

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 64.—Vol. II. [Registered as a Newspaper.] FRIDAY, FEBRUARY 1, 1889.

PRICE ONE PENNY.

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ALOFAS

SERVICES FOR SUNDAY, FEBRUARY 3, 1889.

Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.
Bacup.—Meeting Room, at 2-30 and 6-30: Mrs. Yarwood. 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, at 10 and 2; at 6: Mrs. Berry. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Grayson, Caledonia Rd.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Summersgill. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. W. V. Wyldes. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Stansfield.
Birmingham.—Ladies' College, Ashted Rd., 6-45: Mr. Brown. Séance, Wednesday, 8. Sec. Mr. A. Otterell.
 Board School, Oozells St., 2-30 and 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 8, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30 and 6-30: Mrs. Bailey. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Road, 2-30 and 6: Mrs. Riley. Sec. Mr. Poppleston, 20, Bengal St.
 Otley Rd., 2-30 and 6: Mrs. Wade. Sec. Mr. M. Marchbank, 129, Undercliffe St.
 Little Horton Lane, 1, Spicer Street, 2-30 and 6: Miss Cowling. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, 10, Lyceum; at 2-30 and 6: Mr. Schutt. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
 St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mr. Bradbury. Sec. Mr. Smith, 227, Leeds Rd.
 Ripley St., Manchester Rd., 2-30 and 6: Mrs. Denning and Miss Crowther. 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: Miss Tetley. 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, 6: Mr. Hepworth. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner Street, Lyceum, 9-30; 2-30, 6-30: Mrs. J. M. Smith. Sec. Mr. Coitum, 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. Craven. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Miss Jones. Sec. Mr. Wm. Baldwin, 15, Essex Street.
Cowms.—Lepton Board School, at 2-30 and 6: Mr. Bradbury. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., 11, Circle; 2-30, 6-30: Professor Magnus. Sec. Mr. J. Duxbury, 316, Bolton Road.
Denholme.—6, Blue Hill, 2-30 and 6: Mrs. Taylor.
Deasbury.—Vulcan Road, at 2-30 and 6: Mr. Bush. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Eccleshill.—Old Baptist Chapel, 2-30, 6-30: Miss Myers. Sec. Mr. W. Brook, 41, Chapel St.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. Hopkins, 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, 36, Main St., 11-30 and 6-30. Sec. Mr. Drummond, 80, Gallowgate.
Halifax.—1, Winding Road, 2-30 and 6: Mrs. Connell, and on Monday. Sec. Mr. J. Longbottom, 25, Pellon Lane.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Miss Wilson. 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: Mr. Ormerod. Sec. Mrs. S. Horrocks, 22, Gorton Street.
Huddersfield.—3, Brook Street, 2-30 and 6-30: Mrs. Wallis. Sec. Mr. J. Briggs, Lockwood Road, Folly Hall.
 Kaye's Buildings, Corporation St., at 2-30 and 6: Locals. Sec. Mr. Jas. W. Hemingway, Mold Green.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Beardshall. 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. Beauland. Sec. Mr. A. Scott, 157, West Lane.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. Ball, 17, Shaw Street.
Leads.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Ingham. Sec. Mr. Wakefield, 74, Coboury St.
 Institute, 23, Cookridge St., 2-30 and 6-30: Mrs. Crossley. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 3, Healing; 6-30. 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: Mrs. Britten; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7: Mr. Everitt (see notice).
 Camberwell Rd., 102.—At 7. Wednesdays and Saturdays.
Camden Town.—148, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—14, Trinity St., Barking Rd., at 7: Mr. Towns.
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, 13, Kingsgate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.

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. Yeates. Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.
Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; 7, Mr. Clack. Thursday, Mr. Towns, sen., at 8. Saturday, at 8, Mrs. Hawkins. 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. Drake, "Salvation," followed by discussion; at 8, Committee Meeting; 7, Mr. R. J. Lees; Mr. Goddard, sen., Clairvoyance. A Lady will sing.
Peckham.—Winchester Hall, 33, High St., 11, Mr. Vango, Clairvoyance; 2-30, Lyceum; 7, Miss Blenman. 99, Hill Street, Wednesday, Mrs. Cannon, 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. 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 2-30 and 6-30: Mrs. Gregg. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. J. B. Tetlow. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
 Collyhurst Road, 2-30, 6-30: Mr. Standish. 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. Sec. Mr. H. Brown, 56, Denmark Street.
 Granville Rooms, 10-30, 6-30. Sec. Mr. E. Davies, 61, Argyle St.
Morley.—Mission Room, Church Street, at 6: Mrs. Hoyle. Sec. Mr. Bradbury, Britannia Rd., Bruntcliffe, near Leeds.
Nelson.—Public Hall, Leeds Rd., 2-30, 6-30: Mrs. Dickenson. Sec. Mr. F. Holt, 23, Regent Street, Brierfield.
Newcastle-on-Tyne.—20, Nelson St., at 6-30: Alderman Barkas. Sec. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Westgarth. Sec. Mr. Walker, 10, Wellington St., W.
 41, Borough Road, 6-30: Mr. W. Davidson.
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: Mr. E. W. Wallis. Sec. Mr. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 9-45, 2; 2-30, 6-30, Mr. Johnson. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Mr. Boardman. Sec. Mr. Ainsworth, 152, Gorton Lane, West Gorton.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, 2-30 and 6-30: Mrs. Butterfield. 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.
Ramsgate.—10, Moore St., off Kenyon St., 2-30 and 6: Mrs. Venables. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.
Rawtenstall.—10-30, Lyceum; at 2-30 and 6: Mr. Postlethwaite. Sec. Mr. Palmer, 17, Beach Street, Prospect Hill.
Rochdale.—Regent Hall, at 2-30 and 6: Mrs. Warwick and Miss Cropper. 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. Pearson. Wed., 7-45, Mr. Clarke. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.
Scholes.—Mr. J. Rhodes, 2-30, 6: Mrs. Bentley. Silver St., 2-30, 6.
Saltash.—Mr. Williscroft'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 Musgrave.
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: Mrs. Davison. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, 2-30, 6-30: Mr. A. D. Wilson. 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. Forster. Wednesday, at 7-30. Sec. Mr. J. Ainsley, 48, Dame Dorothy St., Monkwearmouth.
 Monkwearmouth, 3, Ravensworth Terrace, at 6.
Tunstall.—13, 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, 2-30 and 6-30: Mr. P. Gregory. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30: Mr. J. G. Gray. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Green Lane, 2-30, 6: Mr. Rowling. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., 2-30, 6: Mr. J. Metcalf. 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, 6-45: Mr. Oswin; Miss A. Yeeles, Clairvoyant. 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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THE ROSTRUM.

NOTE.—By the desire of some of our esteemed friends and patrons we print the following EXTRACTS from an article purporting to give the opinion of a renowned preacher on important and popular subjects. We, however, reserve the right to supplement these extracts with such remarks as we deem they call for.—Ed. T.W.

DR. PARKER OF THE CITY TEMPLE, LONDON,
ON CHURCH, STAGE, AND SPIRITUALISM.

"THE Rev. Joseph Parker, D.D., of the City Temple, having been on a visit to Sunderland, our Sunderland representative had an interview with the celebrated divine, and their conversation related to several questions which occupy public attention at the present time.

"Our reporter's first question was—'Is any progress being made in the matter of Church and Stage?'

"A very great change is certainly taking place in the feeling of Christian people regarding the stage. To speak of the theatre as a unit is simply unfair to the various aspects which the term presents. Some theatres would disgrace perdition; others are more like churches as to decorum and conduct. The author of a popular play called "Saints and Sinners" invited me to go and see its performance, and to give him a judgment as to its moral tone. I accepted the invitation, and on leaving the theatre I exclaimed "God bless the man that wrote so admirable and so useful a play." That piece was simply a dramatic sermon of the most powerful kind as to doctrine and spiritual effect. I can safely defy any man to bring a word of reproach upon the theatre presided over by Mr. Henry Irving, who is doing all in his power to elevate the educational and moral tone of the stage, and therefore he deserves the heartiest support of all Christian workers. You will see from the papers from time to time that the high-class theatres are not unfrequently attended by bishops, ministers of State, and the most honoured leaders of social reform. I should say decided progress is being made in the mutual approach as between Church and Stage. . . . I read the memoirs of Macready with intense delight. Mr. and Mrs. Bancroft's two volumes are overflowing with geniality, points of criticism, and varied social allusions. The reminiscences of Mr. J. L. Toole also delighted me beyond measure. Toole has always been a favourite of mine, but I never really knew how good a man he is until I read his glittering reminiscences. I can never forget taking a friend to see Toole, with a promise that my friend should have at least two hours' hearty laughing, which would be a valuable medicine to him in his then depressed state of mind. Mr. Toole was then playing the character of Caleb Plummer in "Dot," and any one who knows Dickens' sketch of Caleb Plummer will understand how deeply we were moved by the pathos of Toole's wonderful acting. It is in my opinion a grand mistake on the part of preachers to live a monastic life, mixing only with their fellow-thinkers and fellow-worshippers, talking everlastingly on the same subjects, and agitating themselves with paltry controversies about words and forms. Preachers should get abroad amongst men, comprehend varieties of character, study the people, and in various ways acquaint themselves with real life around them. It is no use preaching the same old things to the same old

people until everybody is either indifferent or asleep; let the pulpit begin to address the age, and no doubt the age will come to hear the pulpit. Let any man read the very book I have been referring to—"Macready's Memoirs"—to see whether it is possible for an actor to be a good man. The "Memoirs of Macready" might have been the record of the life of a Methodist preacher. In entry after entry, day by day, and night by night, Macready reports himself as having been engaged in the earnest study of Scripture, or in the exercise of supplication to Heaven that he might be sustained in his acting, and act to high purpose. A more God-like man than Macready, judging from his "Memoirs," it would be difficult to find; and all who know Mr. and Mrs. Bancroft, Mr. Irving, Mr. Toole, Miss Terry, and others of that class will testify that they are continually doing good on a very liberal scale. From my own personal knowledge, some of them are even lavish in their generosity to their poorer brethren and friends.'

"Do you think men of culture are leaving Christianity?'

"I believe men of culture are coming to understand Christianity and to appreciate it. But I must tell you what I mean by Christianity. I don't mean Christianity as embodied in any particular articles, formulæ, creeds, or standards of orthodoxy. The age has come to understand that Christianity is Christ, and that Christ is Christianity, and that the whole discussion must turn upon the person and the claims of Jesus himself. Christianity is the widest, deepest, grandest of all religions. It does not depend for its continued existence and influence upon the cleverness of its supporters, but upon the infinite inspiration and beneficence of its own spirit. It will live and do good simply because itself is living and excellent. It does not wish to impose the test of a Shibboleth upon any man or country; it calls all men to the Cross of Christ, and by the spirit of that Cross it judges all proposals of statesmanship, all civilization, all men of every creed and quality.'

"Is theology making any progress?'

"Thank God, I am able to say no. Theology, as misunderstood, has been the ruin of the Church, and has been the deadliest foe of Christianity. I would abolish all creeds, except as mere landmarks indicating historic progress. When creeds are set up as showing how far the Church has come along the line of intellectual and spiritual advancement, they may be useful; but when they are set up as final standards and as tests of orthodoxy, they assume a species of Popery which is evidently worse than the Popery of Rome.'

"What do you think of spiritualism? Will it make headway among the churches here as it has done in America?'

"Certainly not as it has done in America. In that respect, as in others, it would be difficult for America to reproduce itself in England. We are altogether on too limited a scale for the American pattern. The so-called spiritualists have brought immense discredit on spiritualism, but it does not therefore follow that spiritualism is of the nature of an imposition. For myself I cannot but believe we have great advances to make in that direction. I have long had a firm faith in the supremacy of mind over matter to an extent which is not generally recognized. I have been intensely interested in the works of Lawrence Oliphant, Sinnett, and writers of that class. Spiritualists certainly do expose themselves to many sneers. I am, however, open-minded enough to believe that in spiritualism there is a great central truth. I know that spiritualism arrested some people on their downward career toward a gross materialism. Anything that could work such a miracle is to be regarded

thankfully by Christian preachers. As to spirit-rapping and all the phenomena with which dark séances have made us familiar, I have nothing to say; but that leaves wholly untouched the infinite realm of possibility as to communication between spirit and spirit, world and world. Depend upon it, the universe is a good deal larger than any particular parish that may be found in it."—*Northern Weekly Leader*.

If the above and similar items of Dr. Parker's views are received as the opinions of a singularly broad-minded "divine," they are highly interesting; unfortunately, however, the unthinking public are too often more disposed to lean upon the thoughts of those whom the world dignifies as celebrated, than to think out the reality and eternal truths of principles. Seeing that even spiritualists with all their many warnings against the worship of *personalities*, rather than principles, are not free from this too common species of idolatry, we are impressed by higher wisdom than our own to note some of the weak points in this broad-minded gentleman's views, and show how much better it would be to take the principles of fundamental truth for authority, than the dilutions of truth poured through the minds of individuals. Dr. Parker exalts the theatres and the actors that specially please him. Two thousand years' experience of the human race show that, from the days of the Greek drama, commencing with Æschylus and Euripides, to those of the present hour, the stage has ever been the compeer—nay, the superior of the church as a picture of true life, a mirror of good and evil, a teacher of pure morals and noble mental attributes. Its powers and possibilities may be as much abused as those of the church. It may teach our young "roughs" to become "Jack Sheppards," just as the so-called history of religion may teach bigots to burn mediums as witches, and re-enact a massacre of St. Bartholomew upon those who differ from one another as to whether God should be worshipped in the mummeries of Catholicism or the severities of Calvinism. The principles of religion will remain eternally the same, however sects may pervert and travesty them in their weak attempts at idolatrous representation. So of the drama. Its wonderfully vivid powers of portraying human life, good and evil, the triumph of the one and the failure of the other, do not depend upon one set of good actors or good plays, or fail because another set pervert their powers or misuse their opportunities.

Dr. Parker recommends the study of "Macready's Memoirs" to every young preacher, and winds up his eulogy by saying, "a more god-like man than Macready, judging from his memoirs, it would be difficult to find." A more *harsh, bitter, and imperious tyrant* in his own realm of theatrical management, judging from the present writer's personal experience, it certainly would have been most difficult to find. And yet, though the man himself was far from the god-like nature Dr. Parker has drawn, the present writer visited a captive in the State Prison of Philadelphia, confined there for burglary, who declared that, during a lifelong career as a professional thief, he had been deterred from committing murder, on, at least, a *hundred* occasions, from having witnessed Macready's performance of Macbeth, and the awful remorse which followed the act of taking life. Herein may we recognize at once the lines of demarcation between personalities and principles. The delineator of Macbeth may have been a saint or a sinner, but always provided he were a good actor, the drama, as presenting a mirror held up to the soul, is a far more powerful and effective warning or encouragement to a weak human spirit, than all the abstract sermons that ever were preached.

Just in the same category stands Dr. Parker's appreciation of spiritualism. He does not deem "spirit rapping," and "all that sort of phenomena," which has convinced millions of his fellow creatures of immortality, and reunited millions of bereaved mourners to their vanished dead, worth talking about, but he can be "intensely interested" in the writings of Sinnett, and writers of that class, who chop up the human soul into seven different principles, virtually teaching annihilation for all but one principle, which, after thousands of years of unconscious rest in some unknown realm, called "Devachan," will come back to earth to be born as a somebody, of, or in whom, the original seventh principle never had any knowledge or interest. Ask Mr. Sinnett or writers of that stamp for their authority, and they will refer you to Thoth, the *Secretary of the Egyptian Pantheons of Gods*, or perhaps "Hermes Trismegistus," a five or six thousand year old personage, who never had any other existence than in the minds of Egyptian allegory makers.

Dr. Parker is undoubtedly a free, brave spoken, and

broad-minded man, and one of the pioneers of the age which spiritualism and its world-wide teachings have done much to liberalize. But, as an example of that "spirit phenomena," of which he deems so lightly, take the following case. When the present writer had been but a short time in America, she was taken by a recent acquaintance to an humble shabby upper chamber, wherein sat J. B. Conklin, "the spirit rapper" and "table tipper." In that uncarpeted room, and through the uncovered deal table—in the *broad light*—the man and the visitors being entire strangers to each other, that table spelled out the name of the writer's "dead and gone" sailor brother, adding, moreover—unsolicited—the last words he ever spoke to his sister on earth, and a multitude of other tests, known only to the stranger from a far off land and the spirit communicating. These and similar "spirit rappings" and "that sort of phenomena" have done more to convince the writer of the fact of immortality and the ministry of angels, than all the opinions of all the modern preachers, or those of the semi-barbarians who lived thousands of years ago. Without, therefore, attempting to deteriorate from the worth of Dr. Parker's opinions, as a sign of the times, and an evidence of the immense strides which free and liberal thought is making in this age, we should respect, honour, and admire the grand old drama just as much if Dr. Parker had not endorsed it, and feel just as thankful for "spirit rapping" and every other phase of spiritual telegraphy and phenomena, as if Dr. Parker had known a little more about it, than he could glean from Sinnett and "that class of writers."

In a word, any movements that stand upon the imperishable rock of principles—like the drama and spirit communion—can afford to let personalities alone, whether they be for or against us.

THE THREE MONKS.

DEEP in a Tyrol valley the grey old Priory stood,
Hard by a rushing river, at the edge of a great pine wood.
The Despots' laws and the Spoilers' sword, had been hard on the brotherhood;
But three old monks sang Matins now, at the foot of the Holy Rood;
But three old monks sang Vespers now, when the sighing south wind wooed
The sunset to dazzle softly down, on the sylvan solitude.

Out from the pine-wood's shadow came the flock of mountain sheep,
Their shepherd was piping to them, as they gathered from noonday sleep;
He sang as a careless youth will sing, as he came his watch to keep,
He sang to the streamlet as it rushed, down from the craggy steep,
He sang to the rustle of the leaves, he sang to the torrent's leap.
The old monks heard the mellow strains; they paused to smile, to weep.
They said, "Our rites are poor and bare, our voices weak and old
For the noble notes where the praise of God in the Church's words is told;
It is not that our high hopes falter, it is not that our faith grows cold,
But the strength in our hearts is passing, and few are left in the fold."
So they took from their scanty treasure chest of its little store of gold,
That the boy, for hire, should chant the rites when the chapel bell was tolled.

At dawn, and at noon, and at evensong, as the long days lingered by,
Before the grey stone altar rose the rich young melody;
Rose up in long harmonious strains, up to the summer sky,
And the three old monks knelt listening, with shut lips and reverent eye,
A little sad that no more they dared the sweet old hymns to try;
A little glad that the Lord they loved should be praised so worthily.

At last, to each of the three old monks, at night a vision came,
An angel stood in either cell, and he called on each by name.
He looked on each with a gentle gaze, a gaze of loving blame.

He said, "From the chorus that rises up, from earth to the great white throne,
To blend with the song of seraphim, three precious notes are gone!
The strains that are bought, in the heavenly choir have neither space nor part;
Our Lord has missed from His house built here, the music of the heart."

Humbled and happy the three old monks next morning sought the shrine,
Where, by feeble faithful fingers kept, stood the Lamp 'neath the solemn sign;
They bade the merry mountain lad go back his flocks to tend,
And at Matins, and Prime, and Evensong, till Death called, a welcome Friend,
From the three old quavering voices rose the chanted prayer to Him,
Who only loves the praise of the heart to join with His seraphim.

—Susan K. Phillips, in the Christmas Number of *All the Year Round*.

IDEAS engrafted in the mind are about all the property you can take with you to spirit life.

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

BY EMMA HARDINGE BRITTEN.

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CHAPTER V.

A CAPTIVE! wounded, suffering, and alone! Ernest Rossi, the son of the mountains, the child of the free Alpine airs, is now immured in a dark, fetid cell, where the sweet sunlight he loved so well never penetrated; where jealous gratings would have mocked even the struggles of a bird for liberty, and noisome creatures shared with the wretched prisoner the horrors of his loathsome cell.

When it is remembered that there was not a single building large enough to be the home of rank and wealth, or splendid enough to be dedicated to the service of God, which, up to the end of the eighteenth century, was destitute of its receptacles for burying alive human victims, in dens too terrible to be endured even by the eyes of curious visitors in this, our own day, we cannot but draw a somewhat humiliating opinion of the piety, charity, and justice, of "the good old times." Unhappily, too, these dens had not all gone out of fashion up to half a century ago, in some of the autocratic countries of Europe, and it was in such an one as we prefer to spare our readers the description of, that the free-born, free-hearted Improvisatore was now condemned to languish.

Stunned, but not fatally wounded, by the last murderous act of Kalozy's life, the unfortunate young man fell into hands scarcely less cruel than those of his late persecutor. It might have been difficult to say why he was not at once put to death, instead of being reserved to suffer hopeless captivity; but the governor of the fortress in which he was imprisoned was well aware that certain rich and powerful individuals were interested in the young lieutenant's fate, and the avaricious tyrant expected to turn this interest to account in the shape of a large ransom, whether for the captive's life, or death, was to him a matter of equal indifference.

Perhaps, too, there was a still deeper element of interest connected with the hapless prisoner, growing out of the gross superstitions which prevailed among his captors.

Dark and horrible rumours were abroad concerning the ghastly apparition of a female, who, with wild shrieks and blood-stained shoulders, was said to flit around the scene where the unhappy mother of the Improvisatore met her death, and to appall the hearts of the timid peasantry by recalling the disgraceful circumstances of her murder. Such a concatenation of events, while they served to invest the unfortunate Ernest Rossi with a superstitious awe which rendered his captivity unusually stringent, threw a spell around him which made his oppressors afraid of the consequences, should they add to the crime of the mother's destruction, that of her hapless son.

Before long, another circumstance arose, in connection with Ernest Rossi's imprisonment, which still more sorely perplexed his jailers.

Whether the poor Improvisatore was impelled by some inward monitor to save his reason by the exercise of his art, or whether that reason had already succumbed to the brutal treatment to which he had been subjected, may never be known; but certain it is that soon after he became the tenant of his noisome cell, his wonderful gift of song returned to him and found constant expression by night as well as by day, in his accustomed pathetic and exquisite vocal improvisations. In cells remote from his, and penetrating into the awful depths of many a dungeon as loathsome as his own, the Improvisatore's ringing voice might be heard like echoes from the world of angels. The shivering captives heard it, and dreamed of blessed spirits keeping watch and ward around them. The jailers listened; told their beads, muttered a prayer, and added curses on the singer. The wandering peasant heard it, as he crept along the frowning walls; drew his rough hands across his eyes, and murmured "God help the lonely captive." One ear alone with perfect understanding heard the thrilling strain, and this was Augustine's, Ernest Rossi's noble comrade. Saved from the skirmish where they had parted, the young soldier followed in the course of duty the guerilla warfare of his unhappy countrymen, and this at length led him beneath the very walls of the prison where his much-loved friend was immured.

Dear as their Improvisatore had been to the Hungarians, they had made no effort to search for him, convinced that he

had fallen into hands too ruthless to spare his life. The death of the beautiful Italian woman under the atrocious act of public flogging, had been noised abroad, and created such a deep sentiment of indignation, that the perpetrators of the foul deed were forced to excuse themselves on the plea that she had been punished for the practice of "magical arts;" and as the unfortunate Improvisatore, her son, was supposed to be obnoxious to the same charge, the Hungarians had no hope that their favourite minstrel-soldier would be suffered to escape the doom awarded to his mother.

This was the opinion of Ernest's devoted friend Augustine, but when the latter, after a long and fruitless search for his poor lieutenant's remains, heard his well-remembered and delightful voice sounding out from the dungeons of an Austrian prison, he became convinced that the *spirit* of his friend spoke to him, but spoke in mortal tones.

Quitting for a while these scenes of strife and sorrow, let us return once more to the fair Gabrielle, and follow her shining footprints from her fairy Brompton home to the splendid domain of which she is now the honoured mistress. Again we find her in the retirement of her own boudoir; but it is no longer as "La Gabrielle," the operatic queen, but as Countess of Ravensleigh, the wife of one of England's proudest, richest, and most aristocratic of hereditary nobles.

Beautiful as when she won all hearts by her matchless impersonations, yet the Lady of Ravensleigh Castle is strangely altered. Her form is even more graceful, her brow more fair than when she exchanged the mimic for the real coronet, but the joy has gone out of her eyes, and a mournful sadness dims their lustre; her cheek has lost the rose, and her step the springing lightness of old. Her sweet voice too, speaks in cold, imperious tones, and its witching accents are exchanged for the measured language of conventionalism.

The story of the change is quickly told. When first she parted from her heart's young love, she watched his career through public report and private enquiry with the wildest emotions of joy and pride, and in her secret passion, strengthened herself against the fulfilment of her pledge to Ravensleigh.

At length came the story of the "forlorn hope," the defeat and slaughter of the attacking party, and the reputed death of its gallant leader.

At first she refused to credit the dreadful tale. Her strangely sensitive and piercing intuitions told her that Ernest *was not dead*; but when at last a series of dispatches, artfully contrived by Lord Ravensleigh, was laid before her, she could no longer refuse to give credence to the well-devised tale, and henceforth must be content to see her first and last life's idol shattered and pass away altogether.

Young as she was, for her the sun of her existence had set for ever. What should she do? The scenes of operatic tragedy had become too real for further endurance. The tones of vocal music—so inferior to *his* delightful voice—were hateful in her ear. To fly from herself and ruined hopes was her sole resource, and so she married Ravensleigh, and sought in the world of fashion, rank, and wealth, to win that forgetfulness that would not come—that soul relief that only fled from her, and left her wasted, worn, and steeped in disappointment.

Unhappily too, by a revulsion of feeling, natural enough to this creature of deep emotion and impulse, her distaste for the hollow pageantry by which she was surrounded centred itself upon him who had enticed her into the vortex, and the dislike with which she had, even in early years, regarded her husband, now deepened into absolute loathing, and an aversion which she neither strove to overcome or conceal from its object.

Weary and woeful was the life of the rich, proud Lady of Ravensleigh Castle; and yet, pause upon it, Gabrielle! Linger upon thy days of sorrow, however woeful; bear with thy weariness, however painful, for a darker day is at hand, when thou shalt look back upon the negative calm that now broods over thee, and wish in vain anguish for the return of the peace that thy troubled heart shall never know again.

It was on a day not long after his marriage that the Earl of Ravensleigh met one of his servants carrying a letter addressed to the Signorina Gabrielle at her old Brompton home, and bearing the post-mark of a certain town in Hungary.

To possess himself of this missive, obviously written by some one not informed of his lady's change of state and name, was the work of a moment; and thus it was that several other letters similarly addressed and despatched

from the same source found their way into the private desk of the Earl, rather than into the hands of his unconscious lady.

It was on a certain day, after Lord Ravensleigh had possessed himself of several of these intercepted letters, that with a hesitation far more in keeping with an unwelcome visitor than that of a husband, the Earl proceeded to his lady's dressing-room, to take leave of her previous to his departure for the Continent, where he expected to be detained for two or three weeks.

Notwithstanding the fact that the mask was now entirely dropped between himself and his unhappy partner, Lord Ravensleigh's idolatry for the fair queen of song had never wavered. In a word, he loved her as he had never loved any other human being, and that despite the utter hopelessness of his passion. He had heard that Lady Ravensleigh had received a severe shock, and was reported to be indisposed; and when in answer to his knock he obtained permission to enter her boudoir, he found the report confirmed by the pale and suffering face of the lady as she lay extended on the couch before him. Lord Ravensleigh would have given the best part of his life to take the beautiful lady in his arms, and hear her but for one brief moment call him by some endearing name; but even as he stooped over her, with the tenderness of sympathy for her suffering condition, the glance of cold disdain with which she greeted him drove him back upon himself, and changed the expressions of kindness that were springing to his lips into a tone as chilling as her own as he said: "So, madam, I am told that your ladyship has seen a spirit, and that your sudden malady is the result of a *ghost scare*. May I inquire if the spectre whom your ladyship encountered wore a Hungarian uniform?"

"Edward," replied the lady in a calm, low tone, and addressing her husband by a name which she had not spoken for months, "on my salvation as a Christian, two hours ago as I entered this room, and was about to ring for my maid to dress for dinner, I saw just there, where you stand, rising as it seemed out of the ground, a pale but very lovely woman. She neither looked at nor spoke to me; but, walking to the table, opened—just there, and as you see it—your Bible. Stooping over the book, as if to write, I saw that she seemed to wear a travelling pilgrim's, or nun's dress, yet one of her shoulders was bare, and I saw across it livid stripes and the marks of dripping blood. The sight was so terrible that I shrieked involuntarily and must have swooned. Thus I was found by my maid, from whom I could not keep back the dreadful story. That Bible is too heavy for me to lift, and its clasps my fingers could never have opened; and yet *some one* has been there, and *some one* has left tokens behind. Look at them, Edward, and then judge whether I am speaking truth or falsehood."

Crossing the room to where an immense family Bible lay on a table, and remembering the difficulty which he himself had experienced whenever he had attempted to open its antique and time rusted clasps, he gazed upon the open page, and certainly felt much astonished to see heavy ink-lines drawn under the following words: "For there is nothing covered that shall not be revealed, neither hid that shall not be known." On the margin of the page, exactly opposite this passage, was written, also in ink—in a far bolder hand than that of his wife—the name "Beatrice."

Without uttering a single word of comment on his wife's story, the Earl—encouraged it would seem by the invalid's subdued manner—returned to the couch, and, imprinting a kiss on her pale cheek, spoke a few affectionate words of leave-taking, promising to return soon. What moved him then none can say, but as he rose from the couch he drew out his handkerchief, buried his face in its folds, and left the room.

The lady lay in sad contemplation for a few moments, then idly she began to trace the pattern of the stained glass window reflected on the floor, by the rays of the moonbeam. What breaks the image? there is something there white and square; evidently it is a letter—my lord must have dropped it. She rises and mechanically picks up the letter. Perhaps it is of consequence. Hastening to the bell she passes the lamp, and in doing so the light strikes on the envelope, and in her husband's well-known hand she sees the address: "To the Governor of L—— Fortress, ——, Austria." That is enough, the door is locked, the maid who applies for admittance dismissed, and without a moment's hesitation she breaks the seal and reads the following lines:—

"Sir,—I cannot understand your hesitancy in the matter in hand. As I before explained, this Ernest Rossi was a

vagrant who insinuated himself into the good graces of a family whom he plundered and wronged. To avoid an exposure, I got him drafted off into a desperate service with a view of his being killed. You tell me he is your prisoner, and not likely to die, but in the foul fiend's name what do you keep him alive for? You have already had proof enough of my generosity, and you may draw on it still further *when you have* done my bidding. As to his 'magical powers,' and your fear of his *spirit*, I have no words to exchange on such vagaries. But one final word. Admit my messenger to his cell and suffer him to do the work you fear to perform. As to the reward, this same messenger has full power to treat with you, and the hour that sees your captive buried beneath his dungeon floor, sees you as rich as you have desired to be."

No signature was attached to this epistle, though the Ravensleigh monogram stamped on the paper, and the handwriting, *she* could not mistake.

Summoning her servants and commanding lights in her husband's private study, she dismissed her attendants, and alone, with the door locked, and the pale moon sending a flood of ghostly light through the painted windows upon the still more ghostly figure of the white-robed lady, she stood before the desk in which she knew the Earl kept his private papers, and tried one after another a pile of keys, until she found one that served her purpose.

Before the first streaks of day streamed in upon her terrible solitude, with eyes that gleamed with the fire of her desperate purpose, she read through one after another whole bundles of letters. Some of these were from Ernest, addressed to her, and intercepted by her husband; others from the dead Kalozy, fully enough revealing the extent of his own and his cousin Ravensleigh's treachery. But that which changed the life of Gabrielle to a new and terrible existence, was a package addressed to herself, that is to the Gabrielle of old, written by Augustine Hermance, poor Ernest's faithful friend. He told of the plots which had been contrived against the young minstrel-soldier's life, of his supposed death and how he had heard and recognized *the inimitable voice*, ringing out from the dungeons of a remorseless and savage warder. Others had heard it, and they knew at length that though the songs might be the pathetic wailings of one driven mad by nameless cruelties, they were still uttered by their own much-loved Improvisatore.

Before the lamps in that lonely room grew dim in the light of day, the Countess felt a strange and sudden realization that she was not alone. Raising her startled eyes from the papers she was so eagerly perusing, she saw the same pale woman with the bleeding shoulders moving swiftly across the room. She did not shriek now, as when before, the fearful apparition dazed her senses, but raising above her head the paper she was reading, containing the awful narrative of Beatrice Rossi's death, she cried, "Rest, perturbed spirit, rest! thou and he shall both be avenged!"

(To be continued.)

SPIRITUAL FRAGMENTS.

"Gather them up!"

THANKING FOR A KICK.—"Twenty years ago I wrote a poem of considerable length," said a caller in a Yorkshire journal office. "Yes," said the editor. "I brought it to this office, and you refused to publish it." "Very likely." "I remember that I mentally put you down then as a confounded idiot, who didn't know enough to ache when hurt." "Naturally." "Well, sir, I looked that poem over again the other day, and made my mind up to come and see you about it." "Yes." "I have come to say that if I looked as green twenty years ago as that poem proves me to have been, I want to thank you because you didn't cut me up and feed me to the cows. Good day." The editor drew a long chalk mark under the table. It was the first case in all his experience in which twenty years had begotten sense enough to understand that it is sometimes necessary to be cruel to be kind.

Father M'Fadden, speaking of the turning adrift of the fifty-five families in Glasserchoo, "challenges not only all Ireland but all earth to produce greater misery, squalor, and wretchedness than are to be met with in this district." Such is the condition of the men, women, and children who are being put upon the roadside with all their effects in the present seasonable weather. Is there a Liberal or Tory

breathing who honestly believes that the British nation should spend £60 a day in bringing about such misery, all for the greater glory of the rights of property? Query: If O'Donnell paid £3 8s. for a number of years for a tract of rock-land, judicially declared to be worth only 48s. per annum, how much should his landlord be compelled to hand back to him of the blood-money so extorted? This is not a question of politics, or of the laws of supply and demand. Even Mr. Balfour "refuses indignantly to call the estate a prosperous one." When shall we get a Government that will not deliberately, with malice aforethought, break and trample upon the law of the land and hinder the course of "justice" in such emergencies as these? If this is law and order, why, let us have a brief spell of illegality and wholesale despotism just by way of a change.—*Sunday Chronicle*.

The story of the New Year evictions in Donegal is heart-breaking reading for all who can appreciate the true inwardness of the matter-of-fact accounts wired to the papers. Hundreds of soldiers and armed policemen are engaged, at a tremendous cost to the taxpayer, in turning from their homes such unhappy creatures as O'Donnell, the smith, with his rent of £2 8s. per year—reduced judicially some years ago from £3 8s., which was therefore by 30 per cent, according to the decision of the Court, beyond what he ought to have paid. At the same time he was mulcted in £8 in costs through being one year in arrear. O'Donnell's is a typical case. He lived on a patch of barren rock-land. He built his house and forge by his own labour and at his own expense, drained his wretched little farm, and built a hundred perches of stone wall to keep out the sea.—*Sunday Chronicle*.

ONE OF THE SALEM MARTYRS EXECUTED FOR WITCHCRAFT.—Relative to the Rev. Geo. Burroughs, evidently a strong physical medium, a clairvoyant, clairaudient, and one of the best of men and grandest of preachers, we quote from the "History of Danvers," by J. W. Hanson: "Simon Willard testified that he saw Rev. G. Burroughs at Casco Bay (former pastor of the church in Salem Village about 1680), put his finger into the muzzle of a gun with a barrel seven feet long, and hold it out at arm's length, while he could not with both hands hold the gun sufficiently steady to take sight, as Mr. B. was a puny man." This gun is deposited in the museum of Fryeburg Academy, Maine. Mr. Burroughs was executed on Gallows Hill in Salem. He was carried to the gallows clothed in rags. While on the ladder he addressed the crowd with so much feeling that many wept, and seeing the impression he made, Cotton Mather, who ought to have sought to save an ambassador of the Saviour of men, rode around on horseback and spurred the people onward to the work of death, telling them that Satan had power to appear as an angel of light, and an innocent man, with a prayer on his lips, was sacrificed.

Some Sheffield artisans, who are cutlers by trade, but "have got no cutlery to do" in these "unemployed" times, had been set to work in the corporation stone-yard to break stones. The Vicar of Sheffield, Archdeacon Blakeney, hearing that the men had complained of the severity of the work, went down and took a turn at it himself, and afterwards joined them at dinner at the Wolstenholm Hall. There he told them that "it touched his heart to see some of their hands blistered and bleeding from the nature of the work," though he "rejoiced to see their willingness to accept any honest labour." He added that he "had tasted it a little and found it hard work, but was encouraged by the man he was assisting promising him a good character!" It must have occurred to some of those who heard him that this sort of sympathy is of the kind called "cheap." It would have seemed a different and much more serious matter to the venerable archdeacon if he had had to continue his stone-breaking all day in order to earn eightpence which was necessary to keep him from starving. The casual visitor to a gaol may taste the skilly or recline for a few minutes on a plank bed without experiencing any very unpleasant sensations; but the fact that he does this voluntarily would make it ridiculous for him to claim that he shared the prisoner's burden.

A WELL-AUTHENTICATED AND REMARKABLE COINCIDENCE. The following is selected from an article on "Dreams," in the "Penny Cyclopædia," published in 1838: On the night of the 11th May, 1812, Mr. Williams, of Scorrion House, near

Redruth, England, awoke his wife and told her that he had dreamed that he was in the lobby of the House of Commons and saw a man shoot with a pistol Mr. Perceval, the Chancellor of the Exchequer. His wife said it was only a dream, and recommended him to go to sleep again. He did so, but shortly after again woke and said he had a second time dreamed the same dream. The next day he went to Falmouth, when he related his dream to all his friends that he met. Two days after a gentleman arrived there from London, and reported that he was in the House of Commons on the night of the 11th of May, and saw a man named Bellingham shoot the Chancellor in the lobby of the House. About six weeks after this dream Mr. Williams had occasion to go to London on business and was taken by a friend to the House of Commons. Immediately on entering the lobby, Mr. Williams at once exclaimed, "This place is as distinctly in my mind as any room in my house (he had never visited London before in his life)." He then pointed out correctly where Bellingham stood when he fired, and where Mr. Perceval fell when shot.

AN INDIAN PROPHET.—In examining, not long since, a box of ancient books and pamphlets belonging to the father of Mrs. D—, I came upon a rusty-looking old newspaper, solitary and alone, called *The Hudson Bee*, and published under date of Sept. 5, 1815. Its contents were devoid of all interest, except an obituary notice which I send you, and for which alone I think the paper must have been kept. Does not the story of the Indian Prophet beautifully illustrate the doctrines of our faith? HORACE DRESSER.

"Death of the Indian Prophet.—Died at the Onondaga Castle, one of the chiefs of the Alleghanies, well-known through this country as the Indian Prophet. Those who have been acquainted with the influence which this man's preaching has had upon the conduct of the Six Nations (the Oneidas excepted), cannot but look upon his death as a severe dispensation of Divine Providence. We think that a short biographical sketch of this extraordinary man cannot be unacceptable to the public. During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About thirteen years ago, while lighting his pipe, he suddenly fell back upon his bunk, upon which he was then sitting, and continued in a state of insensibility for six or eight hours; his family, supposing him dead, had made preparations for laying him out, and while in the act of removing him from his bunk he revived. His first words were: 'Don't be alarmed, I have seen heaven; call the nation together, that I may tell them what I have seen and heard.' The nation having assembled at his house, he informed them that he had seen four beautiful young men who had been sent from heaven by the Great Spirit, and who thus addressed him: 'The Great Spirit is angry with you, and all the red men, and unless you immediately refrain from drunkenness, lying, stealing, &c., you shall never enter that beautiful place which we will now show you.' He stated that he was then conducted by these young men to the gate of heaven, which was opened, but he was not allowed to enter; that it was more beautiful than anything they could conceive of or he describe; and that the inhabitants appeared to be perfectly happy; that he was suffered to remain there three or four hours, and was then reconducted by the same young men, who, on taking their leave, promised they would visit him yearly, and commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the western part of the State, the Oneidas excepted. They all put the most implicit faith in what he told them, and revered him as a Prophet. The consequence has been, that from a filthy, lazy, drunken, wretched set of beings, they have become a cleanly, industrious, sober and happy people. The Prophet has continued, as he says, to receive regular annual visits from these heavenly messengers, immediately after which, he, in his turn, visited the different tribes. He was on one of these annual visits at the time of his decease. It will be proper to observe that he was called the Peace Prophet, in contradistinction to the brother of Tecumseh, who was called the War Prophet."—*Banner of Light*.

THE grandest Bibles we meet with are noble human souls. In these the sweet voice of a glorious divinity gently whispers.

REMEMBER that you are spirit now; all the difference is in the outward form.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, FEBRUARY 1, 1889.

NOTE.—The following extracts are taken from an article sent in competition for Mr. D. Younger's fourth prize essay. Finding that there were some records of much value in the study of the spiritual philosophy, we have solicited and obtained permission from the kind authoress to publish the same for the benefit of *The Two Worlds'* readers.

INVOLUNTARY MEDIUMSHIP IN THE RANKS OF CHRISTIANITY.

[Written by Mrs. E. COOPER, Liverpool.]

It is often said, and with truth, that children of Christian parents—even those whose lives have been good and pure—often become the most sceptical. I can illustrate this from my own experience. My parents were members of the Wesleyan body before I was born, and, as I now understand it, must have been highly mediumistic. They, as class leaders, and my father also as a local preacher, became a power, drawing many people to hear them, and also to become members of that body. Adorning the society with useful and spotless lives, my mother, for upwards of fifty, and my father, for sixty-six years, carried their Christian precepts and practices through their home and daily lives. Scripture, to the almost exclusion of every other book, especially those which did not carry with them the Scriptural principles, was our daily routine. For some few years of mature life, I simply believed and lived the life I had been born into, believing the God of the Scriptures whom we worshipped was a God of love and justice, that the Scriptures were inspired, and the Bible was a holy book. When my reason and common sense became active, my Scriptural searchings soon dispelled those dreams. When I read such passages as "He made the wicked for the day of evil," and "He will smite Pharaoh and his people," adding "In very deed for this cause I have raised thee up, to show in thee my power, that my name may be declared throughout all the earth," I paused and asked myself, does this pure, merciful God avow that he created a being for the express purpose of afflicting and smiting him, and for nothing but his own aggrandizement? In Exodus xii. 36 I read, God connived with the Israelites in acts of deception towards the Egyptians, so that by false pretensions they (the Israelites) got jewels and raiment and such things as they needed. The election, the potter's clay illustration, God's favour to the chosen ones, His wrath and vengeance upon the vessels created for destruction—and this by a "loving and merciful God," by whose decree bloodshed and trickery is interspersed from beginning to end of this "good and holy book," until at last it falls upon the head of his innocent son, by way of redeeming us from the fate of our creation!—all this formed naught but an incongruous muddle. My teaching from Christian friends was, I had no right to reason on Scripture, "You'll lose your soul if you do so." Then, I ask in the

name of creative power, "Why was the power to reason given me, and where shall I be able to find my soul?" So much for Christianity and the Holy Bible—my frail bark almost founders in the mist. I can only catch a gleam of sunshine, and feel resuscitated when I bask in the wonders of creation, and revel in the words of the Psalmist, "The heavens declare the glory of God," &c., &c.

For thirty years absenting myself from every sect because I could not believe theology, and thinking spiritualism to be all its enemies said of it, my good guardian spirit at last, through curiosity, led me into Daulby Hall, there to find a solution of all my doubts and difficulties. An individual spirit control impressed me with points of agreement on all religious problems, and showed me the higher attainments of spiritual influence to which some inspired Christians reach, with the difference only of the means used to that end. The spiritualists believe in the individual spirit control; the Christians, in the control by a God, reigning supreme. This Omnipresence is one of the incomprehensible mists of Christian theology which spiritualism makes clear to reason and common sense. The *modus operandi* of these controls differs widely in the two classes; the spiritualists being logical and profound; the Christians, dogmatical and emotional; yet many Christians are subject more or less to impressions, warnings, and manifestations. I could give many instances of this occurring within our family circle alone, but will confine myself to two or three facts.

My father sent three men to build an archway and do some excavating at the north end of this town. He dreamed one night that the archway fell in at ten minutes to ten in the morning following. As he had, by appointment, to meet a gentleman at the south end at ten o'clock the same morning, it troubled him. My mother (as was their habit) said, "Pray about it. If you then feel no easier, go to the men." After doing so, he was still more troubled. He said, "It is no use whatever; I lose by it. I must go to the men;" mother remarking, "It is but a dream; but we have had too many of such like warnings for us not to heed them." Father reached the ground at twenty minutes to ten. Standing a little distance off, he called each man by name to come to him. Not liking to tell the men why, he told them to sit down and smoke for ten minutes. At ten minutes to ten the archway fell in, as he had dreamed. He requested the men to kneel with him, which they did, on the ground, and thank God for their deliverance.

One night, coming home from a meeting, a near way across the fields, a large dog ran to and fro to his feet, so that he could not get along; at last, saying, "Dear me, what ails the dog?" he tried to push past it. All at once it sprang up, put its two paws on his shoulders, and, as he described it, gave him a visible push back. Thinking "surely the hand of God is in this," he retraced a few steps, when he found that he had got off the beaten track, and that if he had gone a step further than where the dog stopped him, he would have fallen down a deep quarry.

Mother passed away eighteen years before father did, two years and half ago, and, he said, he never broke the link of spiritual communion with her, and the latter part of of his years he often said that she visited him in the night. Of course, we thought this was an hallucination. They were married fifty-two years, and were united in feeling towards each other; we thought this was the cause of his imagination. He often declared that she had visited him personally and comforted him. Knowing that I was not afraid, having experienced some singular manifestations myself, he sometimes conversed freely with me on his belief in spirits' return, as he used to term it, and brought Scripture to bear out that it was not incompatible with God's designs to believe such things. Suffering from severe cold, father used means to cause perspiration; fire being in his room, chips and a box of coal were taken to it. Next morning, in answer to me, he said "I have had a good night, not slept much, but it has been grand and glorious. Mother came, and angels too. The fire went out, and it got chilly; I was afraid to get out of bed, for fear of a chill after perspiring, so the angels lit it up for me." Startled, I said, "Father, you don't surely believe angels would light your fire for you?" "Yes, lass, I do. I have had too many proofs of the kind, not to believe them. I have experienced greater things than that of what angels can do, but it does not do to speak of them, people would think I had gone off my head if I did so." He then exclaimed, "What is there that the mighty power of God cannot do? Thou never leavest thy children comfortless; in the night

seasons thou sendest thy ministering angels on missions of love and mercy," and, so continuing, with an eulogium on God and his angels, which held me spell-bound. Through spiritualistic teachings the unfoldment has come to me. I condense it in a few words. A righteous life; a man whose strong will powers were exercised through love and purity of purpose, body, and mind, to his own good and the good of hundreds of others, hence angels took charge of him.

CORRESPONDENCE.

NOT THOUGHT READING.

To the Editor of "The Two Worlds."

Speaking with people about spiritualism, they have often said, "Well, yes, it's strange, but telling you about your dead friends is only reading your thoughts." Now, if it is so, what of this?

Myself and a friend were sitting at a small stand in his studio, situated in King Street, Huddersfield, one Tuesday, about 3 o'clock in the afternoon, talking—through the stand as a means of communication—with the so-called dead.

Having held a sweet conversation on spiritual things with the father of my friend, and wished him good afternoon, there was a strange influence pervaded next, and the movement of the stand was slight, solemn, and serious.

The question was asked, Is that a female spirit? "No." A relative? "No." A stranger? "Yes." Have you ever conversed with us before? "No." Well, friend, how long have you been in the spirit world? Kindly move the table once for each year. No movement. Is it years? "No." Months? "No." Weeks? "No." Days? "Yes." Knock once for each day, please—There were then three louder knocks, and one smaller. Does that mean three days and a bit? "Yes." Then this being Tuesday it would be Saturday when you passed away? "Yes." In the morning? "No." The afternoon? "No." At midday? "Yes." Between twelve and one? "Yes." Did you die a natural death? "No." Killed? "Yes." On the railway? Tramway? In a mill? "Yes." By the engine? "No." Machinery? Shafting? "No." That's strange! After a moment's pause, my friend got the impression that it was by a hoist. Were you killed by a hoist? "Yes."

To save space and time, I may say that to ascertain where, several places in the district were named, but received a negative answer till Meltham was mentioned and answered in the affirmative.

The question was then asked "What family have you left? The answer was given—"Six." We then gathered that the spirit had not been a religious man in any sense. That they (his friends) were burying his body that (Tuesday) afternoon, and that they were in a sad way because dying such a sudden death, as they said, unwashed in the blood of Jesus, he would be lost and damned for ever! After further conversation and advice, with a request to come again, we wished him good afternoon.

What we had said was substantiated by our relatives with whom we afterwards conversed. But being anxious for proof from some material or earthly source, I felt like going over to Meltham at once to make inquiries in the place.

But in going up home, I said to my friend, "If such a thing did really occur it would get into the newspaper; there would have to be a coroner's inquest, and in that case it would be in this evening's paper." Reaching New Street, I purchased the *Huddersfield Examiner*.

As soon as I got the paper in my hand I felt sure it must be true—there was such an influence which seemed to go right through me. The paper was opened, and on taking a second glance, I saw in the first column in bold type these words, "Fatal Accident at Meltham Mills, on Saturday last.—Inquest to-day." I leave my readers to judge with what interest we read the report, which as far as it went proved the truth of what we had had given by the man himself, and especially as I was only just finding out that spiritualism—against which I had so ignorantly spoken in public as well as private—was real, and of God, not the devil, as we are by religious teachers told.

On the Thursday morning, in the same place, we sat again, and among others, this same spirit (Mr. Brook) came, but somewhat troubled on account of his wife—who was in such a sad and serious state—feeling that if the teachings of religion were true, her husband, though a loving one, and a

kind father too, was in hell, to be tormented for ever by the devil and his angels.

I felt a strong desire to go over and see her, and on asking if he would like me to, found he was most anxious for me to do so. I promised him I would. Although, looking at it from a material point of view, it was the greatest fool's errand on which I ever went in all my life. But for all that, at 1-30 I took a ticket for Meltham, and the train conveyed me on this wonderful errand. After about a mile's walk I reached the house, in which I found a neighbour trying to cheer Mrs. Brook, whose eyes were bloodshot with weeping, and who was burdened almost beyond measure.

I had to introduce myself and the subject as best I could. But I laid it clearly before her. She could not understand it. To her it was incomprehensible, but she felt greatly relieved, and substantiated all that the spirit had said. Just as I had finished, in came an old lady with a Bible in her hand, who was introduced to me as Mr. Brook's step-mother. The widow requested me to give her dear husband's message to his mother, just as I had given it to her. I did so with pleasure, and on telling her that her son was not in hell as she had feared he was, she, though a Christian, treated me with scorn and contempt, would not reason the matter out at all, but abruptly fled from my presence, evidently manifesting the feeling that if I was not the devil himself, I was one of his chief imps going about to allure, delude, entrap, ensnare, or like a roaring lion, seeking all whom I might devour.

A TRUE BELIEVER.

NOTE.—Although this simple narrative is very much like going back to our spiritual A B C, we give it a place because the writer is entirely reliable, and it is exactly what in his title he claims for it, namely, an unmistakable evidence that it was not thought reading—nay, more, it is precisely that kind of intelligence that puts to the rout all the claims of the conjuror or trickster, no less than the thought reader. If it were none of these, what could it be save the source it claimed for itself?—Ed. T.W.

To the Editor of "The Two Worlds."

I venture to forward the following incident, the facts of which are known to several members of our company, and although there is nothing wonderful to spiritualists in the matter, it may prove to sceptics the absolute certainty of an unseen intelligence. The facts are these: A Mr. West (our pianist) was occupying the same rooms with me, on a tour, and one day I mentioned to him the subject of spiritualism, he never before having taken any interest in the matter. Subsequently we had a sitting, during which he (Mr. West) received a communication from his father, which evidently moved him strongly. The next town we visited was Runcorn. One night, after supper, I retired earlier than usual, leaving him alone in the sitting-room. It was some time before he came up (we occupied the same bedroom), and then he told me, that casually thinking of our former sitting, he had placed his hands on a small table, which at once commenced to tilt, greatly to his surprise. He, however, asked several questions, and by the use of the alphabet the names of his father, sister, and brother were spelled out, after which the respective dates of their transition were given. Now, Mr. West assured me that he was quite ignorant of those dates. He said, however, that the particulars would doubtless be in the family Bible, and on the following morning he wrote to his mother (who resides near Folkestone) for the same, and in due course she replied, confirming the particulars and dates in each case. You will observe that at the time there was not a soul out of bed but himself. He was not a spiritualist then, and yet facts were imparted to him, of which he himself was not cognisant. I think this upsets the childish and impertinent theory of "toe joints," &c., &c. Should any doubt the truth of this assertion, I would willingly reply to any questions, and Mr. West, who is still with me, and who is now fast developing into a good writing medium, will corroborate the statement.—I am, yours respectfully,

CHAS. W. WILMOT, Lecturer, &c., &c.

Bristol, January 6th, 1889.

NOTE.—Truly it takes the weak things of earth to confound the strong, and the foolish to put the understanding of the wise to shame! Tables and A B C's are evidently more intelligent than *toe joints*!—Ed. T.W.

If thou hast done harm to any one, be it ever so little, consider it as much; if thou hast done him a favour, be it ever so great, consider it as little. Hast thy neighbour shown thee kindness, do not undervalue it; and has he caused thee an injury, do not overrate it.—*Talmud*.

WHAT THE PEOPLE'S PENNIES GO FOR.

DURING the recent raid which the reverend showman—whose name we will not disgrace our columns by printing—has been making in certain Yorkshire villages, drawing out the pence from the gullible by showing shameful caricatures, and telling abominable falsehoods concerning the spiritualists, he made immense capital out of his listening *gobemouches* by reading the following letter:—

I have been a so-called spiritualist and spirit medium during the past eighteen months. I have been acknowledged by spiritualist societies as a clairvoyant, clairaudient, psychometric, and a trance-medium. I have occupied a number of their public platforms, and thereon have described scores of their so-called spirit friends, which they have said at the time were quite correct. I have been controlled, they have said, to speak, sing, laugh, cry, and act by the spirits of their departed friends, and yet I solemnly declare I was never once under the control of any spirit but my own. I further declare that spiritualism is a farce and a fraud, and I am confident that the mediums know it to be so, but play their part only to deceive and get money out of their poor dupes. Signed by my hand this fifth day of January, 1889,
JOHN SALMON, 130, Bradshawgate, Leigh.

Finding that such an individual as the one purporting to sign the document read had never before been heard of in well-known spiritual centres, inquiries were made in Leigh, the village said to be the scene of the said Salmon's exploits, which resulted in the following statement from a respectable inhabitant, from whose letter we quote: "There is a man called John Salmon, who has been a medium, and who was one of the first to start the cause in Newton Street, Leigh, but owing to his untruthfulness we were at last compelled to ask him either to speak the truth or leave the society. He got into disgrace, and in order to have his revenge he left the cause, and said he had been acting. Whilst under control he has done things which he could not have done whilst in his normal state, and told me over and over again what he has done when in that abnormal state. He now declares he was a fraud. We all know he belongs to that class who cannot speak the truth. . . ."

There are two lessons to be derived from this case. The first, is the one all experienced spiritualists have for years insisted on, namely, that mediumship is an organic gift, and may be manifest through the magnetism of a *spiritist*, without appealing sufficiently to the moral sense as to make the medium a *spiritualist*. The other feature of the case simply asks a question of all self-convicted frauds, liars, and impostors. It is this—At which time have you told the greatest falsehood? when you declared yourself to be a medium, or when you announced yourself to be a fraud? Assuming that the affirmative of the last question covers the whole ground of Mr. John Salmon's character, we can only hope that all such frauds, when they force themselves into the ranks of spiritualism, will quit it again as soon as possible, go where they belong, and join their kindred spirit, the *reverend showman*.

IN MEMORIAM: M. S.

Verily, he hath his reward.

THE brain that his Maker had given
Had taught him to scorn men's creeds;
Priests' fancies he told them made heaven;
A hell on earth by their deeds.
And little he knew; he ceased singing
The "Song of a beautiful life,"
When the Angel of Death came bringing
Him rest from its toil and strife.
How knew he that those were its echoes
That slowly were dying away,
As he, unawares, entered the portals
Of the bright Everlasting Day?
But the crowd that was there to surround him
Was of souls, it was his to save;
And thanks that on earth never found him—
Found him beyond the grave.

T. C.

MATERIALIZING SEANCE.

Would you kindly permit me a little space in your valuable paper to give an authentic account of a physical seance held at my house on Sunday, January 13th, Mr. Bowen, medium. There were present eleven gentlemen, four ladies, and three children. We formed a circle, placed the medium in the centre, and two gentlemen tied his hands to the chair legs. There were laid on the floor banjo, violin, bell, and two illuminated slates. The meeting was opened by singing and prayer, we then joined hands, extinguishing the light after singing; the slates floated round the room touching many of the sitters, the bell tinkled, the banjo was placed on two of the sitters' knees, and kept tune with the hymn "Over There," the keys of the piano were struck, the violin was touched frequently. Two ladies and a gentleman had their boots unlaced and

taken to sitters opposite, most of the sitters were touched with the paper tube. An hour and twenty minutes were pleasantly spent, good harmony prevailed. The guides of Mr. Campbell gave a short but impressive address urging us to look more into our spiritual nature and to spread the cause of truth amongst our fellows, to aid them on a higher plane of spiritual knowledge. We could come to no other conclusion than that Mr. Bowen was truly our honest medium.—Yours in the cause of truth,

Bilton Houses, East Jarrow.

G. FORRESTER.

LYCEUM JOTTINGS.

THE OWL

A VERY SMALL BOY'S COMPOSITION.

WEN you come to see a owl cloce it has offle big eyes, and wen you come to feel it with your fingers, wich it bites, you fine it is mosely fethers, with only jus meat enuf to hole 'em to gether.

Once they was a man thot he would like a owl for a pet, so he tole a bird man to send him the bes one in the shop, but wen it was brot he lookt at it and squeezed it, and it diddent sute. So the man he rote to the bird man and said Ile keep the owl you sent, tho it aint like I wanted, but wen it is wore out you mus make me a other, with littler eyes, for I spose these eyes is number twelves, but I want number sixes, and then if I pay you the same price you can aford to put in more owl.

Owls has got to have big eyes cos tha has to be out a good deal at nite a doin bisnis with rats and mice, wich keeps late ours. They is said to be very wise, but my sisters young man he says any boddly could be wise if they would set up nites to take notice.

That feller comes to our house jest like he used to, only more, and wen I ast him wy he come so much he said he was a man of sience, like me, and was a studyin arnithogaly, which was birds. I ast him wot birds he was a studyin, and he said anjils, and when he said that my sister she lookt out the winder and said wot a fine day it had turn out to be. But it was a rainin cats and dogs when she said it. I never see such a goose in my life as that girl, but Uncle Ned, wich has been in ol parts of the worl, he says they is jest that way in Pattygony.

In the picter alphabets the O is some times a owl, and some times it is a ox, but if I made the picters Ide have it stan for a oggur to bore holes with. I tole that to ole gaffer Peters once wen he was to our house lookin at my new book, and he said you is right, Johnny, and here is this H stans for harp, but hoo cares for a harp, wy dont they make it stan for a horgan? He is such a ole fool.

THE CHILD VIOLINIST.

He had played for his lordship's levee,
He had played for her ladyship's whim,
Till the poor little head was heavy
And the poor little brain would swim.

And the face grew peaked and eerie,
And the large eyes strange and bright,
And they said—too late—"He is weary!"
He shall rest for at least to-night!"

But at dawn, when the birds were waking,
As they watched in the silent room,
With the sound of a strained cord breaking,
A something snapped in the gloom.

'Twas a string of his violoncello,
And they heard him stir in his bed:
"Make room for a tired little fellow,
Kind God!—" was the last that he said.

—Austin Dobson.

QUESTIONS FOR YOUNG PILGRIMS.

YOUNG Pilgrims! ere you sleep—before you pray—
Pass in review the doings of the day.
Do naught you cannot ask your God to bless,
But on some duties lay a double stress.

Ask—are there any better than I live?
Ask—those who injured me did I forgive?
Ask—what sad suffering soul have I relieved?
Ask—how shown gratitude for boons received?
Ask—have I said no thoughtless, heedless word?
Ask—have I told no idle tale I heard?
Ask—has ill-temper ruled, or did I rule?
Ask—have I patience learned in sorrow's school?
Ask—have I finished all I had begun?
Ask—have I heard my parents say—"Well done!"

—S. C. Hall.

CAN you put the spider's web back in its place,
That once has been swept away?
Can you put the apple again on the bough
That fell at our feet to-day?
Can you put the lily-cup back on the stem,
And cause it to live and grow?
Can you mend the butterfly's broken wing
That was crushed by a cruel blow?
Can you put the petals back on the rose?
If you could would it smell as sweet?
Can you put me the flour again in the husk,
And show me the ripened wheat?
You think that these questions are trifling, dear,
Let me ask you another one—
Can a hasty word ever be unsaid,
Or an unkind deed undone?

CHRONICLE OF SOCIETARY WORK.

BLACKBURN.—Mrs. Wallis delivered two splendid discourses. Afternoon, "The Spiritual Side of the Earth Plane." Evening, "Who are the Infidels?" She showed that according to the meaning of the word all those who had belonged to the noble army of original thinkers were infidels, infidels to the then established dogma, infidels to the errors of the period. It would be folly to attempt briefly to report the sound, wise, and lofty arguments the speaker used. After the evening's discourse Mrs. Wallis kindly gave a powerful lecture on "Temperance," in the Kirkham Lane Mission Room.—A. A.

BRADFORD. Milton Rooms.—The guides of Mr. Postlethwaite gave two eloquent addresses to thin but attentive audiences; the afternoon subject, "Christian Claims Refuted," was a good reply to the reverend showman, who is making himself popular among his Christian dupes. Evening subject, "Matter, Mind, and Motion," was handled in a masterly manner. Clairvoyance exceeding good.—W. H. H.

BRADFORD. Ripley Street.—Miss Harrison's guides gave as her subject in the afternoon, "Women in the Churches." Evening, "Be ye thoroughly baptized with the spirit." Clairvoyance after each discourse was extraordinarily good, being greatly appreciated by the audience.—T. T.

BRIGHTON.—Mr. Boocock lectured to large audiences. Monday evening, Mr. Wallis followed the showman, and to a large audience defined and defended spiritualism. A great many foolish questions were put, which Mr. Wallis did the best he could with, patiently trying to enlighten the darkness of many of his hearers, but prejudice and bigotry had been so recently fanned into flame that it was impossible to gain a fair hearing from some of the audience, Sunday School scholars, whose conduct reflected discredit on themselves and their instructors.

CLECKHATON.—Mrs. Crossley's guides gave two very good discourses. Afternoon subject, "Progression hereafter;" evening, "Spirit spheres." Clairvoyance followed after each service.—W. H. N.

CROMFORD AND HIGH PEAK.—Our controls answered questions sent up by the audience morning and evening. Two good meetings, and our cause is progressing. One of our members related a dream he had on the previous night, his deceased sister-in-law came to him in the spirit and told him to read the 14th chapter of St. John, 28th verse. She had promised to return if she found herself able to do so. Let anyone read the verse and see how appropriate and fitting it is. The Editor of the *Manchester Examiner* had a second letter, I fear it was too broad, and showed our case too clearly. He has done us one good turn by printing the previous letter. They may try, but being of God it cannot be brought to naught, but it can be hastened as a grand aid to lift the masses, if those who have realised its truths will live them.—W. W.

COLNE.—Mrs. Beanland gave two lectures. Afternoon, "Spiritualism and Progression." Evening, "Past, Present, and Future." Clairvoyance after each lecture; sixteen given, ten recognized.—J. W. C.

COWMS.—The guides of Mrs. Russell spoke on "Flowers of Immortality." Evening, "What are the occupations of spirit land and the beauties thereof?" This was Mrs. Russell's first visit, but we hope to hear her again. Clairvoyance very fair.—G. M.

DARWEN.—In the unavoidable absence of Mr. Greenall, Mr. J. C. Macdonald spoke in the afternoon on "Can man by taking thought add an inch to his stature?" Evening, "Spiritualism, the light of the age," and one question from the audience, "Can you give us some idea of the origin of evil?" which was very eloquently given to a small audience. Some of our members and supporters seem to be disheartened at the disappointment of a few mediums not fulfilling their engagements. Please take heart, friends, and rally round. The public are beginning to think there is something in it when no one dare come forward and debate with us.—J. D.

DENHOLME.—As Mrs. Storer did not come on account of sickness in the family, three of our own new mediums took up the time very acceptably.—A. B.

DEWSBURY.—20th: Mr. Peel in the evening. Mrs. Britten being at the Batley Town Hall, we closed in the afternoon. 21st: Mr. Stansfield spent a little time in dealing with the Rev. showman's misrepresentations, followed by psychometry and prescriptions by Mr. Stansfield's guides. 27th: Mr. Crowther occupied the platform, and a good audience assembled in the evening.

ECCLESHILL.—Afternoon: Mr. Bowen's guides gave a short address, which was attentively listened to by a small audience, the majority of whom were juveniles. In the evening he spoke upon "Was the Nazarene the Son of God?" from which an able and pithy discourse was rendered, taking the biblical record to prove that Jesus never claimed to be God. We shall be glad to welcome him again.

GLASGOW.—Thursday, Jan. 24: Investigators' meeting; good attendance, over forty being present. Mr. J. Griffin opened with an invocation, afterwards giving some psychometric readings and an inspirational poem. Mr. Walrond's spirit guides spoke on "Mediumship, and conditions for circle sittings," followed by successful clairvoyance. Meeting every Thursday at 8. Sunday morning: The guides of Mr. D. Duguid spoke on "Ancient mediumship," followed by a conversation among the members. Evening: Mr. Geo. Walrond gave an address on "Scientific spiritualism," to a good audience. The lecturer contended that the facts and phenomena, observed, compared, examined, and corroborated as they had been over and over again by scientists and others, defied the world. A Nicht wi' Burns.—And sic a glorious nicht we had. Mr. J. Robertson, in the chair, was supported by Messrs. Wm. Corstorphine, G. Finlay, John Griffin, D. Anderson, A. Drummond, Tom Wileon, D. Duguid, and Geo. Walrond. The merits of Burns as a poet, philosopher, and prophet, were appropriately touched upon in Mr. Robertson's opening remarks. The guides of Mr. D. Anderson delivered an oration on "The religious reforms effected by the works of Burns." The spirit control was listened to with rapt attention, so impressive and emphatic were the remarks. Other speakers also took part, the intervals between them being filled up with duets, songs, and recitations from Burns's writings. A thoroughly enjoyable evening was spent.—G. W. W.

HALIFAX.—Mr. and Mrs. Carr gave very pleasing and interesting discourses to good audiences. In the evening, Mr. Carr told us why he became a spiritualist. Monday evening, Mrs. Briggs, who is ever ready to help us, and is a very good clairvoyant.—J. L.

HECKMONDWIKE.—Wednesday, January 23rd: Two members gave

a coffee supper, which was very excellently provided, followed with a jollification, when a very enjoyable evening was spent. Profit £1 13s., which will go towards the organ funds.—J. N.

HEYWOOD.—A good day with Mr. J. Long, whose guides were both interesting and instructive.—S. H.

HUDDESFIELD. Brook Street.—Miss Patefield paid us her first visit, and has given satisfaction by her successful clairvoyance. We were crowded out at night.—J. B.

LANCASTER.—Good day with Mrs. Gregg, who gave two powerful addresses to good audiences, evening especially, the subject being "Religion and Charity," which was a good, sound, forcible address, and was worked out in such a manner as to show plainly what was true religion and true charity. The large audience seemed highly satisfied. Successful clairvoyance followed each address.—J. B.

LEIGH. Railway Road.—Discourses were delivered by Mr. Ormrod. In the morning, the subject was "Religion and Death"; evening, "Life and Happiness." Both addresses were given in excellent style to very good audiences.—J. W.

LIVERPOOL. Daulby Hall.—Morning, Mr. Tetlow's guides replied to questions. Evening, "Where is the Home of the Spirit?" followed by psychometric descriptions. Good attendance.

LONDON. 9, Bedford Gardens, Notting Hill Gate, W. —Morning: Mr. Earl, member of the New Church, gave an address upon "The Personality of God," followed by a very animated exchange of opinion by members and friends. Healing, by Mr. Goddard, senr. Afternoon: members held a séance. Evening: Mr. J. Veitch was unable to attend, being called away from London. Mrs. J. M. Smith, of Leeds, kindly filled up the vacancy. Several questions were put and dealt with by the speaker, after which some astounding clairvoyant descriptions were given, which apparently took the audience by surprise. Miss Vernon again favoured us with excellent singing, which was well received by an over-crowded audience. Great interest is being taken in this district in the study of spiritualism, and to all appearances we shall have to open a second hall. If any well-to-do friend will start us with a little guarantee fund we will commence extra work at once.

LONDON. King's Cross.—Morning: A harmonious meeting opened by Mr. Yeates; subject, "Sin," followed by discussion. Evening: Mrs. Cannon favoured a crowded audience with her excellent clairvoyance; the descriptions were nearly all recognized.—W. H. S.

LONDON. Marylebone.—Morning: Mr. Hawkins employed his healing power. The guides of Mr. Goddard, junr., and Master H. Towns, added greatly to the enjoyment of the friends by their trance and clairvoyant powers. Evening: the guides of Mr. Mathews offered up a beautiful invocation, followed by clairvoyant descriptions. Mr. Collins conducted the meeting.—Cor.

LONDON. 41, Trinity Street, Canning Town.—Invocation by the chairman; reading, by Mr. Corner, "The Still Unsolved Problem, What is Spiritualism?" Two clairvoyant descriptions given by the chairman, and recognized. A good spirited discussion ensued with an honest sceptic, which ended in every respect in our favour. We should much like our Christian friends to pay us a visit—we want opposition. Come, friends; we can hold our fort!

LONDON. Winchester Hall, Peckham.—Anniversary services. Our entry on the third year of existence was celebrated by three splendid meetings, well attended, the evening service especially. Miss Bleaman, Mrs. Bell, Mrs. J. M. Smith (of Leeds), Mr. R. J. Lees, Mr. J. Robertson (of Glasgow), Mr. Bevan Harris (of Newcastle-on-Tyne), Mr. J. A. Butcher, Mr. J. F. Steven, and Mr. R. Harper, gave their valuable aid on this occasion, which we may say will rank a red letter day in the calendar of South London spiritualism, and we trust it will stimulate the workers to greater exertion, and give an impetus to the propagation of our glorious cause. The children at the afternoon meeting joined with us, with the result that a happy spiritual gathering was held, much appreciated by those attending. The Committee desire to thank all friends for their kind help and sympathy on this occasion, which was spiritually and materially a success.—W. E. L.

MACCLESFIELD.—Evening: The guides of Mrs. Burgess spoke on "God's Love," which was suggested by the hymn sung, "God is light and God is love." God's love is in everything. If you go into the bowels of the earth, what do you see there, but a perfect order which tells of His love. If you gaze upon the starry heavens do you see anything else but the love of Him? Everything speaks of a God of love, mercy, and light, and discards the supposition of a cruel and vindictive God. Very homely and harmonious discourse, teaching a lesson to each one. At the close, our president, Mr. Rogers, spoke relative to the "passing on" to the spirit land of Mr. T. M. Brown, through whom he said he had had some of the best tests he had ever received through any medium.—W. Pimblott.

MANCHESTER. Downing Street.—Mrs. Britten, in the afternoon, took for her subject, "The Word of God." She showed that the word of God was manifested in everything we see. It was a beautiful lecture, and everyone listened with great attention, and seemed well satisfied. The evening was devoted to six subjects sent up by the audience, which were dealt with in a clear straightforward manner to the apparent satisfaction of a large audience.—W. H.

MANCHESTER. Psychological Hall.—Mr. Carline being unable to attend, our local medium officiated. We spent a very agreeable afternoon with one of his controls. Evening, a grand discourse was delivered on "Spiritualism, the People's Religion," in which the many benefits derived from a true knowledge of its teachings and practical evidences were shown. A solo was given in the afternoon by Miss Bletcher. Evening, a duet by the brothers Smith, both being much appreciated.

MEXBOROUGH. Ridgill's Rooms.—Afternoon, the guides of C. E. Fillingham, Bradford, delivered a short address, and then gave sixteen delineations, twelve recognized. Night, an address, for about half-an-hour, from one who had passed to the higher life, was very well received. Twelve delineations were given, nine recognized.

MIDDLESBROUGH.—10-45: Mr. Robinson related how he attained to an objective relationship with the spirit realm. This, he said, was attainable by all. Too much dogma, and too little self-knowledge, had been taught. 6-30: Grand address, "Studies in the Realm of Transcendental Physics." The noble and necessary pioneers, Reichenbach, Meamer, Gall, Spurzheim, and Franklin, were duly honoured; also Wallace, Zoellner, and Slade. Mediumship was divisible into three great classes,

physical, psychical, and spiritual, though these might be subdivided into forty or fifty. By a consecrated and cultivated will, mediums and members should adorn their lives and professions. At the close, an example of Dr. Slade's spirit-writing, in closed slates, in four languages, signed by two Newcastle pressmen, was exhibited.—S. B. S.

NEWCASTLE-ON-TYNE.—Mr. Joshi. Stephenson delivered a lecture on "Spiritualism." His remarks were thoroughly to the point, and worthy of consideration by all who wish to investigate the subject.—P. S.

NORTHAMPTON.—It would be difficult to describe the pleasure Mrs. Butterfield's visit has given. After being with us two Sundays and delivering powerful addresses, she gave a thrilling lecture on Wednesday, January 23rd, on "The second coming of Christ," at the Abington Square Café Lecture Hall. After showing that the Christ was a principle and had always been in the world, she mentioned the numerous saviours that had appeared and worked and suffered for mankind. A large gathering listened with deep interest. A number of questions were logically and cleverly answered. We sincerely hope we may have another visit from Mrs. Butterfield shortly. On Thursday Mr. and Mrs. Gubbins invited about thirty friends to a very beautiful tea; we spent an enjoyable evening listening to the wise and loving counsel of the dear spirit "Bell," through Mrs. Butterfield. It inspired every soul with love and sympathy one for the other. May it still increase in the hearts and lives of all.—J. C.

NORTH SHIELDS. Camden Street.—In the unavoidable absence of Mr. B. Harris, Mr. W. Murray, of Gateshead, kindly filled the breach at a very short notice, and gave a practical, useful address on "Mediumship," based largely upon personal experience. He urged the absolute necessity of personal spiritual development as one of the first essentials of true mediumship; of purity of thought, word, and action; of an aspiring for and a striving after the good, the pure, and the truthful. He concluded what was an honest, plainspoken address by calling upon all to live lives of purity, to so develop their true natures that those higher intelligences who are ever on the alert to assist us in our endeavours toward goodness and God, would be enabled to approach still closer to us; and as we felt the guiding hand of those loved ones in our grasp, we might with whole-hearted confidence strive onward up the steep of time to "higher, nobler things," ever striving to let the true image of our Father God be shown in our lives, transfigured in our actions, and revealed in our words.—W. W.

NORTH SHIELDS. 41, Borough Road.—Mr. J. Hall presided. The guides of Mrs. White opened with prayer, and explained how they, by signs or symbols, understood each other in spirit life, which was very instructive. Minute descriptions and initials of a large number of spirit friends were given, nearly all recognized.—C. T.

OLDHAM.—The choir gave a service of song in the afternoon, entitled "A Noble Life," being the life of Theodore Parker. The connective readings, given by Mr. E. Raynor, were thoroughly in harmony with our teachings. The choir deserve great praise for their able rendering of the music, especially Miss Davenport in the solos, and also the instrumentalists. Mr. W. H. Wheeler lectured in the evening on "Character, the touchstone of Destiny," with his accustomed ability. Character, not creed, was regarded as the true test of the value of the individual, and a life well spent the best possible preparation for the life hereafter. The ladies' sewing class have handed over £6 towards the reduction of debt, making a total of £14 raised by the ladies, for which the committee are very thankful.—J. S. G.

OLDHAM. Mutual Improvement.—Jan. 24th: Messrs. Marshall and Mills gave us a very interesting essay on "Photography," bringing with them the camera, plates, and splendid views. Mr. Marshall defined the word as derived from Greek, speaking of photography in years gone by, how inefficient it was compared with to-day. Mr. Mills gave practical illustrations, producing the negative of one of our members, and one of a landscape view, using the chemical requisites. We spent a very pleasant evening, and are much indebted to them for their essay and experiments. The usual thanks concluded.—N. S.

OPENSHAW.—Mrs. Butterfield's controls spoke in the morning on "Spirit Homes of the Children and the Young," showing that children passing away were nursed and trained by the spirits of older friends who had passed on before. Evening subject, "The Second Coming of Christ," which was dealt with in a very able manner to an attentive audience. Another spirit control named an infant in a very appropriate speech and style, not using water but a pure white flower—true emblem of childhood.—J. A.

OSWALDTWISTLE.—A meeting was held at Mr. G. Fry's on Wednesday night, at which there was a good muster. The guides of our friend Mr. G. Wright gave one of the most impressive lectures ever given in this part on "Religion." We trust that the seed sown will grow. Mr. Wright will be with us again on Feb. 24th.

PENDLETON.—A good day with Mr. Wallis, whose inspirers delivered a good lecture in the afternoon on "Are Sins Forgiven?" and at night excelled themselves in answering eleven questions from the audience, which was large, sympathetic, and highly pleased.

RAMSBOTTOM.—Mr. Taylor's guides discoursed very well to small audiences. Subjects: afternoon, "Man;" in the evening, "A Comparison of Christianity and Spiritualism," which was well explained. Clairvoyance followed, which was very successful.—J. L.

RAWTENSTALL.—Two good discourses, by the controls of Mr. G. Wright. Afternoon: subject, "Mr. Spurgeon's Pen Picture of the Hereafter," as given in *The Two Worlds*. What a dreadful picture! It is revolting to common sense and reason. The controls very logically demolished such a conception. Evening: two subjects from the audience, "Is Reincarnation an existing Law?" and "Delirium Tremens, What Is It?" The former was ably and elaborately dealt with. The idea of a spirit developing itself in earth life, using the material of one body, and then taking entire possession of the body of a new-born infant, seems to be about as absurd as the picture presented by Mr. Spurgeon of hell. Reincarnationists will have to give us something more reasonable than this. If we have lived before, our memory fails to serve us with our previous experience. If in the next state of existence it serves us no better, there will not be much happiness or punishment, and we should say it would be equal to annihilation. On Monday night Mr. Wright gave his services for the good of the society, for which we tender our thanks. It would be well if more of our mediums, who are more expensive than Mr. Wright, would follow this

example, and give societies who are down, a turn now and again of this sort. [Probably they would if they were asked.—E. W. W.]

ROCHDALE. Regent Hall.—Mr. B. Plant gave two discourses. Afternoon subject, "Do spirits exist?" evening, "Mediums and spirits." Successful clairvoyance at the close of each discourse.

SKELMANTHORPE.—A good day with some friends from Huddersfield. Mr. Hemingway presided. Mrs. Hemingway gave two short addresses, after which Mrs. Bryden gave clairvoyant descriptions, all recognized.

SOUTH SHIELDS. Cambridge St.—Some of our members took part in the morning service along with Mr. Forrester, who gave a short but interesting address on "The best means to be used in spreading spiritualism amongst our orthodox friends." Evening service, we had the pleasure of hearing Mr. McKellar, who gave a discourse—"My nature and destiny," showing the great lack of the present day Church teachings with reference to this subject, and that nothing but a knowledge of spiritualism can satisfy the desire of mankind, and prove the existence of the soul beyond the grave. Good audience.—J. G.

SOWERBY BRIDGE.—President, Mr. Jos. Sutcliffe. Mrs. Green spoke to a good audience on "Spirit Power." Her guides maintained the existence of spirit—its source, and manifestations through the body. The assembly were asked to go a step farther, and try and believe that a disembodied spirit could control another embodied one, that having controlled matter they could do the same yet; that a person retains all the powers of mind he possessed on earth, and can use them to a like advantage through the means named—a medium. The address was good, and no doubt would cause many thoughtful minds to ponder over these truths, which is preferable to blind belief.—J. G.

SUNDERLAND.—The guides of Mrs. Davidson gave thirty-two clairvoyant descriptions, twenty-five recognized, two after the meeting closed. On Monday, February 4th, we will give the Lyceum children their annual tea, after which there will be a social. Tickets, 9d. each.

WESTHOUGHTON. Wingates.—Mr. Knight, of Bolton, in the afternoon, gave a good address on "The Progress of Religious Thought." In the evening he spoke on "The Progress of Life," showing that the oldest strata of aqueous rocks contain the fossil remains of the lowest known forms of life, and each succeeding stratum showed higher or more complicated forms, until last of all we have man; but we have not attained the end of development, for the man of the future will be a being far above the man of to-day; having subdued his selfish propensities, he will shine forth in the beauty of holiness, free from passion and pain—the very image of God.—J. P.

WEST VALK. Green Lane.—Splendid day with Mr. Campion, who spoke on "How I became a Spiritualist," everybody going away highly satisfied.

WIBSEY.—Mrs. Stansfield spoke on "Seek peace and pursue it," which was very good and encouraging. She gave three clairvoyant descriptions, all recognized. Evening subject, "The Spiritual Life." An Irish control caused some amusement. Three clairvoyant descriptions were given and recognized, and a warning to a stranger.—G. S.

WISBECH.—The guides of Mrs. W. R. Yeeles gave an instructive address on "The spirit itself beareth witness with our spirit that we are the children of God," chosen by the audience, which was handled in a masterly manner. The clairvoyant delineations were all recognized except two. Miss Bella gave a solo, "The old musician and his harp."

RECEIVED LATE.—Cleckheaton: Usual programme. Recitations by scholars. Lyceum Manuals are sadly wanted.

THE CHILDREN'S PROGRESSIVE LYCEUM.

GLASGOW.—We have an "Excelsior" meeting on the last Sunday in each month, at which the scholars are invited to the platform to test their progress in reciting or singing any piece committed to memory during the month. At the gathering this afternoon great progress was manifest in the elocutionary rendering, particularly so was this the case with the girls. We find this method of training boys and girls as speakers a capital one. A few lessons and some encouragement are really wonderful incentives towards inspiring a feeling of confidence in the young progressive minds, whom we pray one day will be a honour and a help to the cause.—G. W. W.

HECKMONDWIKE.—Conductor, Mr. Ogram. Invocation, musical reading, chain recitations, reading, Miss E. Ogram, duet, Misses Preston and Sterling, marching and calisthenic exercises gone through very well. Closed with prayer.—G. H. C.

LANCASTER.—Present: 62 members, and 19 officers. Our usual programme was gone through. On Sunday afternoon, Feb. 10th, we intend having an open session, and should like to see a good muster of parents and friends. In view of an approaching first anniversary we are trying to obtain a banner, to be carried in front of the children in procession through the town. An artist friend has promised to letter the banner if we find the material; we should be glad of any small contribution from our friends towards this object. Next Sunday is our first "Temperance" Sunday, when addresses, recitations, and songs, chiefly on temperance, will be given in the evening. Mr. Swindlehurst, of Preston, will give an address on "Spiritualism and its relation to the drink question." We beg to thank a lady friend for 1s. 6d. towards the Lyceum fund.—A. B., Sec.

LEICESTER.—January 20th. Present: children, 19; officers, 5; visitors, 2. Recitations by Misses Gill, Hipwell, and West, and Master Heggs. Lesson by the conductor, Mr. Young, on "The Solar System," illustrated on the blackboard, and by the selection of various children to represent sun and planets, wheeling them round to show their motion round the sun—the remainder of the Lyceum reciting meanwhile silver-chain recitation, 23. A new marching song was introduced, and much progress made. January 27th.—Present: children, 29; officers, 6; visitors, 2. Recitations were given by Master Heggs and Misses Young, Richards, Gill, and Heggs. Lessons—Rose group, "Anatomy," Mr. Ogden; Daisy group, "The Causes of Rain and Snow;" L'ansy and Lily groups, Misses Wesley and Cridland; committing verses to memory, and explanation. Singing practice—the children are preparing for the next entertainment, Feb. 28th.—C. W. Young.

MACELSFIELD.—Morning: Usual programme; marching and calisthenics gone through; readings by Mr. Hayes, Mr. Bennison, and Miss Dickens; and recitations by Miss Nellie Hayes and Master Bertie Hayes (aged 4). Groups: It was resolved in the first group, that we form a mutual improvement class, each of the members to bring a paper

in their turn on some interesting subject. The first will be by Mr. Hayes, on "Drunkenness," next Sunday. Afternoon session: the calisthenics were performed much better than in the morning. We are improving very much in this branch. Groups: the first discussed "The beliefs of spiritualists," but not so harmonious as might have been. Pleased to see a few more members earlier than previously.—*W. P.*

MANCHESTER. Downing Street.—10 a.m.: present, 37 scholars. Mr. Hart opened with invocation; the usual programme was gone through; Miss J. Hyde recited, and Miss E. Maslin sang; calisthenics; and closed with benediction by Mr. Hart. 2 p.m.: Invocation by Mr. Jones; musical readings, singing, &c., and marched to places for service. Present, 26 scholars.—*W. W. H.*

OLDHAM. 14, Radcliffe Street.—9-15 a.m.: Conductor, Mr. W. H. Wheeler. Good attendance. Recitations by the Misses H. Saxon, L. Savage, L. Calverley, A. Entwistle, and Messrs. J. Shenton, J. Chadwick, W. H. Wheeler. Classes on astronomy, geology, and moral lessons. We should like the scholars to be more punctual in future.

OPENSRAW.—Morning: Conductor, Mr. Binns. Usual chain recitations, marching and calisthenics. Afternoon: Conductor, Mr. Binns. Invocation, Miss Morris. Chain recitations; song by Miss Lizzie Cox, recitations and readings by Misses M. Wild, Morris, and M. Bromley; Messrs. Dugdale, Binns, and Garbett. Marching and calisthenics. Classes—Mr. C. Stewart, subject, "Order"; Mr. Dugdale, "Physiology"; Miss Bromley, "Astronomy"; Miss Chesterton, "Mother's Last Words"; Miss Mary Wild, with a class of learners for calisthenics; Mr. T. Stewart, music. Liberty group, "Physiology," led by Mr. Ainsworth. Attendance, morning, 26; afternoon, 73.—*R. R.*

SALFORD. 48, Albion Street.—Present: Morning—13 officers, 33 children; afternoon—12 officers, 50 children. Conductor, Mr. Ellison; assistant conductor, Mr. Clegg. The usual programme was gone through. We are glad to notice much improvement in the marching and calisthenics. Recitations and readings were given by Misses K. Cowburn, A. Tylesdasy, M. Jackson, A. Bridge, Masters J. E. Cowburn, W. Jackson, T. K. Cowburn, J. Jackson, and J. Morey. Mr. J. R. Cowburn gave his opinion on the question, "What is Faith? which was well expressed. Mr. Pearson addressed the Lyceum on "Character." Visitors, 5.—*J. R. C.*

SOUTH SHIELDS.—Invocation by the conductor. Attendance very good—40 members, 5 officers, and 2 visitors. Musical reading was done well also. Committing a verse to memory was very pleasing to all, being "Things that never die." Chain recitations were nicely performed. Recitations by Annie Hunter, Mary Berkshire, Brockett Lowery, and Laurence Pinkney. Mr. Bell spoke a few words interesting to all. Closed with prayer by the conductor.—*F. P.*

PROSPECTIVE ARRANGEMENTS.

Mr. B. Plant will be at Walsall from February 3rd to the 17th, and has a few open week-night dates which he will be glad to fill.—Address him: c/o Mr. Venables, Shaw Street, Walsall.

Miss Wilson has a few vacant dates for 1889. Secretaries, please address—3 Fleming Street, Batley.

Mr. Hoperoff has arrived home in London, after a very successful tour in the north, and will be open to give his private sésances as usual.

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

Mrs. Ingham has removed to No. 11, Sackville Lane, Thornton, near Bradford.

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

Mr. J. C. Macdonald, Inspirational Medium, Phrenologist, and Chiromant, is intending to travel southward, through the Midlands, immediately. Secretaries wishing his services should write at once to 225, Liverpool Road, Patricroft. Shall be glad to hear from Macclesfield, Potteries, Belper, Notts, Leicester, Walsall, Birmingham, Northampton, Wisbech, or any place wanting pioneer work.

DEWSBURY.—Saturday, Feb. 2: A tea meeting, at 5 p.m., 6d. each. Batley, Batley Carr, and Heckmondwike friends are cordially invited.

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, King Cross, Halifax; or Mrs. S. Jagger, Claremont, Halifax.

LEICESTER. Temperance Hall.—Four nights' Discussion between Pastor C. King and Ithuriel, on "Spiritualism." Feb. 11, 18, 25, and March 4. Councillor Biggs, chairman. Commence at 8. Tickets, 6d. and 3d.: for four nights, 1s. and 9d.

LONDON. Baker Street.—Feb. 3rd, at 7, Mr. Everitt will lecture on "Our Early Phenomenal Experiences." Many who have recently come into the movement ought to hear of the wonderful phenomena of earlier days.

LONDON. 309, Essex Road, Islington.—Re-opening, Sunday, Feb. 3rd, with a tea, at five o'clock p.m. Tickets, 1s. each. The following speakers are expected to address the meeting:—Messrs. W. E. Long, Walker, Drake, Cannon, and others, when we hope all friends will try and come to make this a grand success, showing what federation can do when all are united, trying to spread this glorious cause.—*G. C.*

LONDON. 24, Harcourt Street.—The third anniversary tea will take place on Sunday, Feb. 10th.

LONDON. Kentish Town Road, Mr. Warren's, 245.—Sunday at 7, sésance; Wednesday, open meeting at 8, instead of Thursdays; Tuesdays and Thursdays, Dawn of Day Spiritual Society, for associates and members only. For particulars, apply by letter, to the Secretary, Mrs. Burke, 7, Claremont Road, West Kilburn, N.W.

NEWCASTLE-ON-TYNE.—Feb. 3: Alderman Barkas, at 6-30, "Wisdom's ways are ways of pleasantness, and all her paths are peace."

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.

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.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The monthly meeting of the executive will be held in the Cordwainers' Hall, Newcastle, on Sunday, Feb. 3, at 10-30 a.m. A cordial invitation is extended to all societies to send delegates to this meeting. On Tuesday, Jan. 15, a grand concert on behalf of the funds of the federation was held in the above rooms. The attendance was moderately good. An excellent programme consisting of songs, clarionet solos, recitations, &c., was ably rendered by the friends who so kindly gave their services on this occasion.—*F. Sargent, Hon. Secretary.*

NOTTINGHAM.—Mr. E. W. Wallis will be glad to meet old and new friends, Feb. 3rd and 4th. Mrs. Barnes has some open dates on which she could visit local societies. Communicate with Mr. Burrell, 48, Gregory Boulevard.

PASSING EVENTS.

By E. W. WALLIS.

IS THE SPIRITUALISTS' PLATFORM DETERIORATING?

To the Editor of "The Two Worlds."

This question has not been asked publicly one moment too soon; indeed, only a few days ago, I asked myself the question, "Who is there to take the place of such as Mrs. Britten, Mrs. Richmond, Mrs. Wallis, Messrs. Morse, Wallis, Johnson, &c.?" I do not wish to draw invidious distinctions, and I think no one who knows these old and competent platform mediums will begrudge them a place of honour. That the supply of competent speakers is inadequate to the demand is beyond all doubt, as is proved by the fact that those whose names are above, and others, are able to fill up nearly the whole of their Sundays twelve months in advance. Wherever they go large and intellectual audiences draw around them.

We cannot close our eyes to the fact that there is another class of media, who also draw large audiences, of a very different mental cast from those who are spiritually fed by the elevated teachings which flow from the lips of those I have first mentioned. These are the undeveloped and illiterate media, who allow themselves to be advertised as "trance," "clairvoyant," and "psychometrical." I have nothing to say against any of them. But as regards their pretensions, my own experience is that some, and I believe many, are neither trance, clairvoyant, nor psychometrists proper, but a sort of milk and water, whose trance is disproved by traces of the medium's own idiosyncrasy, whose clairvoyance is not clear seeing, as is proved by the blunders they make when trying to fix a particular spirit to a particular individual, and whose psychometry is of a very unscientific character. Whether the public platform is the proper place for experimentation in these phases of spiritualism may be debateable; but following the methods of all well-ordered societies, no matter of what kind, it becomes expedient to put forward as teachers those only who have been trained, and thereby made competent. It is this disregard of method which has no doubt given rise to the question which Mr. Thomas Parkinson has asked.

Of late years the "professional medium" has come in for an amount of abuse, condemnation, and ridicule enough to make anyone shrink from devoting themselves wholly to the honourable and holy calling of a spirit-medium, and this by a class of writers who have all the time been sapping the very vitals of the movement. The basest motives have been ascribed to them, epithets little above the vocabulary of Billingsgate have been heaped upon them, while at the same time their fair name has been libelled in the most insidious manner. The same persons who have done this through the press, and sent their calumnies all over the world, have succeeded very effectually in persuading those whose avarice had half persuaded them already that it was a sin for any medium to take pay for services as such, and so there is a class of spiritualists who imagine themselves engaged in a holy mission by floating societies on the no-pay principle; hence Mr. Parkinson's remark, "such services are often dear at the price, for it cannot be expected that anxious inquirers and intelligent minds will sit and listen to speakers who are incapable of teaching even the first principles of our cause." It is a terrible sin to pay for honest services, but it is no sin to increase the societies' own funds. Fortunately, however, there are few societies of this kind that can boast of any funds. Their parsimonious policy defeats itself.

If we would have the platform efficiently filled, we must recognise the honourable calling of the mediums, pay them adequately for their services, insist on the observance of proper conditions for their development, and only admit them as recognised public instruments after attaining fitness in the private circle. With respect to this, and to meet the possible charge of Popedom, the intelligence which is sufficient to conduct a society successfully may be left to determine who are fit for the platform and who are not.

The Lancashire Confederation is pledged not to interfere with societies, but it is quite possible that in its methods it may put forward much that will be worthy of emulation; that in its deliberations much that is practical will be caught up by representatives of societies, to be utilised in their future workings. By this means it is hoped the whole movement will be toned up, and then the question will be answered in the negative—The spiritualist platform is not deteriorating.—*Yours truly,*

PETER LEE.

B. Harris—at home again—will be glad to visit outlying stations near Newcastle, before the outdoor meeting season begins.

LEEDS PSYCHOLOGICAL SOCIETY.—We are pleased to learn that the meetings of this society are being continued, and trust that increasing success, harmony, and goodwill will enable the friends to build up a strong cause.

NORTH SHIELDS. Camden Street.—A practical and valuable address is ably epitomised in the report, which contains a sermon in a few words. The advice is excellent, and if acted upon generally by non-mediums, as well as by mediums, would speedily effect a reformation in the world. We want more of such clear and true teaching, and less sensationalism.

VOLUME I.—We have a few bound volumes in stock which we can sell at 7s., post free, to customers. It is the most educational and valuable volume ever offered to the public from the Spiritual press, and the cheapest. It is, in addition, a most complete record of the year's work in connection with the cause. Cloth cases for binding can be had for 1s.; postage 3d. extra. (See Advt.)

"BIRDS OF A FEATHER."—It is announced in the *Leigh Journal* that Mr. Salmon has joined the reverend showman, and this precious pair will tramp the country together to gather up the shekels of the foolish and stir up strife in the name of Christianity! It is a law of spiritual attraction that "like seeks like," hence Salmon, finding uncomfortable quarters among the Leigh spiritualists, who would not tolerate his falsity, seeks congenial companionship. Further comment is unnecessary.

BINDING VOL. I.—We have already bound a considerable number of volumes for customers who have forwarded their numbers to us for that purpose. We are now making up another package to send to the binder, and shall be happy to receive customers' numbers to enclose with those in hand. We can only do them at the cheap rate by having a number bound at the same time. Send your numbers at once.

We have received the following letter, which speaks for itself: "The admirably-condensed article, by Mrs. E. H. Britten, in last week's *Two Worlds*, entitled 'What is Spiritualism?' is so much to the point, and so well adapted for free distribution in leaflet form, that the writer will be glad to subscribe 10s. for that purpose. Who will join? LEX."

MISSIONARY WORK.—DISTRIBUTION OF LITERATURE.—We should be glad to see this work carried out more extensively in the future than hitherto, and propose that a fund should be started to enable us to send parcels of leaflets, tracts, and papers per post, or bundles of papers, &c., to societies for gratuitous distribution. There are many occasions when local workers would be glad of materials for this work, such as the visit of an opponent. We cannot afford to give tracts for this purpose, but if generous friends of the cause would forward us contributions, we would be happy to send parcels wherever needed, and scatter papers broadcast. All sums sent for this purpose will be acknowledged, and an account rendered of how spent.

THE WEEKLY CONTENTS BILLS.—The Directors have much pleasure in announcing that they have recommenced the issue of the weekly "contents bills," which we shall be happy to supply to all our agents and friends who will kindly use them. We are desirous of obtaining the names of newsagents who sell *The Two Worlds* who would exhibit a contents bill if one were sent them regularly. Will our friends aid us in this matter?

PASSED TO THE HIGHER LIFE.—We regret to learn that our friend, Mrs. M. B. Vandeleur, daughter of Mrs. Scott, an earnest worker and medium, of South Shields, passed away on January 5th. Mrs. Scott writes: "It has come so suddenly we can scarcely realise it. She was a true Spiritualist, and arranged all her worldly affairs on New Year's Day. She was conscious of the presence of angel friends, and longed for them to take her to the summer land. She leaves one little girl of four in my charge. Her married life was very short but very happy, her husband was so good and kind." We sympathise deeply with these good friends in their outward loss, but they are consoled by the knowledge that they have "one angel more" to minister to them, and greet them by-and-bye.

A GOOD USE FOR CHURCH BUILDINGS.—There is neither rhyme nor reason in keeping thousands of buildings closed for six days out of seven, and as people will not visit them when open on week days, we would respectfully suggest that they be employed as schools for the instruction of the young. Only the "use and wont" or custom of the past hinders, and it is about time the "dead hand of our ancestors" was removed, and we, in "the living present," acted for ourselves to meet the needs of this age, not conform to the spirit of the seventeenth century. Churches and chapels might well be used as reading-rooms, and for the performance of high-class concerts, or the giving of recitals. Schools of elocution could be founded in them, a chair of moral philosophy established, and "the new education," so sadly needed, supplied. Why should ratepayers be burdened to build new board schools when there is plenty of accommodation in the churches and chapels? It surely would not do the buildings any harm, or be displeasing to God? We protest against the wastefulness of the present absurd and antiquated system.

The *Banner of Light* ably says: "While Spiritualism, in its elementary sense, is simply the recognition of a spiritual world and of the facts of spirit manifestation, it has, to the truly comprehensive mind, if followed out to its consequences, important lessons in science, art, philosophy and history to teach. It is the life of God in the soul of man. To realize this, to aspire after this communion and blending with the divine, is to be a spiritualist indeed—a spiritualist of the truest, noblest type. And here Spiritualism, in its moral, religious, divine, aspects, in its lesson and its influence, is open to all alike; the lowliest as well as the loftiest minds may be taught, consoled, strengthened, purified by it, made fitter not only for the present life but for that which is to come."

DEWSBURY.—In spite of opposition spiritualism has obtained a foothold and a public position here, and much good is being accomplished. Where unity and good will prevail, the work being promoted earnestly, there success is certain.

There are many ways of aiding the cause of truth and progress. Each one may work in his own sphere, and agree to differ if need be, but give credit for good intentions to others, and in the company of those with whom he is in harmony find abundant work to do.

Advertisers will find *The Two Worlds* a valuable medium for making known their goods. Mediums should use its columns to announce their abilities. We frequently hear of the benefit derived by advertisers. One writes to us: "I am better pleased than I was at first, because I received nothing for some time, but am well satisfied now." The secret of success in advertising is persistence and thoroughness, and a good, satisfactory article. We ask our readers to scan our advertising columns, and deal with our friends as far as possible. They will get good quality for their money, we believe, in every instance.

THE CHURCH ARMY AND ITS GAZETTE.—Frightened by the success of the Salvation Army, the Church has started a rival fighting corps, and in place of a *War Cry* publishes a *Gazette*, which among other choice things utters the following falsehoods:—"Why then did Tom (?) Paine, the unbeliever, die in agony of mind as well as of body, raving for mercy and calling upon Jesus Christ to help him?" It is wonderful how long a lie will live, especially when it suits the prejudices of the popular creedalists! Thomas Paine was the man who said "I believe in one God and no other, and the immortality of the soul." "The world is my country, to do good my religion." And yet he is maligned and vilified by narrow-minded bigots. He was a whole-souled, royal hearted, level-headed man; a deep thinker, and an active worker. His detractors, who cannot have read his works, cannot pretend to compare with him for intellectual ability; their mean and petty spirit shows they have small souls, poor fractional souls, vulgar-fractions of souls, one might say, scarcely worth the saving while possessed by this devil of intolerance.

The stale and threadbare falsehood that Thomas Paine died raving for mercy, etc., has been denied and disproved again and again, yet here it is, trotted out once more as lively and libellous as ever. Justice and truth seem to be forgotten in the interests of creed.

ARE SPIRITUALISTS CHRISTIANS?—Read the following and then decide. The Christian Church, according to a recent writer, "teaches the Trinity in Unity. That our Lord Jesus Christ was both God and man, though one person—that he came for our salvation and died on the cross, and rose again and is now glorified at God's right hand. That the Holy Ghost is a person, the Lord and giver of life, coequal with the Father and the Son. That there is one Church. That God forgives our sins. The Resurrection of the body founded on the Resurrection of our Lord Jesus Christ is only taught by true Christianity. Now all the above doctrines are taught in the Bible, and any one will find them there," and he will not admit of any doctrine which he thinks contrary to the Bible, which must be supreme. "True peace and joy can only be found by believing in Jesus." We do not think so. Peace and joy come from right doing and pure motives.

GHOSTS.

A series of three articles appeared in the *Glasgow Herald* on the subject of "Ghosts." The writer argued that there were no such visible things in the world; that all such supposed ghosts were the result of "a reverse action of the brain." The wonder is not that such ignorant writers can be found, but that journals can be got to publish such trash. Mr. G. Walrond replied in the following letter, which, however, elicited no reply, and which left him undoubtedly master of the situation:—

Sir,—Your articles on ghosts from a theoretical point of view are most interesting, but when the writer asserts that "in this very matter of ghost seeing the reversed action of the brain and senses evolute everything," and that these spectral visitations "have not any objective existence at all," I must beg respectfully to assert to the very contrary.

"Voices may be heard and tender messages conveyed by spectres to the subject of the illusion," states the writer. Granted; but surely "all voices and tender messages" are not illusions? If so, what proof have your readers that it was not a spectral voice that prompted the writer to pen the article in question?

That there are objective ghosts, and objective sounds, are facts, and no scientific theory can obliterate the facts. Clairvoyance, or second sight, and clairaudience are indeed facts beyond dispute, except by those scientists who have never investigated the subject beyond the realms of theory.

I can enumerate numbers of cases where an apparition has appeared to a dozen or more people at the same time, each person seeing the figure as plainly and as palpably as when in the flesh. Further, the figure has spoken, and given name, incidents of earth life, date of place of demise, and other particulars, which on subsequent inquiry have been found to be perfectly accurate in every detail. This, surely, is not to be accounted for on the "reversed-action-of-the-brain-and-senses" hypothesis.

Psychology is one thing and objective ghost seeing another. There is too general a tendency to ignore many of the "facts" emanating from the unseen powers in the universe, and to ascribe them to delusion, illusion, or coincidence. When it could not be set down to either of the latter, the "learned" said it was ascribable to the "devil;" now we have a new cause assigned, viz., "the reversed action of the brain," &c. What next!

TURKISH AND VAPOUR BATHS AT HOME.—We desire to draw attention to Mr. Sutcliffe's advertisement on our last page. We have tried his baths and find them suitable and serviceable in every way. They are well made and fitted, easily moved, convenient, and really cheap. No home should be without one. "Cleanliness is next to godliness." Better have a bath and use it than pay doctor's bills. (See Advt.)

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