

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 152.—Vol. III. [Registered as a Newspaper.] FRIDAY, OCTOBER 10, 1890

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FIRST AUTHORISED ENGLISH EDITION.

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A DREAM.

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Contents—

Garrison enters Heaven. His Experiences on Entering. Jesus and Garrison. A Clever Comparison. St. Peter appoints a Guide. Pearly Gates. Heaven's Mansions 1,500 Miles High. The Sea of Glass. The Crown Room. The Prayer Tube. Harp Factory. Hell's Chimney. The Angels' Restaurants. Moses Edits *The Celestial Gazette*: His Free Criticisms and Tragic Doom. Garrison Lodges near Hell. Meeting of Garrison and Denton. Visits, Voyages, Episodes, and Incidents too numerous to summarize.

This remarkable discourse (which has had an enormous sale in "the States") is in Mr. Denton's happiest vein. It combines satire and sarcasm with logic and reason. It is quite Ingersoll; indeed, in the opinion of many it is superior to anything put forth by the eloquent agnostic. Denton commences with a warm eulogium of Garrison, and professes to see, while dreaming, the spirit of Garrison depart from the body and enter the orthodox heaven, quoting the Revelation for authority. The description of what Garrison sees, and of the state of his feelings, the questions he puts to his guide, and his humorous replies, must be read to be understood and enjoyed. It is the most instructive, incisive, and racy criticism ever hurled against old superstitions. The conclusion indicates what William Denton thought his friend Garrison, the friend of the slaves, would do if he entered heaven.

The following extract will give some idea of the manner Denton has treated his theme:—

Garrison asks for a room as near to hell as he can get. As soon as the guide is out of hearing Denton makes his presence known to Garrison, who exclaims "What! Denton, you here? I am glad to see you; I want your help."

"Help for what?" Denton asked.

"I will show you," he said. "I find we are needed here vastly more than on earth. I am going to start an underground railway, and run in every soul from that infernal pit, and you must help me. WE MUST EMPTY HELL AND REFORM HEAVEN, AND WE WILL DO IT!"

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PLATFORM GUIDE.

SUNDAY, OCTOBER 12, 1890.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Best.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. W. Stansfield.
Ashington.—New Hall, at 6 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Plant.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. J. Armitage.
Bailey.—Wellington St., at 2-30 and 6: Mrs. Craven.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Hoyle.
Belper.—Jubilee Hall, at 10, 2, Lyceum; 10-30 and 6-30: Mrs. Green.
Bingley.—Wellington St., 2-30, 6: Mr. Rowling.
Birkenhead.—84, Argyle St., 6-30: Mr. Robinson. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Mr. T. Shrieves.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Gregg.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. G. Smith.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. Sutcliffe.
Bradford.—Walton St., Hall Lane, at 2-30 and 6: Mr. E. W. Wallis.
Otley Road, at 2-30 and 6: Mr. Campion.
Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mr. J. Parker.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Wade.
St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mrs. Whiteoak.
Ripley St., Manchester Rd., at 2-30 and 6-30. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; 2-30 6: Mr. and Mrs. Clough. Wednesday, 7-30. Saturday, Healing, 7, Mr. J. Lee.
Birk Street, Leeds Road, at 2-30 and 6: Mr. Woodcock.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Thresh. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6: Mr. Firth. Tuesday, 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Midgley.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.
North Street, at 2-30 and 6.
Trafalgar Street, 2-30, 6-30. Monday, 7-30.
102, Padiham Rd., Circles, Mondays, Thursdays, 7-30. Mrs. Heyes.
Burslem.—Colman's Rooms, Market, Lyceum, at 2; 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Curry. Psychometry.
Cardiff.—Lesser Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. Boocock.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30: Mrs. Mercer. Harvest Festival.
Colne.—Uloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cooms.—Asquith Buildings, at 2-30 and 6.
Curwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. J. Walsh.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—43, Woodbine Street, Flatt, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Eaater.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. Lashbrooke.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, at 8.
Glasgow.—Bannockburn Hall, 86, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Ingham, and on Monday, 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, 10-30; at 2 and 6-30: Miss Pimlott.
Harwell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, 7-30.
Blanket Hall St., Lyceum, at 10; 2-30, 6: Miss Capstick. Monday, 7-30, Public Circle. Tues., Wed., and Thurs., Members' Circles.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Wallis.
Institute, 8, John St., off Buxton Rd., 2-30, 6: Mr. Bradbury.
Hull.—Seddon's Rooms, 81, Charles Street, at 6.
Ilke.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Beardshall.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., 2-30 and 6.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.
Institute, Cookridge St., 2-30, 6-30: Mr. Howell, and on Monday.
Leicester.—Liberal Club, Bishop St., 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room, Temperance Hall, 6-30.
152, High Cross St., at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Local.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Rd., 7: Mr. Weedemayer. Tuesday, at 7-30, Séance.
Forest Hill.—23, Devonshire Rd., 7: Mr. S. T. Rodger. Thurs, 8, Séance.
Islington.—Wellington Hall, Upper St., at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245, 7. Thurs., 7-30, Mrs. Spring.
King's Cross.—46, Caledonian Rd., Saturday, at 8, Mrs. O. Spring.
Lewisham.—193, Hithergreen Lane, at 3. Séances every Friday, 8.
Lower Edmonton.—38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., at 11, Healing and Clairvoyance, Mr. Vango; 3, Lyceum; 7, Mrs. Spring, Clairvoyance. Thurs., 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Hawkins.
Mile End.—Assembly Rooms, Beaumont St., at 7.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Ohepstow Hall, 1, High St., at 11-15, Spirit Communion; at 3, Lyceum; at 5, Quarterly Tea; 6-30, Messrs. Drake and Rodger. Fridays, Healing (Free) 7-15; Address & Service, 8-30.
Peckham.—Winchester Hall, 33, High St., at 11, Mr. Yeates, "God and Lord—a Bible Study;" at 7, open, "The Blood of the Lamb—what does it mean?" at 8-30, After meeting for Mutual Help in Clairvoyance.
Seymour Club, 4, Bayswater Place, Bryanston Square, W., at 7 p.m., Mr. A. F. Tindall, "Spiritualism and Christianity"
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; at 7: Mr. U. W. Goddard. Tuesday at 8-30, Mr. Joseph Hagon. Saturday, at 7-45, Mrs. Mason.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Open meeting.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. Boardman.
Collyhurst Road, at 2-30 and 6-30: Mr. Clarke.
10, Petworth Street, Cheetham, Fridays, at 8-15.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Crossley.
Nelson.—Leeds Road, at 2-30 and 6.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Mr. W. V. Wyides, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. Stevenson.
41, Borough Rd., at 6-30: Mr. Graham.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. J. Morse, and on Monday.
Bartland Place, Horsedge Street, Lyceum, 10 and 2-30; at 3 and 6-30: Opening Services.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. Johnson.
Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. G. A. Wright.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. E. H. Britten. Anniversary.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mrs. Stansfield.
Rochdale.—Regent Hall, 2-30 and 6: Mr. T. Postlethwaite. Wednesday, at 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3, 6-30: Mr. Ormerod. Wednesday, at 7-45.
Saltsash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Miss Parker and Mrs. Jackson.
Skelmanthorpe.—Board School, 2-30 and 6.
Slithwaite.—Laith Lane, at 2-30 and 6: Miss Patefield.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Lyceum Anniversary. Mr. Murray. Wed., at 7-30, Mrs. Scott. Developing, Friday, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mr. Wilson.
Station Town.—14, Accolm Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Verity. Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Charlton.
Monkwearmouth.—8, Ravensworth Terrace, 6-30: Mr. Wilkinson.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mrs. Peters.
Walsall.—Central Hall, Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; 2-30 and 6-30: Mr. J. C. Macdonald.
West Pilton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, 2-30 and 6: Mr. S. Featherstone.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. D. Milner.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yendon.—Town Side, at 2-30 and 6: Mr. Hopwood.

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THE ROSTRUM.

SPIRITUAL EXPERIENCES OF MR. WALTER HOWELL.

WHY I BECAME A SPIRITUALIST, OR SOME OF THE OBJECTIVE FACTS THAT CONFIRM MY OWN SUBJECTIVE EXPERIENCES.

HAVING noticed several articles under this heading, I thought there were a few facts that had come under my notice that might be of some interest to your readers. It is not my intention to speak much of my own mediumship, for that is pretty well known, but rather to relate a few of those occult spiritual experiments which it has been my privilege and pleasure to witness.

About fourteen years ago, spiritualism in its phenomenal form came under my notice. Like many others, I thought these exhibitions unworthy of my notice. Eventually, however, circumstances occurred that caused me to regard the subject from a more vital standpoint. Words cannot express my contempt for those who trifle with the most sacred emotions of the human heart, and from the beginning of my investigation of modern spiritualism, I have occasionally met with the most glaring and palpable fraud, whilst at other times I have rejoiced in receiving the highest evidences of occult force and spirit intelligence.

In the autumn of 1877, I visited Mr. Williams, medium, Lamb's Conduit Street, London, and, in company with others, held a séance for physical manifestation. We hung our garments in the hall, downstairs, and went to the second floor to hold our sitting. There were about eight of us, and the majority gentlemen. The circle room was an inner apartment used for the purpose. After being seated, the doors were locked and the gaslights turned out. In a very short time bells were ringing, guitars playing, and floating tambourine passing from sitter to sitter, table dancing, and luminous forms seen in the air. Williams was being held by two gentlemen, one on either side of him. Of course, had nothing else happened, I should have been inclined to doubt the genuineness of these weird exhibitions. Presently, however, voices spoke to us from various parts of the room, and sometimes several voices at once. At first I thought of ventriloquism; but that theory was soon banished from my mind by what afterwards occurred. A voice came to me and said, "You are a medium, and I can do something for you!" The voice then asked, "What shall I bring you?" I replied, "If you can see my thought and can bring the article I wish for, I shall be pleased." Immediately a pocket-book, which I had left in my overcoat pocket downstairs, dropped upon my hand. I expressed myself satisfied, and the voice said again, "What else shall I bring you?" Without audibly expressing my wish, I mentally desired my silk hat, which was also in the hallway. Without the opening of a door that hat of mine came in, and was placed on my head. Both hat and pocket-book remained with me until the séance was over, so that I was not deceived as to what was really brought! Others had equally remarkable experiences that evening, but I would rather confine myself to those which immediately concern me, for in regard to these I can bear testimony of greater validity.

During May, 1882, I was visiting friends in Newcastle-on-Tyne. While in that city I was invited to attend a series of Miss Wood's séances for materialisation. Some of these séances were unsuccessful, but others were most remarkably successful. I shall confine myself to one only; it was eleven o'clock in the morning, and I always feel glad that I had the opportunity to attend. Before describing the séance, I will mention one or two particulars of importance to an outsider. The rooms in which these séances took place were not rented by Miss Wood herself, but by the Psychological Society of Newcastle. The cabinet was a strong one, and was fastened by the sitters on the outside. The framework was of heavy timber, and the panels were of perforated zinc. There was a weighing machine in the room, used for the weighing of forms. In order that there might be good light for investigating the phenomena, a lamp, glazed with tinted glass, and burning gas, was arranged so that ample light might be shed upon all in the room, and make every materialised form recognisable by each sitter. Also that darkness could be enjoyed by those operating from within the cabinet, damask curtains hung from the rod on a level with the top of the cabinet, and about a foot from it, thus giving room for the forms between the cabinet and curtains, and affording the needful absence of strong light while the process of materialisation was going on.

The sitting I am about to describe was the most satisfactory I ever witnessed in materialisation. After singing awhile, the form of a child appeared at the curtains, whom we called Pocha. She spoke broken English, and informed us that the conditions were good. This child was dark skinned, and about two and a half feet in height. She passed around the circle, and shook hands with each one. The next figure that made its appearance was a lady of medium height. She did not speak, but claimed relationship to a gentleman in the circle, Mr. Edge, of Llandudno. In size she so resembled the medium, that I suggested the weighing test. I asked her if she would stand on the machine and have her weight registered. She answered in the affirmative. She then lifted her drapery so as to make her feet visible, which were both on the platform of the weighing machine. She then placed both hands on her head, so that those behind the figure could see that there was no apparent means of altering the registration of weight. The form weighed twenty-five pounds and a half. Miss Wood would weigh about one hundred and eight pounds. This figure retired, and the next was a form called Bennie. He was very tall. Some one remarked that he must be taller than any one in the room, but on Mr. Edge standing up, the form and man being placed back to back, it was found that Mr. Edge was the taller of the two, whereupon Bennie began to elongate until his form was head and shoulders taller than Mr. Edge. Mr. Edge was a man about five feet nine or ten inches. Bennie did not talk to us, but took leave of us by shaking hands all round. There were occasional visits from Pocha during the séance, but of these I will not particularise.

I wish to call special attention to the most conspicuous manifestation of the morning. I observed a vapour proceeding from the cabinet, like steam from a waste-pipe, and forming a nucleus in the centre of the room. I watched it, and soon it began to move spirally, until the mass of cloudy matter reached the average height of a female figure. This misty substance was transparent enough to enable us to see a stove, which, from my side of the room, was on the other side of the form. The mass became more dense, until we could no longer see the stove. Presently the shape of the head and shoulders became distinct, and finally the form of

a face appeared. The vapour below the head and bust then fell in loose drapery, and the well evolved materialisation stood before us! This figure was a female form. She did not speak, but each of us, fifteen in number, grasped her hand as she passed round the circle. She eventually stood again in the centre of the room, and gradually dematerialised. First, the outlines of the face became indistinct; then the head and shoulders lost their form; and the pillar of cloudy matter soon grew less dense, until it once more became transparent. The vapour then reassumed its nucleus form, and was reabsorbed into the cabinet.

I would here state that myself and others went behind the curtains during the séance, and found the screws firm, and the cabinet door locked. It was a padlock, so Miss Wood could not let herself out. The medium was a long time coming to consciousness after the séance. One more thing I wish to point out, and that is, that these forms did not manifest intelligence enough to give what I should call evidence of well defined individuality. The phenomena were most genuine, but I wish to leave a wide margin to the theorist, who offers other hypotheses than the ultra-spiritualistic one.

During the spring of 1882 I visited Glasgow, and while in that city I had a sitting with David Duguid, the painting medium. He is a member of the Scotch Kirk, and I believe he never received one cent for the display of his gift. Two friends accompanied me to Duguid's house, Mr. Nesbit, a publisher, and Mr. J. Bowman, photographer, of Glasgow. The four of us entered a small parlour, and took our seats. The palette laid upon the table. Presently the medium passed under control, and we were ordered to bind his hands to the chair. The medium then said, "Do you want a picture?" I replied in the affirmative. A card was asked for, and I obtained one from Mr. Bowman. It was an ordinary carte-de-visite size card, with Bowman's name on the back. I tore a small corner off the card, so as to be sure that the same card was returned to me. The light was turned out, and Bowman sung a song. In less than three minutes the light was ordered up, and lo, the card fell, as from the ceiling, in front of me. There was a pretty little landscape scene on the card, and it was in oil colours, and, of course, wet. I took the corner from my pocket and on examining the card, I found that the jagged edges of the card and corner corresponded. I had the picture framed, and the readers of no journal in the world could purchase it.

During August of the same year I had a sitting with Dr. Slade. The independent slate writing was produced upon slates which were purchased, cleaned, and kept in my own hands during the time that writing was being produced on the inside. The nature of the communication was of a very general character, and therefore of little personal interest, but the phenomena were remarkable. While the writing was going on, chairs and tables in the room of the hotel were seemingly animated with life, for they danced about as though they enjoyed the fun. These slates are still in my possession, and they are treasured by me as relics of occult phenomena, as valuable to us as relics found in mounds are to the archæologist.

In the year 1887 I met Charlie Watkins at Cassadaga Lake, and had a sitting with him. It was a bright summer's morning, about ten o'clock, when I entered his room. There were so many desirous of obtaining sittings that I had to sit in company with another—a Mrs. Prelburg, which really made the manifestations more convincing. Watkins left the room, telling me to write pellets, small pieces of paper with the names of some deceased friends written thereon. I wrote only two, whilst the lady wrote six or seven. I placed my two pellets in the heap, and mixed them so that I did not know one from the other. Then we called Watkins in. He moved his hand nervously over the pellets, and then taking one in his finger and thumb, said, "This is Ma—Murrie—no, Mary A. Howell! They say that's your mother! Look at that pellet and see if I'm right." I told him he was correct. We then put a small piece of slate pencil between the slates, and immediately writing commenced, and in a few seconds one side of one of the slates was full. It was like my mother's style, and not unlike her handwriting.

Watkins then picked up another pellet, and said, "This is James Howell, your father, Walter." My reply was, "Yes; that's him." The slates were then put together without pencil and Watkins stood about nine feet or so from me. In a minute he cried out, "Hold!" and make another emphatic expression, which was more impressive than ele-

gant. I opened the slates, and there, in my father's unmistakable handwriting, were these words: "My dear son, God will and does bless you. Your affectionate father, James Howell."

These slates were bought by me that morning. I cleaned them thoroughly before going to Watkins. The medium did not know my mother's or father's name, and I am sure the above statement is an unvarnished one. I never mentioned the name of either father or mother to any person in America.

On one occasion as I was travelling in England, I was prevented from taking a given train through hearing a facsimile of my mother's voice, saying, "Walter, my dear child, you must not go by this train." As my arrival in London was not necessary until later in the day, I did not go by that train, but took the next express. On nearing Peterborough we were brought to a standstill, and were informed that a collision had happened to the very train upon which I should have gone had it not been for the phenomenal voice.

I know that fraud and deception exists; I am aware one can be self-deceived; I am not unmindful of ingenious explanations offered by cultured minds, and yet I must insist that these combined do not invalidate our hypothesis one iota. There are mysteries yet to be solved; there are enigmas in spiritualism that future generations will have to unravel; but one fact is clear to me, and that is, that the so-called dead do live, and that though imperfectly, they manifest their presence sufficiently to prove to the bereaved heart that there is no death.

These and many other facts confirm my subjective experiences, and make it impossible for me to be other than a spiritualist.—*Religio Philosophical Journal*.

VALHALLA.

In the dream of the Northern poets,
The brave who in battle die,
Fight on in shadowy phalanx
In the fields of the upper sky;
And as we read the sounding rhyme,
The reverent fancy hears
The ghastly ring of the viewless swords,
And the clash of the spectral spears.
We think with imperious questionings
Of the brothers that we have lost,
And we strive to track in death's mystery
The flight of each valiant ghost.
The Northern myth comes back to us,
And we feel through our sorrow's night
That those young souls are striving still
Somewhere for the truth and light.
It was not their time for rest and sleep;
Their hearts beat high and strong;
In their fresh veins the blood of youth
Was singing its hot, sweet song;
The open heavens bent over them,
'Mid flowers their lithe feet trod;
Their lives lay vivid in light, and blest
By the smiles of women and God.
There is no power in the gloom of hell
To quench those spirits' fire;
There is no charm in the bliss of heaven
To bid them not aspire;
But somewhere in the eternal plan
That strength, that life, survive,
And like the flies on Lookout's crest,
Above death's clouds they strive.
A chosen corps, they are marching on
In a wider field than ours;
Those bright battalions still fulfil
The schemes of the heavenly powers;
And high, brave thoughts flow down to us,
The echoes of that far fight,
Like the flash of a distant picket's gun
Through the shades of the severing night.
No fear for them! In our lower field
Let us toil with arms unstained,
That at last we be worthy to stand with them
On the shining heights they've gained.
We shall meet and greet in closing ranks
In time's declining sun,
When the bugles of God shall sound "recall,"
And the battle of life be won.

—John Hay.

SPIRITUAL GIFTS.

A CASE OF CLAIRVOYANCE BY A WELL-KNOWN TELEGRAPH OPERATOR.

I WAS a telegraph operator at a small station a few miles from Cincinnati, and, as it was the home of many persons

who were engaged in business in the city, I was soon familiar with many of the people I saw daily, and on speaking terms with a few. It was in this way that I became acquainted with Charles Forester, who was employed in a large banking house in the city, but made his home with some friends in our little town of Melrose. He used to stop and chat with me a few moments every day, while waiting for his train to come along, and one day he said—

"Miss Kent, I wish you would teach me telegraphy. I have always had a desire to learn, but until now I have never had an opportunity of doing so."

"I think you would find me a poor teacher," I replied.

"Oh, I don't think so," he said; "I am sure you could teach me, and I will try to be a good pupil."

So it was arranged that he should devote two hours on each Monday, Wednesday, and Friday afternoons to his lessons. It was not long before I knew that he, like myself, was an orphan, and it is not to be wondered at that our friendship soon ripened into love, so that when he asked me, one evening, to join hands for life, I was ready and willing to say yes.

Our wedding was a very quiet affair, and after a short trip south we took up our abode in a small cottage "o'er-covered with vines," in the city of B—, where Charlie had been appointed cashier and manager of the only bank in the city.

We still kept up our lessons, having bought an instrument, and one day, as Charlie was getting ready to go to the bank, he said:—

"Suppose I have a private wire run from the house to the bank, so that we could talk to each other through the day?"

"Oh, that would be so nice!" I replied; "for I confess I do get lonely sometimes when you are away, especially when you have to stay late at night."

"Well, I will step into the telegraph office on my way down town this morning, and see if it can be arranged. If the cost is not too great, I will have it done."

When Charlie came home that night I could scarcely wait for his embrace to ask—

"How about the telegraph wire, Charlie? Is it to be a reality?"

"Yes, my dear, it is all arranged. The men will begin next Monday, and promise to have it in working order in two days, and they will furnish the battery and instruments and keep them in order for 50 dollars a year."

"Oh, I am so glad! Now it will be almost like having you in the next room," I replied.

Our line was in order the following Tuesday, and Charlie and I had many a pleasant chat over our wire.

One day—a day that I shall remember as long as I live—I sat by the window, sewing, when I heard my call, "M. W.," and, answering, I received this message—

"Do not wait dinner, as I have to prepare a statement for the directors' meeting, and may not be home until midnight."

"CHARLIE."

I was disappointed, of course, and ate very little dinner. I sat down to my sewing, but I became so nervous, thinking about Charlie, and wondering if there was any chance of burglars trying to murder him and rob the bank, that I put my work away and sat down by the window with a book, and tried to interest myself in its pages.

I let the book drop in my lap; I do not think I fell asleep, for I was gazing at the stars, and remember now how I was trying to locate some of the larger constellations and planets, the names of which I had learned while at school, when suddenly I seemed to be looking into a room, and saw, as distinctly as I ever saw anything in my life, what I am about to relate.

Charlie was placing a large heavy book in the iron safe, or vault, and on each side, behind the safe doors, stood a man wearing a sort of mask, which completely covered the upper part of the face. One of the men had a revolver in his hand, and the other clutched tightly a bar of iron, which he seemed to be about to bring down on Charlie's head as he stepped from the safe.

Oh, what agony I suffered! I tried to call out, as though I could warn Charlie, but could make no sound; I could only sit there and see him killed before my eyes.

The man with the iron bar raised his hand, and as Charlie turned to come out they both sprang in front of him. I saw Charlie give one bound and catch by the throat the man who held the revolver, when the other brought down the iron bar with a sickening thud.

I gave one shriek and fell in a heap on the floor. I have no idea how long I lay there, but all at once I heard the instrument tick, tick, tick!

"Why, that's my call!"

I rushed to the key, and dashed off, "What is it, Charlie?"

Back came the answer—"Help—help—police!"

I dashed out of the house and flew in the direction of the bank. If any one saw me they must have thought I was demented—no hat, hair flying, and running like the wind.

I knew the police station was only two blocks from the bank, and on the way I thought—

"If I can only reach the police station in time I can get help!"

On I ran. At last I saw the light from the police station, I redoubled my exertions, and at last reached the goal.

Rushing up the stairs I gasped out—

"The bank—quick—murder—help!"

Then I sank upon the floor in a swoon.

The strangest part of my story is yet to come. The police at first thought I was crazy, but officers were despatched to the bank on a run. They found the bank door unfastened, the watchman in the vestibule bound and gagged, and, rushing into the bank, found Charlie fighting for his life with two men.

The burglars were secured by the police, who found they had effected an entrance by overpowering the watchman, who had failed to fasten the door, and sat dozing in his chair in the vestibule; leaving him bound and gagged, they expected no interruption.

When Charlie heard how the police had received word that they were needed he could not understand it; but as I was raving in delirium he took me home and summoned a physician.

It was three weeks before I was able to sit up and talk intelligently, and then I was not allowed to speak a word upon the subject nearest my heart—the attempted robbery.

It was some time before I was able to hear Charlie's story of his experience on that terrible night; and when I told him my story, he said—

"As I did not touch the instrument that night, it must have been a dream."

But I leave it to you, reader—was it a dream?

PERSONAL ATONEMENT FOR WRONG NOT ALLOWED IN CHRISTIAN CIVILISATION.

"JACK WILLIAMS, who during two years' service as the guard at Atlantic City, New Jersey, U.S.A., saved not less than a hundred unwary bathers from drowning, was recently recognised as an old thief, who had served his time in the penitentiary as John Latta. Williams admitted his identity, but pleaded that he had for three years led an honest life and cut all his old criminal associates. This defence did not serve his turn, and he had to leave the city at once. His gallant work for two years counted for nothing against the fact that he had once been a felon. His medals won by heroic service counted for nothing against his old brand as a convict. His friends came forward and testified that the ex-convict had been a faithful custodian of large sums of money and valuables left in the office of the bathing pavilion. Men whose lives he had saved pleaded in vain for Jack Williams, the hero, because to the police he was nothing but John Latta, once a felon and therefore always a felon."

By what right, human or Divine, is the one who has once committed an offence, punishable by law, and who is trying to atone for it by leading an honest life, branded as a dangerous person that must be shunned and shut out from everything that is good?

If a convict has reformed, and persists in his honesty, he is entitled to respect and credit from all who claim respectability.

Jack Williams has done nothing so bad as the prominent men did who owned the town of Spring Valley, when they robbed the miners, and reduced them and their families to starvation. Yet we hear nothing of it being "right" to drive them from their homes. Adulation and admiration are bestowed upon the millionaire thief, even though he be a fiend in human form. While the reformed convict, who may have become a thief from want, or to save his family from starvation, and who might make a good citizen, is ostracised and given no chance to live, save by stealing.

We read much in these times of universal disasters, of the mercilessness of nature. If there is no mercy in man

there cannot be mercy in nature, for whatever is external in nature is an exact representation, a perfect reflection of what is *internal* in man; and the mercilessness in nature will continue to increase with that in man, until he is so thoroughly chastised that he will learn through agonising suffering not to be merciless.—*Religio Philosophical Journal*.

VOX POPULI.

THEOLOGY IN NEW YORK.

There is much commotion in theological circles at the present time. The Rev. Henry Frank, one of the brightest young clergymen in the Congregational church in the Empire State, has lately been excluded from the Western Congregational Association because of his liberal views. Mr. Frank was not allowed a proper defence, the Association seeming to fear a fair trial. The Rev. Dr. Bliss, of this city, recently had to give up his position on account of earnest, active participation in the Christian Socialist movement, and Rev. E. P. Foster, of the Storrs Congregational Church, of Cincinnati, has been asked to resign because he has taken an active part in the labour and other reformatory measures. Doubtless these gentlemen, none of whose lives or characters are in the slightest degree sullied, will call to mind the words of the great Nazarene, "Blessed are ye when men shall revile you and persecute you," etc.

MOLLY FANCHER'S BAZAAR.

We have heretofore given some account of Molly Fancher, that marvel of a bedridden invalid, who, for more than twenty years, has been a helpless cripple in the city of Brooklyn.

In 1867 Molly was one of the most promising pupils of the well-known Packer Institute. A serious accident deprived her of the use of her limbs, and reduced her to a state of almost utter helplessness, from which she has never recovered. During all these years of prostration Miss Fancher has continued to support herself by various means. For a long period her arms were rigidly held upward, her hands meeting at the back of her head, and whilst so held, at a point which precluded the aid of her natural sight, she wrought a variety of fancy work of exquisite design and finish. Her patience under affliction is something marvellous. As if in compensation for the impairment of her physical organs, Miss Fancher is endowed with wonderful faculties of perception and prevision. She seems to be aware of everything that is taking place about her. With a mind ever alert, she is able to devise means and methods with remarkable clearness. Her latest venture is a bazaar at 160, Gates Avenue, Brooklyn, directed by her by means of a speaking tube, connected with her couch on an upper floor.

The invalid directs her two assistants, keeps the books, even to the slightest detail, and watches the progress of her enterprise.

For months at a time she does not take food of any kind, and really seems, as she lies wan and wasted upon her accustomed bed, less a mortal than a spirit. The case is a remarkable one, and, so far as we are informed, unprecedented.—*Hall's Journal of Health*.

ANOTHER PROBLEM FOR SCIENTISTS.

Another instance of intelligence, independent of the individual through whom it is exhibited, has shown itself in Bridgeport, U.S.A., where a young Polish boy, named Paul Zilzisky, has been performing wonders. He is called a "lightning calculator," but seems to be more than that, as the sequel will show:

His personal appearance is described as unprepossessing. He has a low forehead, with hair growing down to his eyebrows, is rather sleepy-looking, and shambling in his movements. But whenever his father asks him a question relative to numbers, he at once brightens up and becomes excited. A writer in the *Boston Herald* says he met the boy and his father in a grocery store, and there witnessed illustrations of his power. The father said: "Paul, how many beans are there in this handful?" The boy at once commenced to dance around the store, and became greatly excited as the father thrust his hand into a barrel of beans, took out a handful and threw them down in a corridor, where they lay scattered about. The lad leaped into the air, and almost before the beans touched the floor shouted his reply. The beans were carefully gathered and counted, and while this was being done the boy grinned and waited. The

result showed him to be correct to a bean. He relapsed into his usual sleepy manner again. The father then seized a handful of oats, and put them in a heap upon the counter. "Paul," said he, "how many oats?" The boy again jumped to his feet, devoured the oats mentally and instantly shouted the number. It took a long time to count them, but the number was again found to be correct. Next, the father seized a half-filled pail of water and asked the boy: "How many cubic inches of water in the pail?" The boy sized it up with his eyes and quickly shouted, "116." A careful computation proved the boy to be right. Other wonderful answers were given, always in an excited manner. After each and every successful answer the same doleful expression returned.—*Better Way*.

One of the marvels of electricity, and one of the most striking of the Edison exhibits at the Paris Exposition, was the little instrument which enables the operator to sign a cheque a hundred miles distant. The writing to be transmitted is impressed on soft paper with an ordinary stylus. This is mounted on a cylinder, which, as it revolves, "makes and breaks" the electric current by means of the varying indentations on the paper. At the receiving end of the wire a similar cylinder, moving in accurate correspondence with the other, receives the current on a chemically-prepared paper, on which it transcribes the signatures in black letters on a white ground.

After a sojourn of many months among the Druses of Lebanon, the Rev. Haskett Smith, M.A., rector of Brauncewell, in Lincolnshire, is about to return with an important discovery made under romantic circumstances, concerning that mysterious people, who are supposed to be the lineal descendants of the Hittites. It appears that Mr. Smith was admitted to the most secret intimacy with the Druses through having saved the life of a popular young man by sucking the venom of a deadly snake-bite from his body. He was initiated into a number of mysterious rites, hitherto unknown to any foreigner, and among these the natives startled him, as a Freemason, by passing the most characteristic of masonic signs. Hence this adventurous clergyman argues that the Druses are none other than a branch of the great Phœnician race, whose ancestors supplied the Lebanon cedars to the builders of King Solomon's temple.

THE ORTHODOX HELL.

The following is an extract from Rev. C. H. Spurgeon's Sermon 17, Second Series, page 275, concerning the lower regions to which unbelievers in the Christian doctrine obtain a free pass:

"There is a real fire in hell, as truly as you have now in a real body—a fire exactly like that which we have on earth in everything except this, that it will not consume, though it will torture you. You have seen asbestos lying in the fire red hot, but when you take it out it is unconsumed. So your body will be prepared by God in such a way that it will burn for ever without being consumed; it will lie, not, as you consider, in metaphorical fire, but in actual flame. Did our Saviour mean fictions when he said he would cast body and soul into hell? What should there be a pit for, if there were no bodies? Why fire, why chains, if there were to be no bodies? Can fire touch the soul? Can pits shut in the spirit? Can chains fetter souls? No! pits, and fire and chains are for bodies, and bodies shall be there. Thou wilt sleep in the dust a little while. When thou diest thy soul will be tormented alone—that will be a hell for it—but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells, body and soul shall be together, full of pain, thy soul sweating in its inmost pores, drops of blood, and thy body from head to foot, suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with sullen moans and hollow groans and shrieks of tortured ghosts, thine heart beating high with fever, thy pulse rattling at an enormous rate in agony, thy limbs cracking like the martyrs in the fire, and yet unburned, thyself put in a vessel of hot oil, pained, yet undestroyed, all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's Unutterable Lament; thy soul for ever and ever aching, and thy body palpitating in unison with thy soul."

MARTIN, THE CELEBRATED WILD BEAST TAMER.

A curious history, and one that sheds many gleams of light upon the character of beasts in menageries, is that of Henry Martin, the lion tamer, who died, 90 years old, quite recently, quietly, at his home, "among his collection of butterflies and his books of botany."

Martin, according to his own statement, began to cultivate his gift of control over animals in the day when he was connected with a circus, by acquiring an extraordinary power over the horses, to whom he taught every trick known to the profession, and some of which have hardly been exactly paralleled. From this he went on to taming wild beasts, and soon after he had started business as part proprietor of a menagerie he had laboured eight months in training a royal tiger, and had taught a spotted hyena to pick up his gloves.

He was never seen with a whip in his hand; but he crossed his arms and gave his animals the word of command to leap on and off his shoulders, and considered his method infinitely superior to that of the trainers who got through their business chiefly by the terrorism of a heavy whip and revolver. Their beasts obey them; but, he said, "they were not trained as mine were, and when one of them rebels, you can judge the tragic result from the tragical end of Lucas."

One day Martin told his wife that he anticipated trouble with his lion Coburg, who was then in a dangerous state of excitement. She begged him to put off the performance, but he said: "No; for if I should do it once I should have to do it every time the animals have caprices."

The next night his forebodings were fulfilled. Instead of performing his part properly, Coburg crouched low and dug his talons into the stage, and his eyes flared. Martin had no weapon at command except a dagger in his belt—I have said "never a whip." Instead of obeying orders the lion leaped at Martin, and a combat occurred, in the course of which the lion took Martin up in his mouth and shook him in the air. Martin struck the animal over the nose for a second time, and then feeling his strength exhausted, gave himself up for lost, and turned his back to the beast so that at the next spring it might attack the back of his neck, and so "make an end of the business." "But two seconds passed—two seconds that seemed to me an eternity. I turned round. The lion's mood had changed. He looked at the audience; he looked at me. I gave the sign to go. He went away as if nothing had happened."

It was fourteen weeks before Martin could perform again, but then the lion worked as well as usual, and continued to do so for four years without any more caprices.

In taming one of his tigers Martin began by taking the creature's attention off the door of the cage, and then, armed with a dagger, went rapidly into the cage and stood looking at the tiger, which, for some minutes, lay motionless, staring at him. Then, feeling a shiver, and knowing that if the tiger saw it, all would be over with him, he went swiftly out. At the end of a fortnight he went again into the cage, and this time stayed there half an hour. A third time he paid the tiger a visit of three-quarters of an hour. The "fourth time the tiger, trembling at first, lay down before the pigmy who braved it."

To tame a hyena, Martin wrapped his arms and legs with cords and protected his head with handkerchiefs, and then, walking into the cage, went straight to the animal and offered it his forearm. The hyena bit it, and the tamer, looking steadily in his eyes, stood motionless. The next day he repeated the experiment, substituting a leg for an arm, "and all the time Martin's black pupils were flashing into the gray eyes of the hyena. The beast gave up, cringed and smelled the feet of the master."

Martin tamed his subjects by his personal influence alone, and Charles Nodier once said of him: "At the head of an army Martin might have been a Bonaparte. Chance made a man of genius director of a menagerie."

If the experiences in hypnotism do not prove and solve the above case, and all similar ones, then do we consent to call hypnotism mere fancy, and Martin a second Daniel.

AN EPISCOPAL RIP VAN WINKLE.

To the Editor of "The Two Worlds."

DEAR MADAM,—Advanced and liberal-minded thinkers, viewing their contemporaries through the roseate spectacles of their own mental progress, are apt to think that religious progress is more marked than is the case. Often it is alleged that the clergymen of the Established Church are

alike more enlightened and tolerant than their fellows in the communions of dissent. As a question of mere scholastic training, the point may, possibly, be conceded, but when the issue is that of breadth of mind, or spiritual culture, it too often occurs that conformity and non-conformity are painfully ignorant. It is then discovered that there are still many ecclesiastical Sleepy Hollows, each with its Rip Van Winkle, fast asleep, in spite of the noise made by the whirring wheels of modern progress. The "Rip" of Washington Irving—in spite of his character—did have some truly human elements. Would that as much could be said for these theological prototypes still in our midst.

The late most admirable rejoinders, by Mrs. Emma Hardinge Britten, to the articles of Mr. Crutchley, are, doubtless, yet fresh in the appreciative minds of many besides the present writer, and it appears almost incredible that a gentleman so able, champions a case so weak. But, when it is true that those who, eminent in the theological worlds—continue the advocacy of dogmas that are as delusive and extravagant as Munchausen's tales, small wonder that champions can be found for all forms of theological opinion. It will, however, be somewhat of a shock to many when they realize the fact that the Christian (?) dogma of the literal resurrection of the physical body is yet strenuously upheld, and taught! Here is a case recently proclaimed in the daily press, by no less a personage than "Edward, Bishop of Nottingham," who, in reply to a correspondent, signing himself "Truth," says, in response to his querist's demand "for Scriptural proof, that man is immortal," that, he, man, "is immortal, first in respect to his soul, which will never die; and secondly, in respect that his body also will rise again, and will die no more." The "proof" (?) of these astounding statements are—what think you? Simply a couple of texts, one from St. Matthew xxv. 31, the other from St. John v. 21, 29. Edward, Bishop of Nottingham, is, indeed, a Rip Van Winkle and his diocese must be a veritable Sleepy Hollow. Recently, two old and valued friends passed a few weeks at Harrogate, and, attending a dissenting place of worship there, heard the same doctrine preached, much to their astonishment, for liberal minded men and women too frequently judge others by themselves, and are, in many cases, unaware of the fact that the mass of religious people and their teachers (?) are still in the comfortable quietness of Sleepy Hollow.

Have we spiritualists no duty here? Truly, yes. We should flood the country with evidences of the return of our departed friends, facts that are unassailable, which clearly prove that the "dead" are resurrected at death, and are living as actual beings, and are, therefore, in no need of ever regaining their mortal garments. We need every form of evidence that proves the departed can and do return; for of all things that can destroy the old myth of a physical resurrection, and firmly plant our own cause in the soil of spiritual growth, the facts of spirit return and communion are best suited to that end.—With fraternal esteem, your co-worker,
Liverpool. J. J. MORSE.

UNCLE SIDNEY'S VIEWS.

I HOLD that the true age of wisdom is when
We are boys and girls, and not women and men—
When, as credulous children, we know things because
We believe them—however opposed to all laws.
It is faith, then, not science and reason, I say,
That is genuine wisdom—and would that, to-day,
We, as then, were as wise, and ineffably blest,
As to live, love and die, and trust God for the rest!

So I simply deny the old notion, you know,
That the wiser we get as the older we grow,
For in youth all we know we are certain of; now
The greater our knowledge the more we allow
For sceptical margin; and hence I regret
That the world isn't flat and the sun doesn't set.
And we may not go creeping up home when we die,
Through the moon, like a round yellow hole in the sky.

—James Whitcomb Riley.

BARON HIRSCH, a philanthropic Hebrew, proposes to spend ten millions of dollars for the purpose of colonizing Russo-Polish Hebrews in Canada. He will establish schools for general education, agriculture, and industry. He hopes to redeem the entire Russo-Polish population of two to three millions from Russian oppression, establishing it in a land of freedom where everything will favour their progress.

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The People's Popular Penny Spiritual Paper.

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

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

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HAYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, OCTOBER 10, 1890.

HISTORICAL SPIRITUALISM.

SOME RUSSIAN SUPERSTITIONS.

BY G. D. HOME, SON OF THE LATE D. D. HOME.

THE Russian people are, as a rule, extremely mediumistic. This must not surprise us if we take into consideration their great physical strength, their simple food and manner of living, their unshaken, childlike faith in God and his angels, and their innate belief in the communion of those gone before with those who are still in the earthly body.

The mediumistic faculties are principally developed among the women, sitting solitary in their huts, spinning or weaving, whilst singing the plaintive chants relating to their spiritual beliefs. Clairvoyance, therefore, foretelling any coming disaster, warning the peasant of flood or famine, and the gift of healing through spiritual aid where no doctor can be called, are greatly developed in these mediums whose gifts are very frequently hereditary.

Tall, well-made men, the ancient Slavians were adroit in running and swimming. They tilled the soil and lived by the produce of the chase, and the bountiful harvest of fish the rivers gave them. Brave and extremely hospitable, the Slavian never quitted his hut without leaving the door open, and different eatables on his table for the entertainment of any chance guest who should stray in during his absence.

Their religion was idolatrous; human sacrifices were sometimes offered to their deities. Their gods were numerous, but the chief one was "Peroun," the god of thunder and lightning, of peace and war. The sun also was counted as a great god—the gift-god, or Did-Lado, the father of light or joy. Many peasant songs at the present day mention Did-Lado, especially songs relating to the sowing of the harvest, or the growth of trees, &c., although I doubt that the words, which come as a sort of refrain every second line, bring to mind the idea of the "Gift-God" adored by his ancestors. The principal heathen feasts to this god are yet retained.

The Slavians had, like their descendants, implicit belief in the future life. They believed (and their belief must have had some foundation on fact) that the spirits of the dead came back to earth to care for the relatives they had left, and the Slavians consequently prayed to those spirits for help and protection. These spirits were invoked under the name of Tschour, meaning grandfather—a word yet retained in the modern Russian when a peasant, if frightened by an "unclean power," as he terms it, or, in other words,

an undeveloped spirit, will exclaim, "Tschour menia" ("Oh, my grandfather"), calling his ancestor's spirit to his aid, although the word to him has no other signification than an invocation to protect him from harm. Thus has the Slavian's prayer to his guardian spirit been handed down to the modern Russian as a talismanic phrase against evil spirits.

When the Slavians were converted to Christianity, the simple-minded idolators, eager to embrace to the letter the new religion, believed that all those who had passed away without baptism were doomed to roam unhappily over the earth. The superstition sprang up that the spirits of their unchristened ancestors haunted the roads where their ashes were placed.

The spirits of the departed, according to the Slavians, returned to earth every spring, and wandered in the places frequented by them during their career here below. To show them that their memory was still venerated, a special kind of pancake, called Clinni, was prepared and eaten, the spirits being supposed to partake of the repast. The modern Russian fully thinks that twilight is the time "when ghosts troop forth and graveyards yawn their dead." The Blinni, called also commemorative food, is eaten on all occasions when the memory of the departed is brought to the mind of his friends, such as anniversaries, &c. A great many peasants pour mead or liquor on the grave of a dear one, and leave on the tomb of the departed for his use different kinds of food, but especially coloured eggs, symbolical of the resurrection.

The Russian peasant still retains two more beliefs of his ancestors: the Roussalka and the Domovoi.

The Roussalkas, or Scotch Kelpies, are believed to be water spirits, who by their beauty entice men to a watery grave. The Roussalkas were simply the spirits of the departed who came in the spring time to dance and sing in the warm sunlight. Games were instituted in honour of the Roussalkas; the actors put on masks, and, dancing wild figures, lacerated their bodies with knives; besides these games there was a feast called Siomik, in which they were supposed to conduct these spirits back again to the tombs they had abandoned. There is still a peasant feast called Siomik, held a little before Trinity Sunday, where song and dance make up a large portion of the programme. The modern Russian thinks also that his Roussalka is a departed spirit, but is an unchristened one, whence he says they wander over the fields, lamenting and singing "Alas! alas! I am a spirit of straw. My mother bore me and buried me unchristened." In some places of Russia, the women still hang embroidered towels on the trees to pacify these wanderers.

The Domovoi (the spirit of the house) was generally the Tschour of the Slavian. This spirit plays the same rôle as the Brownie in the Highlands. He was a good spirit, represented as an old man, and never inspired any sentiment but affection.

In the country seats of the gentry is generally found a large he-goat, kept in the stable for the use of the Domovoi. If not thus provided for, he will ride and tire the horses, or else inextricably entangle their long manes and tails, so as to cause many ejaculations from the coachman, who will come, with signs of the cross, to beg for a goat for the Domovoi; protesting that unless the gentleman is given a horse for his own use, he cannot keep his own horses tidy; besides being in mortal fear of some trick that might be played on himself.

They had great faith in the Nagavor, or casting of charms, and the Zagavor, or throwing away, casting off of charms or diseases, and the Gadania, guessing or divinations, faith which has been transmitted intact to their descendants.

The powers of Zagavor are supposed to reside in certain men or women who are called Kaldoun or sorcerers. The people of the Tzigane or gipsy tribes are especially supposed to possess the knowledge of Nagavor, or the faculty of causing some harm to befall their enemies, or of increasing the prosperity of their friends. The charms consist of certain phrases, repeated under particular circumstances, but I have been unable to ascertain what these were, for the Kaldoun I questioned, although admitting his power of "charming," refused, for any consideration to initiate any one in his art save his own son; he, himself, was initiated by his father, and in fact the gift was hereditary. I myself saw this Kaldoun stop nearly instantly a violent hæmorrhage caused by a severe cut from a wood-axe, by merely muttering something over his fellow-peasant's wounded hand. I have also seen cases of fever and ague, and violent neuralgia, cured by

the Zagavor. Some of the Kaldouns cure ulcers, others set bones, stop blood, etc., etc.

I cannot leave the subject without giving a remarkable instance of the mediumistic powers of some of these peasants who practise the Zagavor. A fine healthy child was born to a gentleman in Russia, but to the dismay of the parents, a voluminous inguinal hernia declared itself a short time after the birth. The best doctors wisely shook their heads and doomed the poor infant to eternal bandages, for it was declared impossible to reduce the rupture. The grief of the child's parents was great, for it was an invalid's sedentary life they foresaw for their baby. A servant in the house proposed to the father the good services of a poor old woman, who earned a living by cleaning the baths in a large bathing establishment near by, and who had the reputation of being an adept in the Zagavor. He consented, under conditions that the old crone should not attempt to reduce the hernia or touch the child; he was informed that she did nothing with a sick person but mutter certain charms, and that in any case, if there was a cure, no money was to be offered to her, no valuables of any kind, but if pleased with her services, she would accept an old cast-off dress, as her gift would leave her if she took reward for the good she did. The old woman shortly afterwards came to the house, and on looking at the child requested it might be put in a warm bath. Asking for some oil and a piece of muslin, she dipped this in the oil, and standing over the baby in his bath, began to rub the muslin to and fro between her lips, muttering something the whole time. This operation was repeated for three consecutive days. The rupture, which had gradually diminished in size every day, on the fourth morning had totally disappeared!

The veracity of this has been vouched for by many witnesses, among them my father, who has told the fact many times in my presence. As to the total cure of the child I can myself answer for that, for the "baby" who now writes this article is always grateful to the old bath-woman through whose instrumentality he has been enabled to lead a very active life; the most violent exercise, such as horseback-riding (and I have tired out three horses in a day) has never brought back the slightest symptoms of the malady cured by the "auld wife," long since gone to the world of those who, through her, did good to her fellow-men. Magnetic suggestion, somnambulism and mediumistic healing, under the names of Nagavor and Zagavor, are certainly extensively used by the Russian peasantry, who believe in their spiritual origin, whether good or bad; spirits who, however, they think are subject to muttered "charms" and incantations of the "sorcerer," or medium.

The Gadania, or divinations can be divided into two classes. The future events sought to be divined are pointed out in certain ceremonies, evidently by clairvoyance. Great faith is also placed in dreams.

The sight of certain animals is also supposed to be auspicious. Others have the contrary effect. The Slavians venerated the cuckoo, believing it was possessed at spring time by the spirits. In modern times the peasant always inquires of the bird how many years he will live, and according to the number of times the peculiar cry is uttered, so many years will the inquirer be of this world. Bears always inspire a great respect, and when being hunted are never called otherwise than by the name of Michael. Certain days in the year or month are believed to have an influence in the life of some persons.

On a certain day in the summer, the women weave wreaths of flowers they throw into the rivers and streams. In the evening, these wreaths are set afloat with lighted tapers on them. If the taper burns till the wreath is carried out of sight by the current, the wish formed before launching the floating light will be accomplished. I think a custom somewhat similar exists in India.

Playing cards are much used as a mode of divination. I ascribe, however, to clairvoyance the foretelling of events that come to pass by this method.

I accidentally met in St. Petersburg, a poor woman who had this faculty. She had never seen me, but by her "cards," foretold me many events, the majority seemingly impossible, in all cases highly improbable, events that would happen to me during three years; this was two years ago, and everything predicted has thus far come true. This is the more remarkable, as many minor details of certain events were described to me, that subsequently came to pass to the letter.

This Gadalka, as the women who use divinations are called, would never accept money or any gift for her pains; she foretold to many other people, to my knowledge, things that have since happened to them; and, as with me, related the whole of their past life. She is but one of a very numerous class of clairvoyants, spread over the whole of Russia.—*Religio Philosophical Journal*.

"THE TWO WORLDS" SECOND MISSIONARY NUMBER.

ON or about the 24th of October, A NEW, GREAT MISSIONARY NUMBER will be issued, the chief portion of which will be devoted to such expositions of

LIFE IN THE SPIRIT SPHERES

as have been received through a great variety of medial sources, under strict test conditions—

DIRECT FROM THE INHABITANTS OF THE SPIRIT SPHERES.

The aim of this number will be to answer those numerous questioners who desire to know what are the conditions which await the soul in the life hereafter, especially of those who enter therein from the various standpoints of earthly circumstances—the differing grades of good and evil, and ignorance and knowledge. Some replies, dictated by the

CONTROLLING MINDS OF THE SPIRIT-WORLD,

will be given also, concerning the *modus operandi* by which the phenomenal signs and tokens of spiritual presence are produced.

As far as the limitations of space will permit, this SECOND MISSIONARY NUMBER will be an invaluable manual of

ANSWERS TO ENQUIRERS

concerning life in the spheres, intercourse between mortals and spirits, and the COSMOS OR SYSTEM OF CREATION which ultimates in MAN THE SPIRIT—the child and created image of "GOD THE SPIRIT."

As the funds at the disposal of *The Two Worlds* Publishing Company are very limited, and derived only from the spontaneous aid of generous and noble-hearted contributors, the Editor most respectfully asks that all societies or individuals who may be disposed to take extra copies of

THIS GREAT NUMBER

(especially those who desire to procure them for gratuitous distribution), will send in their orders in advance at as early a date as possible, so that the publication and cost of extra numbers may be duly provided for.

Terms will be found advertised in Mr. Wallis's department of the paper, under the heading of

THE SECOND MISSIONARY NUMBER.

SPIRITUAL CHIPS AND FRAGMENTS.

A CASE OF PRESENTIMENT.

ON July 8th, at Norwich, U.S.A., Carl Hildebrand, eleven years old, son of John Hildebrand of that city, went in bathing with the other boys in the afternoon, and was drowned at 3-30 o'clock. The father was working on a farm three miles south of Norwich. During the forenoon of the day on which the boy was drowned, the father, a stout German labourer who speaks English brokenly, felt strangely. He said: "I feel mighty funny; I don't know what's the matter with me. There is something wrong." He trembled as though suffering from an attack of ague. The other workmen told him that he must be affected by the heat, and advised him to go to the house near by, where he was boarding, and to lie down. "No, no, no," positively declared Hildebrand, "I am not sick. But I never felt so before in my life. I am well, but there is something wrong." He went to the house, but soon returned and resumed work. At intervals he stopped, leaned on his farm implement, trembled, and said repeatedly, "I can't see what this means. It's a very awful feeling," but in each instance he resolutely declared that, as to health, he never felt better in his life. He worked vigorously, but at times trembled as though something frightful was approaching and near at hand. The day wore away with these intermittent experiences.

At three o'clock Hildebrand's excitement visibly increased, and the strong man shuddered. At about half-past three he suddenly stopped working, as though smitten by a blow, and he shook like a poplar leaf in the wind. Then he straightened

himself up, called to his companion in the field, faced the north toward Norwich, and apparently in a state of exaltation, while gazing searchingly into the air, exclaimed: "Over yonder," pointing in the same direction above the green billows of forest verdure misty in the white glare of quivering heat. "Something," he cried, "came to me from over yonder, over yonder, and it hit me here," striking his breast with his clenched hand. Soon Mr. Gottschalk, owner of the farm, came from the city and said to his wife that he had bad news for Hildebrand.

"That is singular," interposed Mrs. Gottschalk, "he has been feeling strange all day—said he felt terribly, and couldn't account for it;" and then, without waiting to hear Gottschalk's tale of bad news, she related all Hildebrand's experiences of the day. At the end of the story Gottschalk commenced: "Well, here is the meaning of it all; his boy was drowned at 3-30 this afternoon."

Then, according to this narrative, which is condensed from a long statement in the *New York Sun*, the sad news was communicated to Hildebrand immediately, but the great shock of the affliction had been felt in the afternoon and the stout labourer evinced little surprise. He changed his clothes and started for Norwich at once, and found the body of his boy laid out in the little parlour of his home which is 18, High Street. This story is declared by the writer of the article in the *Sun* to be "exactly true in every particular, whatever may be the explanation of the incident."

This narrative is only one of a multitude of cases which show that minds under certain conditions, receive premonitions of scenes and events beyond the range of the physical senses and independently of the ordinary means of communication. These impressions are of all degrees of vividness and intensity. They may be but a vague feeling that something is wrong, or violent and culminating in a shock like that received by the Norwich father when the son was drowning. Sometimes it is clear and definite, the whole scene or occurrence appearing to the mind with lifelike distinctness. When the import of facts like these shall be understood, the crude materialistic interpretation of mental phenomena so satisfactory to many for a while after they have broken away from their old theological moorings, will be seen to be without any basis whatever. Societies for Psychical Research by investigating such narratives as the one given above, and collecting facts verified and established, to be used as data on which to base scientific conclusions, might do as valuable a work for mental science as the British and American Scientific Associations are doing for physical science. The investigation needs to be conducted with great care, with rigid impartiality and with that religious love of truth, whether it makes for or against preconceived theories, which inspires the true man of science.—*Banner of Light*.

SPARKS FROM THE FOUNDRIES OF PROGRESS.

LEAVES.—In a late number of *Nature* Mr. Darwin mentions a fact that Fritz Muller has observed in Brazil. It was known that leaves of trees when sleeping at night turned themselves so as to escape the effects of cold and frost. This Mr. Darwin had himself observed. Muller has, however, noticed in Brazil that in winter the leaves are more particular in turning themselves than in summer. The danger from the cold is greater. Do leaves have instinct or intelligence?

AN English magazine lately told the story of the keeper of a wine shop in Paris named Drog, who, in 1871, at the close of the war with Germany, found himself utterly ruined, and, with his family, on the verge of starvation. In his cellar was a heap of old sardine boxes. It occurred to him that the solder might be removed from them and sold, and the tin boxes converted into little toys for children. He set at work, succeeded, and in a year or two had established a factory in which thousands of waste sardine boxes are bought, melted and sent out again, glorious in paint, gilding and varnish, as toy soldiers, animals, chariots, Venetian lanterns and buttons.

"THREETHOUSAND patents have been granted to women since the establishment of the United States patent office. Some of these are of considerable importance. The hollow brick for flues and partition walls is the invention of a woman." This is a remarkable fact, considering how few women heretofore have had any mechanical education. The inventive faculty is essentially an intuitive one, and it is safe to say that half the successful patents that have been granted to men have many suggestions from women incorporated in them.

LYCEUM JOTTINGS.

THE MILLS OF THE GODS.

BY STANLEY FITZPATRICK.

"The mills of the Gods grind slow,
But they grind exceeding small."

Aye, the mills of the gods grind slow,
But from grinding they never cease;
We who live in this world below
Sleep and dream of eternal peace.
Because the mills turn slow and still.
We forget that they turn at all:
For each wrong done, for every ill,
They grind the grist exceeding small.
He who for sordid worldly gain
The soul's true upward path has missed,
Will find that all regrets are vain
When time shall bring his meagre grist.
For the miser who clings to gold—
Against all else his soul has barred—
The mills turn on as they did of old,
They are grinding slow his sure reward.
For him who robs the poor and weak,
To justice, truth and love is blind,
For naught but selfish ends will seek—
For such as he the gods will grind.
The bigot who would fiercely tread
All who differ beneath his heel
Shall surely eat his bitter bread—
Find thorns and stones for golden meal.
The pastor who seeks to feed his band
On withered husks of a long dead Past,
Has vainly built on shifting sand—
His grist of chaff comes home at last.
For those who warp the living Truth
And strive to quench its burning glow—
To dim and dull the mind of youth—
The gods are grinding sure and slow.
The mills are grinding, grinding on,
Slow thro' the chill and silent night,
Unseen they turn when stars are gone—
Grinding on in the sun's broad light.
For each and every child of earth
The never ceasing mills go round—
Down to death—from the hour of birth—
The grist for each is slowly ground.
Aye, the mills of the gods grind slow,
But they grind exceeding small;
The heavy stones turn to and fro
Till they at last have ground for all.

—*Golden Gate*.

MY BOY STILL.

Do you think I've forgotten the day
I carried him at my breast?
Many fair children I've loved since then,
But I think that I loved him best.
For he was our first born child, John,
And I have not the heart, or will,
To love him less; whatever may come
He's my boy still!
I remember when he was a little lad,
How he used to climb on my knee;
How proud we were of his beauty,
Of his wit and his mimicry.
And I know quite well he's a man now,
With a wild and a stubborn will;
But whatever he is to you, John,
He's my boy still!
He was just like sunshine about the house,
In the days of his happy youth;
You know we said that with all his faults
He had courage and love and truth.
And though he has wandered far away,
I'd rather you say no ill;
He is sure to come back to his mother;
He's my boy still.
I know there was never a kinder heart,
And I can remember to-day
How often he went with me apart
And knelt at my knee to pray.
And the man will do as the boy did,
Sooner or later he will;
The Bible is warrant for that; so
He's my boy still.
A mother can feel where she can't see,
She is wiser than any sage;
My boy was trained in the good old way,
I shall certainly get my wage.
And though he has wandered far away,
And followed his wayward will,
I know whatever, wherever he is,
He's my boy still!

—*Indianapolis News*.

PLATFORM RECORD.

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

ARMLEY. Temperance Hall.—Sept. 28: We were well pleased with the services of Mrs. Berry. The afternoon's discourse was to the point, and the clairvoyance was striking. In the evening the guides answered questions from the audience. Oct. 5: Mrs. Beanland spoke to crowded audiences, giving good satisfaction, convincing some sceptics of the reality of spirit return.—R. Peel.

BATLEY. Wellington Street.—Afternoon: Mrs. Clough's guides spoke on "Joyously we greet you here," dwelling on the consoling fact of being able to return to earth and speak the glad tidings of spiritualism. The evening discourse gave great satisfaction to a large audience. Many people unable to get in. Clairvoyance good.—J.W.W.

BIRKENHEAD. 84, Argyle Street.—Oct. 2: We celebrated our removal to larger rooms, when 43 friends sat down to tea, after which Mr. Elston, the secretary, read the report, showing a highly satisfactory balance in the hands of the treasurer, Mr. Nichols, in spite of exceptionally heavy expenses. During the entertainment Mrs. Gamlin and Miss Denning sang songs and duets, evoking well-merited applause. Songs, recitations, and readings were contributed by Messrs. Burgess, Cookson, Crocket, Dorrity, Gozzet, Morgan, Robinson, and Seymour. Mr. Tolly cleverly illustrated the manner in which counterfeit spiritual phenomena are produced by conjurers. His head, feet, and hands were securely tied, and fixed in position in a cabinet, with drawing curtains as slides. Tambourine, trumpet, heavy hand bell, &c., were vigorously played upon and then thrown out; three inch nails were driven, by hammer, into wood, glasses of water disappeared, and other imitations were performed. Examination of cabinet and contents and tying of knots was freely permitted before and after each effect. A vote of thanks was enthusiastically awarded to the entertainers for this most enjoyable evening. Oct. 5: Mr. P. W. Seymour gave an address on "What think ye of Christ?"—P. W. S.

BLACKBURN.—Afternoon: Mrs. Yarwood, after two years' absence, gave some striking proofs of life beyond the grave to a good audience. In the evening she gave a number of clairvoyant descriptions, mostly recognized. The hall was packed to excess. Mrs. Yarwood is a favourite here, and we hope to have her again shortly.—C. H.

BOLTON. Bridgeman Street Baths.—We had a young and rising medium, Mr. Grimshaw, of Burnley, and were delighted with the manner in which his controls handled the subjects, especially in the evening. Afternoon subject: "A Plea for the Lyceum." Evening: "Spiritualism and Modern Science," showing that our physical structure is manipulated by an intelligent soul, and arguing that it was impossible to annihilate spirit, which is the stream of life from which our existence is maintained, and earnestly urging us to co-operate with the noble influences from heaven that we might become possessed of good to strengthen, and truth to direct and illumine our minds, and fit us for a place in the world to come.—J. Pilkington.

BOLTON.—Mr. Hirst, of Rochdale, gave two addresses on Sunday at the Spinners' Hall. Psychometry was given, but nothing recognized.

BRIGHOUSE.—Afternoon: Mrs. H. Taylor's guides discoursed on "Piety to thy God and benevolence to thy fellow creatures." Evening: "Give us light." The able manner in which the above discourses were given could not but be appreciated. Very good audiences. Excellent clairvoyance after each address, almost all recognized.—R. R.

BRADFORD. Lower Ernest St.—A good day with Mrs. Marshall's guides. Very fair audiences. The evening address was remarkably good on "The power of the tongue for good or evil," enforcing the necessity of continual watchfulness and prayerful striving to ever speak with charity and kindness of all.

BURNLEY. North Street.—Our speaker to-day was Mr. Geo. Wright. Afternoon to moderate and evening to full audiences. Subjects on both occasions eloquently dealt with. Saturday evening, our members' tea meeting took place. Report of past quarter's work read. Appointment of fresh committee, after which the evening was most pleasantly spent on work connected with our society's welfare.

BURNLEY. 102, Padiham Road.—The guides of a local medium offered an impressive invocation. Mr. Blackledge's guide delivered a forcible address on "Where are the dead?" to a full audience, followed by successful delineations.—J.W.

BURSLAM.—Anniversary services. Afternoon: The Lyceum executed the marching and a part of the calisthenics very creditably. Miss Pimblott was accompanied by Miss Hayes, who officiated as organist. We tender her our warmest thanks. Programme:—Duet by Misses Pimblott and Hayes, recitations by Master Griffiths and Miss Macdonald, solos by Miss Walker and Mr. Llewyn. Miss Pimblott gave a sketch of the Lyceum system; its beauty and adaptability to the development of the young, physically and intellectually. To the children we look for carrying on the future work. How important then to inculcate principles so all-embracing that the errors of the past will be swept away. Evening: Miss Pimblott addressed a crowded audience on "Spiritualism: the World's Redeemer." India, hoary with antiquity, had its Krishna and Buddha; Arabia, Persia, and Turkey its Mohammed; the Jews, Moses: the Christians their Jesus. By comparing the claims advanced for these redeemers, the inspirers concluded that each was the outcome of an age that felt the insufficiency of the established religion, and, yielding to the forces which impelled them, enunciated a purer form of ethics than they found established. To fortify their position the guides appealed to the evidence that progression is the eternal order of the universe. But how is spiritualism the world's redeemer? Previous to its advent individuals dared to utter the grand declaration of brotherhood, but no other system could be found where the teachers fearlessly proclaimed this equality. They vividly described the misery abroad, the huge standing armies of Christendom, the legalised murders perpetrated by the State, and claimed that spiritualism was that blessed evangel come to redeem, not a section of the race, but the whole world, from sin and ignorance. All former religious systems were imperfect, because local spiritualism is so cosmopolitan that under its banner all mankind were enrolled. They

appealed for co-operation in correcting the abuses of the age, and establishing an order of things where love for all should reign, and employer and employed, bound in the indissoluble links of fraternal greeting, recognized each others rights. The interesting ceremony of naming Mr. Llewyn's (our president) little boy preceded the address. On earth he would be known as William Emerson, in spirit-life as Steadfast.—W. M.

CARDIFF. Psychological Society.—Morning class 11 a.m., lyceum 3 p.m., as usual. In the evening Mr. Daley read a most interesting paper on "Dæds versus Dogmas."

CLOCKHETON.—Mrs. Midgley could not come through sickness, but we hope she will soon be able to take the rostrum again. We had a good substitute in Mrs. Thornton, whose guides gave a short address in the afternoon on "Spiritualism and its Teachings," followed by some good clairvoyance. Evening, Mrs. Thornton gave her experience, how and why she became a spiritualist; also, some excellent clairvoyance and psychometry.—W. H. N.

COLNE.—Mr. Johnson. Afternoon and evening questions from the audience very ably dealt with. Fair audiences.—J. W. C.

DARWEN.—We again had the pleasure of listening to our esteemed friend Mr. Tetlow. Afternoon, subjects from the audience replied to in a masterly manner, solving many difficult problems. On Sept. 30 Mrs. Ann Cooper, aged 38, passed to the higher life. She was one of the first to commence spiritualism in Darwen. Mr. Tetlow therefore chose for his evening subject "Death and Beyond," and spoke splendidly. Marvellous psychometry. Good audiences.—W. A.

FELING-ON-TYNE. Hall of Progress.—Our esteemed friend Mr. B. Harris spoke on "Dreams and Apparitions," and gave general satisfaction to a good audience.—J. D.

GLASGOW.—Oct. 5: morning, Mr. D. Duguid claimed that "there is a manifestation of spiritualism running all through the Bible, like a vein of gold running through the quartz, but priestly interest had mis-stated many parts of the book." Mr. Duguid quoted many spirit manifestations. An interesting discussion followed. It was maintained that the Bible gave many facts of communion; the error lay in declaring it to be infallible. Read as a man-made book, and studied in the light of spiritualism, it became a history of spiritual development. Evening, Mr. R. Harper ably set forth the idea that Deity was incarnate in all men, not in a single person. God could be no respecter of persons, and in myriads of ages would work out the perfect unfoldment of man. Everything was in order, and Deity the guiding power. Thursday, Oct. 2, an interesting meeting. Mr. J. Griffin discoursed on "Spiritual Knowledge," and gave psychometrical readings, declared to be correct. Many present gave indications of spirit control. The Lyceum was well attended and conducted.—J. G.

HALIFAX.—Mr. Geo. Smith. Subjects: afternoon, "Social life in the spheres," "The true gifts of healing;" evening, "Define psychometry: Is it a natural law?" "Man's possibilities." All were dealt with in a very eloquent manner. The full audiences on each occasion seemed highly satisfied.—B. D.

HACKMONDWIKE. Blanket Hall Street.—Harvest Festival. Our rooms were splendidly decorated with fruit, flowers, vegetables, &c., &c. Mrs. Mercer's guides gave most beautiful addresses to large audiences, the room at night being crowded to excess, many having to go back. The choir did good service with their selections. Organist, Mr. T. R. Ogram. Evening subject, "Who are the true heroes?" A most successful day.—H. O.

HEYWOOD. Argyle Buildings.—We had good audiences. Mrs. Stansfield's guides gave addresses on "Faith and Fact" and "Wisdom," which were listened to attentively. Everybody seemed well pleased. Clairvoyance at the close. I am glad to say that we enrolled four more members.—J. A. W.

HULL.—Mr. B. Gledstone says that he and a friend have engaged a room in Seddon's Hall, Charles Street, but their ardour has been somewhat damped by the small attendances. He remarks, "I understand there are 13 subscribers to *The Two Worlds* in Hull. It would be truly 'a consummation to be desired' if these readers would kindly come forward and give us their sympathy, and help us by their personal and united efforts to bring the people from the shrine at which their ancestors have worshipped and lead them gradually from the priestcraft of orthodoxy to the soul-uplifting truths of spiritual doctrine." Will our Hull readers co-operate in this work?—B. G.

HULL.—There was a most enthusiastic meeting. The hall was well filled with a respectable assembly, who promised to be with us again at our Wednesday meeting. We anticipate a treat on Sunday the 12th inst., being in treaty with Mr. B. Harris, Mr. Robinson, and Mr. Lashbrooke, from Newcastle. We have other promised visits in prospective.—J. B.

LEICESTER. Bishop Street.—Morning: Mr. Sainsbury's subject was, "Man's Progression"; evening, "The Gods of the Past, Present, and Future;" showing that we should worship a god of love and not of anger, as the theologians would have us do. Last week we had a good display, being our harvest festival; many willing friends assisted. On the Monday, Mr. Bent (our worthy president), and Mrs. Bent gave a tea for the benefit of the society.—J. P.

LEICESTER. Temperance Hall.—Mrs. Barston's controls gave an address on the necessity of living a higher and better life. A large audience were evidently much impressed and interested. Mrs. King gave upwards of twenty clairvoyant descriptions—mostly recognized—nearly all given to strangers.—J. P.

LIVERPOOL. Lyceum.—Our New Year's Day. Election of leaders as follows:—Mrs. Chiswell, Miss Florence Morse, Miss Kirman, and Miss Annie Russell; Mr. W. G. Hevatt, Mr. Joseph Stretton, Mr. W. J. Rae, and Mr. W. J. Davies. Attendance:—Officers 9, children 33, visitors 5. We are making active preparations for our anniversary services on the 19th inst., which we trust will be well attended, and prove beneficial to our lyceum. We could do with an increase in our numbers.—"Mas."

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—A fair audience listened attentively to an address by Mr. Towns, on "Brotherly Love," and seemed well satisfied.—F. W.

LONDON. Forest Hill. 23, Devonshire Road.—Mr. Leach delivered an address on "Love, not Blood." Mr. S. T. Rodger next Sunday.

LONDON. Islington, Wellington Hall, Upper Street.—On Saturday,

an audience of about 150 persons enjoyed Mr. Burns' lecture, illustrated by lantern views, upon "The Facts and Phenomena of Spiritualism." A hearty vote of thanks was awarded him. Songs and recitations were given by Mr. Slater, and Miss Brooks nicely gave "The Raft." Our thanks are due to those friends, as also to Mr. Short, who was M.C. for the dancing, which was kept up till midnight. The many expressions of gratification will encourage us to arrange another social as soon as practicable. Sunday: A full attendance. Conditions favourable for clairvoyance, several seers being present, the controls of Mr. Downing, and other friends, being particularly happy in their delineations of spirit friends desiring recognition, and one especially wished to express his gratitude for help received at these meetings.—J. B.

LONDON. Marylebone. 24, Harcourt Stret.—Good morning service. Several persons treated by Mr. Vango. Lyceum, small attendance. Conducted by C. White. At seven, Mr. W. Wallace delivered an interesting trance address on "Mediumship and Clairvoyance," answering questions from audience with great satisfaction.

LONDON. Open-air Meeting, Battersea Park.—The debate between the spiritualists and Christadelphians was concluded. The writer addressing a large and attentive audience, being replied to by Mr. Timms. A brief review of the previous arguments having been made, fresh evidence was brought forward by both speakers, but when in reply to the theory of hallucination, strongly urged by Mr. Timms, the writer gave statements of living witnesses as to slate-writing and materialisations in daylight, and produced copies of spirit photographs. Mr. Timms was forced to own that the "camera could not lie, but he did not understand it." He told the audience he should quietly investigate, and if he found it true, he would then teach spiritualism as he had been teaching Christadelphianism. Seven or eight gentlemen unasked gave their addresses, as they wished to attend the meetings as soon as a place was open in this district. The writer is glad to find that the seed sown in the open is already bearing fruit. Mr. Wyndoe also spoke at the close, giving conclusive evidence. Will any friends assist us in taking a small hall or large room in this populous district?—Utter W. Goddard, 6, Queen's Parade, Clapham Junction, S.W.

LONDON.—Open-air Work. Finsbury Park: A goodly company heard Messrs. Darby, Brooks, Rodger, and Houchin speak on various subjects of spiritualism. Many questions were asked and answered. Parcels of literature for free distribution may be sent to our secretary, Mr. Jones, 16, Aubert Park, Highbury. Next Sunday morning, 11-30, near the band stand.—J. B.

LONDON.—Open-air. Hyde Park: Last Sunday afternoon Mr. Eagle was advertised to give an address; and it will be necessary for me to mention that this person is in no sympathy whatever with the spiritual movement—in fact, he denounces mediums and spiritualists wholesale. Luckily, several spiritualists saw his notice, and knowing his career, made a point of being in Hyde Park, to defend us from the accusations of this "BLACK SHEEP." I endeavoured to show the public what true spiritualism was. Messrs. W. O. Drake and Bullock took up my position. We made a good impression of the extreme sacredness and consistency of our cause and claims upon our hearers; and this person's own forced acknowledgments of the truth of our statements as regarded himself, stimulated the audience to cry "Shame on Mr. Eagle."—Percy Smyth, 68, Cornwall Road, Bayswater.

LONDON. Peckham. Chepstow Hall.—The last of the addresses on "Bible Spiritualism" brought together a good audience. Our building fund goes steadily on. Subscriptions are coming in, and we have the united support of our members. The report for quarter just closed shows a balance in treasurer's hand. The income was £24 11s. 4½d., and after meeting all expenses we have £2 6s. 0½d. left for new quarter work. Our members number 81. The healing séance on Fridays at Chepstow Hall is well attended, and the means of much good being done. It is practical spiritualism.—W. E. L.

LONDON. Peckham. Winchester Hall, 38, High Street.—Morning: Mr. Veitch opened a discussion upon "God and Lord," which was well taken up by Mrs. Bell, Mr. Humphries, and Mr. Yeates. Evening: Mrs. Treadwell in trance gave a capital address to a full audience upon "How the investigation of spiritualism benefits mankind."—J. V.

LONDON, Seymour Club. 4, Bryanston Place.—Evening: Our new rooms were quite full. Mr. Tindall delivered the first of a course of lectures on "Spiritual Religion." This was preceded by a musical service, which is quite a new departure. It will be repeated every Sunday, and we hope many of your readers will come and hear it. Next Sunday, Mr. Tindall on "Spiritual Religion," dealing especially with its relation to Christianity.—F. W. Read.

LONDON. Shepherd's Bush. 14, Orchard Road.—Tuesday and Saturday séances. Mrs. Mason, medium. We were visited by spirit, Miss Shipton, who gave us some wonderful prophecies of the near future. Sunday: Mr. Astbury gave an intellectual discourse to a crowded meeting, comparing the spiritualists' God of love with the Christians' God of vengeance, the result being that six of the audience were controlled, the spirit friends telling us to go on with our glorious work. A sacred solo by Mr. Brooks, our organist, was much appreciated. Mr. Mason, chairman, made a few appropriate remarks.—J. H. B.

MACCLESFIELD.—Sept. 28: Mr. Wm. Macdonald, of Hanley, gave a good address on "Buddha." He explained his life and teachings, showing that the Christian's Saviour and Buddha are very similar, but Buddha lived 600 years anterior to the Christian Saviour. His whole life was centred on clearing away superstition, and infusing more practical sense in the people amongst whom he lived, and yet Christians call him "Heathen." Oct. 5: Mr. Walsh of Blackburn. The afternoon was devoted chiefly in preparing the ground work for the evening's discourse on "The Coming Science." The audiences were thin owing to the Wakes.—Wm. Pimblott.

MANCHESTER. Temperance Hall, Tipping Street.—The inspirers of Mr. Swindlehurst gave our audiences a large amount of food for thought in two grand discourses on "Spirits in Prison" and "Religious Education." He gave us an illustration of theological education in the history of Samson. He could not find one good trait in his character; his life was, as he proved, devoted to gambling, murder, and even worse. He asked how people could believe the story of the bees building nests in the dead carcase of a lion, or how could we believe that he slew a thousand Philistines with a jaw bone of an ass; also did we believe the fox story? He made the whole history look very ridiculous. A large

audience applauded the speaker several times. The musical part conducted by Mr. Smith. Mr. Lawton presided.

MANCHESTER. Psychological Hall.—Our local medium gave very good discourses. Afternoon: "Spiritualism Triumphant." Its mighty influence was shown to be rapidly extending amongst the people. Evening: "Spiritualism a plea for liberty," it being equally free to all who choose to investigate. Liberty being its motto, all are allowed freedom in thought and action, thus furnishing the means by which truth is obtained.—J. H. H.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Of late we have been thrown upon our own resources owing to many disappointments and difficulties in getting speakers, but I am proud to say we have succeeded well, and each one speaks when the spirit moves him, hence we are developing those who are with us and willing to push on our glorious cause.—R. O. H.

NEWCASTLE-ON-TYNE.—Mrs. Green, of Heywood, paid us her first visit. Her inspirers delivered three practical addresses, which were brief, sharp and decisive. Petite in figure, and of a highly sensitive organisation, this lady embodies the qualities which conduce to the highest mediumship. Whatever may be deficient in brain capacity will be more than compensated by the spirit influences, while unconsciously she can diffuse a vast flow of healing power, which contiguous friends can easily sense. If our public seers would take a lesson from Mrs. Green there would be small need for such able essays as that of Mr. Hepworth in your last issue. Out of a large number of spirit descriptions presented during services, about three-fourths were fully recognized by strangers. The hall was crowded at night, scarcely standing room available. Remember, Mr. Victor Wyldes commences a course of interesting exhibitions of clairvoyance and psychometry on Sunday.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. Wilson presided over a large and intelligent audience. Mrs. Davison's guides were successful with their clairvoyant descriptions. All went away satisfied.—C. T.

NORTH SHIELDS. Camden Street.—Sept. 28, Morning: Mr. T. H. Hunt's guides spoke on "Nature's Revelations." Evening: "The Problem of Human Redemption," very satisfactorily. Monday, four subjects were chosen by the audience. Tuesday: The guides dealt with "The Birth of the Spirit." These lectures certainly do credit to the young speaker and his guides. Oct. 5: In the absence of Mr. Clare, Mr. Graham, president of the Tyne Dock Society, kindly and ably officiated. He spoke of the phenomena he had witnessed, and assured his hearers that the evidence became so strong, and the facts so startling, that he was compelled, as an honest man, to avow his disbelief in the teachings of the church and accept those of spiritualism. The discourse was much appreciated, and the speaker was warmly applauded.

NOTTINGHAM. Morley Hall.—Our evening address from the spirit friends, through Mrs. Barnes, was full of sound doctrine. Text, "If a man say I love God and hateth his brother, he is a liar." Canon Farrar's bold speech at the Church Congress, on the "Ethics of Commerce," formed the basis. It was pointed out, how past teaching had offered a premium to the dishonest in trade, and how spiritualism would by its teachings strike at the root of the evils that made the world so full of misery.—J. W. B.

OLDHAM. Spiritual Temple.—The guides of Mr. Wallis dealt with a variety of questions on mediumship, reform, and theology in a fearless manner to good audiences. The flowers from our harvest festival were conveyed to the Oldham Infirmary, and I have received a suitable acknowledgment from the secretary.—J. S. G.

OLDHAM. Duckworth's Rooms.—General meetings. Our new hall not being ready, we held our last services in Duckworth's Rooms, when an old friend, Mr. B. Plant, gave two plain, practical addresses, which gave great satisfaction, closing with clairvoyance. His clear, ringing voice and unassuming manner are most pleasing. He is a willing worker, and we are glad to know he will be with us again shortly. After evening service we arranged to have a tea party on Saturday next in our new room. We hope to see many present as well as at our opening services, when our speaker will be Mr. J. B. Tetlow, who will also lecture on Monday. Don't forget, Saturday, Sunday, and Monday next.—E. A. V.

OPENSHAW.—Morning, Mr. Rooke discoursed on the benefits of magnetism, and with the use of his "three charts" was able to point how the different functions of the system were acted upon. In the afternoon he paid a visit to the lyceum, and made good use of the time in instructing the lyceumists how to become their own phrenologist. In the evening he lectured upon "The Devil's Relation to Evil," with much earnestness and eloquence, much to the satisfaction of all. Here is a genuine worker, and societies would do well to look him up.—J. G.

PENDLETON. Hall of Progress.—Mr. W. J. Leeder. Afternoon subject, "The Principles of Good and Evil"; evening, "The Influences of the Spirit World over the Human Race." Each subject was treated in a masterly manner, and made a deep impression on intelligent audiences. Good clairvoyant descriptions were given, all being recognized. Large audiences, all going away highly satisfied. On Wednesday, Oct. 1, we held our second quarterly members' tea party, when sixty sat down to the good things provided. After tea the quarter's balance sheet was read, and the following officers for the ensuing three months were chosen: Chairmen, Messrs. Donnelly, sen., Grimes, Moulding, and Oakey; auditors, Mrs. Pearson and Mr. Oakey; collectors, Mrs. Dale, Mrs. Pearson, Mrs. Gibson, Miss Burrows; treasurer, Mr. H. Donnelly, secretary, Mr. J. Gibson. A circle followed, conducted by Mr. Moulding. We thank all the ladies who worked to make the meeting a success.—J. Gibson, 51, Strawberry Hill, Pendleton.

RAWTENSTALL.—Our singers, with the assistance of Mr. W. Barns, acquitted themselves well, rendering the service of song, "Grace Darling." Mr. Barns, to whom we tender our thanks, gave us good help in practice and led in the afternoon, whilst Mr. A. Haworth conducted in the evening. The service was well given, and much appreciated by good audiences. Collections good. We trust our singers will continue in this direction, for, verily, music has an ennobling influence upon the mind, and is calculated to entertain, educate, ennoble, and inspire better thoughts in the minds of listeners than dry speeches.—W. P.

SALFORD. Southport Street.—Mrs. Horrocks gave beautiful discourses, afternoon and evening. Clairvoyance of a very striking nature. Psychometry remarkably good.—H. R.

SOUTH SHIELDS.—Wednesday night: Mr. J. G. Grey gave an interesting address on the subject, "Watchman, what of the night?" in a very instructive manner. Friday night: Developing circle as usual. Sunday night: Lyceum anniversary. See Lyceum report.—D. P.

SOUTH SHIELDS. 19, Cambridge Street.—Our Anniversary Services were held afternoon and evening. The scholars did their part well. Appropriate hymns were sung, and numerous recitations given by Misses Thompson, Berkshire, Griffiths, Nelson, Cecilia Bell, Margaret Bell, Georgina Bell, Whitehead, Lowery, Bowens, O'Connor; also Masters Whitehead, Forster, Pinkneys, and O'Connors. An instructive dialogue was given by Miss Berkshire and Miss Griffiths, entitled: "The presence of angels." Solos by Mrs. Lowery and Mrs. Whitehead. Mr. J. G. Grey gave a poem on "Hope's Glad Word Evermore," which concluded a very successful evening. Mr. J. G. Grey presided and conducted the services, and Mr. J. W. A. Eskdale, F.S.Sc. presided at the organ. Great credit was given to the conductor and the children for their successful services. Mr. Eskdale has kindly offered to preside at the organ again next Sunday, and a hearty vote of thanks was given to all who took part.—F. P.

SOWERBY BRIDGE.—Mr. Rowling's first visit. He was well received by a good audience, and spoke fully on "The philosophy of the future life," basing his remarks on four sources for information, viz., past history, science, nature, and our own philosophy. The speaker evinced extreme lucidity, and would be understood by all. He should have given clairvoyance, but the time was too far advanced.

STOCKPORT.—Mr. Sutcliffe paid us another visit, his controls speaking very effectively, afternoon and evening. His psychometry was very good, and acknowledged to be true.—J. A.

SUNDERLAND. Centre House, Silksworth Row.—In the absence of a speaker, Mr. Nicholson gave an interesting address on "What ism is best for the human soul?" We are sorry he is leaving Sunderland, as we think he would have become a useful worker. Mr. Moorhouse took the latter part of the evening, on "What is spiritualism and what it teaches," to a moderate audience.—R. Atkinson, sec., 21, Durham Street, Hendon, Sunderland. [Please write on one side of the paper only.—E. W. W.]

TYNE DOCK. Exchange Buildings.—Oct. 1: A very instructive address on "Beauty," by Mr. Wilkinson. Oct. 5: Morning, usual meeting of adult class. Evening, addresses were given by two local speakers, on "Spiritualism, the True Religion."

WARRINGTON.—Monday, Sept. 29: Mr. J. B. Tetlow delivered a capital address on "The Advantages of Spiritualism," attentively followed by a good audience. Psychometry at the close was almost entirely successful, and caused astonishment, as it was the first time here. The interest in the movement is spreading.

WESTHOUGHTON. Wingates.—Fruit and floral services. A very pleasant day with Mrs. Gregg. Afternoon: Address on "Fruits and Flowers in Earth Life and Spirit Life" was very instructive and interesting. Evening: "Spirit Messengers and Their Mission on the Earth Plane," was ably treated and highly appreciated by a crowded and attentive audience. Clairvoyance at each service.—T. H.

WIBSEY.—Mr. A. H. Woodcock. Afternoon: Subject, "Religion of the Future"; and in the evening, "The Ocean of Life."—J. E.

WORKINGTON.—Sept. 28: Ten persons attended our circle and good harmony prevailed. A foreigner controlled the medium and offered prayer and then shook hands with every one. A little girl controlled for the second time; she gave her name "Rosie" and told us how happy she was in spirit life. She then described nine spirits, eight were recognized. She also said she was sorry the medium was going to leave Workington, but it will be all for the best, and urged the sitters to keep on with the circles. An old man was impersonated and walked round the table to his daughter, and she recognized him just as he was before he passed away.—W. Shirley, 34, Beeby Street.

RECEIVED LATE.—Longton: Mrs. J. M. Smith gave interesting and useful addresses to fair audiences. Mr. Bradley and Mr. Jennings conducted the services. [The letter was not stamped and cost us twopence.] Burnley: Trafalgar Street, Oct. 4, a potato pie supper was well attended; Oct. 5, Mrs. Shulver gave addresses and clairvoyance. All well pleased. Northampton: Monday, Sept. 29, a social tea, about 130 sitting down. The committee heartily thank all who so willingly helped to make it a success. After paying expenses, £2 11s. 11d. has been added to the funds to carry on our noble work; Oct. 5, Mr. Timson gave grand discourses. All were pleased with the way he explained the use and abuse of mesmerism and of spiritualism.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR. Town Street.—October 11, a public tea and entertainment will be given by the members of Liberty group in aid of the building fund. Tea at 5 p.m.; tickets, 6d. A stall will also be provided with useful articles for sale. Mrs. Hoyle will be with us. A cordial invitation to all.—R. A. A.

BERSTON SPIRITUAL SOCIETY will remove from the Conservative Club back to the Temperance Hall on Saturday, October 25. A public ham tea and entertainment will be provided at 5 p.m. Entertainment at 7, to be followed by games. Tickets, 8d., 6d., and 4d. We hope all friends, old and new, will rally round us and make the above a success.

BOLTON.—On Saturday, October 8, Mr. Hatton will give a tea party and entertainment as a *farewell* to all his friends at the Old Spinners' Hall. He is about to leave England for India, and we hope that a great many will come to bid him farewell. Tickets may be had from any of the members at 6d. for adults, and 4d. for children. I beg to acknowledge two large parcels of *Two Worlds* and *Mediums* from Mr. Hunt, of Romsey, for which he will please accept our thanks.—A. H. [Please write on one side of the paper only.]

BRIGHTON. Oddfellows' Hall.—Sunday, October 19. Anniversary services, when we expect Mrs. J. M. Smith. Afternoon and evening, special hymns will be sung. All are invited to come and welcome.

BRADFORD. Kensington Hall, Gillington.—Mr. G. A. Wright will give a course of his highly popular, instructive, and entertaining lectures, commencing Monday, Oct. 13. Subject, "Physiognomy, the Great Detective." Tuesday, "Love, Courtship, and Marriage." Wednesday, "Is Marriage a failure?" Thursday, "The Boy, and what to make him." Friday, "Sexual Philosophy (men)." Saturday night, Grand

miscellaneous concert. At the close public examinations by various methods. Give what you please. Silver, front seats; copper, back. Doors open at seven, commence at 7-45 prompt. Come and fill the hall. Friends, one and all, are cordially invited.

BRADFORD. Lower Ernest Street.—We intend holding our harvest festival on Sunday the 19th of October, when several musical pieces will be rendered by an efficient choir.—E. H.

CLECKHEATON. Walker Street.—Sunday, Oct. 12: Harvest thanksgiving. There will be a service of song, entitled, "Rest at Last," when the scholars will sing special hymns. The room will be decorated with fruit. Medium, Mr. Mercer, of Bradford.

HALIFAX.—Preliminary announcement: Tea and entertainment on Saturday, November 8.

HANLEY. Masonic Hall, Cheapside.—Opening services, October 12. Lyceum at 10-30. At 2 and 6-30 Miss Pimblott will lecture—"Where are the dead?"

KEIGHLEY. Assembly Rooms.—Oct. 19, Mrs. E. H. Britten; 20, Miss Patefield.

LANCASTER.—Correction: October 12, Mr. Swindlehurst; 19, Local; 26, Mr. Campion.

LEEDS. Spiritual Institute.—Oct. 19: Mr. W. Howell at 2-30 and 6-30 p.m.; also on Monday at 8 p.m. All friends desirous of obtaining a seat please be in good time.

LIVERPOOL. Daulby Hall.—A mutual improvement class will be opened Wednesday, October 15, at 8 p.m. Short addresses, songs, readings, and recitations by members. Ladies and gentlemen are respectfully invited to join. Membership, 1s. per quarter. An interesting programme is issued. Mr. W. J. Rae, secretary. Lyceum anniversary, Oct. 19, Mr. J. J. Morse, speaker. Particulars next week.

LONDON.—The Marylebone Association will commence their usual socials on Monday, October 20, at 8 o'clock. Song, dance, &c., &c.

LONDON. Peckham, Winchester Hall, 33, High Street.—Sunday, October 19, at 11-15 a.m., Mr. Humphries will inaugurate discussions upon "How far does the Bible support Spiritualism?" The object will be to prove the intermediate state, obsession, tutelary angels, &c., as being taught in the Bible. Supporters and opponents are cordially invited.—J. Veitch, sec.

MACCLESFIELD.—Anniversary services, in Cumberland Street Free Church, Sunday, October 19. John Lamont, Esq., of Liverpool (Conference President), will be the speaker, at 2-30 and 6-30. We also expect Mr. Lamont will visit the Lyceum in the morning. Friends, come in crowds.

MANCHESTER. Tipping St.—Sunday, October 26, Second Lyceum Anniversary and Harvest Festival, combined. Speaker: Mrs. Taylor, of Keighley. We shall be glad to see members and friends rally round us and give all the assistance they can, in the shape of presents of fruit, vegetables, and flowers. The committee will be at the Temperance Hall on Saturday, Oct. 25, from 3 to 7 p.m., to receive any donations tendered.—W. H., cor. sec.

MR. MARCHBANK, secretary of the Yorkshire Federation, has removed to 70, Lonsdale Street, Bradford.

NORTH SHIELDS.—Oct. 19 and 20: Mr. E. W. Wallis will pay us his last visit this year. Friends, rally round and let us have a good time. Oct. 19, Morning: Questions will be answered. Evening: "The Phenomenal, Philosophical, and Religious Aspects of Spiritualism." Oct. 20: "A New Civilization demanded." Collections.

OLDHAM. Temple.—Oct. 12, Mr. J. J. Morse. 2-30, "The Works of God, as taught by Priests and Nature." 6-30, "The Works of Man, as revealed by History and Experience." Monday, at 7-30, "Spiritualism, an educational movement." This is Mr. J. J. Morse's last visit to Oldham this year.

OPENSEAW.—Oct. 12: Mr. W. Johnson at 10-30 and 6-30. Nov. 22: A public tea party. Tickets, 1s., may be had from members of the society.

PENDLETON. Hall of Progress.—Oct. 12: Anniversary Services, Mrs. E. H. Britten, speaker, at 2-45. "The Wonderful Power and Possibilities of the Human Soul." At 6-30, six subjects to be given in writing from the audience on Spiritualism, Reform, and Religion. Special hymns and solos will be sung. Come and fill the hall.—J. G.

SHEFFIELD. Temperance Hall, Townhead Street.—Oct. 13: Lantern lecture by Mr. J. Burns at 8 p.m. Tickets, 1s., 6d., and 3d. Oct. 11: In Orchard Lane Board School, a social and phrenological reception; all welcome. Oct. 12: At 10 a.m., Workers' conference; at 7 p.m., Mr. Burns on "Spiritualism." Collections.

SALFORD. Southport Street, off Cross Lane.—Saturday, Oct. 11, first anniversary Band of Hope tea party and concert. Prizes are to be given for different performances. A good entertainment may be expected. A cordial invitation to all. Tea at 5 p.m. Tickets—adults, 9d.; children, 6d.; all after tea, 3d.—A. J. T.

SMETHWICK.—First annual meeting of members and friends on Monday, Oct. 13, at 7-45. Mr. Haughton in the chair. Business interspersed with part songs, duets, solos and instrumental music. Spiritualists will be welcomed.—D. F.

SOUTH SHIELDS. 19, Cambridge Street.—Lyceum anniversary and flower service continued on Oct. 12. Mr. W. Murray will preside. Mr. J. W. A. Eskdale has kindly offered to officiate at the organ again.

SOUTH SHIELDS.—Friday, Oct. 17: Mr. E. W. Wallis will give his services for the organ fund, and lecture on "Spiritualism, the Land and the People." All are invited.

SOWERBY BRIDGE.—Oct. 12, Mr. Wilson will refer principally to the passing on of Mr. Gaukroger, and his past life and work. Special hymns, &c.

STOCKPORT.—Sunday, Oct. 12, Mr. Verity, at 2-30; subject: "Spiritualism proved from the Bible." 6-30: "Parsons, Saints, and Sinners." All are welcome.

WESTHOUGHTON. Wingates.—Sale of work, Friday and Saturday, Nov. 21 and 22. Donations will be thankfully received by the secretary, Mr. Tom Hodgkinson, 378, Leigh Road, Westhoughton.

WELLINGTON. Public Hall.—Oct. 11 and 12, Mr. Westgarth will give three lectures for the benefit of Richard Barnes, who lost his leg in a late accident at West Hunwick Colliery. Saturday, 7-30, "Spiritualism, a Science and Religion." Admission 6d. and 3d. Sunday afternoon and evening a collection. Friends in the district cordially invited.

MEDIUMS AND SPEAKERS.

The following are the only names sent in up to time of going to press. Others may be sent next week to reach us on or before Tuesday morning.

We will give names and addresses free. Those mediums who desire to state other particulars respecting themselves, may have them inserted, if deemed suitable by the directors, on enclosing six penny stamps for eight additional words, or twelve stamps for any number of words above eight up to sixteen. Address to Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

Mr. T. Allanson, 11, Cross Street, Bedford Leigh, near Manchester

Mrs. Beardshall, 25, Turner Place, All Saints Road, Great Horton, Bradford

Mrs. Berry, Church View, Greetland, near Halifax

Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester

Mr. J. Campion, Burley Mills, Burley, Leeds

Mr. H. Crossley, Albany Terrace, Langdale Street, Elland

Mr. S. Featherstone, 38, Albert Road, Parkgate, near Rotherham

Mr. T. Grimshaw, 15, Clairmont Street, Brierfield, near Burnley

Mr. F. Hepworth, Humorous Character Vocalist, 151, Camp Road, Leeds.

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Mr. Wm. Hopwood, 30, Tamworth Street, Laisterdyke, Bradford, Yorkshire

Mrs. Horrocks, Speaker, Psychometrist and Clairvoyant, 22, Gorton Street, Heywood

Mr. W. Johnson, 146, Mottram Road, Hyde

Miss Jones, 2, Benson Street, Liverpool (see advt.)

Mr. J. H. Lashbrooke, 101, Tarsat Street, Newcastle-on-Tyne

Mr. Peter Lee, C.S.T., Hypnotist, Lecturer on Spiritualism, Logic and Physical Science, 28, Freehold Street, Rochdale.

Mr. W. J. Leeder, 17, Horton Street, Halifax (see advt.)

Mr. James Lomax (see advt.)

Mr. W. Coomer Mason, Trance and Inspired Speaker, Psychometrist, Clairvoyant, Test and Business Medium, 87, Duke Street, Park, Sheffield

Mr. and Mrs. Mason, 14, Orchard Road, Shepherds' Bush, London

Mr. W. James Mayoh, 42, Birkdale Street, Bolton

Mr. D. Milner, 21, Firth Street, Aspley, Huddersfield, Trance and Clairvoyant Medium, Medical Psychometrist. Open dates.

Mr. J. J. Morse, 16, Stanley Street, Fairfield, Liverpool

Mr. Geo. Newton, 6, Pym Street, Hunslet Road, Leeds

Mr. B. Plant, 52, John Street, Pendleton, Manchester (see advt.)

Mr. H. Price, 83, Moss Street, Rochdale

Mr. J. Runacres, 152A, Ashton Road, Oldham

Mrs. Russell, 191, Bowling Old Lane, Bradford

Mr. A. Smith, Stainland Road, West Vale, near Halifax

Mr. Standish, 17, Hornby Street, Oldham

Mrs. J. A. Stansfield, 77, Heavily, Stockport (see advt.)

Mr. J. W. Sutcliffe, 83, Moss Street, Rochdale

Mr. Swindlehurst, 25, Hammond Street, Preston

Mrs. Frank Taylor, 28, Council Street, Vine Street, Manchester

Mr. J. B. Tetlow, 46, Harrison Street, Pendleton

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Mr. and Mrs. Wallis, 10, Petworth Street, Cheetham, Manchester

Mr. A. D. Wilson, 3, Battinson Road, Halifax

Mr. G. Wright, 7, Hoxton Street, Gillington, Bradford (see advt.)

Mr. Wyldes, 364, Long Acre, Birmingham (see advt.)

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

CORRESPONDENTS will oblige by sending short reports for our next issue. Lyceum reports held over till next week, owing to want of room.

THE YORKSHIRE SPIRITUALISTS are all alive just now and having right royal times. The reception to Mr. Howell, at Bradford, following so soon after the successful camp meetings at Bingley, was a grand success, a joyful reunion of friends. Upwards of 400 persons partook of tea. The after meeting was most enjoyable.

THE HALIFAX Harvest Festival was the finest ever held, and the meetings were happy and enthusiastic.

LEEDS.—We paid a flying visit last Saturday to the Leeds Institute to show our sympathy with the noble efforts of the friends there, and found a fine gathering of friends from Bradford, Huddersfield, Batley, and a number of other places. Earnest work has been done by the local workers, who have shown great faith and pluck in incurring the heavy responsibilities they have done in order to worthily represent spiritualism as an educational movement. We wish you every success, friends. Unity is strength, and sympathy will unite and bless.

OUR SECOND MISSIONARY NUMBER will be published on Friday, October 24. The revelations of spiritualism respecting death and the resurrection, the spirit-body and the conditions of life after death are the only real evidence the world possesses that death does not end all. The importance of the theme cannot be over-estimated, and the remarkable accounts which will be given of LIFE AFTER DEATH are just what the world needs. Canon Wilberforce has admitted "the sole strength of spiritualism lies in the knowledge, partial and imperfect though it be, of the future life. The weakness of the churches as

opposed to the strength of modern spiritualism is in their ignorance of that life, and in misapprehension of scripture teaching concerning it." We confidently recommend our friends to secure parcels of this issue, for distribution. It will cheer the sad, comfort the mourner, strengthen the weary, and help the sceptic. (See notice on page 567.) Send it broadcast, post it to your friends, to sceptics and believers alike. We will supply copies at the following exceptionally cheap rates: 100 copies for 5s. 6d., 50 copies for 2s. 9d., 25 copies for 1s. 9d. Carriage free in all cases. Order from Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

THE SUNDERLAND SPIRITUAL EVIDENCE SOCIETY having started a building fund for the erection of a new hall, wish that any friend who can give them any instruction or information concerning the best method of working the above fund, also the most profitable method of conducting bazaars and other entertainments, will kindly write to Mr. G. Wilson, cor. sec., 42, Exeter Street, Pallion, Sunderland.

MANCHESTER.—To the spiritualists of Hulme, Moss Side, and district. A meeting will be held at 23, Sewerby Street, Moss Side, Manchester, on Sunday afternoon, October 12, at 2-30 p.m., to take into consideration the advisability of forming a new society and opening a place of worship for the above-named districts. All friends of the cause are cordially invited.—J. B. Longstaff, sec. *pro tem*, 28, Caton Street, Upper Tamworth Street, Moss Side, Manchester.

KENJINGTON AND NOTTING HILL SPIRITUALIST ASSOCIATION.—The meeting advertised did not take place, as there were not sufficient persons present. The spiritualists evidently think it unnecessary for a hall to be opened here for winter work, as they take no trouble or interest in obtaining one. Needless to say those who have worked so hard in the open air are rather surprised to learn that no effort will be made to cope with the demand that will necessarily follow their labours.—Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater, London, W.

MANCHESTER. Geoffrey Street Hall, Shakespear Street, Stockport Road.—I am instructed by our committee to inform the spiritualists and investigators of Manchester and district, that the Geoffrey Street Hall is now the property of the Manchester Society of Spiritualists, and it will be opened on Sunday next, under the management of the committee. We hope to see as many friends attending in the future as in the past. The late proprietors tender their best thanks to all who have taken an active part in the circles, and hope they will continue their services. The circles will be held as usual, Sundays, at 10-30 for 11 a.m.; Tuesdays, 7-45 for 8 p.m., for investigators; Thursdays, at 8 p.m., for spiritualists only. Admission to each meeting 2d., to defray expenses.—W. Hyde, 89, Exeter Street, sec.

STOCKPORT.—We have now taken the room lately used by the Blue Ribbon Army, on Wellington Road, near to Heaton Lane. The owners are repairing and cleaning the building for us. Through the kindness and generosity of one of our friends, the opening will be by a Lantern Lecture by Mr. Burns of London, and on the Saturday and Sunday he will deliver two or three lectures. Further particulars later. We should be pleased to receive assistance from others in the shape of literature for free distribution at the opening. Any friends disposed to render financial aid may kindly do so by sending it to the secretary, Jos. Ainsworth, 47, Garden Terrace, Cheadle Heath; or to Mr. Whaites, 30, Brentnall Street, Wellington Road South, by whom it will be thankfully received and acknowledged.—J. A.

YORKSHIRE FEDERATION OF SPIRITUALISTS.—Sept. 27: The reception to Mr. Walter Howell, at the Milton Rooms, Bradford, was a grand success, friends gathering from Leeds, Morley, Batley, Batley Carr, and other places. While tea was being served Mr. Howell arrived, and was received with three hearty cheers. During the evening Messrs. Morse, Armitage, and Mrs. Craven gave addresses of welcome, expressive of their appreciation of Mr. Howell's past labours and earnest good wishes for the future. After singing by the audience, Mr. Howell responded with a short address, in which he said: "I cannot say with Mr. Morse that I regret not being a Yorkshireman, nor do I feel like boasting that I am an Englishman—not that I do not love my native country, for I love England and English people; I love Yorkshire and Yorkshire people; but, above all, I love humanity most." The meeting was enlivened by songs, quartettes, recitations, etc., by Misses Sutcliffe, Goldsbrough, and Haigh, Mrs. Robinson, and Messrs. Sutcliffe and Hey.

A MATERIALIZATION SEANCE AT BOLTON.—Last Sunday twenty persons assembled at Mr. Hatton's, 42, Bullock Street. An interesting account of what occurred has been furnished us, but as the writer fails to supply us with the medium's name (not for publication) and the report is written on both sides of the paper we are unable to print it this week.

SATISFACTORY CLAIRVOYANCE.—A few weeks ago, under one of those impressions that one takes in at the pores, as it were, I was impelled to consult your advertisement columns; and the impulsion was not one of idle curiosity, for I seldom or never look at advertisements of any kind, and never for the purpose of "killing time." Well, I was thereby led to communicate with Mr. John Scott, of Old Shildon, county Durham, and have now much pleasure in testifying to the marked excellence of his clairvoyant faculty. I have found him marvellously correct respecting affairs not only of the past and the present, but of the near future—now, too, the past; so much so, that I could hardly point out an instance of complete failure in even a minor detail; and, up till the present, there has been nothing but success in the major details. In duty to Mr. Scott, and loyalty to the important and beneficent function your paper is performing in our midst, I feel bound to say so much. Of course, I do not claim or contend for infallibility for the faculty of clairvoyance; but I feel assured that success or failure is, in considerable measure, contingent upon the motive that impels one to consult clairvoyance. Let the motive be just and right and it makes for success, and *vice versa*. This will recommend itself to those who can see through the visible and tangible to the subtle forces beyond.—Yours faithfully, ALPHA.

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Mrs. Burchell, Medical Clairvoyant and Psychometrist, gives State of Health, Description of Disease, with remedies. Hours for consultation from 10 till 7; Tuesdays, from 10 till 1, at 5, Fearnley Street, Otley Road, Bradford.

Mrs. E. Gavan, 18, Clowes Street, West Gorton, Manchester (late of Denton), PRACTICAL MEDICAL PSYCHOMETRIST, gives State of Health, description of Ailments, &c., the time it would take to cure, advice, &c. All that is required is a small lock of the person's hair, with age, sex, whether married or single. Fee 1s. Stamped envelope for reply. Incurable cases preferred.

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