spirits of the departed? and, if so, can there there be perfect happiness?" Many minds, hesitating to accept spiritualism, cannot realize how perfect happiness can exist, if spirits can share our griefs and feel our sorrows; but the difficulty must have been explained by the lucid method in which the guides treated the subject. With ready illustration and unanswerable argument it was shown that the Christian doctrine of the after-life was untenable; and having thus cleared the ground, the question what constituted happiness was shown to be the basis of the enquiry. Happiness was good deeds, unselfishness, self-sacrifice, a life spent in doing good; hence, the spiritual doctrine of the communion of spirits was perfectly consistent with our ideal of happiness, but not with that which gave us only an eternity of laziness and psalm singing. On Thursday, January 28th, the society celebrated their fourteenth anniversary by a social meeting and coffee supper. There was a large attendance, and a very happy evening was spent. There are now nearly one hundred members; the financial position is sound, and the signs of progress everywhere apparent. Speeches, songs, and recitations, with hearty good feeling, characterized the proceedings, which were protracted to a late hour. Feb. 3rd: Mr. Timson delivered a normal address on "Grades of Mediumship." This gentleman has made phrenology, mesmerism, and cognate subjects his close study for years, and has achieved considerable success in the direction of healing. The lecture was a thoughtful and instructive exposition of the causes of mediumship from the standpoints of science and spiritualism. The varying phenomena of mediumship were clearly explained as being due to mesmeric and spiritual influence; and it was urged that it was the duty of man, while acting upon the teachings of the spiritual philosophy, to search for the conditions which should unfold the laws which governed mediumship.—C. W. Y.

LIVERPOOL. Daulby Hall.—Mrs. Britten's morning subject, "The present religious crisis." Evening, nineteen questions were sent up by the audience, all of which were replied to by the guides of Mrs. Britten in a most lucid and satisfactory manner. The Misses Charlton and Cooper sang solos before the addresses at each service. Mr. Chisnall presiding.—Cor.

LONDON. Islington, Garden Hall.—Garden Hall was re-opened Feb. 3rd. The gathering was larger than was expected considering the weather. An excellent tea was much enjoyed. After the tables were cleared, a public meeting was held, and the hall filled. Mr. W. E. Long, chairman, gave an excellent address, followed by Messrs. Veitch, Walker, Downing, Emms, Hopcroft, Cannon, who spoke ably and to the point. All spiritualists were cordially invited to assist to carry on the work. A committee was appointed, and a pleasant evening was spent.

LONDON. Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate.—Morning, a paper on "Salvation" was read by the secretary. Comments were made by Mr. Collins and Mr. W. G. Hopcroft. It was agreed that the discussion should be adjourned. Afternoon, committee meeting; some good work being done. Mr. Willis was elected assistant sec. Evening, excellent audience, though the weather was very unfavourable. Mr. R. Lees gave an excellent and well reasoned out lecture, subject, "Our Spirit Homes," the logic of which was thoroughly in keeping with the teachings of spiritualism. Mr. Goddard gave several clairvoyant descriptions, mostly recognized. Miss Edith West favoured us with some excellent singing.

LONDON. 41, Trinity Street, Beckton Road, Canning Town.—A fair and harmonious meeting. Mr. Towns presided, and addressed the meeting in a very efficient manner. Questions were asked, and satisfactorily answered; clairvoyant descriptions were given, and fully recognized. Mr. Towns was in excellent form; conditions all that could be desired.—T. K.

LONDON. Copenhagen Hall, King's Cross.—Morning, an interesting discourse on "Development," followed by discussion. Evening, owing to a very wet evening our congregation was somewhat small. Mr. Yeates answered questions sent up by the audience in a masterly manner. After which Mr. Partridge (a stranger), favoured us with a recitation.

LONDON. Winchester Hall, Peckham.—Some 150 members and friends participated in our anniversary tea and entertainment on Tuesday last. The tea, to which ample justice was done, was catered for by Bro. Parker, of Deptford, in a manner which gave great satisfaction,

and was well served by an active body of lady workers, under the direction of Mr. Veitch, whose untiring efforts greatly contributed to the success of the festive gathering. The entertainment was much enjoyed, a happy social feeling prevailing. Recitations by Messrs. J. Veitch, R. Harper, and R. J. Lees. Songs by Miss Bell, Mrs. Copley, Mrs. Bliss, Messrs. J. T. Stevens, Iver MacDonnell, Hudson, and Mr. and Mrs. "Secretary." Phrenological examinations by Mrs. J. M. Smith, etc. Special mention must be made of the Waters "Family," who not only helped with the entertainment, but provided a very efficient band for the dance, which brought to a close a most successful evening. Dancing was carried on with evident relish till the witching hour, when the company dispersed with many expressions of satisfaction. Our best thanks to all who so kindly assisted. We regret to have to announce the departure to South Africa of our vice-president, Mr. J. Steven, who sails shortly. We trust he will succeed in his new sphere of labour; our very best wishes go with him. An informal "Taking leave" meeting in the shape of a soiree will be held in February, at our hall, when we hope to see a good number of members and sympathising friends. On Sunday morning last, about thirty friends formed a harmonious circle with Mr. Vango, whose spirit descriptions, and advice to sitters as to developments, etc., were much appreciated. Evening, Miss Blenman, subject, "New thoughts for the new year on spiritual reform." Small, but good meeting.—W. E. L.

MACOLESFIELD.—Mrs. Gregg's guides spoke in the afternoon on "Reform." There will be no great reformation until the children of earth are taught to more readily acquire spiritual knowledge; they will then realise spiritual responsibility, and will the more easily attract to themselves other influences outside of the material body. Eight clairvoyant delineations were afterwards given, seven recognized. Evening subject: "Is there a personal God?" Very good, sound and instructive discourse, which was followed very closely by a good audience. Nine clairvoyant descriptions given, six of which were recognized.—W. P.

MANCHESTER. Assembly Rooms, Downing Street.—The controls of Mr. J. B. Tetlow gave an excellent address from a subject sent up by one of the audience, viz., "The War in Heaven." The evening subject was "Kristna, the God of the Ancients or so-called Heathens." This was a grand subject, and one that would take a long time to explain, but for one hour it was dealt with to the satisfaction of a fair audience. Mr. Tetlow gave psychometric tests at the end of each lecture, which were very good.—W. H.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Clark discoursed on portion of hymn sang. Evening: Mr. Standish's guides spoke upon the "Creation," afterwards giving four psychometric readings—all correct. Whilst singing hymn for closing, Miss Hollows was controlled and taken on the platform for a short time, and spoke upon hymn sang, "Be Happy." We spent a very nice day with our various mediums.—J. H. H.

MEXBOROUGH.—The guides of Mrs. Hellier, of Bradford, gave an interesting discourse on "Heaven and Hell," which was well received by a very attentive audience. She then gave seven clairvoyant delineations, six recognized. Night subject, "Is Spiritualism a religion worth accepting?" Twelve clairvoyant delineations were given, ten recognized.

MIDDLESBROUGH.—10-15: Circle. Mrs. Forrester gave an earnest address on "Prayer and personal effort." Mr. Gallettie desiderated the normal culture of our spiritual faculties, whereby we might have objective personal proof of angels hovering round. 6-8: Service was satisfactorily conducted by Messrs. Dobson and Metcalf.

MURLEY.—The friends had their quarterly tea on Saturday last, when upwards of 80 sat down to an excellent tea, presided over by the Misses Tetley, Illingworth, and Marshall. After tea Mrs. Cooper provided a plentiful supply of oranges and apples. The tables having been cleared, an excellent programme was gone through. Mr. Whitley opened with a solo; the Masters Archer gave some good selections and solos on the organ and violin, and received a well-earned encore; Miss Parkinson acquitted herself well in several songs; the Misses and Master Dewa sang several pieces in the Tonic-sol-fa; Miss Tetley, Mrs. Sharp, and Mr. Bradbury rendered their contributions in good style. Mr. John Illingworth gave a good magic lantern entertainment, showing several prominent and local spiritualists, including Mr. Richmond, Mr. Burns, Mr. Howell, and Mr. Schutt in several positions with his spirit guides, also Mr. and Mrs. Bradbury, Mr. Dewa, and Mr. Illingworth, many local and other scenes, also some physiological diagrams. Mr. Bradbury gave short descriptive lectures on the human heart and lungs, &c. Votes of thanks brought a very instructive and happy evening to a close. Mr. G. Marshall ably presided at the organ.—B. H. B.

NELSON. Public Hall.—The annual tea party on Saturday, February 2nd, turned out a grand success in every way. About 180 persons sat down to tea and seemed to enjoy it well. Our Colne and Burnley friends entertained us with comic sketches, dialogues, &c., in true minstrel style, our own society being well represented in recitations, dialogues, &c., enabling us to pass a most enjoyable evening. Sunday, February 3rd, our medium was taken ill and could not be with us. Mr. Croudale, and a young lady friend, of Colne, who took the platform in the evening, and Miss Boyson, of Nelson, who conducted in the afternoon, gave great satisfaction.—P. H.

NEWCASTLE-ON-TYNE.—Jan. 31, the annual meeting of this society was held. A large number of members were in attendance. The financial and general results of the year's working were satisfactory, twenty-six new members having joined. Interesting discussions took place in reference to new plans and efforts to be sustained during the year, after which a beautiful supper was provided gratis by the treasurer to the new officials, followed by toasts and songs. Feb. 3, Ald. Barkas, F.G.S., lectured on "Wisdom's ways are ways of pleasantness, and all her paths are peace." The usual style and ability of the lecturer was ably sustained. The following are officers for 1889: President—Mr. H. A. Kersey. Vice-Presidents—Messrs. Geo. Wilson, Fredk. Sargent, Walter Kerr, B. Harris. Cor. Sec.—Mr. W. H. Robinson, 18, Book Market. Rec. Sec.—Mr. G. Milburn. Fin. Sec.—Edmund Riccalton. Treasurer—Mrs. Hamuerton. Librarian—Mr. G. Oliver. Committee—Mrs. Robinson, Mrs. Moore, Messrs. T. Moore, R. Cairns, J. Hunter, R. Ellison, T. W. Henderson (Official Sick Visitor), and E. Brownson.

NORTH SHIELDS. Camden Street.—In the absence of Mr. Westgarth, Mr. J. Mackellar was called from the audience to the rostrum. He

gave an interesting lecture on "Man: his nature and destiny," in which he endeavoured to show from the presumptive evidence afforded by the natural longings of the soul for a home beyond the intuitions of the spiritual nature, the faculty of memory, and in many cases, the increased mental activity as the merely physical frame decayed, that man's true destiny was shadowed forth in those aspirations of his progressive being, and reached their fruition in the glories of immortality. Leaving the presumptive, the lecturer brought forward the positive evidence given by the phenomena of our grand religion, which enables us to give facts instead of theories, knowledge in place of faith, absolute certainty in lieu of harrowing doubts. He concluded by referring to the charge of frivolity which was waged against many of the initial stages of our phenomena; and, in reply, stated that the spirit world was demonstrating the fact of immortality in such manner as was best adapted to man's present development. If we desired higher truths, clearer evidence, we must offer requisite conditions for their production, and in proportion as this was done would the Two Worlds be inter-blended, fresh truths revealed, and more positive phenomena the reward.—W. W.

NORTH SHIELDS. 41, Borough Road.—The guides of Mr. William Davidson discoursed on "Death and the After-Life" in a very able manner. A lady spirit sang a solo with charming sweetness, which harmonized conditions for the clairvoyant descriptions that followed. Despite the stormy weather, we had a fair attendance.

NOTTINGHAM.—Somewhat slim audiences greeted Mr. E. W. Wallis, owing to the gale which raged all day. The inspirers delivered two splendid lectures, especially at night, when everyone seemed moved by the spirit of love and sympathy which ran through the audience. On Saturday evening the Mesmeric Society held their annual tea and entertainment, when some amusing and instructive illustrations were given by Mr. Ashworth, who had two good subjects. The experiments were of a high order, and illustrated clairvoyance successfully.

OLDHAM. Temple.—Mr. W. Johnson answered questions in the afternoon. In the evening two subjects were chosen, "Do the inward powers and organs of man point out a hereafter, and intimate eternity to man?" The fact that man is a moral, social and intellectual being, that he can hold communion with the inhabitants of other lands by means which were thought to be impossible in years past, the experiences of mesmeric subjects, together with the inherent desire to live and to know, stamp man as an immortal as well as a progressive being. "The Second Coming of Christ" Christians were beginning to fight shy of the question in view of the number of claims which have been made by those professing to have special knowledge when this event is to take place, and if he came to-day there would be such contention who should have him that he would come and go before the quarrel was settled. Moderate audiences, considering the weather.

OLDHAM. Mutual Improvement.—January 31st, Mr. J. S. Gibson read a paper on "Objections to Spiritualism." This opponent (for the time being) never said whether he had or had not investigated the matter, but went on to pile up objections, and asked "Why not, after this Fox confession, let this spiritualism fall to the ground? why cling to it and reject the Bible, when we are destined for eternal fire?" He also spoke on trance speaking, materializations, dark seances, &c. Why not bring the spirits in the light, and why not bring the mediums from behind the screens and offer it more substantially? After the essay the members discussed and tackled him on all sides, completely upsetting his frail objections, while he himself admitted he was beaten. A vote of thanks to our friend, after which he became again converted into our ranks.—N. S.

OPKNSHAW.—The controls of our president, Mr. Boardman, dealt in a very able manner with three subjects sent up by the audience in the morning, and succeeded in answering eight out of eleven in the evening, evidently to the satisfaction of the majority of the audience.

RAMSBOTTOM.—A very good day with the guides of Mrs. Venables. Afternoon subject: "Prayer." Evening: "Man his own Saviour." Both subjects well explained. Eight psychometric tests given, all satisfactory.—J. L.

RAWENSTALL.—A very successful day with Mr. Postlethwaite's mediums. Afternoon subject: "The Growth and Development of the Mental Faculties." A good discourse, full of logical reasoning, and containing much food for thought. Evening subject sent up by the audience, "Gravitation," and "Shakerism versus Spiritualism." The former subject was dealt with in a truly scientific manner. It is surprising the grasp this gentleman's controls have of scientific subjects; to report is impossible. Psychometry at both services left nothing to be desired.

SCHOLES. Silver Street.—Mr. E. Wainwright's controls spoke well on "The Religious Principles of Spiritualism," claiming that they over-leaped the bounds of sectarianism, reconciling all men to one another by making their interests identical. The reign of these principles would introduce the Kingdom of Heaven on earth. All mankind may receive these highest gifts, and be spiritualists of the highest order. At the close Miss Orme gave twelve clairvoyant descriptions, nine recognized.—T. M.

SKELMANTHORPE.—Miss Musgrave's guides gave two very good discourses on "Who and what is God?" and "Spiritualism." The subjects were ably dealt with, and gave great satisfaction to large audiences.—H. D.

SLAITHWAITE.—We celebrated our second anniversary to-day. Mrs. Green gave two excellent discourses. Afternoon, "Spiritual Truths," and evening, "Is Death annihilation?" which was listened to with rapt attention. Although the weather was very inclement, the room was full at both services. Several sceptics expressed their appreciation of the high and noble teachings that came from the lips of the speaker. Clairvoyance fairly successful, several being recognized after the meeting. One pleasing feature of the day was the naming of an infant, the earthly name being Mary and the spiritual name Margaret, signifying the pearl of purity. Some good advice was given to the parents concerning their duty to, and training of the child.—J. S.

SOUTH SHIELDS. Cambridge Street.—Morning service was taken up by two of the members giving their experience and reasons for being spiritualists. Evening: Mr. J. James gave a short address on "Our friends over there," and "The use of spiritualism," after which Mrs. Dawson, of Sunderland, gave clairvoyant descriptions, nearly all

recognized. Some remarkable tests were given. The service throughout was very good.—*J. G.*

SUNDERLAND.—Mr Forster's guide gave his experience in spirit life, which was enjoyed by all. The guide, "Pat," gave psychometric readings, which were all fully recognized. Mr. Forster is a grand medium, and societies would do well to engage him.—*J. C.*

WALSALL. Exchange Rooms, High Street.—Monday, January 21st, a general meeting of the society was held. After the ordinary business the officers for the ensuing year were elected, viz, Mr. Barr, president; Messrs. Flint, Washbourne, Naggington, and Mason, vice-presidents, Mr. J. Tibbitts, secretary; Mr. Venables, treasurer; Mr. A. B. Mason, assistant secretary. Committees were also formed for the proper management of the affairs, but to give further details would be merely cumbersome. Sunday, February 3rd, in the morning the guides of Mr. Plant, of Manchester, spoke on "What evidence have we of a future life?" and in the evening on "Death, and what after it?" Both subjects were dealt with elaborately, calling forth the rapt attention of the audience. After the evening address a number of clairvoyant descriptions were given, most of which were recognized.—*A. B. Mason.*

WEST HOUGHTON. Wingates.—Our speaker was Mr. P. Gregory. His afternoon subject was "Life." He showed that matter itself was inert, and could only move when acted upon by some outside influence. This power, which set matter in motion, was spirit, the prime mover of everything. In the evening he spoke on "Food Reform."—*J. F.*

WEST VALE. Green Lane.—Mr. Rowling, of Bradford, gave two very good addresses. Afternoon subject, "Do your Duty;" evening, "The Journey of Life," following with very successful psychometry, everyone going away highly satisfied. Headway is being made at this place.—*T. B.*

WIBSEY.—Mr. Metcalf's control gave an account of his life on earth and in the spirit spheres, which was very interesting. He also gave a few good clairvoyant descriptions. Evening subjects: "The secrets of a happy home" and "The philosophy of man," which were well dealt with. An Irish control gave a little of his experience.—*G. S.*

WISBECH. Public Hall.—Our medium, Mr. W. Oswin, gave an instructive address on "Spiritualism." It was delivered with great force, clearly proving the many ways that humanity was benefiting by it. Miss A. Yeeles was unable to give clairvoyance, on account of ill health.

RECEIVED LATE.—Leigh. Mr. Le Bone gave two grand lectures. Our cause is progressing rapidly since the Salmon disease set in.—*J. W.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Entertainment. Songs were rendered by the Misses Stephenson, Walsh, and Lord, from "Wallis's Songs and Solos;" recitations by Masters N. Stephenson, A. Bailey, W. Watmough, T. Watmough, Mr. H. Ward, and Miss A. Wilson and J. Bailey. The above pieces were highly rendered, and were very pleasant, instructive, and entertaining. Thursday, Jan. 31: We opened our Band of Temperance Society in the Kirkham Lane Mission Room, kindly lent for the occasion. A good number present, considering the rough weather. Mr. Wilcock presided, the choir rendered two anthems, and Misses Grime, Stephenson, Alexandra Hacking, and Mr. H. Ferdinand, songs. Mr. G. Haworth, H. Ward, Master N. Stephenson, J. J. Holt, and Miss Stott gave recitations. A bag of fruits (oranges, apples, raisins and sweets), were handed round, and whilst the audience were enjoying these, Mr. Hastings and H. Ferdinand gave a grand athletic performance. The meeting passed off splendidly, and we hope this movement will be successful.—*Cor. Sec.*

BRADFORD. Milton Rooms, Westgate.—Morning: Conductor, Mr. T. Wilkinson. Singing and invocation by the conductor. S.-c. rec. Instead of marching and calisthenics we learnt a new tune for the hymn, "Think gently of the erring one." We also committed to memory two verses, commencing, "We come, we come, from a land of love"; and learnt a marching tune for it. The conductor gave a short address. He had brought a few flowers for us to examine. They were lily of the valley, hyacinth, and daffodil. He pointed out the principal differences in each flower. Closed by singing and benediction. Present, 23 scholars and 7 officers.—*G. B.*

BRADFORD. St. James.—Mrs. Russell officiated. A fair audience at night. The following officers were elected at the church meeting: President, Mr. Ed. Hartley; vice-president, Mr. J. H. Smith; treasurer, Mr. J. Illingworth; secretary, Mr. A. Pitts; committee, Messrs. Pinder, Midgley, Foulds, Lusby, and Meadames Greenwood, Hodgson, Illingworth, Hinkins, Howorth, and Miss M. A. Morrell. I take this opportunity of thanking all those who have helped me to make the arrangements during my term of office, and hope they will assist my successor in the same kindly spirit, to whom all communications must be made after this date. Address as follows: Mr. Abraham Pitts, 13, Sloane Street, Ripley Villas, Bradford.—*J. H. S.*

BURNLEY. Tauner Street.—Opening with hymn and invocation. Present, 80 members, 19 officers, 2 visitors. Marching and calisthenics conducted by William Dean. Closing invocation by Annie Wilkinson (age 13 years). On Saturday a magic lantern entertainment was held for the benefit of the Lyceum, and was given in return by one of the Good Templars Society. A little gathering, owing to rough weather.

HECKMONDWIKE.—Opened with hymn and invocation by Mr. Crowther. M.-r and s. and g.-c. recs. Reading by Miss Benson; song by Master Mortimer, of Batley Carr; recitation by Miss Hutchinson; reading by Master Blackburn; duet by Misses Preston and Sterling; song, Master Ogram; marching and calisthenics. Mr. J. Kitson, of Batley Carr, conducted the exercises; also made a few good remarks. Closed as usual.—*O. H. C.*

LANCASTER.—Temperance Sunday. Present, 55 members, and 16 officers. Usual routine. Recitations by W. Anderton, R. Haygarth, and R. Tennant. Reading, Mr. A. Blesdale. Mr. Swindlehurst, of Preston, gave a nice address to the children. The number taking the pledge will be given next week. Our open session will not take place till Feb. 17th.—*A. B., Sec.*

LEICESTER.—Present: children, 28; officers, 4; visitors, 2. Recitations; singing practice. Lessons by Mr. Young, on "Astronomy;" Mr. Timson, on "Physiognomy"—character as shown by the shape of the nose.—*O. W. Young.*

LONDON. 33, High Street, Peckham.—Good attendance; but rather indifferent conduct, owing to officers being unavoidably absent,

and the non-attendance of our older friends. Several pieces were well rendered by the following:—Miss Violet Feunemore, Master Charles Amery, Ellen Feunemore, and William Amery; song, "The Vacant Chair," with an additional verse setting forth the ideas of spiritualism by conductor. The greater part of session was devoted to calisthenics, which we find rather difficult on account of the smallness of hall.

MACCLESFIELD.—Usual programme. Conductor, Mr. Rogers; guardian, Mr. Bennison. Calisthenics were performed efficiently. We are nearly perfect as far as we have learned, and intend next Sunday to try a new exercise. Lyceumists, remember this and be prompt. After the usual readings, recitations, &c., we divided into groups. A paper was read in the first group by Mr. Hayes, on "Intemperance." He pointed out the social, moral, and financial results from the use of alcoholic drinks, and he recounted several cases where the husband had taken to drink and had broken up the happy home. He urged everyone who had not done so, to sign the Lyceum pledge, and remember they were signing a solemn pledge which they were expected to keep, and not a pledge of a frivolous nature. Very instructive paper. Next Sunday, Mr. Bennison will read a paper on "The way to attain Health."

MANCHESTER. Downing Street.—10 a.m.: Singing and invocation by Mrs. Dugdale. Golden-chain recs.; recitations by Misses Maslin and Jane Hyde; reading, Mr. Dugdale; marching and calisthenics; closed with benediction; present, 26 scholars and 3 visitors. 2 p.m.: Hymn, invocation by Mr. Pearson, usual programme. Recitations by Misses J. Hyde, W. Lamb, B. Jones, M. Lamb, and E. McTaggart; songs by Miss Emma Maslin and W. Taylor; reading, Miss Hart; present, 24 scholars and 2 visitors.—*W. W. H.*

MANCHESTER. Psychological Hall.—Attendance very good. Programme as usual, including recitation by Master W. Ashworth; formed groups on phrenology and physiology; closed with healing circle. On Sunday, Feb. 17th, Mr. Burns will be with us, when we hope to spend a very instructive morning with him.—*C. B.*

OLDHAM.—9-45 a.m.: Good attendance, usual programme gone through, recitations, &c. Much improvement is noticed in the exercises. Scholars who are backward in their calisthenics are taught in the lower room by Miss Saxon and Mr. Meekin. 2 p.m.: There was again a good attendance. The responses were very good. Mr. J. Chadwick, the assistant conductor, spoke of Diogenes, the Greek philosopher, looking for an honest man. He looked for the honesty of purpose which sought no man's favour, feared no man's frown, the charity which thought no evil, the love that is without guile, the friendship that is without deceit, and, in sooth, he found it not. We have at present on the register 146 scholars. The Lyceum is badly in want of Manuals.—*J. S.*

RAWTENSTALL.—The usual exercises were gone through, with a marked improvement. Attendance, scholars 26, officers 3. We are glad to report that our scholars are increasing in number, and we find we shall have to divide them on account of our room being too small. We should feel obliged if any lyceumist could recommend a cheap and instructive class book for the children.—*J. O.*

SOUTH SHIELDS.—Attendance fair, on account of the bad weather. Two visitors. Opened by conductor. Musical readings and s. and g. c. recs. were well done. Committing a verse to memory was done in a pleasing manner. Recitations by Frederick Pinkney and Annie Hunter. Readings by Eliza Thompson, Sarah Whitehead, Margaret Dodds, and William Whitehead. Closed with the hymn and invocation.—*F. P.*

PROSPECTIVE ARRANGEMENTS.

Feb. 10: Mr. J. H. Lashbrooke will lecture in Middlesborough on "The soul's march," and "The testimony of the ages to spiritualism."

Mr. R. Harper, 62, Ivydale Road, Nunhead, S.E., is prepared to deliver Inspirational Addresses within 150 miles of London, for a small fee.

The back numbers 60, 61, 62, 63, and 64, containing the early portions of the story, "The Improvisatore," by Mrs. Britten, can be had.

Mr. B. H. Bradbury writes: My time of office as secretary to the Morley society having expired, Mr. J. Illingworth, Johnson's buildings, has been appointed my successor, to whom all future communications may be addressed. I thank all friends for past courtesies and kindnesses.

Mr. Towns, of London, will be in Sheffield from Sunday, Feb. 10 until Sunday, Feb. 17. His address will be, c/o Mr. Hardy, Midland Cocoa House, 175, Pond Street.

Mr. J. C. Macdonald has engaged to go to Wisbech for February 10 and 17 and intervening week nights; to Leicester for February 24 and March 3.

BATLEY CARR LYCEUM.—Saturday, February 16th, the members will provide a tea in aid of the building fund; after which the Heckmondwike friends will give an entertainment. Tickets for tea and entertainment—adults, 6d.; children, 3d.; entertainment only, 2d. and 1d. All friends are invited. Mr. R. A. Armitage, Sec.

BELPER.—Feb. 10: Mr. E. W. Wallis will lecture at 10-30 and 6-30. On Monday a tea and social meeting will be held. Mr. Wallis will assist in the programme.

BRADFORD. Milton Rooms, Westgate.—Saturday, Feb. 16: The male members intend giving a ham tea and entertainment in aid of the general fund. All the tables will be presided over by gentlemen. Tickets, 9d. each: children, 6d. and 4d.

BRADFORD. Walton Street, Hall Lane.—The spiritualists and the public of Bradford and vicinity will please take notice that Mrs. E. H. Britten will speak in the above place at 2-30 and 6 p.m. on Sunday, February 17.

HALIFAX.—We intend holding a Sale of Work on Good Friday, Saturday, and Easter Monday and Tuesday. The object is to get a larger room, as we have so many to turn away. We ask all friends that can, to help us—spiritualists and non-spiritualists. Money, or any kind of articles, can be sent to Miss Culpan, 8, Union Street; Mrs. Hitchin, 16, Rochdale Road, King Cross, Halifax; or Mrs. S. Jagger, Claremont, Halifax.

HALIFAX.—Mutual Improvement Society, Thursday, February 14: The members of the society will hold a literary and musical entertainment, consisting of songs, solos, duets, &c. Mr. Hepworth, of Leeds, is expected to take part, and sing several songs. Mr. Bradshaw will also read a short paper on music. Admission, adults 8d., children 1d.

LEICESTER.—Feb. 10th, Mr. B. Plant, of Manchester. Afternoon, Spiritualist Hall, Silver Street. Evening, Co-operative Hall, High St.

LONDON. 18, Baker Street.—Feb. 10th, at 7 p.m., we shall have an interesting lecture on "Mysticism in the Far East," by a gentleman who has had great experience in China and Japan.—*F. W. Read, Sec.*

LONDON. 93, Cambridge Road, Mile End, The Royal Foresters' Palace.—On Sundays, Feb. 10th, 17th, and 24th, John Page Hopps, will conduct three special gatherings. Addresses on the following subjects will be given:—"Life's a Battle:—How to win it," "A common sense view of a Future Life," and "This one thing I do:—I press on." All seats will be free, and books of words to be sung will be provided. The singing will be led by a band and choir. A hearty welcome is offered to all who desire to spend a rational and happy Sunday evening together, in a friendly spirit. Doors open at half-past six; commence at seven. Come and welcome.

LONDON. Spiritualist Federation (Special).—All members of the council are earnestly invited to be present at 24, Harcourt Street, Marylebone, on Sunday next, at 5-30 or 7 p.m., to assist in forming a society for the district. Mr. Tomlin, through ill-health, will have to give up the management, and it is therefore necessary that the Federation step forward and assist.—*J. Veitch, Sec., 44, Coleman Rd., Peckham.*

LONDON. 24, Harcourt Street.—The third anniversary tea on Feb. 10th, at 5 p.m.

LONDON. Notting Hill Gate Society.—Tuesday, at 8, members' séance at Mrs. Noyce, 10, The Mall, Kensington. Friday, at 8, public séance at Mr. Milligan's, 16, Dartmoor Street.—*W. O. D.*

LONDON. Peckham: Winchester Hall.—Tuesday, Feb. 19: In aid of the funds, Mr. R. Wortley will give a lantern lecture, dealing with the facts and phenomena of spiritualism. Doors open at 7-30 p.m.

MACCLESFIELD.—Wednesday, Feb. 20th, an entertainment will be given, principally by the members of the Lyceum. Doors open at 7, commence at 7-30. Tickets 6d. each.—*W. P.*

MANCHESTER. Downing Street.—Saturday, Feb. 23rd, a miscellaneous concert will be held in aid of the Lyceum funds. Mr. Hart, of 113, Margaret Street, Clowes Street, West Gorton, will be glad to receive the names of friends who will assist.

MANCHESTER. Psychological Hall.—Wednesday, Feb. 13: We shall hold a grand concert in above hall. Tickets—front seats 6d., back seats 3d. Doors open at 7; commence 7-30. We hope as many as possible will make it convenient to be present.—*J. H. H.*

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The executive have arranged for Mr. W. Victor Wyldes to lecture as follows:—South Shields, Tuesday and Wednesday, Feb. 12 and 13; Jarrow, Thursday, 14; and probably in North Shields, Low Fell, and Hexham. The meetings will commence at 8 p.m., and a charge of 2d. will be made to defray expenses. Spiritualists in the district are cordially invited to assist the committee at these meetings, and to make them as widely known as possible. *F. Sargent, Hon. Sec.*

OLDHAM.—Lyceum Anniversary, Sunday, Feb. 24. Mr. Alfred Kitson, of Batley, who is so widely known in connection with Lyceum work, will take part in all three services. At 10-30 and 2-30: complete Lyceum sessions, including recitations, marching, calisthenics, and other exercises. Parents and friends are specially invited, that they may witness the workings of the Lyceum system. At 6-30: Mr. Kitson will speak with direct reference to Lyceums and their work. Mr. W. H. Wheeler, conductor of the Lyceum, will preside at both meetings. Friends from out-districts are cordially invited, besides all those at home, whom we expect to rally round us in goodly numbers.

PASSING EVENTS.

By E. W. WALLIS.

A GOOD PLAN. HELP NEEDED.—A subscriber in Alderney writes: "I think our esteemed Editor's definition of true practical spiritualism is the finest and most logical that could be given. Nothing, in fact, could be better to the point—it is comprehensive, concise, clear, and complete, and a masterpiece of composition. For the sake of this excellent explanation, and the good that its wide diffusion might do by being put into the hands of every archbishop, bishop, &c., including ourates and ministers, I should like to see 20,000 copies in pamphlet form published." He suggests a subscription to defray the cost—10s. is already promised, who will help?

The *Balley News*, January 26th, contained a most reasonable letter, signed an enquirer, excellent in tone and matter anent spiritualism, pleading for more fair and temperate treatment. Mr. Kitson has boldly offered to prove spiritualism to be true in any church or chapel in the district. Good results must follow the ventilation the subject has got, and in spite of our foes, spiritualism will be the gainer.

PASSED OVER.—On Saturday, January 26th, Mr. William Tink, of Daybreak Villa, Lowestoft, passed over to the better land, aged 76 years. He was one of the early London spiritualists. On his removal to Lowestoft, some twelve years ago, he built a villa residence, naming it "Daybreak," and arrangements were made in the building for the public advocacy of spiritualism. Mr. Dowling, of Framlingham, trance medium, attends monthly. This was the first building in Great Britain, we think, built and used as a public room devoted to spiritualism, and a good work is being done not only in Lowestoft but in East Anglia.

Our esteemed friend, Mr. J. Chapman, of Liverpool, writes: "Mr. William Meredith, aged 72 years, one of the oldest spiritualists in Liverpool, passed on to the land of spirits on Jan. 20th. He left this country for America a few months ago, and after two weeks sailing, was suddenly taken ill while out in one of the streets in Brooklyn, New York, and left the body in four weeks afterwards, caused by a paralysis of the heart. He was a zealous champion for spiritualism."

EAST LONDON friends have a treat in store in the lectures of John Page Hopps, as announced in prospective arrangements. He is a spiritualist, and a most instructive speaker.

—IS THE SPIRITUALISTS' PLATFORM DETERIORATING?—We have received several letters in reply to Mr. P. Lee which we had hoped to use this week; they are already in type, but were crowded out at the last minute because of the numerous reports. We will print them next week.

PROFESSOR HUXLEY AND T. P. BARKAS.—We have just received a printed slip of an excellent letter from the learned and esteemed writer on mesmerism, spiritualism, and kindred subjects, Alderman Barkas. This slip, marked for *The Two Worlds*, dated January 19th, has previously been sent, and already appears in this week's issue of *Light*. We have before-announced, and must now reiterate, that it is inexpedient, as well as unnecessary, for us to merely copy from our English contemporaries, except on some rare, special occasion, or for some special purpose. Contributors will kindly remember this, and not trouble themselves to send copies of articles that have already appeared in the same form and language in other English spiritual journals.

Mr. A. Halliwell, 128, Deane Church Lane, Daubhill, Bolton, writes: A number of the Bolton spiritualists met together in the Barlow Arms Coffee Tavern, Higher Bridge Street, on Saturday, Feb. 2nd, to discuss the desirability of forming a new society for Bolton and district, which was unanimously agreed to. After a committee was formed the meeting was adjourned for a fortnight, when a larger number are expected to attend. Further information will be supplied after the next meeting.

THE SIGNS OF THE TIMES IN LEICESTER.—For several months past, "Pastor" C. King has been conducting a series of mission services in this town of a somewhat unorthodox character. While adhering to the Christian doctrine of the atonement, the teaching has in other respects widely differed from narrow sectarianism, and the broadest tolerance has been shown to all religious views, particularly to spiritualism. The "Pastor" is an avowed believer in the phenomena of spiritualism, and in the utility of its teachings as a saviour of man from wrong doing; and has, for the last few weeks, done considerable service to the cause locally, by his open advocacy of enquiry into the phenomena, and by holding frequent meetings specially for discussing with his congregation the salient points of our philosophy. In addition to this, a four nights' debate is arranged between himself and an orthodox Christian, upon Mondays, February 11th, 18th, and 25th, and March 4th, in the Temperance Lecture Hall, at 8 p.m. Subject for February 11th: "Are the phenomena of modern spiritualism caused by the spirits of the departed?" Pastor King affirming. These are signs of the times which, appearing as they do among professing Christians, show how the theological winds are veering.

Mr. J. H. Lashbrooke writes: "I am about to take a tour through the provinces with the end in view of becoming a permanent worker in the movement. I shall be at Middlesbro' on Sunday next, and will proceed thence to societies who may desire my services. I shall be pleased to receive letters from Yorkshire societies as early as possible. All communications from the 9th to the 16th inst., may be addressed to me, c/o Mr. Chas. Lister, Linthorpe Road, Middlesbrough. I shall be glad if you will kindly notify my intentions through present week's issue of *Two Worlds*. Hoping you and Mrs. W. are well, with good wishes.—Yours fraternally, John H. Lashbrooke."

We were pleased to notice increasing interest and enthusiasm at Nottingham, and watched the Lyceum children with great interest. The leaders deserve much credit for the good results achieved. There are many hopeful signs, and the near future should witness rapid increase in numbers, if earnestness and unity can accomplish such a result. We were indebted to Brother Yates for a most invigorating electric vapour bath, and would recommend others to place themselves under his genial care and proficient treatment. His "healtheries" will be found in Lower Talbot Street.

TO CORRESPONDENTS.—Those friends or investigators that desire to have questions answered on any particular point of the spiritual philosophy, will kindly address the Editor, writing on one side of the sheet only, and duly preparing their writings for the press. The Editor's urgent public duties render private correspondence simply impossible. Well-attested and thoroughly reliable reports of sésances or spiritual incidents, proven facts, or interesting communications, are always acceptable, and, for the benefit of the public generally, should be forwarded whenever they are of sufficient interest. Accounts of dark circles are valueless unless attested by the witnesses' names, and some crucial proofs that they are not the work of cheats and impostors, for whom dark circles are an all-too-favourable field. Dark circles are, of course, legitimate and optional with friends who know each other, and in family groups; but when given for the benefit of sceptics, strangers or public reports, they must be attested by reliable and respectable witnesses to obtain insertion by the Editor of *The Two Worlds*.

Under British rule the Burmese are now legally provided with the means of getting drunk. The Burmese kings would not permit the sale of intoxicants. But Burmah has been conquered for Christ—and the last state of the people will be worse than the first. Christian civilization will improve the natives—yes—off the face of the earth by the aid of Christian villainy and vice. [A few more have lately been slaughtered at Suakim by Christian soldiers. Why? To prove that Christ is the Prince of Peace!]

At this season of the year, when coughs and colds are the fashion, and aches and pains torture the body and rack the limbs, everyone desires to know some safe and speedy specific, by means of which they can gain relief and recover health. Many of our readers have tried and been relieved by the use of the *Bateman Remedies* advertised on our last page. These valuable preparations are made up according to prescriptions given from the spirit world through the mediumship of Mrs. Rogers, and have won considerable popularity. Many testimonials have been received by Mrs. Rogers from grateful patients, who have been cured. GIVE THEM A TRIAL. (See advt.)

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