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

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THE ROSTRUM.

RECONCILIATION.
A SPIRITUAL ESSAY, WRITTEN THROUGH MR. W. WALKER, OF HIGH PEAK, FOR "THE TWO WORLDS."

A plot of ground left to itself becomes full of weeds, as Nature will not allow any portion of her realms to be in a state of inactivity. Man is only another section of Nature, and must also be kept in a progressive condition, or ill weeds will take the place of the roof, and the mind become entangled in meshes of thought.

In the case of the land, we should place it in the charge of some competent person whose knowledge—the product of study—would soon overcome the result of neglect; crops would take the place of weeds, and the world would be the better for the information. Thus Nature becomes reconciled to knowledge only when the knowledge is equivalent to the laws under which she is ruled on that particular plane, and man, the apex of Nature's physical results, can claim no exception to her laws.

Why, then, has it been stated (Articles of Religion, No. IX.), "and therefore in every person born into this world, it deserves God's wrath and damnation." Here we have an assumed condemnation of the creature by his own Creator, and one only to be reconciled by means of the doctrine, also taught in the Christian religion, in Article XXXI.—"The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone." Away with such doctrines! Let the mind scale the heights, and breach the expanse between shore and shore, resting not till all shall bear knowledge proclaim freedom from finch theo-

That man becomes an hindrance to the reconciliation of man to man, the apex of Nature's physical results, can claim no exception to her laws.

To dwell on the mythical and unreasonable ideas taught by our theologians were but taxing time in vain, but so very many have dropped in the easy chair of their "Saviour," that it is, perhaps, necessary to ask the question, what reconciliation is required between God and man, and how can it best be accomplished?

No man hath seen God, and none can define him, yet all nations worship Gods. There is that in man which over- turns to some higher power than himself. Still that which alone can image forth the character of God is KNOWLEDGE. The man of knowledge, therefore, in the past, errors, dangers, and deceits have wracked their forces upon man until by knowledge he knew how to protect himself against them. But until man had so advanced in knowledge that his reasoning and deductive powers could analyze the forces of Nature, he attributed them necessarily to the vengeance of an unapproached Deity. Even spirit inspiration could only stimulate, not educate, judgment without observation.

Man's position on earth is to cultivate a true individuality, a will to battle with ignorance concerning the unknown, and only through the channel of the human mind can inspiration flow. It would indeed be well if the Church and its followers could but see this, and realize that the present is the day far more fitted for Bible writing than ever it was in the past.

Knowledge, then, is the reconciliatory power between God and man. It can make both the mind and the body strong, and enable both to rise above the absurdity and inefficiency of creeds—where God is represented as a selfish being only to be appeased by blood-sacrifices and the life of the innocent given for the guilty, and still vice, misery, degradation, and beggary exist after nineteen centuries' trial. Creeds! What are we to think of them, if we judge of the tree by its fruits?

Had man depended upon a reconciliation to God through creeds, do we find him so well in the dim and ignorant ages of the past? Why, ere he had attained to salvation he would have been lost through God's vengeance.

To-day the power of the spirit world proclaims in clarion tones that the change called death leaves man as before, so far as mind and soul-harmony is concerned, and no power can rescue him, but the desire to progress by means of reconciliation with the laws of harmony in Nature.

Has he wronged another? Then he must make atone-

To the materialist, who refuses to recognize God in Nature, we have but little to say, for Nature's spiritual meanings are only understood by the spirit, and few comprehend their indications. Still, doubt and scepticism are good educators; no doubt, no effort. Once a man doubts he also

The Church collects millions from the product of labour, and expends it rather in estranging and terrifying, than in reconciling man to his God, and this will continue until the power of man by education and knowledge overcomes the fear of God, instilled in his mind from childhood. Then let our spiritual Lyceums train up our children to love and revere God by learning lessons from his physical kingdom, and finding therein how his great wisdom manifests itself for our good. Then will they grow in love as in wisdom and strength. From their ranks the future law-givers shall come forth. The geniuses of the future shall receive from the spirit world such revelations as will aid man in his physical struggles, and then as he becomes more free from errors taught and inherited, he will the better employ his time on earth. The true ministers of the future are those who, of their own knowledge, further stimulated by kind and loving spirit friends, will take the future generations to the Bible of Nature, and there teach that man can best worship God under the broad canopy of heaven, and by living in harmony with Nature's laws. This is the saving power to reconcile man to man, and man to God.

Let us then take heart and be not discouraged, though our paths in life may seem to array us against the powers that be. With the angels and God on our side, truth shall conquer error and rise to celebrate the reconciliation between the disorganized forces now in our midst. Then shall man behold the kingdom of heaven without and within.

O my brothers! I love and labour, Conquer wrong by doing right; Truth alone must produce the light. Love alone must govern and guide. Love your enemies, pray for them that do you evil.

The Two Worlds.
NOT TO MYSELF ALONE.

"Not to myself alone.

The little opening flower transported cries—
"Not to myself alone I bud and bloom;

With the boldness of its perfume,
And gladdest all things with my rainbow dyes;

The bee comes piping every upright stem,
Its daintiness fill;

The butterflies within my cup doubt hide
From threatening ill.

"Not to myself alone,

The circling star with honest pride doth boast—
"Not to myself alone I rise and set;

And to the hive at evening weary come—
For man, for man I useous feed I pile
With busy care,

Content if this reepy my ceaseless toil—
A lonely haze.

"Not to myself alone,

The soaring bird with lusty pinions, sings—
"Not to myself alone I raise the song:

With the might of youth I poise my tongue,
And bear the mourner on my viewless wings;

I hold the hymnaly cup my anthem learn, And God adore;

I call the worlding from his dross to turn, And sing and war.

"Not to myself alone,

The streamlet whispering on its pebbly way—
"Not to myself alone I sparkling glide:

I scatter life and health on every side,
And strove the fields with heroes' hero and flow'ry gay;

I sing unto the e-o-moon, bleak and bare,
My gladness some tune;

I sweeten and refresh the languid air
In doughty June.

"Not to myself alone.

Oh man, forget not thou, earth's honoured priest!
Irove the wood, the garden, and the bower,
Thee I write upon night's coronal of jet
Its tongue, its soul, its life, its pulse, its heart,
And thine adored;

Live to thy neighbour, live unto thy God,
And God adore;

"Not to myself alone.

Passing over the philosophy of all these wonderful discoveries, footprints as they undoubtedly were of the still mightier evolution of phenomena, by which came the realization that there was "no more death," and that those the world called dead were all alive again, the discovery of a panoply of a deathless immortality, we recur to the narration of "The Lost Soul," and for the present deem it will be less tedious to the reader to deal with some part at least of the history in the third person.

It was the subject of large and influential, but secret meetings of mesmerists and electricians, that Professor, or (as he was more generally called) Dr. Stolberg, introduced his young protégé, Paul Kalozy. Under the influence of the mesmerists the young man soon evinced the powers of second sight, prophecy, and clairvoyance which the experimenters sought, but very soon they discovered in him a born and unamiable nature, which converted him from a subject into an operator, and rendered him one of the most powerful yet dangerous persons of these secret associations. At that time so little was really known or understood of occult subjects, but few of the experimenters dared to advance to the bold and fearless measures which marked the young recruit's progress.

For the next three years of his term in the military school he devoted himself night after night to the new fields of research, upon which he had entered with an asiduity and devotion that neither sleepless nights nor weary days could check. His chief delight was to have it arranged, and contrive metallic piles, construct batteries, and literally toy with the lightnings, both real and artificial, until, it is evident—either by inspiration or accident—he stumbled upon many of those powers and principles governing the magnetic and electric fluids of the universe, now so wonderfully manipulated by modern science. It was in the midst of these occult studies that the tidings reached Paul Kalozy of his father's death, and his own succession to the title and estates of the ancient barony.

Reluctant as he might have been to forego his recent associations, he considered that in his own secret experiments he had far outstripped them, and at last became an object of jealousy, even of fear, to those who could not follow in his daring flights of experimental research. He left them then with no regret, and, retiring to the solitude of his grey old castle, he beheld the forms of four secret under-ground chambers, in which, free from prying eyes, he could continue the new passionate object of his life, his electrical experiments. He also purposed ultimately to found a secret society—the nature of which would have been sternly concealed but for his instrument if conducted openly—wherein his own experiments were to be assisted, as he hoped, by the best minds of the age.

One terrible hiatus, however, occurred in the execution of these plans. This was the unfortunate and illomened attachment he conceived for the fair girl, who, although at first betrothed by her parents to the 13.iron Paul, subsequently, and before her anticipated wedding-day, eloped with a man and married the baron's younger and only living brother, Johan Kalozy. Who but those who may have suffered similarly could ever comprehend the mighty revolution this—the one bitter disappointment of his life—the one blight of all his hopes—inflicted in the heart, mind, and entire character of this man? He had never loved but this once, never dreamed that any living creature could care for or love him, but this time all his humanity had been piled up on the altar of his one deep passionate concentrated life-love, and in a moment, that altar was destroyed and burnt to ashes. He knew not whether the way up to heaven, lo! it was dashed to the ground—reduced to ashes—crushed beneath the very ground on which he stood, leaving nothing but the bare and scorched earth, from which the fires of passion had consumed every vestige of bloom. So it was with this man after this life: he went out, as was his invariable custom, to pursue his researches into the nature of the electrical fluid in a violent thunder storm. Deeming the forest the fittest scene for his observation, he went into the thickest part of the foliage, and there, encumbered with his younger brothers lying under the huge pine tree where he had sought shelter—evidently struck by the force of the lightnings then prevailing, and necessarily attracted by the very shelter which the little victims had sought. These children were, as he subsequently learned, those of his own brother and his false lady-love. He was unaware of this fact at the time, but his presence there in that age of superstition served to
connect the reputation of the so-called "magician" with the deaths of the unfortunate children.

In the then crude state of knowledge concerning electricity, some theorists took the ground that what could kill could also restore life. Experiment showed the power of electricity, applied to invalids in the last extremity, to prolong life, also to produce automatic muscular motion when applied to the muscles. This became common cause by the prevailing idea—that electricity was life per se, and that its application could not only prolong but restore life—was incessantly seeking to demonstrate his theory by experiment. Hence the infatuation which possessed him to wander abroad whenever the action of thunderstorms and the pre- vailing lightning offered him the opportunity of testing his theories.

Much is recorded of the successes of electrical and galvanic experiments, but little is told of the many fatalities that accompanied the first experimenters. Barn Paul Kalezey, though now written of under another name, was one of the pioneers and ever eagerly seeking the occasions which thunderstorms afforded him of demonstrating his theories, his sudden appearances, connected so ominously with the deaths that had occurred in his brother's family, served to confirm the popular superstition, that those deaths were caused by his brother. The lightning, which sometimes accompanied the lightnings, may I bring them joy instead of the curse that has ever before followed my footsteps. . . . Which is the truth? and who shall show me.

Ah me! ah me! Before the words of question, or rejoicing, at those glorious prophecies can part my lips, the lightnings, may I bring them joy instead of the curse that has ever before followed my footsteps. . . . Which is the truth? and who shall show me.

Two more entries only in this strange biographical confession can be referred to at present. They are as follows: Dec. 31, 17., once more I have seen her voice, but this only through her daughter, a fairy and lovely being—an angel incarnate in the same form I once worshipped. This girl, yes! Katrina's daughter has come to me unsought, and asked—may, besought me to come to the house of her father, my brother, to whom, as yet, my presence is a mystery, and which I would reveal in the same pursuits to which I am devoted. I employed him and poor blind Muller, to contrive the safeguards to my great work through the Postern Gate. I know Johan's skill, and house and house he shall be my associate, my friend, my true brother. And Constance, she shall be my child—my heiress! the star of my life—the good angel that for ever shall banish every evil thought or evil presence. Yes! I will go to their home once more. Oh spirits of the lightnings, may I bring them joy instead of the curse that has ever before followed my footsteps.

And let the lightning shout:

"All is over! Once more in the midst of the raging storm, the pealing thunder and flashing lightnings—l, the demon of the storm, visited my brother. My heart was full of love and forgiveness, but oh! fatal inspiration, born of the over haughting spirits of evil we found the courage to return to the house of my brother!" In the pause of the storm I looked for the answer, and found him—dead! dead! dead! I can write, I can think no more. I know now, for my answer has come. I am in truth a lost soul. My pursuits are unhallowed, prompted by demons, cursed of God, fatal to man! One more sacrifice shall be laid on the altar of this murderou science—a science that has possessed my soul—and shall now claim my last act of skill, and consume my body. Farewell, earth! Then at least shall no more be burdened by the presence of a lost soul!"

(To be continued.)

REVIEW

"The Status of American Spiritualism," By J. J. Moro.--A short title of a well-written and interesting little pamphlet, embodying the result of Mr. More's experiences and observations during a four years tour through the United States of America as a trance lecturer. That the
great Western continent was the birthplace of the modern phase of the spiritual movement it would be sheer egotism and folly for the believers of any other nation to deny. The vast extent of states and territory over which the psychological wave of spiritual influence travelled, the immensity number of mediumistic persons and phenomenal events which were distributed over the land by that tremendous influx, and the free institutions which favoured the public propaganda of the movement, have all combined to make America the focal centre as well as the birthplace of the modern spiritual outpouring. Many and rapid, however, have been the changes that have marked the progress of this wonderful movement during the eventful forty years of its open recognition. In tracing out these changes, marking their effects upon the present status of spiritualism, pointing to all that is worthy of record, and fearlessly exposing the fallacies and corruptions that have accreted to the noble ship of spiritual life from the barnacles of human folly and error—all this has been the work of the vigorous author; and so well has he executed his task that this little brochure is a precisely valuable and necessary addition to every spiritualist's collection of modern records. Besides the capital condensation of information which forms the main theme of the pamphlet, there are many useful hints concerning the literature of the cause, and the personages who have taken part in the parochial drama, that cannot fail to be of equal value and interest to spiritualists and investigators. The pamphlet is to be obtained from Mr. J. J. Moree, at his Progressive Literature Agency, 16, Stanley Street, Fairfield, Liverpool.

SPIRITUALISM IN MANY LANDS.

A HAUNTED SPOT.

THE MYSTERIOUS SPIRIT OF MYRTLE POND IN GEORGIA.

There is a lonely and sequestered spot in the woods around Brunswick, where no negro man, woman or child will dare to approach.

In what is generally known as Fulton's pasture, near Drixville and facing the boulevard, is a pond of stagnant water, the surroundings of which are all suggestive of quiet and solitude. The surface of the pond is dotted with small clumps of sand, upon which a myrtle bush grows. The pond itself is about 400 yards in circumference, with an average depth of one or a half feet.

It is said that no negro will go near this pond at any hour of the day, and investigation has proven this statement true. Upon questioning one of these unprejudiced darkies, he reported to have heard the following cause for shunning it by the coloured people.

Way back yonder in the early part of the year 1869, a young negro girl was sent by her mother to gather wood in the neighbourhood of the pond, and she never returned. Search was made for her, but nothing was found except her wide brimmed hat, which was found floating on the stagnant water. The community was aroused and turned out in masses to find the missing child, but they failed.

One dark night, about a year after this strange disappearance, a lone negro fisherman landed at the bluff, near where the boulevard bridge now stands, and gathering up his ear, earlocks, and the few fish he had been fortunate enough to catch, proceeded on his way home. It being considerably nearer for him to "put" through these woods, he did so, rather by the direct path, and curiously enough, he picked his way carefully through the underbrush, his keenly sighted eyes peering eagerly through the darkness, a strange sound met his ears. It was the voice of a child, singing some outlandish song he could not understand. Two or three days after offering to mention the subject to some pious corporation, he advised her to take a pencil and some paper, place herself in the attitude of writing, and thus learn what might be desired of her and her husband.

The applicant returned to her home, and putting into practice the advice of her mitred spiritual counselor, she found herself, after sitting for about twenty minutes, in communication with the spirits of various persons whom she had once known in material life, and from that time on the phenomena increased in extent and with more frequency.

The spirit of Myrtle Pond would sing to the negro couple, thinking if they should change their domicile the disturbance would cease, removed to No. 3, Zacate Street, but the remedy had an effect different from what they expected, so much so, that the phenomena could be produced at will, and a multitude of persons, attracted by the novelty of the subject, took measures to be presented to the family in order to assure themselves of the truth of what had become public conversation.

"This worthy family is to-day residing at No. 4, Estancia de Mujeres Street, and the physical phenomena follow them to the degree that the situation has become desperate and insupportable, but they cannot free themselves from it because both of them are bound under the yoke of Catholicism."

Phenomena of this kind and a similar character have frequently been observed in different parts of this city, and the Monitor Republicano, whose seal for the welfare of the citizens of this metropolis is proverbial, has always hastened to lay such cases open to the public, and loudly called the attention of the police, urging them to hunt up and arrest the authors of these disturbances. And since it has ever been actuated by so praiseworthy a zeal, a most excellent opportunity is now presented to any valiant lovers of truth, who would make an undeniable discovery by ferreting out the mischievous authors of their woes, which will be a very easy thing to do by recurring to the little domicile we have indicated.

SPIRITS OF ANIMALS.

From the late Mrs. Howitt Witt's charming "Spiritualistic Sketches" we select the following notes, sent by her to the Editor, in confirmation of the latter's fixed belief that the spirits of animals survive the change called death, and enter upon new paths of progression, as certainly as does the spirit of man.—[Éto. 27. F.]

From an article, contributed by the writer to the Psychological Review five years since, entitled "Ghosts in Tyrol," the following narrative is taken. It was communicated to her by H.S.H. the Prince of Solms-Braunfels, who was acquainted with a German landscape painter whose wife's experience is therein recorded.

THE GHOST OF A ROEBUCK.

"The wife of a German landscape painter, resident in the Tyrol, is a passionate lover of children and animals, and always spreads a sphere of enjoyment around herself amongst both. At one time this lady had a roebuck, a creature as tame as a pet lamb. Each morning early it was accustomed to make its appearance at the door of the lady's chamber to be fed with milk. After some time the roebuck fell ill, and its mistress, greatly distressed, carried it in her arms a considerable distance to the house of the nearest doctor. The doctor advised the lady to leave the creature with him, as it

superstitious negroes, and not one dared approach the pond, though many more have heard the singing.—Atlanta Constitution.
The Prince of Solms, when a boy, had possessed a handsome large greyhound, which upon every occasion evinced extraordinary attachment to Friiu-Buck, and which in return had once been accurately described to him by a friend of his. The seeress, until she was tenderly by his name, but nowhere was he to be seen around her; no one either had beheld him about the place, nor had anyone heard anything regarding it. A servant was in an upper room with the dog, watching him whilst he died, whilst Friiu-Buck, sitting in the drawing-room on the ground-floor, plainly heard the sound of the greyhound knocking and scratching. She immediately ascended to the upper story of the house, where she found the servant with the dying dog, and inquired from him whether no dog had left the room! ‘No, indeed,’ replied the servant, ‘that would have been impossible. I have been here all the time, and he lies there where you see him, dying.’ In a few moments the dog was dead. "The horse of the Fran B., living in M., possessed a handsome large greyhound, which upon every occasion evinced extraordinary attachment to Friiu-Buck, and which in return had once been accurately described to him by a friend of his. The seeress, until she was tenderly by his name, but nowhere was he to be seen around her; no one either had beheld him about the place, nor had anyone heard anything regarding it. A servant was in an upper room with the dog, watching him whilst he died, whilst Friiu-Buck, sitting in the drawing-room on the ground-floor, plainly heard the sound of the greyhound knocking and scratching. She immediately ascended to the upper story of the house, where she found the servant with the dying dog, and inquired from him whether no dog had left the room! ‘No, indeed,’ replied the servant, ‘that would have been impossible. I have been here all the time, and he lies there where you see him, dying.’ In a few moments the dog was dead."

Dr. Justinus Kernor, in 1835, in Blätter aus Preuross, a periodical edited by him, in conjunction with Eichenauyer and other scientific German gentlemen interested in the investigation of occult phenomena, narrates, as follows, regarding the spirit of a greyhound seen at the time of its death:

The husband of the Fran B., living in M., possessed a handsome large greyhound, which upon every occasion evinced extraordinary attachment to Friiu-Buck, and which in return received great kindness at her hands. This hound had the habit, when he desired admittance to the drawing-room, to knock with both forefeet at the door, and then to scratch until the door was opened to him. This dog once, being falling into a decline, he said, ‘I never imagined how beautiful it is to go.’ The husband of the Fran B., living in M., possessed a handsome large greyhound, which upon every occasion evinced extraordinary attachment to Friiu-Buck, and which in return received great kindness at her hands. This hound had the habit, when he desired admittance to the drawing-room, to knock with both forefeet at the door, and then to scratch until the door was opened to him. 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The Two Worlds, Editor:
MRS. EMMA HARDINGE BRITTEN.
To Correspondents.—Literary Communications should be addressed to the Editor, "The Lindum, Humphrey street, Cheetham, Hill, Manchester.
Sub-Editor and General Manager:
E. W. WALLIS.

To whom Reports, Announcements, and items for Pasting Plates and Advertisements should be sent at 19, Petworth street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, FEBRUARY 21, 1890.

BOLD AVOWAL FOR A SECULAR EDITOR.

The pleasing and admired writer of the column in the excellent Cornish paper, The Cornishman, under the heading of Notes by Dux, *speaks thus of his beloved belief:—

"Some one has sent me an open letter, in the shape of a post-card, containing a brief statement; and perhaps your readers will be able to judge whether the act should be regarded as an impertinence or that of one who is really interested in my spiritual well-being. The post card, which the writer considers the teaching of sorcery and witchcraft and apparitions, confirmed by the testimony of occasional intercourse of its inhabitants with their brother-men. Dr. Osborne gives some interesting cases of apparitions in connection with Methodism, and quotes Wesley, who wrote in The Arminian Magazine, in 1782, 'With my latest breath I will bear my testimony against giving up to infidelity great proof of the invisible world: I mean that of witchcraft and apparitions, confirmed by the testimony of all ages.' In another place Wesley wrote, 'What pretence have I to deny well-attested facts because I cannot comprehend them?... Giving up these apparitions is in effect giving up the Bible.' Dr. Adam Clarke, the great Wesleyan Commentator, was equally strong on the point. In fact John Wesley and Adam Clarke were pioneer spiritualists. There is no doubt the former was led by unseemly intelligen ced to regard the world as his parish, and that he owed his deliverance when in peril to so-called super nateral agency. When I mention these and similar facts to Methodists they shudder at their suggestion that the supernatural was Wesley's weak point. Of course that is my weak point also. But is it not strange that the wisdom of the children so much exceeds that of the father that they look upon his beliefs as evidence of mental imbecility."

THE BLACK VEIL.

BY T. D. CURTIS.

"One more unfortunate,"
Just in her bloom,
"Rashly importunate,"
"One more unfortunate,"
Gone to her doom!—
Foolish delusion—
"Mid priestly confusion,
She hopes, in seclusion,
For Christ as her groom!"

Here on the brink of it
Pause ye, and think of it—
"Canvas the truth:
Given to priest control!
Out from protection
Of law and affection,
Of friends and community—
The priest's opportunity!
God save her soul!

She turns the cheek pale
In their plurality
Who should be appalled
Unknown is her doom—
Wedding the Beast!

Why does the world abide
Such moral suicide,
Black as the veil,
A vile superstition
Entrapped in the allure
Of deeds of contrition
Which turn the cheek pale

Why condemn Mormons' lives
For sensuality
In their plurality
Openly wif of wives!
Here is a maiden fair
Crowned from the world,
Into a prison hurled,
Never to breathe the air
Outside its wailing, and will live so astonished to see each other there and have so many things to take back that we've said about each other, that for the first two or three hundred years we won't more than half enjoy ourselves. We'll be afraid every time we turn a corner that we will meet with the bishop's crown and a louder harp than we have, and feel compelled to apologise for having denounced him with all our mortal breath as a foredoomed accouder and an unmitigated hypocrite; and this small we will feel to learn that he is an old resident, having been gladly welcomed there fifty years ahead of me,

when we thought—and, heaven forgive us, maybe hoped—that he was howling in the everlasting bonfire."

"I am in good company. The Wesleyan Methodist Magazine, for November has an article by Dr. Osborne on 'Apparitions.' In commenting on a narrative of the apparition seen by his mother, the doctor remarks: 'We must believe what the church has from the beginning held as to the reality and activity of the unseen world, and the occasional intercourse of its inhabitants with their brother-men. Dr. Osborne gives some interesting cases of apparitions in connection with Methodism, and quotes Wesley, who wrote in The Arminian Magazine, in 1782, 'With my latest breath I will bear my testimony against giving up to infidelity great proof of the invisible world: I mean that of witchcraft and apparitions, confirmed by the testimony of all ages.' In another place Wesley wrote, 'What pretence have I to deny well-attested facts because I cannot comprehend them?... Giving up these apparitions is in effect giving up the Bible.' Dr. Adam Clarke, the great Wesleyan Commentator, was equally strong on the point. In fact John Wesley and Adam Clarke were pioneer spiritualists. There is no doubt the former was led by unseemly intelligence to regard the world as his parish, and that he owed his deliverance when in peril to so-called supernatural agency. When I mention these and similar facts to Methodists they shudder at their suggestion that the supernatural was Wesley's weak point. Of course that is my weak point also. But is it not strange that the wisdom of the children so much exceeds that of the father that they look upon his beliefs as evidence of mental imbecility."
CORRESPONDENCE.

SPIRITUALISTS. ATTENTION!
To the Editor of "The Two Worlds."

MADAM,—I read your valuable paper of January 17th, I noticed a paragraph which pleased me very much indeed, the heading of which was, "Special Attention!" In it your Plymouth friend states how greatly they have suffered by their members (I understand) holding private circles during service hours. I quote sympathetically with C. A., for I myself have felt grieved to see the same thing occurring at our own temple, in Oldham, and I am sorry to say from the same cause. I like private circles, but there is a time for all things, and the time for private circles is not when we have publicly invited our orthodox friends to come and listen to our speakers, for if spiritualists themselves are absent, are we to keep going and support our private places of meeting? I think not. I think we should place upon our platforms the best speakers it is possible to get, so that outsiders may not only come and listen but realize the grand truth which we know to be a fact. Hoping all those who have joined these circles, or intend to do so, will think wisely and well, and by attending to your Sunday meetings, and helping our speakers by their presence and sympathy, they will have the sweet consolation of knowing they have contributed their little mite towards furthering the grand truths of spiritualism; and by unity and harmony we are strengthened to fight against and to reproach ourselves for any seeming neglect on our part. Let us go hand in hand, and drive dissension and jealousy from our ranks. With truth at the helm, we shall move to the life beyond as one grand family. Yours, &c., L. H. R.

SPIRIT MATERIALIZATION AT NEWCASTLE-ON-TYNE.
To the Editor of "The Two Worlds."

MADAM,—As a secretary of the Spiritual Evidence Society here, by your permission, I may be allowed to inform the spiritualists and others of the interested public, that during the past three months I have had the honour of an invitation to three seances, each of which were held in this city, also at each of which were assembled a goodly number of ladies and gentlemen, not necessarily the same persons, neither were the gatherings held at the same places. The medium (non-professional) is one of those sweet, saintly women, loved, first and foremost, for her true womanhood. Like some spiritual sunflower, her simple presence diffuses a charming radiance beneath the protecting care of a noble, intelligent husband, who will only permit the exercise of this peculiar gift when the conditions are suitable, and then only within the sacred precincts of the "home circle." I will not detail the beautiful phenomenon which all present witnessed, such as living beings answer questions, those of a noble intelligence, who will only permit the exercise of this peculiar gift when the conditions are suitable, and then only within the sacred precincts of the "home circle." I will not detail the beautiful phenomenon which all present witnessed, such as living beings answer questions, those of a noble intelligence, who, by their presence and sympathy, have contributed their little mite towards furthering the grand truths of spiritualism; and by unity and harmony we are strengthened to fight against and to reproach ourselves for any seeming neglect on our part. Let us go hand in hand, and drive dissension and jealousy from our ranks. With truth at the helm, we shall move to the life beyond as one grand family. Yours, &c., L. H. R.

THE DOUBLE.
To the Editor of "The Two Worlds."

I have with much interest the contribution of "A Constant Reader" on the Double, especially that part pertaining to one method of locomotion employed on a planet visited by the contributor. I have no doubt that the planet visited was Mars, and if your readers will turn to your issue for March 15th, 1889, they will notice that the psychometrical description there given of that planet receives, in part, corroboration from "A Constant Reader." Although the description of the phenomena described in the delineation referred to differs somewhat to those seen by "A Constant Reader," the description of the mechanical motive is almost identical, the words of the psychometrist being: Each machine is fitted with a windlass or wheel-like propeller; this windlass is attached to the body and the two statements are entirely independent of each other, each one receives verification from the other, and because of this fact I trouble you with this letter, and, at the same time, would thank "A Constant Reader" for the corroborative testimony he gives. I trust he will let us have more of his experiences, for it is by such interchanges that greater value is given to our researches into spiritual phenomena. I have by me another delineation of the planet Mars (one of the best yet received). After receiving a further installment, which is expected, I may forward them to you for publication if approved of. Yours faithfully, W. H. ROBINSON.

HONOUR THE SPIRITUAL ROOSTER.
To the Editor of "The Two Worlds."

MADAM,—Will you kindly allow me space in your valuable paper on spiritualism to call the attention of certain mediums to their inability to give clairvoyant descriptions, and their inability to give the outlines of personal characteristics, something they are not qualified for. It was on my lot, Sunday, the 2nd of February, to listen to a controlled medium give two very able discourses in a Yorkshire assembly-room, afternoon and evening, but a more miserable attempt at clairvoyant delineation I have not heard since I joined the ranks of spiritualism. This person commenced; on each occasion, by fixing her eyes on certain parts of the room, and then would address herself to a portion of the congregation and say, "I hear the name of Ellen, John, James, or William," and inquire if anyone there had a friend in spirit-life of such a name. In some instances she would be answered in the affirmative. ("Thank you.") Now I see near you such and such a form, and it is either your father's uncle, or your mother's aunt," according to the sex alluded to. In some instances she would say, "You ought to have gone twenty years ago," and then would add, "...more than from nineteen to twenty-one years old, and when she found how ridiculous she had made herself, she slid out of it as best she could. In that congregation of some four hundred people there were all classes, from money hunters to devotional minds, and I wish to know in what sense such a babble would inspire or elevate those who are searching after truth. Trusting that these few lines of criticism may have their desired effect upon those whom it may concern, I remain, yours truly, W. H. R.

HYPNOTISM.
A correspondent writing from Paris says:—"The greatest medical sensation of the hour, after M. Pasteur's treatment of rubes, is the series of experiments that have been going on for some time past at the hospital of La Salpétrière to show the effects of hypnotism and the phenomena of suggestion. The practitioner takes a nervous, impressionable individual, whom he hypnotizes or seduces to sleep artificially. While the patient is in that state the operator 'suggests' a number of notions which the patient is to perform when the hypnotic state is shaken off, and which the patient never fails to perform, while supposing that he or she does so of his own free will. Plaisantin, who have seen 'The Belle' will remember the scene in which Mathias, hypnotised by an operator, acts the murder of the Jew over again. That is a case of 'suggestion' after the
fact. But he experiments of the Paris doctors make that scene, powerful and impressive as it is, appear a mere trifle. Now a number of doctors, authors, and moralists have determined to move the Chamber of Deputies to pass a law which shall make hypnotism a moralizing agent for the reclaiming of criminals, or minor delinquents. They would have appointed in every town where there is a police-court, a duly and legally qualified doctor, with power to call before him all convicted persons. He would hypnotise them and ‘suggest’ to them never to offend in the same way again. He might also call before him non-offenders, but who, being nervous, irritable, or impressionable, are likely to offend, hypnotise them and then ‘suggest’ to them calmness, moderation, and fortitude. Dr. Bornheim, in his fine work ‘On Suggestion and its Applications to Therapeutics,’ thinks suggestion might be made the basis of an intellectual and moral orthopedy for the defense of families and schools as well as prisons. Let us take the cases of Sarah Bernhardt and Louise Michel, for instance. These doctors affirm that it would be mere child’s play for them to send Sarah to apologise to Mme Noirmont, or to make Louise ‘vive la Moderation!’ in an Anarchist meeting. Those suggestions of actions to be performed on awaking passions, instincts, and the psychic faculties by prolonged suggestion, only conflicted either in the waking or hypnotic state. How many annoying adventures would not Sarah Bernhardt have been spared if, at the remote period when M. Sarcey began to comment delicately and affectionately on her irritability, she had submitted herself to hypnotic therapies! How would those some Passions Louise Michel might have spared peaceful and honest bourgeois with a few sittings of the same sort. It is not yet too late, if those remarkable women but will consent to the treatment. Hypnotism and suggestion will prove invaluable in the case of naughty children, no family should be without them; they will secure an immense economy in birch-rod and other disturbers of domestic and public peace—organ-grinders, pianists, brass bands, and the like. ‘Suggestion’ is, in short, the only antidote for the temptations of the Evil One.”

HENRY WARD BEECHER’S LAST.

THE KIND OF HEAVEN HE DOES NOT WISH TO GO TO.

At New York, just before his decease, Henry Ward Beecher preached a sermon in the morning with a sensation among the orthodox people. “The doctrine,” he said, “that God has been for thousands of years peppering this earth with human beings, during the period of three-fourths of which it was not illuminated by an altar or church, and in places where a vast population of these people are yet without that light, is to transform the Almighty to a monster more hideous than Satan himself.” I swear by all that is sacred that I will never worship Satan, though he should appear dressed in royal robes and seated on the throne of Jehovah. Men may say, You will not go to heaven! A heaven so presided over by such a demon as that who has been peppering this world with millions of human beings, and then sweeping them off into hell, not like dead flies, but without taking the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a heaven as I want to go to. The doctrine is too horrible, I cannot believe it, and I won’t.”

LYCEUM JOTTINGS.

OVER THE HILL FROM THE POOR-HOUSE.

I, who was always counted, they say, Rather a bad egg, as the birds say,
Splintered all over with dimes and nickels,
Known as "the worst of the Dacon’s six;" —
I, the brunt, the buff, the butt.

The one black sheep in my father’s fold,
"On the other side," as the story ran.
Went over the hill on a winter’s day—
Over the hill to the poor-house.

Tom could save what twenty could earn,
But giving was something he never could learn;
 IKE once half the Script was read, —
Committed a hundred verses a week.

Never forgot and never slipped,
This "honour thy father and mother" he skipped.
As for Satan, his heart was kind
And good—what there was of it, mind;—
Nothing too big, and nothing too nice,
Nothing that would be of any use.
For one she loved, and that one was
Herself, when all was said and done; —
And Charley and Becky meant well, no doubt,
But anyone could turn up on earth,
And all of our folks rung well, you see,
Save one poor fellow, and that was me.

And when one dark and rainy night,
A neighbour’s horse went out of sight,
They hitched on me as the guilty chap.
But the keenest of grief that I ever felt,
Was when my mother beside me knelt,
And cried and prayed till I melted down,
As I wouldn’t for half the riches in town.
And I kissed her fondly, an’ then an’ there
Swear boundlessly to be honest and square.
I secured my sentence, a bitter pill
Some fellows should take who never will;
And then I decided to go West,
Confident ‘twould suit the best.
Where, how I prospered, I never could tell.
But Fortunes seemed to like me well;
An’ somehow every vein I struck
Was always bubbling over with luck.
An’, better than that, I was steady an’ true,
An’ got my good resolutions through.
But I wrote to a trusty old neighbour an’ said,
"You tell ’em, old fellow, that I am dead,
An’ died a Christian ‘cross these seas,
Than if I had lived the same as before.”

But when this neighbour wrote to me,
Your mother in the poor-house,” says he,
I had a resurrection straightway.
And started for her that very day.
And when I arrived where I was grown,
I served my sentence, a bitter pill
A poor old woman was scrubbing the floor;
My fiery nags were as black as coal;
My fiery nags were as black as coal;
And Charley and Becky meant well no doubt,
Though for me at least one thing might be said,
That earned one end of the halter strap.
And when one dark and rainy night,
I served my sentence, a bitter pill...
And Charley and Becky meant well no doubt,
Though for me at least one thing might be said,
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ACROSTIC, 36. China Street.—Mr. Swinburne's afternoon service was well attended, and the address, "The Waste and Wants of Life," which was very well delivered, and delivered with great earnestness, was received with great satisfaction. Subjects were discussed on both.—J. H.

BAYLEY.—Our friends had a real good day with Mrs. Connell. I cannot give the details, as I was absent, but from inquiries she gave every satisfaction.

BISHOP AUCKLAND. Temperance Hall, Garvsey Villa.—Afternoon, Mr. Swinburne gave a very well attended service on "The Unimportancy of the Soul," which was very well delivered, and delivered with great earnestness, was received with great satisfaction. Evening subjects were received with great satisfaction. —J. W. G.

BOLTON.—Mrs. Horrocks's afternoon subject was "Now in the thorny seed." Evening, "Man superior to Woman physically, but not morally." Very interesting subjects. Mrs. Marshall's guides were very successful with clairvoyance at each service. —G. G.

BRADFORD. Bentley Yard, Bankfoot.—A good day with Mr. and Mrs. Grist. Mrs. Grist's guides were very successful with clairvoyance and clairaudience. —Mr. W. H.

BRAFORD. Milton Rooms.—We are sorry to report that Mrs. Marshall is unable to attend, but her guides gave a very successful service. In the afternoon Misses F. Bailey and A. Haigh related how, with marked attention, and, judging for myself, I think it must have been the instalment of his very remarkable philosophy, which is unique upon this planet, so far as the writer knows. There was a further discussion among the fringe of the subject, but no one claimed to understand it.

Evening, Mr. David Anderson gave a trance oration upon the social, moral, and spiritual aspects of the subject. Mrs. Kippling's guides gave 32 clairvoyant descriptions, 30 recognized. 

BRAFORD. Walton Street Church.—Mrs. Hardinge Britten was the lecturer on Sunday last, speaking to two very fine audiences, coming from near and far. She was very well received and well listened to. As I know Mrs. Britten objects to long sermons and sermons about herself, I forbear to say more, except to narrate one striking and touching incident which occurred when I took the floor on Sunday evening. Mrs. Britten, to the surprise of all, arose, and, speaking with a depth and earnestness that brought tears to many eyes, related how, on the opening of the spiritualist meeting at Ashton-under-Lyne, a friend of hers asked for contributions in aid of sick and poor, to which the audience, which included many members of the poor, one and all of them, responded with marked enthusiasm. Mrs. Marshall's guides were very successful with clairvoyance on other subjects. —J. U.

BURNLEY. Trafalgar Street.—A grand day with Mr. G. Smith. "The Philosophy of Human Life, from a Spiritualist point of view," which was well handled and gave great satisfaction. Good clairvoyance at each service, mostly recognized. —R. G.

BYERS. Back Wilfred Street.—Mr. Wilkinson's guides gave a very interesting lecture on "The Philosophy of Human Life, from a Spiritualist point of view," which was well handled and gave great satisfaction. Good clairvoyance at each service, mostly recognized. —R. G.

CLIFTON, 99, đènbrook St.—A splendid day with Mrs. Bentley and Miss E. Coddington. Mrs. Bentley gave a very successful clairvoyance service, and the other guides gave a good address on "Wealth and Poverty." Evening, Mrs. Senior gave another reading, and the guides of Mrs. Bentley gave good service. —J. D.

COLNE.—Mrs. Gregg gave two good lectures, afternoon, "The journey of life"; evening, "Saved and unseen." Good clairvoyance and clairaudience. —M. J.

CROMFORD AND HIGH PEAK.—February 12th : Mr. Morse visited us, and a meeting was held at Mr. Lomax's, Cromford, when a profitable evening was spent under his guidance. His thoughts, well couched, clashed well with the facts, and the audience were thoroughly interested. It was helpful to listen to his relation of spiritual matters over the Atlantic. It is cheering to have such a meeting; to, us, who reside in the part of the world which is the furthest from the spiritualist centre, it is helpful to see beyond its precincts and behold that spirit prevails in all lands, and we go on our way strengthened and rejoicing.—W. W.

DERWENT.—The championship of sickness of Mrs. Yardwood could not fulfil her engagement. We secured Mr. John G. Dunlop, and a meeting was held at Mr. Lennox's, Cromford, when a CAPTAIN, 50, Stroud Road.—An enjoyable day with Mr. Beaufort's guides. Afternoon subject, "Voices from the Tomb." Evening, two subjects from the audience, "Spiritualism v. Christianity," and the "Philosophy of Human Life." Good clairvoyance and clairaudience. —J. W. G.

DURHAM.—February 9th, Mr. Barr visited us, and on Sunday evening her guides gave an earnest and interesting address upon "The Witchery of Gambling." An audience of 120 at a full meeting. As the following evening a number of friendly spirit-framing mediums met and made themselves known. February 16th, Miss Lucy Carpenter, a long distance medium, gave another clairvoyance service, which was very successful, and clairvoyant and clairaudient descriptions were very satisfactorily given.—J. Pilkington.

ELDERFIELD.—February 9th, Mr. John Bright, the lecturer on Sunday last, speaking to two very fine audiences, coming from near and far, gave another clairvoyance service. Mrs. Britton's guides gave 32 clairvoyant descriptions, 30 recognized. —Mrs. Britton.

GOODWYN.—February 12th.—Mr. Coxon did not put in an appearance, but Mr. G. Wilson spoke briefly on "The Spirit of the Age," to a large audience.—J. W. G.

GLASGOW.—Sunday morning, Mr. McDowall treated us to a further instalment of his very remarkable philosophy, which is unique upon this planet, so far as the writer knows. There was a further discussion among the fringe of the subject, but no one claimed to understand it. 

Evening, Mr. David Anderson gave a trance oration upon the social, moral, and spiritual aspects of the subject. Mrs. Kippling's guides gave 32 clairvoyant descriptions, 30 recognized. 

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HAMILTON.—February 16th.—An enjoyable day with Mr. and Mrs. Britton. The guides of Mrs. Britton gave good service, and the guides of Mr. Britton gave clairvoyant descriptions of sick and poor, and such another ere long.—C. W. H.

HAWTHORNE.—February 16th.—Mr. Britton, the lecturer on Sunday last, speaking to two very fine audiences, coming from near and far, gave another clairvoyance service. Mrs. Britton's guides gave 32 clairvoyant descriptions, 30 recognized. —Mrs. Britton.

HULL.—February 9th.—Mr. John Bright, the lecturer on Sunday last, speaking to two very fine audiences, coming from near and far, gave another clairvoyance service. Mrs. Britton's guides gave 32 clairvoyant descriptions, 30 recognized. —Mrs. Britton.

HUNBER.—February 9th.—Mr. Haggerstone's guides gave good service, and the guides of Mr. Britton gave clairvoyant descriptions of sick and poor, and the guides of Mr. Britton gave clairvoyant descriptions of sick and poor, and such another ere long.—C. W. H.

HUNBER.—February 16th.—An enjoyable day with Mr. Beaufort's guides. Afternoon subject, "Voices from the Tomb." Evening, two subjects from the audience, "Spiritualism v. Christianity," and the "Philosophy of Human Life." Good clairvoyance and clairaudience. —J. W. G.

JELLY.—February 9th.—Mr. Wilkinson's guides gave a very successful service. —Mr. W. H.

LIVERPOOL.—February 16th.—Mr. Morse gave an interesting and instructive address on "The Need of Scientific Evidence of a Life after Death," working it out in the usual logical manner which characterizes all his utterances. Evening: Fifteen questions were put up by the audito.
enough, and answered in a manner which gave the greatest possible satisfaction; indeed his clear, brief, direct method of answering questions is to be highly commended. Monday: Mr. Morse lectured on "Socialism: or some of the Principles of Social Democracy," which they thoroughly thrashed out showing the fallacies in the Biblical record, also the good qualities and teaching, if they were only followed up, particularly by the clergy who read them. Sunday evening: Mr. Wainwright's controls gave their experience and explained it very satisfactorily. An enjoyable evening was passed. 14th: Mr. Wainwright's controls gave their experience and explained it very satisfactorily. An enjoyable evening was passed.

"The Conflict between Religion and Science," each being ably treated. He gave a large number of psychometric readings with fair success. Reference was made to the passing away of Mrs. Barnett and Mrs. Henderson in a natural manner, with Buch eloquence and logic that must have given satisfaction. Indeed his clear, brief, direct method of answering questions is to be highly commended. Mr. Macdonald is not oftener engaged, and better encouraged by that Mr. Macdonald is not oftener engaged, and better encouraged by all the conventions of the day, also "What evidences have we shown the true spiritual path. Clairvoyance was given at each meeting, also for some time past Mr. Wainwright has been preparing a large room for public meetings, chiefly by taking down partitions and other alterations, all the expenses of which were met by subscriptions from the members, of whom there was a number present.

LONDON.—Feb. 5. A grand time for the public. A reception address held at the Oldham Spiritual Temple every Wednesday evening to which all are cordially invited. In your correspondent's opinion he is the most successful clairvoyant he has had the honour of seeing. He gave 26 descriptions, 16 recognized, and a good many names were given. 58 persons present. Feb. 12. Mr. Stansfield gave an address on "The Search after Happiness," giving a few clairvoyant descriptions at the close. A vote of thanks wascordially passed Mr. Stansfield for his services, which were given for the benefit of the society's funds towards the furnishing expenses.—H. J. B.

"The Theologian's Devil the Friend of Man," which they thoroughly thrashed out, showing the fallacies in the Biblical record, also the good qualities and teaching, if they were only followed up, particularly by the clergy who read them.

"Socialism, or some of the Principles of Social Democracy," which they handled in a masterly manner, with Buch eloquence and logic that must have given satisfaction.

"What has Spiritualism done?" and "What is Spirit?" and the burning questions of the day," also "What evidences have we shown the true spiritual path. Clairvoyance was given at each meeting, also for some time past Mr. Wainwright has been preparing a large room for public meetings, chiefly by taking down partitions and other alterations, all the expenses of which were met by subscriptions from the members, of whom there was a number present.

"We all belong to Christ" was deput with at great length, and pronounced them good, whence came evil?" Mrs. Johnson's controls again delivered splendid messages, mostly recognized.

"The Commandments," which they thoroughly thrashed out, showing the fallacies in the Biblical record, also the good qualities and teaching, if they were only followed up, particularly by the clergy who read them. Sunday afternoon: Mr. Tew as delivered a very interesting lecture on "Man," which was handled in good style. Fair intelligent audience at night, who seemed to thoroughly enjoy the discourse.—J. W.

Mr. Johnson took questions from the audience; and in the evening dealt with the subject, "Does Man need a Saviour?" Evening: She spoke well on "O for a faith that will give piety of food to the inner man," all appearing highly gratified.

Mr. Yeates discoursed upon the problem of the prodigal son.—R. B.

Mr. Tetlow, whose guides discussed on "Meanerism, Witchcraft, and Spirituality," and "The Law and Use of Prayer," each being ably treated. He gave a large number of psychometric readings with fair success. Reference was made to the passing away of Mrs. Barnett and Mrs. Henderson in a natural manner, with Buch eloquence and logic that must have given satisfaction. Indeed his clear, brief, direct method of answering questions is to be highly commended. Mr. Macdonald is not oftener engaged, and better encouraged by all the conventions of the day, also "What evidences have we shown the true spiritual path. Clairvoyance was given at each meeting, also for some time past Mr. Wainwright has been preparing a large room for public meetings, chiefly by taking down partitions and other alterations, all the expenses of which were met by subscriptions from the members, of whom there was a number present.

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THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. St. John's.—Lyceum open session. The following programme was given:—Morning, five subjects—afternoon, three recitations and a reading from members of the lyceum. Three rec. and a reading from members of the lyceum. I think the members and congregation of the church do not appreciate the work. We are glad to see him back at his post. Calisthenics led by Mr. A. D. Wilson. Three recitations were given, most of them readily recognized. Sunday, 15th: programme was gone through: S. and g.-e. rec., musical readings, Ac. 19th: programme consists of a number of songs, recitations, sketches, &c., Wero gone through with great interest. The evening service of song, which she performed in an efficient manner, we wish her to accept our thanks in our last to Miss Mortimer, the reader of our service of evening: Mr. George Wilson spoke on "What is there after Death?" The young women tried to answer; Mr. J. Crompton opened and closed with prayer. Usual invocation by Mr. John Smith. Afternoon: present, 26 members, 1 visitor. A lesson on "Truth."

THE TWO WORLDS.

COMING EVENTS.

PLAN OF SPEAKERS FOR MARCH, 1859.

RACEYS : 2, Miss Garnett; 9, Service of Song; 16, Mr. Platt; 23, Mr. Pemberton; 30, Mr. Tellow.

HULME : 2 and 3, Mr. E. Vallis; 9 and 10, J. J. Schutt; 16, Miss Goodwin; 23, Mr. J. Hoppcroft; 30, Mrs. K. H. Britten.

BLACKBURN : 2 and 3, Mr. J. J. Morse; 9, Mrs. Whittle; 16, Mrs. Smith; 23, Mr. J. Crompton; 30, Mrs. Middlecoff.

BRADFORD (Norton Gate) : 2, Mr. Denning; 9, Open; 16, Mrs. Tett; 23, Mr. Dougall; 30, Mr. and Mrs. Horsfall.

BRADFORD (Hibden Street) : 2, Mr. Denning; 9 and 10, Mr. T. Hunt; 16, Mr. Lock; 23, Mrs. Whitlock; 30, Mr. Ingham.

BURLINGTON (Cone's Hall) : 2, Mr. F. Blomfield; 9, Mr. Mahony; 16, Mrs. Allen; 23, Mrs. Horrocks; 30, Mr. Blundell.

COX'S (Club Hall) : 2, A. D. Wilson; 9, Open; 16, Mrs. Craven; 23, Mr. J. Crompton; 30, Mrs. Ingham.

HICKEY'S (Legal Hall) : 2, Mr. J. Crompton; 9, Mrs. Cruddas; 16, Mr. Berry; 23, Open; 30, Mr. Frank Taylor. Lyceum at 10.

HICKEY'S (William Street, Leeds Road) : 2, Mr. J. Crompton; 9, Mrs. Cruddas; 16, Mr. Berry; 23, Open; 30, Mrs. Cruddas.

HICKEY'S (Assembly Rooms) : 2, Mrs. H. Taylor; 9, Mrs. Murgatroyd; 16, Mrs. Britten; 23, Mr. A. H. Holmes.

LONDON (Notting Hill Gate, Silver Street) : 2 at 7, Miss Marsh, clarinettist; 9, Mr. H. Taylor; 16, Mrs. Langstaff; 23, Mr. R. Wood; 30, Miss Cruddas.

ROCHDALE (Regent Hall) : 2, Service of Song, "Rest at Last"; 9, Mr. T. Postlethwaite; 16, Mrs. Venables; 23, Open; 30, Mr. Johnson.

BLYTH (Wellington Street) : 2, Mr. W. Clarke; 9, Mr. Allison; 16, Miss Garnett; 23, Mr. Mahony; 30, Mrs. Ingham.

SHEFFIELD : 2, Mrs. Russell; 9, Mr. Murgatroyd; 16, Mrs. Murgatroyd (Maid); 23, Mrs. J. C. MacIvor; 30, Mrs. Murgatroyd.

SHEFFIELD : 2, Mr. Russell; 9, Mr. Murgatroyd and Mrs. Metcalf; 16, Mrs. Metcalf; 23, Mrs. Metcalf; 30, Mrs. Metcalf.

SWAFFHAM BRIDGE : 2, Mr. T. Hunt; 9, Mrs. Green; 16, Mrs. Williams; 23, Mrs. Russey; 30, Mrs. Craven.

BLYTH (Wellington Street) : Special lectures by Mr. G. A. Wright: Sunday, Feb. 23rd, 2-30, subjects—The Great Word, "Sonic Siren Song"; Sunday, March 2nd, 2-30, subjects from the "Great Word." Monday, 7-30, "Woman: Her Place and Power." Wednesday, 7-30, "Physiognomy, the Great Detective." Thursday, 7-30, "Mechanical Curiosities." Friday, 7-30, "Night with Great Men." Halls examined at the close. Psychometry to follow Sunday and Monday lectures. Friends in the district, don't miss this rare opportunity.

BLACKBURN : Mr. Crompton, who through having been a local preacher among the Wesleyans for twenty years was led away from the old paths to the broad, was, to use Mr. Mahony's expression, led to make an honest public confession in the Blackburn Marketplace, on Saturday, Feb. 22, at eight o'clock, and will fearlessly expose that which he has proved to be a fraud, delusion, and a spare. Como in his hand, he has a "Great Treasure." Costs in twos.
BOSTON. Conservative Club, Town Street.—A tea and entertainment, in aid of the above, on Saturday, February 22nd. Tea at five o'clock, entertainment at seven, to consist of recitations and songs, and given in aid of the Boston Spiritualist Alliance. Tickets for tea and entertainment, 8d., 6d., and 4d. All are heartily welcome.

LONDON. Vulcan Road and 3rd, Mr. W. W. Wallis.

DEWSBURY.—Tuesday, Feb. 2oth, Mr. G. A. Wright will lecture at Vulcan Road. We trust our friends will make an effort to come; it is something we have long desired. The room is well lighted and has accommodation for a large number of friends at the inaugural meeting. A number of prominent speakers and gentlemen are respectfully invited to sympathise with them in this great work. The tables will be laden with refreshments, and all are cordially invited. —J. C.


LONDON. Spiritualistic Institute. A Special Notice.—Sunday, Feb. 24th, entertainment at 3.30 and 6.30 p.m., also on Monday at 7.45 p.m. Admission free. Collection. All friends in the surrounding districts are cordially invited. Those who are desirous of obtaining a seat must be in good time, as on those occasions our room is completely filled. On Mr. Wallis's visit last month we had to refuse admittance to about one hundred on the Sunday evening.—J. W. H.

LONDON. Winchester Hall, 33, High Street, Peckham.—After three years' tenancy of the above hall, we beg to announce that on and after Saturday, March 4th, we shall hold our meeting in the new hall, No. 1, Peckham High Street (only a few doors from our present meeting place). The new hall is far more fitted for our spiritual work. It has the advantage of being in a lower street, and there is no necessity for having to walk up a steep ascent to get there. The room is seated about 150, and we trust on March 2nd to welcome a large number of friends at the inaugural meeting. A number of prominent speakers and gentlemen are respectfully invited to take part in the day's service. —L. W.

LONDON. Kensington and Notting Hill Association, Zephyr Hall, 6, Belgrave Square, South Kensington.—This year we shall hold our second anniversary, consisting of dramatic sketches, with concerts, solos will be rendered by the Lyceumists. All cordially invited. —J. C.

LONDON. Manchester and Lancashire Association, Deansfield Place, Strangeways, Manchester. —The Lyceum second anniversary, given in the above hall, consisting of dramatic sketches, with concerts. Notice to Newcastle Spiritualists.—The Sale of Work communications from Walton Street and Milton Rooms. The one calls for practical sympathy with suffering, and the other for practical religious teaching. Both will please us who will kindly order extra copies, as this lecture will be read in the next issue. Remember, no one serves God quite so well as the man who is the most carefully written and spelt, that there may be no mistake. Mrs. Hargreaves wishes it to be known that it was Mr. (not Mrs.) Hargreaves who lectured at Shipley, as reported last week.

WORTH HELLING.—The reports given in our "Platform Record" are invariably correct, and we shall not hesitate in recommending communications from Walton Street and Milton Rooms. The one calls for practical sympathy with suffering, and the other for practical religious teaching. Both will please us who will kindly order extra copies, as this lecture will be read in the next issue. Remember, no one serves God quite so well as the man who is the most carefully written and spelt, that there may be no mistake. Mrs. Hargreaves wishes it to be known that it was Mr. (not Mrs.) Hargreaves who lectured at Shipley, as reported last week.

NOTICE TO NEWCASTLE SPIRITUALISTS.—On Monday and Tuesday, March 3rd and 4th, the annual "Newcastle " platform will be held in aid of the funds for carrying on the work of this society. The tables will be laden with an ample supply of the useful and beautiful in each department. For some months from ' early morning till dewy eve,' a tabulation of licentious and self-deceiving ladies have worked, worked with the same kindred spirits, and have received the usual portion of their reward, and have presumed to reveal real life the weird "Song of the Shirt." Ladies and gentlemen are respectfully invited to sympathise with them in making these achievements. Tickets 6d. Children under 10, 3d. After Mr. C. Hunt, of Blackburn, will lecture. All are invited.—J. C.

NOTICE TO NEWCASTLE SPIRITUALISTS,—Caroline Street.—Monday, Feb. 24th, we intend holding a coffee social at 7 p.m. Admission 6d. adults, children, 3d. Notice of Spiritualists.—Mr. More will lecture under the auspices of the Federation as follows: February 25th, Centre Hall, North Shields. March 3rd, North Shields. March 19th, North Shields.—On Feb. 20th, Mr. J. M. Jones, on " Where are the Dead?"—T. P.

MANCHESTER. Psychological Hall, Collyhurst Road.—Saturday, the 22nd, and Monday, 24th inst, a couple of entertainments will be given at the above hall. The first will be on Saturday, 22nd inst, with doors open, Saturday at 7, commences 7.30; Monday, commences at 8 o'clock. Admission by programme, 5d. All friends welcome.—J. H. H.

CHESTER. Spiritual Society, 6, St. Bartholomew's Buildings, Bold Street. A Sale of Works will take place on March 3rd and 4th, to which a kind invitation is given to friends, followed by refreshments and music. Notice of Spiritualists.—Mr. Morse will lecture under the auspices of the Federation as follows: February 25th, Centre Hall, North Shields. March 3rd, North Shields. March 19th, North Shields.—On Feb. 20th, Mr. J. M. Jones, on " Where are the Dead?"—T. P.

NEWSPAPER. —To Mr. and Mrs. W. Wallis.—The date of the above advertisement is the 19th inst. We have received a large number of more books, and are therefore able to take part in the day's service. —Mr. J. W. Hargreaves wishes it to be known that it was Mr. (not Mrs.) Hargreaves who lectured at Shipley, as reported last week.

ROYALTY.—The friends here are determined they will not be held behind other places, but will have a half of their own, as the present meeting room is too small to accommodate the audiences. The ladies have formed two sewing classes, held weekly, preparing for a sale of work. They have had to refuse admittance to many, and are hoping the room will be held March 3rd, in the Co-operative Hall, High Street, at 8 p.m.; tickets, 1a., 6d., and 3d. A splendid programme has been arranged, and is sure to make a big success. Mrs. Hargreaves, 1, Town Hall Lane, will be happy to receive donations, or materials towards the sale of work. So the good work grows, Unity and zeal for truth and human progress, and happiness here, bring success and blessings in their train.

ROYALTY.—We regret to learn that our good friend and co-worker, Mr. J. S. Schutt, is being driven away from his house because of the prejudices and bigotry of his neighbours. A few months ago he was compelled to leave one residence after having newly beautified it, and now, after spending £12 in putting another house in order, he has been under the shadow of again having to give up his home. His address in future will be 1, Lark Street, Highfield Lane, Keighley.

A REMARKABLE RECOVERY OF HEALTH.—Seeing constantly in your paper the advertisement of 'Alofas Remedies,' allow me to tell you that, as a great sufferer for years, I have found it the most wonderful medicine. My lungs were in such a state that all my friends thought I was in a deep consumption; my cough was continuous, and I was an invalid. I have been under the care of Dr. W., of York, but have not been able to obtain this medicine, for which reason my malady has continued to flourish. About six months ago I purchased a "p |  oarahee of my face, which was yellow, &c. Actually at the present time I never cough, and look as healthy as any country girl. After God I think I can thank the 'Alofas' for all these blessed changes; and I cannot recommend it too strongly to all sufferers. Yours faithfully, L. H. ANDERSON, 33, Western Road, Wood Green, London, N. [The above is only one of many instances of cure effected by this valuable product; I have a large sale, and gaining recognition solely on its merits.—E. W. W.]
BUSINESS CARDS.

Terms, 3/6 per line per quarter in advance.

Miss Jones, Clairvoyant and Speaker, 9, Benson Street, Liverpool.
Mr. J. J. Morse, Speaker and Actor, 16, Stanley St., Fairfield, Liverpool.
Mrs. Jones, 46, Gladstone Road, West Hampstead, London.
Miss Blake, Natural Clairvoyant, 41, Higson St., White Lane, Pendleton.

SYNTHIAL, Business Clairvoyant by appointment, 117, Leopold Road, Lpool.

Mr. B. Plant, 90, John St., Pendleton, Speaker and Natural Clairvoyant, at moderate Medium.

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Mr. H. Harper, 44, Southport
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Mrs. Watkinson, Clairvoyant and Test Medium, gives sittings by appointment only.
Mrs. Herne, Clairvoyant and Test Medium.
Mrs. Watkinson, Clairvoyant and Test Medium.

THE SAME OLD CHAP, R. H. NEPTUNE, Astrologer, 11, Bridge Street, Bootle, gives the events of life according to natural laws. Send stamped envelope for prospectus.

J. Thomas, Business Clairvoyant. Terms 4/6. Communications by letter only.
Address—10, Myrtle Street, South Street, Longright.

Astrology—Predictions calculated. Your Future foretold, fee 3/0.

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Mrs. Watkinson, Clairvoyant and Test Medium, gives sittings by appointment only.

Magnetic Healing. Infalible Remedies, Treatments personally or by letter. Address Leo, 85, Lupton Street, Cornwall Road, Menningham Lane, Bradford, Yorkshire.

Mr. Towns, Medical Diagnosis, Test and Clairvoyant, at home, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.

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THE BEST STONE CRYSTALS, supplied in any shape or size at 7s. 6d. each.

Address—40, Harrison Street, Pendleton.

J. B. Tetlow, Speaker and Psychometrist.

Your Character, Mediumship, &c., described from Lock of Hair, fee 3/0.

Terms for Private Sittings by arrangement.

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MR. W. WAKEFIELD, MEDICAL CLAIRVOYANT.

Magnetic Healing and Medical Botanist, Healing at a Distance—Meditative Diagnosis, &c.

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In Female Diseases and Derangements successful.

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Specific Stomachics (Indian). Excellent for Indigestion, Habitual Constipation, &c. 2/-. Only one dose daily.

Specific Liver Pills. Guaranteed to remove all scirrous proceeding from Disordered Liver. 4/-. Specific Female Pills, for irregularities and obstructions. 1/6 and 2/6.

Specific Healing Lotion. Cures Bad Legs of 20 or 20 years' standing. For Holly and Sore of all kinds it never fails. 2/- and 4/-.


Specifics, with advice, for every ordinary ailment at moderate price.

Send particulars, with advice, for every ordinary ailment at moderate price.

Address—Mr. M. Ringrose, Astro-Medical Botanist, New Potter, Halifax.

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Remarkably successful for SPRAINS, WRINCHES, TWISTS, AND GUIDERS, RHEUMATIC, RHEUMATISM, GOUT, TIC, NEURALGIA, HEADACHE, SCIATICA, BURSITIS, and Pain in any part of the Human Frame (where this skin is not broken).

A NEVER-FAILING REMEDY FOR ALL ATHLETES.

Of its wonderful effectiveness see Testimonials. Sold in Bottles at 9d. and 1s.; post free at 1s. and 1s. 6d. each.

From Mr. GOLDSBROUGH, HERBALIST, 26, GREATrex STREET, LONDON (PRESTON STREET). BRADFORD, YORKSHIRE.

We have received the following valuable Testimonial from Mr. J. J. HAWORTH, Manager of the Athletic Clubs, Member of the J.F.C. Y.C.F.O., and English International—

"Thyns, Bradford, January 20th, 1888.

Dear Sir,—Having heard your recommendation for a severe Sprain, I wish to best testimony of its wonderful effectiveness. I recommend it to all athletes for any kind of sprain or contusion. Truly yours,

To Mr. Goldsbrough, J. J. HAWORTH.

Mrs. Goldsbrough's Female Pills remove all obstructions, correct all irregularities and carry off all humours, and are most valuable in all Female Complaints. Sold, 3/6. and 6/6.

Liver Pills, for Liver Complaints in all its stages. Thousands bless the day they tried them. Ambitious Pills, a true friend to all sufferers from Bilious Complaints.

(All the above Pills can be had from the Proprietor, post free, 1s. 4d.

Restorative Pills, invaluable in cases of Ruptures, Tumours and inward Piles. Sold, a blessing to thousands. (Sold, post free, 1s. and 1s. 6d.)

Cathartic Pills, for all Catarrhs and every kind of Disposable. Sold, post free, at 1s. and 1s. 6d. each.

Universal Remedy, for Scabs, Barns, Abscesses, Ulcers, and all old standing Sores. No home should be without it! Healing Ointment, for Sore and Tender Feet, Corns, Flesh Cuts, etc. Unalike will recommend itself.

Skin Ointment, for Skin Diseases of all kinds.

All the above Ointments post free at 1s. and 1s. 4d.)

Pain in the Head, Very powerful in the removing of Lumps and other similar affections.

Magic Pills, Remarkable in its effect upon all inflammatory Wounds, Ulcers, etc., &c.

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Digestive Pills. A Digestion to the System, and a Remedy for colic. Sold, post free, 1s. and 1s. 3d. each.

All Postal and Money Orders to be made payable to A. Goldsbrough, at St. Andrew's, Bradford.

Mrs. Goldsbrough's medicinal powers, which are now so well-known through the publication of so many tracts containing curious and surprising cases, which have been given up by doctors, enable her to relieve many cases that are not accessible to ordinary medical treatment. Thousands from all parts of the kingdom gratefully testify to the good they have received from her medicines.

Hundreds of patients are treated daily by personal interviews at 10, Leeds Road, Bradford, Yorkshire, and by letter. Long experience has enabled her inspirers to prepare the above special medicines, salves, and pills, which are confidently recommended to all sufferers.

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