

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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Chapter IV. Narrates some particulars concerning Frank Winfield.

Chapter V. Serves to show that listeners seldom hear good of themselves, with other matters of importance to this story.

Chapter VI. A virtuous resentment, ending in an edifying scene, which causes our hero to indulge in some reflections and form a doubtful resolution.

Chapter VII. How Frank spent his Christmas Day, and what he did thereon.

Chapter VIII. We meet Welgood Wilbram, and learn something about him.

Chapter IX. Partly political, a trifle socialistic, a little "uncanny," but, the author hopes, interesting withal.

Chapter X. Frank is sorely perplexed over his new friend's sanity, but his fortunes are advancing.

Chapter XI. A madman's dream.

Chapter XII. Shows how Carmer prospered, and how Jane was jilted.

Chapter XIII. Concerns Florence, and tells how she continued to enjoy life in the Walworth Road.

Chapter XIV. Tells how Frank returned to London, and some things he did while there.

Chapter XV. Frank increases his responsibilities.

Chapter XVI. The author indulges in some comments concerning pork pies, piety, and porter.

Chapter XVII. Concerns Wilbram City, and narrates how it was inaugurated. It also discloses the contents of a paternal letter received by our hero.

Chapter XVIII. Relates to the vanity of riches, the advantages of submitting to fate, and takes farewell of Wilbram City and the considerate reader.

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PLATFORM GUIDE.

SUNDAY, JANUARY 18, 1891.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum 10-30; 2-30, 6-30.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Howell.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mrs. Johnson.
Barrow-in-Furness.—82 Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. Midgley.
Batley.—Wellington St., 2-20 and 6: Mrs. Bentley.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Murgatroyd.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. W. Walker.
Bingley.—Wellington St., 2-30, 6: Mrs. Mercer.
Birkenhead.—84, Argyle St., 6-30. Thursday, at 8, Mesmeric Séance.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—48, Hume St., 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.
Bolton.—Bridgeman St. Baths, 2-30, 6-30: Mr. G. Smith.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mrs. Stansfield.
Bradford.—Walton St., Hall Lane, 2-30, 6: Mr. Schutt, & on Monday. Otley Road, at 2-30 and 6: Mr. Armitage.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Hopwood.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Hepworth.
St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mrs. Hoyle.
448, Manchester Rd., 2-30 and 6: Mr. Bloomfield.
Ripley St., Manchester Rd., at 2-30 and 6-30: Mr. H. J. Bowens. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Russell. Wed., at 7-30. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6. Wed., 7-30, Mr. Thresh.
Norton Gate, Manchester Rd., 2-30, 6: Mr. Crowther. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. G. A. Wright.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. E. W. Wallis.
North St., Lyceum at 10; 2-30 and 6: Mrs. Gregg.
Bread St., Lyceum, 10; 2-30, 6. Monday, 7-30.
102, Padiham Rd., 2-30, 6. Circle, Thursdays, 7-30. Mrs. Heyes.
Burslem.—Temple, Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mrs. Bradley.
Byker.—Back Wilfred Street, at 8-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 8; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Jarvis.
Oleckheaton.—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30: Mr. Bush.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cowms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. J. C. Macdonald.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. W. Henry.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow-Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Ingham, & on Monday, at 7-30.
Hanley.—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Crossley. Thursday, at 7-30.
Blanket Hall St., Lyceum at 10; at 2-30 and 6: Mrs. Stansfield. Mon., 7-30. Tues., Wednesday, & Thursday, Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Allanson.
Discussion Hall, Adelaide St., at 2-45 and 6.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Wallis.
Institute, 3, John St., off Buxton Rd., 2-30, 6.
Hull.—Seddon's Rooms, 81, Charles St., at 6. Thursday, 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. Champion.
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. G. Jones.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Whiteoak.
Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mr. J. B. Tetlow.
Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30: Mr. H. Clark.
Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30. 152, High Cross St., at 11 a.m.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse.
London.—Camberwell Rd., 102—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Rd., at 7: Mr. Walker. Tuesday, at 7-30, Séance. Thursday, 7-30, Members' Circle.
Clapham Junction.—16, Queen's Parade, at 3-30, 7: Mrs. Spring.
Forest Hill.—23, Devonshire Rd., 7. 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, at 7. Thursday, at 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd., at 6-45, Open Circle. Saturday, at 8, Mr. Vango and Mrs. Wilkins alternately.
King's Cross.—182, Caledonian Rd., at 10-45, Mr. Carter, "How to remove the Hindrances;" at 6-45, A Buddhist Sermon.

Lewisham.—193, Hithergreen Lane. Séances every Friday, 8.
Lower Edmonton.—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; 3, Lyceum; at 7, Mr. W. O. Drake. Monday, 8, Social. Thurs, 7-45, Mrs. Wilkins. Saturday, at 7-45, Mrs. Spring.
Mile End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Ohepatow Hall, 1, High St., at 11-15, Mr. W. E. Long, 3, Lyceum; 6-30, Mr. J. Hopcroft. Fri., 7-30, Healing Séance.
Peckham.—Winchester Hall, 83, High St., at 11-15 and 7, Mr. J. Veitch, Psychometry and Clairvoyance. Mon, 8-15, Discussion.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; at 7. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason, Clairvoyant. Thursdays, 8, Mr. Mason, Physical Medium. Members only.
Shepherds' Bush.—At Mr. Chance's 1, Lawn Terrace, North End Road, West Kensington. Wednesdays, at 8, 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: Mr. Wallace.
Longton.—44, Church St., at 11, Mr. Lucas; 6-30, Mr. Grocott.
Macclesfield.—Cumberland St., Lyceum, at 10-30; 2-30 and 6-30: Mr. Johnson.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. Green.
Collyhurst Road, at 2-30 and 6-30: Local.
Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Experiences. 10, Petworth Street, Cheetham, Friday, at 8-15.
Mezborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, at 2-30; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Peel.
Nelson.—Sager St., 2-30, 6.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. H. Lashbrooke.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. G. Forrester. 41, Borough Rd., at 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Hodson.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes (health permitting).
Oldham.—Temple, off Union St., Lyceum, 9-45 and 2; 2-30 and 6-30. Hall, Bartlam Place, Horsedgate St., Lyceum, 10 and 2-30; at 3 and 6-30: Mrs. Crossley. Mondays, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Lyceum Open Session.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Walker.
Rawtenstall.—10-30, Lyceum; 2-30, 6.
Rochdale.—Regent Hall, at 2-30 and 6: Miss Patefield. Wednesday, at 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Penn Street, at 2-30 and 6: Locals.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Miss Jones. Wed., 7-45.
Seholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Oocoa 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: Mr. Rowling.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Lalth Lane, at 2-30 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mrs. Wade.
Spennymoor.—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.
Station Town.—14, Accolom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, at 2-30 and 6-30: Mr. Ormerod. Monday, Mrs. Green. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.
Monkwearmouth.—8, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6.
Walsall.—Central Hall, Lyceum, at 10; 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, 2-30 and 6: Mr. Lusby.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. Z. Newell.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THE FIRST EXPERIENCE OF VOLTAIRE AS A SPIRIT.

PART II.

I STILL trembled, uncertain and fearful that I should have to return. But the spirit who had acted as my guide thus far, bade me not to fear, for I had lived there long enough. I had learned to crave—yes, even to beg for the sympathy which I had before so despised. I would have hailed with joy the most ignorant companion, so deeply and sensibly was I made to know how much I had to depend upon others, who formed between me and the Deity the chain of electric intelligence.

Now I found I was wholly ignorant of all the laws controlling the newly opened phase of existence before me. Now I knew that I lived, and there were within me ten thousand thoughts, new and undefined, asking for knowledge, wishing to grasp it all at once, to compass the whole at a glance; but I fell back upon myself weak and nerveless.

"Brother," said my guide, "first learn the principles which govern the vast system of wisdom revealed before thee; then lay the foundation, stone by stone. It is thine own temple; make it as beautiful as thou desirest, but mind that thou dost hew the stones out of the quarry of eternal wisdom. Too long hast thou dealt in the imagination; too far fetched have been thy groundless theories. The structure which thou didst erect for thyself while on earth was not sufficient for thy support when thou hadst left it. Long thou didst stand alone in thy supposed strength. Stand alone still, when thou canst, but when thou dost need assistance thou hast brothers who will gladly aid thee. Thou hast not outlived all of earth and its errors; yet thou wilt overcome them one by one; but never, never canst thou imagine the heights and the depths in the unending cycles of eternal thought."

I was fired with enthusiasm. I would now obtain new knowledge, new power. I would go back and confess my errors, and astonish mankind by the new revelation. It was a boyish dream, conceived in a moment, but not to be carried out until many, many long years had rolled away, and been forgotten in eternity's great gulf.

Said my guide:—

"Dost thou conceive that thou wouldst be welcome shouldst thou again return to earth? Nay, I tell thee thine own followers would hoot at thee; they would call thee a thing of the imagination. Dost thou not know that the wise, the good, and the loving, who have passed from thy world to this long before thee, have endeavoured to do the same thing which strikes thee now as a novel idea? They have gone back and been received by the few, but refused by the many. But fix thy thoughts and use thy energies in thy present home. Thou dost love power; thou canst obtain it. Thou askest for knowledge. It may be had for labour. Thy face is now turned in the right direction. Thou hast felt thine own weakness, unaided by the power above thee. As thou wert great in evil to thy fellow-men, it is thy privilege to become mighty in the benefits which thou canst confer upon them. Thou canst become an instrument to counteract the very

power which thou didst labour to build up. And inasmuch as thou didst crush back the divine voice speaking within thee, striving for utterance, thou must now go to others and strengthen them in their struggles, that they may not be as thou wast, and thou shalt become a beloved one among us when thy works shall testify to the greatness of thy love and the repentance of thy soul. By thy works thou will render thyself worthy to mingle with the wise and the pure; and only as thy love to God develops within thy soul shalt thou be permitted to know and feel its sympathies with those like thyself. Thy life was peculiar; even so thy repentance bears the same form of reparation."

Wisely he spoke. He knew me better than I knew myself. Long and earnestly did I labour. New light, beauties, fresh and glowing from the hand of Deity, would strike me speechless. Oh, how I travailed! I was smaller than a particle of dust in the sunbeam. I was less than a thought, and yet the spirit asserts its kindred with divinity; it cannot die, it will not be blotted out. It lives as I lived, to feel the resistless knowledge which I had asked for; and when it did come, I could only bow my head and thank my God that I lived. I would tell to man the bright destiny which awaits him, but I cannot, because words, such as you know, are inadequate to express the mystery of power. I would tell of the power within man; I would show in its varied phases of development, the thought which is given to man which raises him far from earth among the archangels in power. I would tell how great minds may struggle and force their way upwards, leaving behind them countless millions who cannot emulate their eagle flight.

These aspiring souls hear sounds, behold sights, and master mysteries, such as the children of earth could never dream of, which spirits of the earth spheres have never realized, and the angels of the celestial heavens alone can comprehend. This sublime knowledge never descends, and is accessible only to those who are fitted to ascend and grasp it. . . . And yet there are lands of rest and space for those that need it, as there are realms of ineffable glory and power for those who can reach them—teeming with light—redolent with beauty inexhaustible in wisdom.

I would fain give to man conceptions of these heavens of glory, but the time is not yet. It will come when humanity shall be better fitted to receive it, when the heavens shall unfold as a scroll of light, for the day of new revelation is dawning, and God has sent his ministering spirits forward to prepare the way. He who hath said, "Let there be light!" will dispense his beams of revelation as soon as the earth is ready to receive it, and men have taken heed of the voices of the spirit-world. "The Kingdom of Heaven is at hand."

(To be concluded in our next number.)

A PHANTOM DRIVER.

A GHOSTLY VISITOR IN TEXAS, U.S.A.

GREAT excitement prevails among the people living on the south-western extremity of McKinney Street, Houston, Texas, over the nightly journey taken through that portion of the town by a phantom cart, horse, and driver. At two o'clock the vehicle appears near the corner of Hamilton, and turning into McKinney, moves rapidly down it, into the open country, where it vanishes in plain view of the beholders. The more ignorant of the community are frantic with terror over the apparition, which they say portends evil, and of which they seem powerless spectators, unable to stop or destroy. Even the more intelligent citizens profess themselves completely at a loss to explain or account for the

appearance, which all have seen and followed, only to see it dissolve like a mirage. The thing has kept up for nearly two weeks, pursuing its journey in spite of obstacles; attempts to halt it, and even shots which have been fired into it, have apparently produced not the slightest effect.

The cart is an ordinary looking one, with two wheels and an elevated seat, the horse a small grey pony, moving as if lame in one foot, and very poor and miserable in appearance, and the driver, a large man, dressed roughly in shirt and dark pants, with a large black hat slouched over his face, hiding it except for a long, straight moustache falling nearly to his breast. He sits bent forward, whip in hand, but never alters his position or even turns his head. There is nothing spectral in his appearance, his horse's or his cart's, and the latter rumbles along with a good deal of noise, the unaccustomed sound of which, repeated at such an unusual hour, was the first means of calling attention to the mysterious journey it performs. Application was recently made to the authorities to place policemen along its route, who were to forcibly detain the cart and its occupant and solve, if possible, in some natural manner the problem of its character. This was granted, and the street patrolled by Officer John Murray and six men for several nights.

Murray gives the following account of his attempts to stop the strange vehicle: "I had stationed a man at every corner, and kept myself a keen look out on every side, for, to tell the truth, I was convinced that some fraud or joke was being worked, as I did not believe in spooks. The city clock had just struck two when I heard the sound of a horse's feet and the jolting of a cart that needed axle grease mighty bad. I ran back and saw the man who had been stationed at Hamilton Street, trying to catch up with the cart. I stopped him and asked him where it had come from, when he told me that while he was staring directly down the street, without warning, he saw the cart moving where the moment before there was nothing. The electric light was only about forty feet away, and it was impossible for it to have approached without his noticing it. I blew my whistle and the other men came running, when I directed them to stop the thing, which was going slowly down McKinney Street, into which it turned. Hal Parker then ran on to catch the horse's bridle. I was to cover the driver with my pistol, and Dick Tomlinson was to spring in the cart and see what it carried. I saw Parker make a snatch at the horse, and I called out 'Halt!' to the man, but the next moment Parker was down in the street, the cart going over him, and I had fired half a dozen shots at the man who was driving, and who had never even turned his head to look at me. The other men who had been kept back to help us if we had need were gathered around Tomlinson, who was leaning on one of them, so I went over to see what was the matter with Hal Parker. He was insensible and all drawn up in a knot.

"It took us nearly an hour to bring him to, and it wasn't till next day that he could do anything but shiver and cry when the subject was mentioned, but he finally told me that when he tried to lay his hand on that ghost horse something caught his arm with a grip like a hand of ice, and flung him to the ground, when he knew no more till he found himself at home. It was mighty hard to believe, for I know I saw the cart run over him as he fell, but there ain't a mark on him to show that it did. Tomlinson says that he had made ready to jump when he looked in and saw an open coffin setting in the wagon and the white face of a dead man lying in it. It scared him so that he ain't out of bed yet. He told me that a smell like twenty graveyards struck him nearly down when he looked in that cart."

Major Robinson, who lives on the corner of McKinney and Willow, when interviewed on the subject, professed himself wholly at a loss to give an opinion.

"I am not a spiritualist," he said, "or I could very easily explain the thing. At first I was amused at the furor it excited, then worried by the crowds that followed it every night, shooting at it, throwing bricks and even small hand grenades at it, and making the night hideous, and then I undertook to solve the mystery and rid the neighbourhood of the nuisance. I went out one night, just before the thing comes along, and tied a wire clothes-line right across the street, and then sat down to wait for the cart; thinking it would have a time going through that wire. But, as I am a living man, sir, that devil's contrivance kept on down the street, and when I went to look after my line I found it unbroken, though with my own eyes I had seen the cart pass me."

Last night the phantom was watched for by a crowd that lined the street for blocks, and who followed it until it vanished before their eyes in open country more than half a mile from a tree or house, but in the midst of all the hubbub and excitement he produces the spectral driver never for a moment hastens his lame horse or turns his head.—*Texas Times, December 29th, 1890.*

GROWTH IN HEAVEN.

(From Emma Rood Tuttle's new and charming book of poems, "From Soul to Soul.")

THE mother sat in thoughtful mood and watched fair Claribel,
Standing among the garden flowers, pure as a lily bell.
The floating gold about her face, and white robes made her seem
Like some young angel, brightening a brief midsummer dream.

"How blest thy mother-heart to rear so fair a child," I said,
"Oh! if you could but see the two—the living and the dead!
So near alike my infants were that never one could tell
The which it was one stooped to kiss, Clarine or Claribel."

"They seemed like Paradisal flowers down drifted from the skies
Upon my pillow, all the lore of God's love in their eyes!
But when they grew so large their feet chimed music on the floor,
One died. The preacher said, 'Henceforth ye know her life no more.'"

"That fateful day death's presence stood between my pretty pair,
I scarcely dreamed that any hope could lighten my despair;
It seemed so recklessly unjust: Clarine lay dumb and chill,
While Claribel, her counterpart, lived, warm and laughing still."

"What though I writhed in agony and loathed to draw my breath!
Though I should die, and all things die, she could not wake from death!
And so at length, by slow degrees, my soul began to cry
For something which would compensate my dire calamity."

"And lo! this truth flashed like a star athwart my spirit's gloom
The growth of all unfinished lives beyond the silent tomb.
I knew as Claribel's sweet life unfolded in my view
As surely, and by such degrees, Clarine was growing too!"

"Ah, joy! no mortal tongue need say its icy words to me!
I know, as well as soul can know, they walk in company;
And that as Claribel has grown from bud to perfect bloom,
Clarine has grown to womanhood beyond the charnel's gloom!"

"If I were called to heaven this day, my ready soul would meet
A daughter like my earthly child, serenely wise and sweet;
And so I thank you doubly much for all the praise you said,
I wish your eyes could see the two—the living and the dead!"

Our early dead! so safe—so safe from every sin and wrong.
We mourn a broken strain we thought would swell into a song;
We feel a hush which left unsaid a volume sweet and grand;
But life and growth in heaven, as here, march onward hand in hand.

CORRESPONDENCE.

ON SPIRITUAL COMMUNICATIONS.

To the Editor of "The Two Worlds."

MADAME,—One of the disabilities of spirit communications is a want of integrity, or a forgetfulness to keep their word, or a remembrance of agreement as spirits when they were mortals. It would in most cases seem as if they were assumptions of said spirits rather than identifications, did they not sometimes give such tests of identity as no other spirit could give, not even the mortal inquirer. This, of course, does not affect the main, or important point in modern spiritualism, for any intelligence that is not the intelligence of any body in the form, must be from a departed spirit who once was a mortal. That settles the basic fact, whether the intelligence is identified or not, or whether it is reliable or otherwise, whether it is wise or foolish, high or low. Intelligence from "over the river" settles the great fact that there is an "over the river," and that departed mortals are living there. These disabilities prevent the practical working in human affairs of spirit communications, and it is possible that there is wisdom in the fact, reducing their value however to the simple proof of the survival of the man beyond physical dissolution. Well, that fact is of inestimable value, and spiritualism holds the patent for that, all outside of it being only faith or hope.

There are, as I have said, disabilities in all the phases, and one of them is what I have named, a forgetfulness, or a want of integrity, not keeping their word as they would if they had remained mortals, however distant they might have been. I suppose fully fifty mortals have promised me to return if they could, generally with an understanding how they were to be recognized, and who are now departed spirits; some of them have returned and with tolerable identification, hardly ever have they come as recognitions of their agreement. There is no mind reading in that fact, for in every case my mind has been highly charged with the expectation.

I have one grand exception in the case of Seth E. Brown. I will briefly relate the circumstances. The fact is interesting to me of itself; it will be to the reader for its identification, and for its unmistakable evidence that man survives the death of his body, and that the other world is not a bourne from which no traveller returns.

My friend Brown was for some years a tenant in my office, and gradually from association with me, got interested in spiritualism, but never got to be a spiritualist. He respected my intelligence and honesty, and was surprised at first that I was a spiritualist, but gradually got to like it, and thought it ought to be true whether it was true or not, and always ended every confab with, "Well, John, if I find it so, I will come back and let you know," and I always said, "ditto." He must have made this remark hundreds of times, and I always thought of it in connection with him, and hoped for his return before he had been dead a week. We were both about the same age and were both in good health. He had an apoplectic fit, and died suddenly, never being conscious after he was taken. A few months rolled by without his manifestation, and his departure had passed out of my mind, I thinking, like the rest, he had forgotten his promise.

I was at one of Miss Helen Berry's dark circles some six months after Brown had become a spirit. A friend from Rhode Island visited me, and proposed attending a circle, and we went there. Some twelve of us were seated around a long table all holding hands in an unbroken chain. I sat next to the medium, my left hand holding her right, and my Rhode Island friend sitting the other side holding her left hand with his right. We had a great many physical manifestations, it is not necessary to speak of them. Somebody touched me on the top of my head very distinctly and I said, "Is it——?" naming a familiar spirit, and my head was touched once for "No." I named another, and so on through all the names I could think of and my head was touched once for "No" every time; my spirit names began to grow scarce, and my head began to grow sore from the continued heavy touching in one spot. Suddenly and finally I thought of the name of *Seth E. Brown*, but before I uttered it the spirit pounded my head three times in recognition, and I said, "Well, Seth, I am glad you have come," and he pounded head and back and pulled my ears vigorously at the recognition, and I was sure that it was the return of my old friend Seth E. Brown. On the table, among other things, were a few blocks of paper. When the room was re-lighted, messages from spirit friends were written on them, some only the names of spirits, and were in front of the sitters for whom they were intended. On the one in front of me was written, "*John, I believe it now.—Seth.*" Seems to me those six words were to the point.

Some months after this a message appeared in the *Banner of Light*, quite an elaborate one, signed Seth E. Brown. The circumstances referred to I knew perfectly well; others I did not in their entirety, so I think the whole message was personal to me. I am very sure Miss Shelhamer, the medium, did not know Brown, or know that I had such a friend, and what was said must have come from Seth E. Brown himself and from no one else. The reference to John was certainly for me, and he knew I would know it though there were a great many Johns in this world. I consider the whole message perfect and one of the best identified ones I ever read. I have had some remarkable messages in years past through that source, and I think highly of the sixth page of the *Banner* therefor, even if much of the matter is not intellectual, or generally instructive, but I am sure their source is the other world, and you know trifles become sublime when their setting or their source is sublime. If I regret the difference between the proprietors of that sheet and myself, it is as much on account of those messages and their medium as anything else. Going back to this message from Seth E. Brown, I will quote from it one, from many passages of the letter, to give the idea of the whole and because it refers to the agreement made *ante mortem*, and also to his prior return as a spirit. "I would like to send a word to one friend and say to him, 'John, you were right, you were perfectly right in your conclusions concerning spiritualism and the state of man after the death of the body. I endorse all you said to me and what I have heard you say to others.'"

Boston, Mass., Dec. 12, 1890. JOHN WETHERBEE.

LOURDES AND ITS MIRACLES.

A CORRESPONDENT of *The Banner of Light* writes as follows: Lourdes is a small town of six or seven thousand people on the right bank of the Gava de Pau, and at the mouth of the valley of Argelès, France. There was there formerly a Roman Castellum, which later became a feudal castle, situated on the summit of a bare rock. Near the town are both marble and slate quarries, which employ many men, and form an important industry. A rare and valuable race of milch cows is bred at Lourdes, and altogether it is a picturesque and beautiful town. But the marble and the slate quarries and the highly-prized cows are of small consequence in giving it fame compared with the fact that, in the year 1856, there was a spiritual manifestation in Lourdes which the Catholics claim was a visitation of the Virgin Mary, who appeared to a peasant girl several times in the Grotto Massavielle. Since then it has been resorted to by multitudes of pilgrims, a church has been erected near the Grotto, consecrated by thirty-six cardinals, no longer ago than 1876, and thousands of persons have been healed of the worst diseases that afflict mankind.

This past year of 1890, in August, the pilgrimage to Lourdes has been one of the greatest interest, for a large number of physicians of France who have become convinced of the value of hypnotism, or, as many call it, suggestive therapeutics, and who, believing that in this was to be found the key to the explanation of the cures performed there, have visited Lourdes, and studied carefully its phenomena. They did this in part at least because at the Congress in France in 1889, for the discussion of hypnotism, there was tacitly thrown down to the Church a challenge to explain all these miracles on purely materialistic principles. Indeed, all the miracles of the Bible were to be brought under the same category. Hypnotism was to solve all these marvels which the world has for centuries ascribed to supernatural power.

"One man among those thus cured last year, whose case attracted universal attention, was Pierre Delanoy, at present a gardener in the employ of Count de Villeneuve-Bargemont, in the Department of the Var. This man, after serving his term in the army, was gradually deprived of the use of his legs, until he became hopelessly crippled. After passing from the best hospitals in the provinces to those of Paris, he spent five entire years under the care of the best medical men in all France, and finally was discharged as incurable. The last certificate, attesting the poor fellow's desperate condition, was that of the celebrated Dr. Charcot. Well, he went to Lourdes last year; was carried like a log to the Grotto, after the fatigues of the long journey from Paris, helping himself occasionally by using his crutches. During the first two days they plunged him into the icy-cold spring morning and afternoon. On the third day, while the blessed sacrament was carried by in solemn procession, amid the chanting of psalms and the chorus of prayers from the hundreds of sick present, Pierre Delanoy was impelled by a voice or a force within him to rise from his stretcher, to cast away his crutches, and to follow the procession to the basilica. He felt all the vigour and agility of his twentieth year come back upon him, he says. His cure was instantaneous and perfect. He had certificates from nearly all the hospitals of Paris, bearing the names of her foremost physicians, all saying that his case was a hopeless one. And lo! of a sudden he went back to them without a vestige of his former infirmity!"

This was not the only case cured last year, but it was the one which attracted the most attention, from the fact that the certificates of the case being incurable were the most numerous.

The pilgrimage this year was in August, the latter part of the month, and Dr. Boissaire has made a report, which it seems to me the readers of this journal cannot fail to peruse with interest:—

"On the 21st of August we had at Lourdes about one thousand sick persons," says the doctor, "and during four entire days twenty-eight or thirty physicians met in the investigating office to study and analyze all cures, improvements, or changes for the better which took place under their eyes. We saw there tumours, wounds, organic affections of every description. Consumption and cancer were there in their last stages. These physicians came from all parts of France, without any previous concert, and were unknown to each other. They now report thus: 'We were determined to appreciate ourselves with a perfect fulness of mental liberty the facts about to be submitted to

Solitude is a powerful aid to reflection and imagination. The higher faculties necessarily dwindle in a perpetual bustle.

our observation. Every sick person was the bearer of a complete series of legal certificates. The physicians who had attended him described the nature of his disease, its progress, duration, and the treatment he had undergone. The other documents attested the bearer's morality and previous conduct. We had in our hands all the elements necessary for a serious inquiry."

Of the one thousand or more cases not all were cured, or even benefited, but about twenty-eight per cent were cured, or greatly improved. Four died. All this happened in the four days devoted to the miraculous healing. This was a very low death rate compared with hospital treatment, and yet the conditions of life of the patients, their absence from home, among strangers, the great weariness from journeyings to get there, and the cold, even icy cold water into which they were plunged as a part of the treatment, ordinarily would have led us to predict a high mortality, and on the other hand the percentages of cures were, compared with hospital treatment, and the short time allowed, very high, for most of the cases had been pronounced incurable. The doctor who made the report affirms that the cures surpass that of any known hospital. He also reports that:—

"During these pilgrimages from the entire territory of France, which are known as the 'great days at Lourdes,' we hold also solemn assizes which pronounce very momentous judgments. The pilgrimage of 1890, even though it may not have been so striking in its results, has, nevertheless, a very instructive side. We know what influence great popular excitement and 'suggestion' may have in procuring certain cures. But this year the cures did not take place when we expected them, or among the class of patients where we looked for them. The pre-occupations of the human mind generally throw a false light on the significance and the bearing of the divine operation."

Were miracles performed? Ah! that is the question. Spiritualists do not believe much in miracles. A miracle is something beyond our comprehension. When we learn how to explain it it is no longer miraculous. A miracle is literally only something wonderful; this was its original meaning. From this point of view everything is a miracle. The theologians have made us believe that a miracle is something supernatural, something not belonging to or explainable by the ordinary operation of natural law. If we take the first definition, then these were miracles; if the second, then we may well doubt if these were. That wonderful things happened we must admit. Listen to Dr. Boissaire. He says:—

"Did we see miracles? This is the question repeatedly put to us all through these days of pilgrimage. After each session of our committee of investigation, every one of the physicians would see himself beset by a crowd of inquirers. 'Tell us if you have witnessed any miracles?' was the constantly repeated question. We did not appear very favourably with our reserves, our distinctions.

"Well, we had firmly resolved from the beginning not to see any miracles, if there were none. We should take no account of nervous diseases. We should make full allowance for the incalculable power of 'suggestion,' especially amid the atmosphere of excitement around us. We wanted only to study tumours, wounds, material lesions. All functional troubles would be overlooked.

"Conviction came to us from a quarter to which we did not look at all. It is very easy in theory to speak of hypnotism and 'suggestion,' and wish these words to solve the most difficult problems. We must make very much less of certain extraordinary cures obtained (by hypnotists, &c.) by a word, by a sign, by a command. We shall have still long to deal with hysterical persons, with paralytics, with contracted and deformed members, and all that long cortège of nervous disorders which commonly cling to their victims through life.

"We were waiting to see cures effected on persons with sores, wounds, and external lesions. We only had consumptives, poor creatures who showed us certificates attesting that they were in the third degree of phthisis, who now only bore the traces of a slight congestion of the lungs! . . . To one of my brother physicians, who insisted on seeing cured a certain class of diseases, which he had selected, I could only say: 'If I could bid, here on the spot, a cancer to disappear, or a wound to close up completely, I would be happy to comply with your wishes. But I am not a healing agent here any more than you are. I am only a simple witness. And you must see, in the very order followed by the facts we attest, the seal of a power superior to us all.'

"I say, then, that we saw consumptives cured; patients who were the bearers of the most explicit attestations from the medical men who had attended them. On these we could scarcely discover the traces of a congestion all but perfectly obliterated. Lungs in which tubercles and bacilli had been in full evolution for months and years were not yet quite perfectly permeable to the air, and still gave out now and then a slight hissing sound. But all morbid action seemed arrested, and the patients declared that their organs were as well as ever, and that they felt as they had not felt for a very long time.

"Are these results to be lasting? We cannot reply in the affirmative at present. But such as they are they are surely most important. There can be no illusion in what has taken place. The facts are too numerous and too overwhelming. Such profound modifications as I have described are not the effect of nervous commotion or of imagination.

"Try in a hospital to make fifteen or twenty such consumptives get up from their beds; stop the fever, expectorations, sweats, and all the phenomena of organic decomposition; restore to all these sufferers their strength, their healthy colour, their joyousness; fill up those cavernous voids in their lungs, the progress of which you have daily followed with your ear. Put healthy tissues in the place of these ulcers, of these mortified tissues, just as you close up a wound by covering it over with sound flesh.

"Do all this in an instant, in a single second of time, and then tell me if you have in this only done a thing of no account, and undeserving of serious attention. There exists, therefore, outside of us, beyond the sphere of all human resources, an agent who intervenes and leaves behind him the undeniable impress of his manifestations. This is what we shall see with still further evidence, when we enter on the details of the facts submitted to their investigation."

The methods by which the cures are wrought cannot be fully described here. On the third day of the pilgrimage all the sick ones assembled together to listen to an address. It was a most powerful one, calculated to arouse faith, hope, enthusiasm, and a belief in a divine power and goodness which was able to cure the most hopeless cases. On the fourth day the scenes were remarkable. In the Grotto is a pool with pure cold water, like, perhaps, the pool of Bethesda. Over it is built the church. From the Grotto, with this spring, was the procession of the blessed sacrament reaching up, and the rosary, marching, coming, going, in solemn, reverent manner, with soft, gentle music from the organ and choir. There were prayerful supplications from each one for a cure, but the physicians think suggestion and religious enthusiasm, while they may have cured diseases of the imagination, could in no way have cured those in the last stages of consumption, or with tumours and wounds passed help by ordinary medical aid. Some spiritual agency is required, Dr. Boissaire believes, to produce the results observed, and this is what the most thoughtful spiritualists believe. Taking away from the scenes at Lourdes all the paraphernalia, even its spring, its church, its music, its powerful address to the sick, and we have a genuine spiritualistic experience. Indeed, I do not doubt that cures as marvellous as these, and in greater abundance, have been performed.

SPIRITUAL FRAGMENTS.

"Gather them up."

A MASTODON'S BONES.

THE skeleton of a mastodon found at Higate, forty miles west of St. Thomas, Canada, is on exhibition in that town. The area of the grave where the monster's bones were found is 35ft. by 21ft. The bones were scattered over it, one joint fitting into the other in a bed of gray marl about six feet below the surface. Over the marl is a thick layer of black, loamy soil. The length of the animal, gauged by the measurements of the bones already found, and allowing for those that have not yet been discovered, is, from the point of the nostril to the root of the tail, about twenty-two feet. This is greater than that of the celebrated *Mastodon giganteus*, discovered near Newburgh, N.Y., in the summer of 1845, and the skeleton, as a whole, is larger and more complete than any that have been found in Kentucky, Ohio, Missouri, California, or Oregon.

THE FRENCH MUSEUM OF RELIGIOUS FAITHS.

The Museum of Religions in the Avenue d'Jena, better known as the Musée Guimet, has been opened by the President of the Republic. M. Guimet, who built the museum and has given it to the State, with the splendid collections contained in it, accompanied M. Carnot over the rooms. In the library is a statue of Buddha, placed at the entrance to the Indian Gallery. The most conspicuous thing here is a reproduction of the Temple of Juggernaut. Further on is Brahma, followed by the host of ancient Vedic gods. Indo-China is entirely Buddhistical, but in spite of this unity of conception there is a variety in the outer forms of worship, according as they are practised in Burmah, Cambodia, or Siam. Thibet also worships Buddha, but under the name of Amitabha or Pag Mag. The Buddhist tradition appears to be corrupted by many superstitions of foreign origin. There are very curious statues of Buddha in the Chinese section, among them the penitent Buddha, emaciated from eating nothing beyond a grain of rice at each meal. The Tao worship has a room apart. The other rooms represent the cults of Japan, Greece, Egypt, and Italy. In Japan we find two religions—viz., the Shinto and Buddhism. In the former, which is much the older of the two, we find the command: "Thou shalt not make any graven image." Its followers hold that the dwelling of the Supreme Being is the human soul, and they shun all external forms of worship. Their temples contain nothing but looking glasses and sheets of white paper called *gobe*, which are symbols of purity. They worship the sun under the name of Amaterassu, who was the first parent of the Imperial dynasty. Buddhism was introduced into Japan in the 6th century A.D., after the conquest of Corea by Japan. It accepted all the lesser gods of the country without losing any of its gorgeous forms of worship, and rapidly became popular, and upwards of two-thirds of the Japanese are now Buddhists, and Japanese Buddhism now boasts six sects. There is in this gallery an admirable collection, which is perhaps the most interesting part of the whole museum, of ecclesiastical vestments. All these vestments, though quite new and of the costliest materials, are covered over with patches. This is an affectation of poverty, and is meant to be a reminder to the faithful that the priest must live by the altar.—*Cornubian*.

In a letter on the Labour Question, Cardinal Manning, Archbishop of Westminster, says: The condition of the wage-earning people of every European country is a grave danger to every European state. The hours of labour, the employment of women and children, the scantiness of wages, the uncertainties of employment, the fierce competition fostered by modern political economy, and the destruction of domestic life resulting from all these and kindred cases have rendered it impossible for men to live a human life.

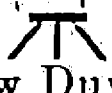
A SCOTCH SABBATH.

Buckle, the historian, says: It was a sin for any Scotch town to hold a market either on Saturday or Monday, because both days were near Sunday! It was a sin for a Scotch woman to wait at a tavern; it was a sin for her to live alone; it was a sin for her to live with unmarried sisters. It was a sin to go from one town to another on Sunday, however pressing the business might be; it was a sin to visit your friend on Sunday; it was likewise sinful either to have your garden watered or your beard shaven. Such things were not to be tolerated in a Christian land. No one on Sunday should pay attention to his health or think of his body at all. On that day horse exercise was sinful; so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house! To go to sleep on Sunday before the duties of the day were over, was sinful, and deserved church censure. Bathing being pleasant as well as wholesome, was a particularly grievous offence; and no man could be allowed to swim on Sunday. It was, in fact, doubtful whether swimming was lawful for a Christian at any time.

PARITY OF ANCIENT DRUIDISM AND MODERN SPIRITUALISM.

AN esteemed correspondent, who holds high rank amongst the societies claiming still to preserve the traditions of Druidism—besides being himself the author of interesting works on that subject—furnishes us with the following brief summary of his opinions on the curious and occult similarity of

Druidism and Spiritualism. He says: "From the little knowledge that I have gleaned during my life time, from my connexion with ancient Druidism and several years' acquaintance with spiritualism, I have formed an opinion that the terms are synonymous. It would take me much more time to express my thoughts on the subject than I can convey on the spur of the moment, therefore, I will come to some facts which I consider analogous. I was born in a Druidical atmosphere, at a place called Pontypridd, and my father was a Druid, initiated by the venerable Jolo Morganwg (Arch-Druid), on the 'rocking-stone' at the above place. This stone weighs about 20 tons. It is an ancient Druidical 'Cromlech.' Jolo, during his life time, presided at many Bardic meetings on this spot. So did my father, after Jolo's time; and these meetings are celebrated annually to the present time at the Equinoxes or Solstices by the Bards of the neighbourhood, and I have attended these meetings from my childhood. This stone was so nicely balanced that the wind used to rock it until some of the vandals destroyed its equilibrium. There are facts in connection with this ancient altar that perfectly agree with the conditions required for attaining success at a spiritual séance.

"I contend that the rocking (as called in English) was used by the Druids to receive communications, as we (the spiritualists) do the table in the present day. Another fact, in proof, is that the inner circle round the altar, is called, in Welsh (*cylch y cyngair*), the circle of harmony, for invariably the harp was played at these gatherings. Another, that this ancient shrine is situated near the edge of a steep precipice in the full blaze of the noon-day sun, bearing out the Druidical expression of 'In the face of day and in the eye of light.' Another object, which was considered of great moment among the Druids, was their emblem of the Godhead. It was considered profane to pronounce his real name, and was always represented by  and is called the emblem of the name of God (*Llun enw Duw*); it is also called *Pill y Gyfri-nach* (the emblem of secrecy); but the most common name was *Celi* (the hidden one).

"I have noticed another form of expressing the name of God, in a most expressive incident, not long before Mr. Geo. Spriggs left Cardiff for Australia. It was the custom with the circle which he belonged to, to go out into the country visiting old churches, castles, and places of antiquity. One afternoon we went out as far as Llandough Church, which is about three miles from Cardiff. In the churchyard there is an ancient monument; no sooner had the medium come in front of it, than he was controlled by a very old spirit. The few that were present, not thoroughly understanding the Welsh language, could not follow the words of the spirit, but when he came to the name of God, he invariably expressed it by raising his hand, and denoting the name by three fingers. . . .

"I may say that the Druids never committed anything to writing in connection with their ancient order. It is also positively denied that they sacrificed human beings, but that they suffered much persecution from their Roman calumniators. I have a message in my possession, written out from the speech of a trustworthy medium, delivered near the rocking-stone, proving the truth of the last assertion."

"Cardiff, November, 1890."

A NUT FOR MATERIALISTS TO CRACK.

THE *Christian Life* tells this anecdote: "A devout minister was once asked by a sceptic if he followed preaching to save souls; and on replying that he did, the caviller rejoined, 'Did you ever see a soul?' 'No.' 'Did you ever hear a soul?' 'No.' 'Did you ever taste a soul?' 'No.' 'Did you ever smell a soul?' 'No.' 'Did you ever feel a soul?' 'Yes, thank God,' said the preacher. 'Well,' said the cavilling doctor, 'there are four out of the five senses against one that there is a soul.' So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the tables upon the cavilling doctor, and, being informed that he was a doctor of medicine, asked, 'Did you ever see a pain?' 'No,' was the reply. 'Did you ever hear a pain?' 'No.' 'Did you ever taste a pain?' 'No.' 'Did you ever smell a pain?' 'No.' 'Did you ever feel a pain?' 'Yes,' said the doctor. 'Well, then,' rejoined the preacher, 'there are, you see, also four senses against one to prove that there is no such thing as pain; and yet, sir, you know that there is such a thing as pain, and I know that there is a soul.'"

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FRIDAY, JANUARY 16, 1891.

A DARK FUTURE.

WE have been several times requested by our esteemed supporters to publish if possible the entire, or at least the substance, of a prophecy recently given by the learned and much honoured spiritual scientist Dr. Jas. Rodes Buchanan. This gentleman was undoubtedly the first discoverer of the great and momentous fact of psychometry, and by his careful years of experiment and able writings he has formulated this science into world-wide acceptance amongst spiritualists, occultists, and all candid and faithful observers. Dr. Buchanan's noble works on the science of life, "Anthropology," &c., &c., all entitle him to take rank as one of the most eminent scientists of the day. Being united in marriage also to a lady renowned for her skill in the practice of psychometry, Dr. Buchanan has enjoyed the rare advantage of demonstrating his remarkable theories in his own immediate home circle. We find the *gruesome* prophecy, of which tidings have already reached this country, written and printed in full in the pages of the fine new American magazine, *The Arena*, where amongst articles from the most eminent writers of the day, Dr. Buchanan's learned contributions find invariably a welcome place. In view of our limited space, instead of quoting *The Arena* article in full, we give a condensation of the same, published in *The Better Way*, and summarised from Dr. Buchanan's new and admirable monthly magazine, *The Anthropologist*. The article in *The Better Way*, the Cincinnati spiritual organ, reads thus:—

DR. BUCHANAN'S PROPHECY.

In our July number it was announced that Dr. Buchanan would, in *The Arena* for August, forecast in some detail the future of this country and Europe. That article has appeared, and the announcements are startling. The foundation for the prophecy rests on the laws of periodicity, known to Dr. Buchanan and the laws of psychometry, which he has given to the world. He says: "I am willing to stake my reputation as a scientist upon the prediction which my theory justifies, in reference to the events of the next twenty-five years." He speaks of the past predictions of his which have proved true, and then says another cataclysm is soon to come, "which, in its magnitude and horror, will surpass anything of which authentic history has preserved a record." As to the political convulsion, mentioned in his article in this paper in July, he prophesies that our next presidential election will develop North and South, particularly North, a riotous element; that the democratic party will come into

power, which will not satisfy the country, and will be succeeded by a labour party. The twentieth century will be ushered in by war in Europe, which will end in the destruction of monarchy, and this will increase the agitation in America, so that six years prior to 1916 will be years of war and calamity, such as this country has never known. It will be a war of labour and capital, mixed with the race and religious questions, resulting in a more thorough democracy, the power of the church shattered, the Bible outgrown, the marriage relation freer, the cycle of women at hand. A religion will spring up with all that is good of the past which "will not ignore the dawn of Christianity, nor the principles of Jesus."

The end of the war demolishes every form of monopoly. "The people, by their government, will hold the railroads, the transportation, the mines, the money, the great manufactures and the great products, grain, cotton, tobacco, &c., and supply consumers at cost. But at what a terrible cost of human life will these results be attained, and how terrific the destruction in our great cities."

Europe's war will develop in about fifteen years. A two years' war will destroy the monarchies of Europe, every throne falling but that of the Sultan. Victoria will have an "apoplectic shock, and comatose condition," in which she will pass away. (The *Arena* names a date.) The Prince of Wales will abdicate after a short reign, and a few years will end his life. The Pope and Czar Alexander, of Russia, will die within two years, the latter by violence. Three years or less will end the life of the present President and Secretary of State of our country.

The earthquakes predicted for the United States and mentioned in the July number of our paper as coming about twenty-four years hence, or in the war period spoken of, will be very destructive to life and property, the most terrific convulsions of nature ever known. "The Atlantic coast will be wrecked by submergence and tidal waves, from the borders of New England to the southern borders of the Gulf of Mexico. There will be no safety below the hills. Galveston, New Orleans, Mobile, St. Augustine, Savannah, and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City, and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction in New York and Jersey City will be the grandest horror."

On the Pacific coast the shock will be terrible and very many lives lost, but nevertheless not so bad as on the Atlantic coast. The coast from British Columbia to Mexico will suffer severely, the climax being at San Diego and Colorado, the latter place especially.

In Europe the whole Mediterranean coast, Africa, Egypt, Palestine, Asia Minor, the Archipelago, Italy, France, Spain, will be shaken with a terrible convulsion, the worst being at Egypt. Cairo and Alexandria will be half destroyed, and the Suez Canal washed out. Greece alone will escape.

The prophecy was furnished *The Arena* for publication in May, and also speaks of two things which have since proved too true. It says that there will be double the usual amount of sickness, especially in abdominal diseases, this summer, and such has been the case. It says that cyclones will be frequent and violent in all parts of the country, and such has been the fact.—*Anthropologist*.

In addition to, and coincident with—although totally independent of the above article—we have received in the *California Carrier Dove* a paper from which we make a few significant extracts bearing upon the same lines of prophecy as those enunciated by Dr. Buchanan. The article in its entirety is too long for this paper, and was printed with the following note:—

A VISION OF THE FUTURE.

[The manuscript of the following prophecy was written on August 27, 1890, and received by me September 3rd, 1890, from * * *, who desires to remain unknown as its author for the present, but who also requests me to attest the date and to provide a few printed copies for private distribution. This I hereby do, in compliance with the wish of a friend, without any responsibility for the statements hereinafter made.]

ELLIOT COUES, 1726, N Street, Washington, D. C., September 9, 1890.]

The time has come again and the fruit of time is ripe. Once more are the destinies of the world to be guided—whether manifestly or invisibly—by the spiritual powers that upheld the hands of the Lords, Kings, and Priests of a Golden Age. All mankind is to acknowledge one God, profess one religion, and submit with a wise joy to one just and all-comprehending Government.

The systems of religious and civil rule in the world to-day are as diverse and conflicting and mutually incom-

patible as their basic principles are corrupt, cruel, tyrannical, and unjust. It seems incredible that this fair earth should come under any united system of universal belief or any concerted action in civil policy, unless some awful convulsion of the nations brings about changes now almost inconceivable. Yet the potencies that work revolutions in religious and political institutions all over the world are set in such marvellously concerted and cumulative action as shall effect even such a historical cataclysm, and involve greater changes than can be humanly foreseen.

To-day there is a pause—an awe-inspiring lull before the breaking of the storm upon us. But soon will the whole world plunge forward with a wondrously accelerated momentum to the climax of her glorious historical drama. Individuals and nations will mingle in bloody wars, in the final frightful scenes of imperial and royal revolutions, of priestly tyranny and old superstition, of famine and pestilence, of flood and fire, of quaking earth and lowering sky—all of which, like the night and day, shall usher in the dawn of a new civilization and crown the era of universal happiness, peace, and good-will, when all peoples shall obey one law of love and worship one God of righteousness. . . .

The Seers and Prophets of every school of thought have foretold extraordinary changes to be wrought in Church and State during the latter part of the nineteenth century. However they have differed in their creeds and theories, however their faith in the future has varied in details of events to come, they have been unanimous in fixing the time of these wonderful occurrences between the years 1850 and 1925. All the prophetic dates fall within this period of time—the last half of the present century and the first quarter of the next. Here the Indian Buddhist ends his fourth round, or Animal age, and begins his fifth, the era of Mind. The Mohammedan foretells a great judgment to come upon the world at the end of this century. Martin Luther, Jacob Boehme, and Emanuel Swedenborg cast prophetic vision onward to the coming centenary. A host of modern preachers, prophets, visionaries, clairvoyants—be they Millerites or Adventists or Spiritualistic mediums—agree in nothing else so well as in forecasting this period to be one of unexampled vicissitudes in the supposed established order of human events—in the religious and political, in the racial and industrial, in the social and sexual worlds. . . .

All the great predictions enfolded in the mystic leaves of the Bible have two signs. All the prophets, from Moses and Isaiah to St. Paul and St. John, gave unmistakably one or the other of these signs of the now-approaching end of one era and beginning of the next as a new cycle in religion. These two signs are: First, the dissolution of the Turkish Empire; and, second, the return of the Jews to Palestine. That both these great events must happen within a few years from the present time is apparent to every observer of current political affairs. The daily papers even mention them both as probable occurrences of the near future. The fall of the Sublime Porte when the Crescent shall have waned—either through Russian intrigue or through the natural disintegration of the heterogeneous Turkish Empire—will be the signal for a war in Europe, the greatest, and in its consequences the most terrific, of any struggle the world has ever seen. The whole map of that continent will be dissolved and re-arranged. Its every government now existing will be overthrown within the next ten years. It is both possible and probable that this war will begin with some treachery or aggression on the part of Russia within two years, and extend throughout Europe within five years. During this momentous and sanguinary conflict, England will lose Ireland through an agitation precipitated by famine in the latter and misrule in the former country. Either through the conquests of the Russian advance, or through the revolt of the natives at the height of England's difficulties at home, India will be lost for ever to British rule. The outbreak of the general European war will be favoured and hastened by the socialistic elements of the several nations involved. Organized warfare will become complicated by the conflict between Labour and Capital, and be attended throughout with the horrors of bloody riots among the strikers, not only in European countries but in every civilized nation on the globe where the masses will be arrayed against the classes. Such conflicts between Labour Organizations and Organized Capital will increase in frequency and severity in North and South America and in Australia from the present year to the years 1901-2, when the governments of these countries will become socialistic and despotic. In the impending political intrigues and military operations

France will conquer Germany, regain her lost provinces, extend her boundaries, and become again the foremost power in Europe. Germany will lose her present military prestige, and be torn with internal dissensions arising from her socialistic classes and from the fierce hostilities between the Catholic element in her Southern and the Protestant element in her Northern provinces. During the progress of these wars both famine and pestilence will lend their terrors to the great drama, and financial crises will decide the fate of empires. Jewish bankers will increase in wealth and power all over Europe; and religious fanaticism will so pursue and persecute the race, that even the wealthiest Jews will seek Palestine for peace and security. The prophecies in the Book of Daniel and of Revelations will be literally verified, in the combination of all the present governments of what was once under the Roman Sceptre into one vast confederation, ruled by a despot who becomes such by universal suffrage. The first upheaval in Europe will set on foot the wildest and most fanatical experiments in socialistic and communistic government, both political and industrial; and the cry of "*Vox Populi, Vox Dei*" will become continuous and ultimately triumphant. A radical democracy will demand and accomplish fundamental changes in church, State, and society. The masses and not the classes will rule. Power will be vested in the feet of Nebuchadnezzar's molten image, till all royalty and aristocracy be swept away in the fall of all the houses that hold hereditary rights and privileges. For a few years the most bigoted Catholics and Protestants, both in Europe and America, will increase in wealth and power. But when radical democracy and socialism have acquired full control, these will destroy the influence of the Pope, degrade every system of religion, and make the priests and their churches everywhere subject and obedient to the State, as mere satellites of the official body of the confederated democracies. Ignorance and arrogance will indeed "play such tricks before high heaven as shall make the angels weep." During all these years of incessant turmoil and vicissitude, the only consolation and refuge left to persons of cultured minds, and just and tender souls, will be the revival of interest in everything pertaining to their spiritual development and true religious feeling. The cry "The Bridegroom Cometh!" will arouse the sleeping virgins among human souls, who will rise and trim their lamps and seek for oil to set them burning. Millions who know no second coming of Christ in person will begin to watch and pray for the coming of the Mystical Christ in the hearts of men. . . .

From this year, 1890, till the end of the present dispensation, or consummation of the ages, I foresee the most astounding and constantly augmenting manifestations of the invisible spiritual powers, both good and evil, working out their respective ends on the earth. . . .

I foresee terrible famines and commotions in Asia as well as in Europe, among the Chinese and Japanese. Thousands of Chinese, imported to build the Nicaragua Canal and for other purposes, will become a disturbing element amongst us. The nation is likely to gain possession of the Sandwich Islands, whence a hostile invasion of some parts of America is not improbable. Nothing will avail to stop the spread and ravages of the cholera, either in the Occident or the Orient. Political and financial difficulties will arise among the South American Republics, and be complicated by religious dissensions like those soon to occur in North America. Political schemes, with railways and other immense commercial enterprises, will advance with giant strides in Africa, as well as other parts of the world. During the latter part of this century, a Stanley or other such leader will acquire despotic power in the Dark Continent. Russia in her convulsions will greatly extend her dominions in Asia. From this year onward, gigantic material undertakings of every kind will move on with increasing rapidity. The building of railroads and other evidences of reviving prosperity in Syria, Palestine, and Egypt will turn thoughtful people again to the study of Biblical prophecies respecting those countries. Sooner or later will be a Union of the worst elements in the Greek, Roman, Mohammedan, and Protestant churches, for the purpose of rule and aggression; and this combination will realize the "Mystery of Babylon" of Revelation.

The most pronounced and amazing feature of this age will be the increasing activity and influence of women in every walk in life and in all countries. Thus three of the most despised and apparently insignificant members of the body politic will rise to the heights of power, display the most vehement passions, and exhibit the most noble heroism. These are the women, the workmen, and the Jew.

During the next fifteen years, the Negro race, both in Africa and in America, will advance more rapidly than any other in the essentials of civilization, though this progress will be marked with great loss of life. They will become more decisive and aggressive in their demands for just recognition and equality of right among the whites in the United States, and are likely to avenge some of the wrongs of centuries when our own discords become more pronounced.

During the next century, Jerusalem will become the centre of the world's life and thought and feeling. There will be found the greatest teachers of the purest principles of Religious and Civil Government, through whom the earth shall enter upon another Golden Age, in which mankind worship one God with loving faith. To these "redeemed" of the nations shall be revealed the hidden things of the past, and the profoundest secrets of Nature. They shall teach the people the identity of all real religion, the unity of truth, the beauty of holiness, the very mystery of the Christ.

S. E. H.

It is often urged, by way of complaint against prophecy, that it rarely sees the light until *after* its fulfilment. If those who believe—as we do—that each succeeding century helps to make up the Bible of some great era in the world's history, so the literature of present day spiritualism will be one day recognized as the Bible of the future.

At that time, the remarkable and unhalting prophetic words above recorded will be accepted or rejected for their actual worth. Whether true or merely imaginative, their publication will neither hasten or retard the progress of the events now latent in the womb of time.

IR-RELIGIOUS INTELLIGENCE.

APPARENTLY the Church Army is determined not to be out-distanced by General Booth in its efforts to reclaim the "submerged tenth." In support of the objects of the "social scheme" which has for some years been set on foot by this organization, a crowded meeting was held in the Kensington Town Hall very recently, under the presidency of the Bishop of Marlborough. In a forcible address his lordship dwelt upon the folly of allowing old-established charities to suffer from the propagation of "new theories and sensationalism," and urged the necessity of remaining staunch to the parochial system of the Church of England. He would not for a moment plead the cause of the Church Army but for the fact that its members worked through the ancient channels of parochial machinery, with the aid of which he believed they would be able to do everything that was required, without wasting funds and without any misdirection of philanthropy. General Booth's project had been described as a "gigantic scheme," but it was as nothing beside the work wrought through parochial charities, as proved by the fact that last year the Church of England spent no less than £42,000 on waifs and strays alone. In his opinion, however, there was plenty of room not only for the Church Army and for General Booth, but also for Church people to do their own work on their own lines. Among the subsequent speakers were the Hon. and Rev. E. Carr Glyn and the Rev. W. Carlile, founder of the Church Army, who made an earnest appeal for contributions towards the £100,000 required by that society to extend its "labour homes" in poor parishes.

CLEVELAND, OHIO, Jan. 7.—The Rev. Howard Macqueary, of the Protestant Episcopal Church, has been accused of heresy, and will be tried by the Episcopal Ecclesiastical Court. According to the presentment made public the charge is comprised in two specifications: (1) the publication of a book tending to prove the evolution of man, and impugning the virgin birth of Christ and the resurrection on the third day; (2) the violation of declarations and engagements made at the time of ordination, involving breach of views.

Go into the back counties of Pennsylvania and find forty thousand children, under fourteen years of age, so soiled and grimy that they look like gnomes from the realms of eternal darkness, who are denied schooling, denied recreation, denied all happy childhood—denied everything beautiful and human, in order that by their toil they may add to the coal baron's unholy millions.—*Labour Advocate*.

Fact, every word. It is a disgrace to Christian civilization.

It must have been with infinite amusement that Henry Ward Beecher, during a late vacation, heard one of his own published sermons delivered in an obscure village. At the close of the service he accosted the divine, and said, "That was a fair discourse. How long did it take you to write it?" "Oh, I tossed it off one evening when I had leisure." "Indeed!" said Mr. Beecher. "It took me much longer than that to think out the very framework of the sermon." "Are you Henry Ward Beecher?" "I am," was the reply. "Well then," said the unabashed preacher, "all that I have to say is that I ain't ashamed to preach one of your sermons anywhere."

LYCEUM JOTTINGS.

ALL SORTS OF GIRLS.

THERE's the pretty girl
And the witty girl,
And the girl that bangs her hair;
The girl that's a flirt,
And the girl that is pert,
And the girl with a baby stare.

There's the dowdy girl,
And the rowdy girl,
And the girl that is always late;
There's the girl of style,
And the girl of wile,
And the girl with the mincing gait.

There's the tender girl,
And the slender girl,
And the girl that says her prayers;
There's the haughty girl,
And the naughty girl,
And the girl that puts on airs.

There's the manly girl,
And the "cross" girl,
And the girl that bets on races;
There's the candy girl,
And the handy girl,
And the girl that has two faces.

There's the well bred girl,
And the well-read girl,
And the girl with the sense of duty;
There's the dainty girl,
And the "fainty" girl,
And the girl that has no beauty.

There are many others,
Oh, men and brothers,
Than are named in this narration;
There are girls and girls,
And they're all of them pearls,
They're the best thing in creation.

—*Wilmington News*.

SINNERS AGAINST SUNDAY.

OH, deliver us all from the man too good
To laugh and be glad on Sunday,
For it's ten to one he's not got enough
Of religion to last till Monday.

Who supposes the Lord set His day apart
As of all days the day most dismal?
Who imagines He meant to have Sunday sunk
In a depth of gloom abysmal?

Are the skies less blue or the birds less blithe,
Or the flowers less sweet on Sunday?
Or does Nature bottle her glad wine up
And forbid us to drink on one day?

If some long-faced, lugubrious sons of men
Had their way there'd be no sunshine
On the Sabbath—of all the starry host
That night they'd not let one shine.

Oh, deliver us from all the women and men
Who, from Saturday until Monday,
Do their level best to make children hate
The sight and the sound of Sunday.

To them 'tis a crime to enjoy God's works,
Oh, their piety's so prodigious,
It's a wonder they don't set Dame Nature down
As a sinner most sacrilegious.

Did they stop to think, they'd no doubt indict
Her for running her workshop Sunday,
And swear 'twas heretical not to stop
Her machinery on one day.

They'd pronounce it profane for the birds to sing
And the streams to keep on flowing
On a Sunday, and say 'twas an impious thing,
For the grasses to go on growing.

And yet when they come to gather their crops,
Do they never think, on a Monday,
What they'd do if God didn't smile on His world,
On all days, including Sunday?

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.—Mrs. Hoyle gave two addresses with much tenderness and earnestness, showing spiritualism to be the only true and practical religion, and that time is too precious to be wasted on empty forms and creeds as practised by the churches. She urged us to live on all days the same, acting honestly, whether in the warehouse, at home, or at work, acting out our highest impressions. Clairvoyance at each service, and good advice. Warnings were given to several of the audience to act with caution.—J. W. G. [See last week's issue among "received late" reports.]

BATLEY. Wellington Street.—Mr. Hepworth's guides rendered good service. Afternoon: Subject, "What are the benefits to be derived from Spiritualism?" Evening: Three questions from the audience were well treated. The first, "Is the Bible the Word of God?" was lengthily answered, showing how the Bible had come to us, and how incorrect it was even now after being revised and re-revised by man, who either did not believe the Bible to be God's Word, or else thought that he could make a more perfect work.—J. W. W.

BIRKENHEAD.—Thursday, Jan. 8: Annual tea and entertainment. Over forty sat down to tea, and the entertainment was enjoyed by a room crowded out. Chairman, Mr. Robinson. Mrs. Greenhall and Mrs. Morgan presided at the piano. Recitations, readings, and songs were given by Mrs. Bridges, Mrs. Gamblin, Mrs. Morgan, and Miss Jones, also, Messrs. Bateman, Dorrity, Elston, Henri, Heaney, Morgan, Robinson, and Silvester. By special request Mr. Tolly gave his excellent imitation of the Davenport Brothers, and other spiritualistic manifestations, showing how the true manifestations are counterfeited; slate writing, bell ringing, trumpet blowing, and many other similar effects were produced, giving great amusement and satisfaction. Mr. Tolly also gave a few demonstrations of mesmerism on one of the members, Mr. Silvester, who kindly volunteered. A vote of thanks to all concerned terminated a very happy and successful meeting. On Sunday, Mr. Seymour addressed the society on the "Physiological causes of old age," answering a number of questions asked by the audience on the subject.

BLACKBURN.—Mrs. Wallis gave a most thrilling lecture on "Children in the Spirit World," to a very good audience. Mrs. Bailey, from Southport, by special desire, named the infant daughter of Mr. and Mrs. Grice, Caroline Grice. The spiritual name "Sunbeam" was given to her. Evening: Mrs. Wallis answered questions from the audience very satisfactorily. A very large audience. We are sorry to report the passing away of Mrs. J. B. Stones, of Lovely Hall, Salesbury, one of the oldest spiritualists in the town of Blackburn.—G. E. H.

BOLTON. Bridgeman Street Baths.—Mr. Leeder's afternoon subject was "Spiritualism." Evening: subjects chosen by the audience; "Individualism versus Collectivism," and "In what way are we influenced by Planetary Conditions?" were well treated, contrasting the benefits to be derived by substituting a system of collectivism in place of individualism, and secondly, showing that astrology was no myth but a true science. Clairvoyant descriptions fair. Astrological descriptions every one correct.—J. P.

BOLTON. Spinners' Hall.—Afternoon: A circle was held, and the control of Mr. W. H. Taylor gave her experience in earth life and the spirit sphere. Good clairvoyance at both services. Two splendid tests were given by the mediums. One being a description of a young man who was killed by falling from a roof in Tyldesley, and the other of one who was killed in the coal pit on Thursday, January 8, the remains being interred to-day, January 11. This was given to two Westhoughton friends, who recognized it immediately, to the utter amazement of several strangers.—A. H.

BRADFORD. Milton Rooms.—Mr. J. B. Tetlow's inspirers took questions in the afternoon. Evening subject, "The Old Faith and the New." All were dealt with in a very logical and instructive manner, which seemed to give satisfaction to our audiences. Each service was closed with very successful psychometry.—A. M.

BRIGHOUSE.—Mrs. Connell's guides gave good trance addresses. Afternoon subject, "Religion." Evening, "Past and Present Spiritualism." Very good clairvoyant descriptions. Large audiences, many strangers present.

BURNLEY. North Street.—Afternoon: Mr. Rowling discoursed on "Perseverance." Evening: "Unconscious Influence." Two very able discourses to attentive audiences.

BURNLEY. Broad Street.—Mr. Taylor's afternoon subject was "Loving Homes, and how to make them." Evening subject, "True Spiritualists—where are they to be found?" Both were ably dealt with. Psychometry very good. The secretary would be glad to hear from a few good mediums.—J. T. Knowles, secretary, 18, Penistone Street, Whittlefield, Burnley.

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides gave an excellent discourse on a subject from the audience. Psychometry very good. Several tests also by another medium who is just developing. Sunday afternoon, the guides again answered questions in a very pointed manner. Evening subject: "Spiritualism a Teacher of Charity, Truth, and Love," which was well dealt with, and much appreciated by a full audience. Psychometry and clairvoyance at each service.—J. W.

BURSLAM. Spiritual Temple, Newcastle Street.—Jan. 4: Our new room was opened by Mrs. Groom, who gave grand discourses. Afternoon subject, "More Light." Evening, "Spiritualism a Science and Religion," which were listened to by very appreciative audiences, followed by impromptu poems and clairvoyant descriptions, which were all recognized. Monday, Jan. 5: Annual party; over seventy sat down to tea, which was a decided success. The after meeting was augmented, when Mrs. Groom discoursed from subjects by the audience. Also poems and clairvoyance, interspersed with songs by Mr. and Mrs. Llewelyn and Miss Walker, and recitations by Misses Baskeyfield. Jan. 11: Mrs. Barr gave addresses. Afternoon, "Life is real, life is earnest." Evening, "Some of the devil's men have to fight," to moderate audiences, who listened very attentively.—M. W.

BYKER. Back Wilfred Street.—Mr. Coxon's guides gave an interesting address on "Spiritualism," in a satisfactory manner; then followed the election of officers for the ensuing year. President, Mr. Coulson; vice-president, Mr. Sharp; treasurer, Mr. Fearon; finan. cor. sec., Mrs. Hogg.

CARDIFF.—At Psychological Hall, to a good audience, the president, Dr. Charles Williams, delivered an able address upon "The Coming Religion," in which he drew, by comparison, a graphic picture of the superiority of the Spiritual Philosophy over Christianity, and of its complete adaptability to the religious needs of mankind.

CLECKHEATON.—Mr. Broomfield gave good addresses. Afternoon subject, "Be not deceived; God is not mocked, for whatsoever ye sow that shall ye reap." In the evening five subjects were dealt with very satisfactorily. Clairvoyance at each service. This was Mr. Broomfield's first visit, but we hope it will not be the last. Good attendance.—W. M.

COLNE.—Mr. Hunt gave good lectures. Afternoon: "The Aims and Objects of Spiritualism." Two poems were given. Evening subject: "The Destiny of Man." Four poems. Good audiences.—J. W. C.

COWMS.—Jan. 4: Our good friend Mr. Hepworth's afternoon discourse of "A Retrospect of the Past Year," gave us fresh courage to go on. Help is sorely needed in this small place. Evening subject, "Signs of the Times." Monday: The following officer was elected for the year: Mrs. Papsch, Spring Grove, Fenay Bridge, Lepton, secretary for this year. Speakers and Secretaries please note.—E. P.

DARWEN. Church Bank Street.—Afternoon: Mrs. Stansfield's subject was "Body, Soul, and Spirit." Evening subject, "The Valley of the Shadow of Death." Clairvoyance at each service. Both subjects were listened to by very attentive audiences, and were much enjoyed.—J. J.

FELLING. Hall of Progress.—Mr. W. Westgarth took his subject from the lesson read, Acts vi., which he dealt with in a masterly manner and gave general satisfaction to a very good audience.—J. D.

FOLESHILL.—Mr. F. S. Sainsbury, in his normal condition, replied to a letter, which appeared recently in *The Medium*, from Mr. Grice, in reference to what had been said through him (Mr. Sainsbury) on a former occasion upon General Booth's Scheme. He asked whether any right thinking person could say that the degraded people who came under the influence of the Salvation Army were worse after than before? Even spiritualists, who knew that the religious teaching of the Army was full of errors, must admit that the people in their moral characters were the better for being brought under the influence of the organization. They had Booth's word for it that the people rescued by this social scheme would not be compelled to belong to the Salvation Army; but even supposing the officers of the Army did influence them unduly, it would not be such a great calamity, and not worthy of comparison with the great social good that would be effected. Besides, what other organization than the Salvation Army would be able to take such a rescue work in hand, or had the facilities and machinery for doing it? If the wealthy people who subscribed so liberally towards the fund cared to do so they might, individually, have spent the money themselves on a small scale in the same direction, but they preferred handing it over to the "General" as their "lackey." Even though the scheme did not pay in a pecuniary sense, as had been objected, the improved moral tone of the present "submerged tenth" would be worth all the money that might be expended upon them. When thus raised from their degrading surroundings the people would be more capable of receiving spiritual teaching, not only from the Salvation Army, but from others, not omitting spiritualists, who might take the trouble to instruct them.—J. Cox, Bishopgate Green, Coventry.

GLASGOW. 36, Main Street.—11-30: Trance address by Mr. David Anderson. All present felt they were benefited. The guides maintained that inspiration was as much amongst men to-day as at any time in the world's history, not confined to any book or sect, but it could be recognized in all classes. The clear and pointed manner in which the address was rendered carried conviction. 6-30: Mr. Corstorphine favoured us with a choice selection of poetical readings, which moved some of the audience to tears, so pathetic were the pictures presented. This is what is much wanted amongst our Glasgow friends—something that will stir up the emotional faculties, and draw us together in unity, so that the brotherhood of man may begin to be practically realized, and not remain a mere ideal of the mind.—J. Watt, sec., 148, Paisley Road, W.

HALIFAX.—Sunday, December 28, 1890, Mr. John Kitson, whom we liked very well. Monday, December 29, Mrs. Berry, with whom we had a very pleasant evening. Sunday, January 4, 1891, Mrs. Crossley's discourses were very good, and her clairvoyance excellent. Jan. 11: Mr. G. Smith's guides took subjects from the audience, and treated all in a remarkable and eloquent manner, giving every satisfaction to a crowded audience. We are always pleased to see Mr. Smith. Half-yearly meeting, January 4. The amount of funds now standing in the trustees' hands is £394 4s. 5d.; in treasurer's hands, 10s. 9d.; stock and fixtures, £63. Total worth of the society, £457 15s. 2d. The trustees are, Messrs. S. Jagger, A. Bailey, and Cordingley. Officers for the half-year ending June 30, 1891: President, Mr. S. Jagger; vice-presidents, Messrs B. Downsborough and Moore; treasurer, Mr. A. Bailey; financial secretary, Mr. Sutcliffe; corresponding secretary, Mr. Downsborough. Committee: Messrs. Cordingley, Lee, Greenwood, J. Marshall, Halls, I. Longbottom, Crossley, Bentley, and Barnes; Mesdames Rowley, Sutcliffe, John Marsuall, Jagger, Crossley, Lee, Foulds, Marshall (O'den), Halls, and Miss Greenwood. Sick visiting committee, Messrs. Sutcliffe, Lee, Barnes, and Halls; Mesdames Sutcliffe, Rowley, Foulds, and Crossley. Hall cleaner, Mrs. Newton. Organist, Mr. Shaw.—B. D.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Whiteoak gave most beautiful addresses, which were listened to with rapt attention by good audiences. Afternoon subject, "Spiritualism a comforter in sickness." Evening, "Where are the loved ones, and where do they dwell?" It was her first visit, but we shall long for the time when we shall have her again. Clairvoyance at service nearly all recognized.—H. O.

HEYWOOD. Argyle Buildings.—The services were excellently conducted by Mr. J. Lomax. In the afternoon he gave delineations of character and the surroundings of each individual, giving the utmost satisfaction. Evening subject, "The Mystery of Life," to a large, attentive, and intelligent audience. Excellent clairvoyance. Several

of the audience were moved to tears during the services. A brighter prospect is before our society than has ever been known, and we are adding members to our list almost every service.—J. E. S.

HUDDERSFIELD. Brook Street.—Mr. Ringrose has spoken well to very good and attentive audiences, giving much satisfaction. Astrological delineations concluded very interesting services.—J. B.

HULL. Seddon's Rooms.—Jan. 4: Lecture by Miss Hargraves, showing the orthodox Day of Judgment is not in accordance with the reasonable thought of the age, and that thinking men and women must accept it only as individual condemnation for personal shortcomings, and when planted on the fertile ground of remorse we press on to better and nobler deeds. [Too late last week.]

LEEDS. Spiritual Institute.—Grand entertainment on New Year's Eve. An audience of about four hundred persons witnessed the rendition of a programme by the White Star Juvenile Minstrels (ten in number), in conjunction with a company of girls representing wax figures, groups, &c. On the rising of the curtain, the minstrels presented a most attractive appearance, all being attired in white ruffled shirts, black velvet breeches, and white shoes. Rounds of applause greeted the boys. Every item was creditably rendered, and the clapping of hands and screams of pleasure showed that the audience thoroughly enjoyed the performance. Tableaux vivants were afterwards presented, such pictures as "Bubbles," "You dirty boy," &c., and nursery rhymes, being realised on the stage, concluding with a remarkably grand production of the Twelve Months. This was a beautiful display. Each month was represented by a girl in white (save January, who wore scarlet with snowball trimming), with floral or horticultural decoration, in accordance with the month represented. A splendid poem has been written for this latter production by Mr. T. C. Wilson. The twenty-four children who produced this entertainment have been specially trained by Mr. F. Hepworth. The entertainment was such a great success that it will be repeated on Monday and Tuesday, January 19 and 20. [See Prospective Arrangements.]

LEICESTER. Lecture Hall, Town Hall Square.—Mr. F. T. Hodson gave an address to a numerous audience from "Prove all things, hold fast that which is good." He was listened to with close attention, and gave great satisfaction. There was an after meeting, over which Mr. Hodson presided, and gave descriptions of spirit friends as well as psychometry.—J. B.

LONDON. 4, Bryanston Place, Bryanston Square.—Miss Rowan Vincent gave clairvoyant tests, many of which were recognized. We regret that the meetings must be discontinued for the present, as we have become aware that the property of the club, from which we hire the rooms, is to be distrained upon.—F. W. R.

LONDON. Canning Town.—Mr. Wallace gave his experiences as a spiritualist extending over thirty-five years. On account of the dense fog our attendance was small.—J. D. H.

LONDON. Clapham Junction. 16, Queen's Parade.—Mr. Hopcroft kindly paid us a visit; and his control "George Watson" gave a very good address on "Harmony," stating that rightly understood, it was the greatest law of Nature. The more harmony we made amongst ourselves at circles and meetings, the better results we should obtain from the spirit world. "V. G." also gave some good clairvoyance and remarkable personal tests. We were pleased to see several strangers, and hope the numbers will increase.—U. W. G.

LONDON. King's Cross. 182, Caledonian Road, N.—Morning passed in discussion upon "Spiritualism"; and in the evening Mr. Selley interested a small audience with a discourse upon "The History of Astrology." The prevailing opinion seems to be that Astrology is worth a hearing. Mr. Selley is prepared to give lessons on the subject if a class can be formed.—S. T. Rodger, 107, Caledonian Road, N.

LONDON. Marylebone. 24, Harcourt Street.—In the absence of Mr. Towns, sen., through indisposition, it was resolved that the meeting be formed into a general séance. An inspirational address was given by Mr. W. Towns, junr., several questions also being answered. Through another medium a most conclusive test was given to a lady.—C. W.

LONDON. Peckham. Chepstow Hall, 1, High St.—A small audience was deeply interested in an excellent address by Mr. W. G. Coote, which was followed by some psychometrical readings. The annual meeting was held after evening service, and the officers appointed for the ensuing six months, as follows: Treasurer, Mr. J. Kemmish; hon. secretary, Mr. W. E. Long; assist. secretary, Mr. W. T. Rayment; librarian, Mr. Killick; lyceum, Mr. Coleman; organist, Miss L. Ward; and a working committee of six gentlemen and seven ladies. We intend to hold a members' meeting after our anniversary service, on 25th January, when it is important all members should attend to hear the report of the building fund committee, and as important proposals will have to be considered and decided.—W. E. Long, hon. sec.

LONGTON. 44, Church Street.—Services conducted by Bros. Upton and Grocott and their guides, who treated the subject, "How pure in heart and sound in head," &c., in a very able manner, calling upon those who have an abundance of this world's wealth to bestow a portion upon the needy, and thus sow seeds of kindness.—H. S.

MACOLESFIELD.—January 4: Mr. W. H. Taylor afternoon and evening. Good audiences. Mr. Taylor is a good clairvoyant, and if he would cultivate his oratorical powers might excel on the spiritual platform. January 11: Mr. W. H. Rooke in the afternoon deviated a little from the usual course by giving an illustrative lecture on "Therapeutic Sarcomomy." This address was very useful and interesting, as it treated on the physical body, too much of which we cannot know. "Evil in the light of spiritual evolution" in the evening was an intelligent address, full of good matter. With such speakers as Mr. Rooke the spiritual platform has no cause of fear. Mrs. Rooke under inspiration sang a beautiful solo.

MANCHESTER. Temperance Hall, Tipping Street.—In the absence of Mrs. Groom, who was prevented being with us through sickness, we found in Mr. R. A. Brown an able substitute, whose controls spoke upon "Spiritualism the Modern Saviour," and "The Practicability of Spiritualism." From the above subjects we had two good and common-sense addresses listened to by fair audiences, who seemed well pleased. Each one must work out his own salvation, and not rely upon another to do it for him. He wished all to work for the cause in earnest, and they would wear a crown of their own making while here; and the time will come when spiritualism will be universal, and theology dead.

MANCHESTER. Psychological Hall.—Mrs. Lamb's controls took for afternoon subject "If a man die shall he live again?" showing that there is no death, but merely a separation of physical from the spiritual, whence the spirit being free, ascends to the higher conditions according to its unfoldment. Evening: "The manifestations of the Spirit, as recorded in the Bible." Our friend did exceedingly well considering this to be her first attempt upon a strange platform. Jan. 4: Usual half-yearly meeting to hear the auditor's report and elect officers for the next term. Marked progress has been made during the past year in the spread of spiritualism, and we are in a sound and healthy position financially. The following officers were appointed: President, Mr. W. Crutchley; vice-president, Mr. J. Stanistreet; treasurer, Mr. J. Yates; cor. sec., Mr. J. H. Horrocks; fin. sec., Mr. T. Taylor; librarian, Mr. J. Taylor; hall keeper, Mr. T. Ogden; committee, Messrs. Stout, Hills, Downey, and Barons; musical directors, Miss Rotherham and Mr. H. Tift; sick visitors, Miss Margarison and Mrs. Barons.—J. H. H.

NELSON.—Afternoon, Mr. Grimshaw discoursed upon "The Judgment Day; when, how, and where?" Evening, "Spiritualism, the need of the age," which he treated under three heads, mental, political, and religious liberty, and proved, to most minds, that it must be rampant before true progression could be made. He gratified the audience, and proved master of his subjects.—J. W.

NEWCASTLE-ON-TYNE.—Mr. John Rutherford, Sunderland, who represents the influential press in that town, delivered a remarkably fine literary and scientific lecture on the "Culture of the Will," to a most intelligent auditory. This lecture was a beautiful revelation of philosophical thought, sturdy common sense, and high moral tone, expressed in the purest Saxon—the views of the world's eminent thinkers, were presented, beginning with "Sweet Will of Avon," and ending with Fiske, the American Evolutionist, and the lecturer's own opinions, proving the logical and truly scientific position of the modern spiritual thinker. This gentleman is one of the northern traditional inquirers, and represents a distinct school of thinkers. He is in favour of a public intellectualised spiritualism, and considers infinite harm has been sustained to the movement by injudicious "séance-mongering" and incompetent public advocacy. This default of public utility, he thinks, ought to be supplemented by what he terms "home investigation." Remember Mr. J. H. Lashbrooke, on the 18th.—W. H. R.

NORTHAMPTON.—Afternoon: Mr. Cheshire gave some good advice for the coming year. Evening: Mrs. Walker's controls gave good advice on spiritual gifts, and strongly urged those who possessed them to use them for the benefit of all.

NORTH SHIELDS. Camden Street.—Mr. Lashbrooke delivered a splendid discourse on "The Gospel of Eternal Hope," in which was displayed a large amount of deep thought and sound reasoning, giving every satisfaction, amidst the repeated applause of a fair audience. A hearty vote of thanks was awarded to the lecturer.

NOTTINGHAM.—Mrs. Barnes was not well enough to be out. The morning was occupied by a meeting among the friends "for development." Evening: A short service was held. Mr. Ashworth read an excellent paper on the "Claims of the Lyceum." The annual meeting was held, chairman, Mr. J. J. Ashworth. The secretary and treasurer gave their reports, which were adopted, and a vote of thanks to both was passed. Officers for the year 1891 were then elected. It was decided not to re-appoint a president. Secretary, Mr. Burrell; treasurer, Mr. Adams; assistant treasurer, Mr. Galpin; committee, Messrs. Ashworth, Wallis, Wingfield, Cook, Mrs. Long, and Mrs. Shipley; ushers, Messrs. Adams, Constantine, and Wingfield. Tea committee to be elected by general committee. It appears that we may shortly have other centres of work in the town. It is to be hoped that all will work with each other, and by this means reach a wider audience and thus extend the cause.—J. W. B.

OPENSHAW.—Mr. George Featherstone gave two lectures from subjects handed in by the audience. Each was dealt with in a very able manner, calling forth expressions of satisfaction.

OLDHAM. Spiritual Temple.—The discourses of Mr. Wallis were a rich treat. Afternoon: "What do the spirits come to earth to do?" We were favoured with an account of the progress of spiritualism in the spheres, and by several illustrations shown some of the difficulties exalted spirits have to encounter to enlighten the orthodox believer in spirit life. Evening, "Light in Darkest England, Rescue and Reform." The social scheme of "General" Booth, which has attracted so much attention, was thoroughly examined, and whilst welcoming any means of alleviating the misery of the sufferers in the slums, it was contended that this scheme did not deal with the causes of this misery, which would and in the near future have to be dealt with.—J. S. G.

OLDHAM. Bartlam Place.—Mrs. Craven's afternoon subject was "Truth," taken and described clairvoyantly, from a banner floating in the centre of the room, enclosed in a wreath of young leaves and rose-buds. The subject was well treated. Ringing words of cheer were given by the controls, who wished us prosperity. Evening, questions from the audience were dealt with in a masterly manner. Mrs. Craven, by request, gave a clairvoyant description of the soul leaving the body, which was very interesting, and listened to with rapt attention. Good audiences.—W. W.

PENDLETON. Hall of Progress.—Jan. 7: Members' quarterly tea party. Between fifty and sixty sat down to the good tea provided by Mrs. Gibson, Mrs. Medlock, and two of the elder lyceum scholars. Afterwards, Mr. Donnelly, senior, was elected to the chair, and the following officers were appointed for the next three months: Secretary, Mr. Gibson; treasurer, Mr. Donnelly, junior; chairmen, Messrs. Donnelly, Crompton, Pellow, and Oakley; collectors, Mrs. Pearson, Messrs. Evans, Moulding, and Wardle; sick visitors, Mrs. Medlock, Mrs. Donnelly, Mr. Moulding, and Mr. Wardle; auditors, Mrs. Pearson and Mr. Oakley. A circle followed, all being highly satisfied with a well spent evening. Jan. 11: Mrs. Gregg gave excellent discourses in a most pathetic and pleasing manner, which were highly appreciated by very attentive audiences. Subjects, "Man-made Gods," and "Quench not the Spirit." Closing with clairvoyant descriptions, most of which were recognized.—J. G.

RAWTENSTALL.—Afternoon: A very nice circle. Mrs. Gretton's controls in command, and a good number attended. The controls selected a number to form a weekly circle. Mrs. Gretton with her guides

will be the leaders. This lady is giving us great help, and, I doubt not, much good will be done. Evening: Mr. Yates, a new convert, made a very interesting and racy speech. He is much interested in the lyceum, is one of our teachers, and I think will be spared to be of great service to the cause. Mr. Thomas Cook, another new convert, presided in an able manner. These two friends, if they will both join us, will be a great help, filling up the gaps made by the removal of our friends to the higher life. Their interest is great, and I hope it will continue.—W. P.

ROCHDALE. Penn Street.—Very good services. Miss Walker gave some excellent clairvoyant and psychometric tests, which were immediately recognized.

SALFORD. Southport Street.—Mr. Clarke showed the necessity for self-examination to see what progress we have made in the past, and also to resolve that we neglect no opportunity of doing good in the future. In the evening, on "Bible Spiritualism," he showed that we are surrounded with our relatives and friends who have passed on before, closing with a strong appeal on behalf of the poor and destitute.

SHEFFIELD.—Annual tea meeting and entertainment on the 29th December. We had recitations and songs, and one or two clairvoyant descriptions, and passed a very social and enjoyable evening. New Year's Day we had a funeral tea, when forty-three sat down. A few dissertations, by various controls, appropriate to the occasion and season of the year. A grand influence pervading all through the meeting, which was very helpful in its feeling and sympathy to the parents, Mr. and Mrs. Barker, whose little girl of twelve summers had passed over to the great majority. The mother is a medium of no mean order, whose controls spoke eloquently upon the little girl's passage into spirit life, and encouragingly to the parents not to mourn her loss, but to rejoice in the fact that she would be by their side to cheer and guide them along the journey of life.—F. P. [Please write on one side of the paper only.]

SHIPLEY. Liberal Club.—The guides of Mr. Armitage gave splendid discourses from subjects chosen by the audiences, three in the afternoon, and six in the evening, mostly from strangers who have been to hear the Reverend Ashcroft, and who had come to hear the other side. One question was, "Is it true, as stated by Mr. Ashcroft, that spiritualists say that Jesus was a rogue, a thief, and a vagabond?" which was answered very ably in the negative, and with interest. Good attendance in the afternoon. Evening, room crowded almost to excess, owing to Ashcroftism, which has been a splendid advertisement.—C. G.

STOCKPORT.—Mrs. Hyde's control spoke on "Time is Thine, O God," and "Is Life Worth Living?" Each subject was dealt with in that quiet, simple, and earnest manner which carries conviction. Successful clairvoyance closed each service. Large harmonious meetings, mostly composed of thoughtful men and women. We are now getting our new hall into good condition for carrying on the work, and the newly-elected officers are working well together.—T. E.

SOWERBY BRIDGE.—Local effort to the fore. Mr. Lees ably presided, bringing us through the difficulty admirably. He read an article from *The Two Worlds*, "Voltaire as a Spirit," which was very interesting. Miss Howarth favoured us with a solo, "Life, Beautiful Life," after which Miss Thorpe's control spoke on the same subject. Beautiful ideas clothed in graceful language, and to the point, characterized the address. With complete confidence in her guides, we are assured she would excel in platform work. Mr. Sutcliffe sang "Rest," in his usual pleasing style, and the choir rendered two anthems, the tenor solo of which Mr. A. E. Sutcliffe rendered carefully and tastefully.

WISBECH.—Dec. 29: The members and friends of Mrs. Addison's circle met together and enjoyed a substantial tea, kindly given by a friend from a distance, after which an enjoyable evening was spent, and thoroughly appreciated by all. Mrs. Addison's control (a physician) made an eloquent speech, exhorting all in the new year to live pure and noble lives, so as to develop our spiritual nature and fit us for the universal change. He also gave valuable hints to several sitters as to how they could improve their health by abstaining from animal and certain other foods, which are known to disagree; he also gave a list of what diet should be taken to ensure good health. Before leaving, he promised to give an address on the following Sunday, from the words "Quench not the Spirit," which he did in effective style; the best address we have heard to stir up our spiritual faculties for renewed efforts in the future.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 68 scholars, 8 officers. 1st class, Mr. T. Bertwistle read a book on "General Booth and his Scheme." Second class by Mr. R. Burke. Third class by Mr. G. Howarth on "Spiritualism for the Young." Second class girls by Mrs. Howarth. The conductor, Mr. G. Howarth, closed with invocation. The monthly lyceum Band of Hope meeting was held on Tuesday evening in the Spiritualists' Hall, Freckleton Street. Mr. J. Wilcock, president of the Band of Hope, was the chairman. The first on the programme was a recitation by Master J. Dibden, after which Mr. Lindsay, speaker to the Band of Hope Union, gave a very interesting speech. Mr. J. Wilcock then gave his experience of twenty years a drunkard and thirteen years a teetotaler, which was very interesting. The meeting was very well attended.—G. E. H.

BURNLEY. North Street.—Full attendance.

BURSLEM.—Jan. 4: Re-opening session. Owing to our room being closed, our lyceum was discontinued for some weeks, but we commenced, full of sympathy, though the attendance was rather small; great attention was paid to lessons. The prizes for recitations were awarded to Lizzie Walker and James Llewellyn. Calisthenics and marching gone through well. Jan. 11: The attendance was rather better. Recitations by Arthur Llewellyn and Lily Walker. Deep interest was taken in the Service of Song, "Rest at Last," which is in active preparation.—F. Grocott, sec.

CARDIFF.—Considering the severity of the weather the attendance keeps up remarkably well, and this may be taken as a sure sign of the interest of the scholars in it.—E. A.

GLASGOW.—At the first meeting this year—the "Excelsior Night"—the attendance was most encouraging. After a few appropriate words from our conductor, Miss Ethel Robertson gave a humorous piece which pleased the little ones. Miss Bessie Harkness and Miss Rothwell gave excellent recitations, and we also had readings from Miss

H. Harkness, Mr. Corstorphine, and Mr. Cross, jun. Mr. Anderson (singing conductor) singing "There's Rest for Thee at Home," the lyceum joining in the chorus. A few remarks by Mr. Watt closed a most enjoyable evening.—W. R.

LIVERPOOL. Daulby Hall.—Attendance: children, 32; officers, 8; visitors, 5. Usual programme. Recitations by Maggie Sandham, Frank Chiswell, Frank Garrity, Millie Finder, Bertha Promoli, Maggie Love, and Emily Brown. Mr. Howell visited our lyceum again and gave a short address, which was very interesting.—E. J. D.

LONGTON. 44, Church Street.—Conducted by Brother Grocott. A very good muster of friends and members, who went through a very good programme of solos, recitations, and a service of song. A very enjoyable afternoon. The children gave every satisfaction.—H. S.

MANCHESTER. Tipping Street.—Conducted by Mr. J. Simkin. Attendance very fair. Invocation by Mr. J. Simkin. Usual programme. Recitations by W. Hall, B. H. Jones, and E. Bradbury. Marching and calisthenics very fair.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. Morning, the recitations were very good and the calisthenics and marching excellent. The usual programme was gone through very nicely in the afternoon. The work of the lyceum seems to have been taken up earnestly, and I hope all workers will be consistent in the cause, so that our lyceum may progress better than it has hitherto done.—E. W.

OLDHAM. Bartlam Place.—Morning, good attendance. Conductor, Miss J. Halkyard, assisted by Mr. W. H. Wheeler. A very interesting programme attentively gone through. Recitations by Miss L. Fielding, Masters F. Shaw and John Rock. Afternoon, large attendance. Recitation by Miss Lily Fielding, reading by Miss E. A. Wainwright. Twenty members were presented with certificates for average attendance, making sixty-seven prizes given in all, which we hope will encourage the children. Mr. W. H. Wheeler promises to all who attend punctually during this year a prize of two shillings each. We hope he will be obliged to give one hundred prizes.—E. E. M.

PENDLETON.—Morning: Present, 8 officers, 33 scholars, and two friends. Recitations by George Boys, A. Wallis, Catherine Boys, Emily Clarke, and Minnie Brooks. Two duets were given by Barbara Armstrong, Sarah Armstrong, Miriam Pearson, and M. A. Daniels. I think there is great improvement in both singing and reciting. An essay by Bertie Wallis on phrenology, physiognomy, and palmistry was very good indeed and well delivered. There was a decided improvement in the chain march. Afternoon: Present, 13 officers, 33 scholars and 7 friends. Recitation by Francis Boys. Marching and calisthenics gone through very well. Invocation by Mr. Moulding. Mr. Crompton conducted.

STOCKPORT.—A gradual improvement is going on here. Mr. Crane has been elected conductor by the society, all other officers have been chosen by the lyceum. Great interest is taken in the work and everything points to success. The officers and others visited the Openshaw lyceum on January 11, and were courteously received by Mr. Boardman and others.—T. E.

SOWERBY BRIDGE.—Jan. 4: Morning, Miss Thorpe conducted in good style. The usual programme gone through, afterwards open session. Recitations by Misses Ellis and Jackson. Afternoon: conductor, Miss Sutcliffe. Open session. Reading by Mr. Lees and Mrs. Greenwood. Solos by Mr. A. E. Sutcliffe, Mrs. Greenwood, and Master E. Howarth. Duet by Misses Dodgson and Dewhurst. Recitations by Misses A. M. and C. Holroyd, Bottomley, Greenwood, and Caunt concluded a good session. Jan. 11: Morning, conductor, Miss Sutcliffe. Usual programme. Attendance moderate. Afternoon session opened by Miss Thorpe. Marching and calisthenics creditably gone through. Conductor, Mr. C. Rowson. Attendance very good.—R. H.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR (Town Street): Saturday, Jan. 31. A public tea and entertainment in aid of the building funds. Tea at 5 o'clock. Tickets 6d. each. A hearty welcome to all.—R. A. Armitage, Glenfield House, Hanging Heaton, nr. Dewsbury.

BLACKBURN: Jan. 18, Mr. Swindlehurst; 25, Mrs. E. H. Britten.

BRADFORD. Milton Rooms.—We intend holding a sale of work on Easter Monday, for the benefit of the building fund. Contributions of goods or money, however small, will be thankfully received by the new secretary, Mr. Alfred Marshall, 11, Talbot Street, off Archibald Street, Lister Hills, Bradford.

BURNLEY (Hammerton Street): Jan. 18, 2-30, "The Religion of Man." 6-30, "Rescue and Reform; the way out of Blighted Britain." Jan. 25, Mr. J. J. Morse.

BURNLEY (North Street): Members' tea meeting, Saturday next, at 5 o'clock.

HALIFAX. Special Announcement.—A free tea and social evening to members only, on Thursday, Jan. 29, at 7 p.m., to see what can be arranged with respect to purchasing ground on which to erect a new spiritual church, and also as a reception to our old friend and worker, Mrs. Baity, from America (better known as Miss Hannah Longbottom.)

LANCASTER.—On Saturday, Jan. 17, at 7-30 p.m., we give a popular entertainment at the Palatine Hall. The proceeds, after paying expenses, to be given to a fund for the assistance of the blind of Lancaster and neighbourhood.

LEEDS. Spiritual Institute.—Sunday, Jan. 18: Speaker, Mr. J. B. Tetlow. Afternoon, "Freewill or Law;" evening, "Old Faith and New." Collection on entrance. Monday and Tuesday, Jan. 19 and 20, the White Star Juvenile Minstrels (who were so successful on their first appearance on New Year's Eve), will give their grand entertainment of songs, sparkling jokes, and brilliant conundrums. Part 2: Tableaux Vivants, beautifully illuminated by a powerful oxy-hydrogen limelight. Part 3: Grand spectacular display; living representations of the Twelve Months in floral and horticultural decoration. A special band will be in attendance. Doors open at 7, to commence at 7-45. Admission by programme only, which may be had of any member of the committee, or at the hall. Front seats 6d., second seats, 3d.; children under 12, 3d. and 1d. Please purchase programmes by Sunday, Jan. 18, at latest.

LONDON. King's Cross.—On Sunday, January 18, a Buddhist sermon will be delivered by the representative of the Propaganda, who is already well known amongst our societies, and it is expected that a

native priest will be present with his colleague, probably in his robes. The Propaganda is active among spiritualists generally.—S. T. R.

LONDON.—Tuesday, January 20, at eight o'clock, Miss Marsh will give a séance at 45, Jubilee Street, Mile End Road.—W. M.

LONDON. MUSICAL AND SOCIAL EVENINGS.—A few friends propose to hold four or five musical and social meetings in different parts of London, in order to raise a fund for the purpose of assisting Mrs. Spring, the well-known medium, who is now in very great pecuniary difficulties. The first meeting will be held on Friday, January 30, at 24, Harcourt Street, and it is probable that Mrs. Ashton Bingham and her musical friends will occupy the platform for the most of the evening on that date. Admission by ticket, 1s., and 6d. each. Enquiries respecting this deserving case will gladly be answered by Utber W. Goddard, secretary *pro tem.*, 16, Queen's Parade, Clapham Junction, S.W. Tickets will be on sale at the societies' meetings on Sundays, or may be had by post from the secretary as above. Further particulars next week.

LONDON (SOUTH) SPIRITUALISTS' SOCIETY, Chepstow Hall, 1, High Street, Peckham.—The anniversary services to commemorate the entry on our fifth year of work will be held on Sunday, January 25, at 11-15 and 6-30, when we extend a hearty welcome to London spiritualists visiting us. Mr. and Mrs. Everitt and a large number of mediums and speakers have promised to be present.—W. E. L.

LONDON. South London Spiritualist Society.—It is urgently requested that ALL MEMBERS interested in the building fund, be in attendance at Chepstow Hall, on Jan. 25, at 8-15. At the general meeting of the 11th inst., an endeavour was made to interfere with the fund, and to absorb the committee instituted to carry out the working of the plan into that of the general committee. As there are strong reasons why this should not be, it is hoped every effort will be made to attend and hear the chairman's report.—J. Thomas Fovargue, chairman and treasurer, 30, Grosvenor Park, S. E.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public circles every Sunday morning 10-30 for 11, and Tuesday evenings at 7-45 for 8 p.m. Every Thursday evening 7-45 for 8, for spiritualists only. Admission 2d. each. Now the holidays are over I hope to see these meetings better attended. The Manchester society have gone to a great expense in providing this room for investigators, and I hope they will rally round us and make it self-supporting. We are expecting a grand circle on Sunday morning next.—W. H.

MANCHESTER. Edinboro' Hall, opposite Alexandra Park Gates.—Experience meeting, Jan. 18. Messrs. Braham and Ross intend giving their experience, how and why they became spiritualists; also answer questions from the audience. Being old spiritualists, no doubt their experiences will be interesting and instructive.—J. B. L.

MR. H. CROSSLEY's address in the future will be No. 41, Richmond Terrace, South Lane, Elland. Secretaries, please note.

MR. J. WALSH has removed to 68, Belgrave Street, Witton, Blackburn. Please note.

NEWCASTLE-ON-TYNE.—The ladies connected with the Newcastle Spiritual Evidence Society intend holding their annual Sale of Work on Monday and Tuesday, February 2 and 3, and will feel grateful to any friends of the cause who may be inclined to help them with contributions of work, money, etc. There will also be a Lyceum stall, the young people feeling anxious to assist the parent society in every possible way. Gifts towards the sale can be sent to Mrs. Mellon, 61, Heaton Park Road, and Mrs. Hammarbom, 155, Northumberland Street, Newcastle-on-Tyne.

NEWCASTLE-ON-TYNE. Notice.—Mr. Walter Howell, 43, March Street, Manchester, will lecture in Newcastle on the 26th inst. Should any societies in Tyneside desire his services for contiguous week nights, please write to him at once for dates.

NOTICE.—Societies having dates booked with G. Newton, of 6, Pym Street, Hunslet, Leeds, will please to cancel them, he having decided to withdraw from the platform, at least for some time.

NO SALARY.—A lady (spiritualist) of thorough education requires position as governess, lady housekeeper, or companion.—Miss Frost, c/o Ketton's Library, West Kensington Terrace, West Kensington, London. (Advt.)

OLDHAM. Bartlam Place.—January 31: Mr. J. Burns will give his famous lantern lecture, "Spiritualism—Its Facts and Phenomena," with 100 Oxy-hydrogen limelight illustrations, at 7-30. Tickets: Special seats, 1s.; Admission, 6d. and 3d. Feb. 1: Mr. Burns will lecture at 3 and 6-30. Evening: Subjects and questions from the audience.

SLAITHWAITE.—Tea party, Saturday, Jan. 24. After tea, an entertainment, consisting of a drama, entitled "Temptation," with new and appropriate scenery. Songs, recitations, etc., by Mr. Hepworth, Miss Meal, Mr. Hayes, and Miss Haigh. Tickets for tea, 6d.; entertainment, 6d. and 3d.—J. M.

STOCKPORT. Wellington Road.—Mrs. Green on Jan. 19.—J. A.

WALSALL.—Mr. Tibbitts having resigned the secretaryship of the spiritualist society, the writer has been appointed.—A. B. Mason, c/o Mrs. Taylor, Whitehall Road, Palfrey.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

Mr. ALFRED KITSON'S TESTIMONIAL.—Mr. A. Kitson desires once more to tender his public and grateful acknowledgments to the officers and members of the North Street Lyceum, Burnley, for the gift of a handsome rosewood inkstand and drawer—presented through Mrs. Norman Latham. The widespread, free, and most generous responses with which the original proposition to present a testimonial to good Alfred Kitson have been met, speaks volumes for the high esteem to the cause of truth, progress, and posterity, in which this good man's splendid services are held by THE MEN AND WOMEN OF THE FUTURE. *Verbum sap*—[ED. T. W.]

A MATERIALIST WHO BECAME A SPIRITUALIST.—The *South Wales Echo* of Dec. 23, contained a very useful letter by Mr. Rees Lewis, from which we extract the following: "Previously to my adopting spiritualism, I was a materialist, and did not believe in a future state; but my attention having been called to the question of spiritualism, I examined the evidence offered me with all the rigid care and dispassionate earnest-

ness of which I was capable, with the result that I have been for years a devout believer in a future life of happiness and misery. My experience of spiritual manifestations—much too extensive to be recorded here—stands, I believe, second to none. In my own house, where there was no possibility of collusion or deception, I have seen at our private sitting, held twice weekly for three years or more, upwards of twenty spirit forms, under the full gaslight, as visible to twenty or more persons in the room as were any of themselves. The whole of these manifestations have been published in *Light*, and what I stated there was subsequently confirmed by upwards of a score or more of witnesses. I have had, moreover, through the instrumentality of a sensitive man, who was a perfect stranger to the persons, upwards of 200 long communications from those who have passed over."

A PROPHECY FULFILLED.—Mrs. Wallis writes:—"I visited Burnley Sunday, Dec. 28, and stayed as usual with our good friend Mrs. Brown, who related the following experience: 'On Wednesday, Dec. 24, she was feeling very downcast and disappointed, and inclined to doubt the communications made to her by her husband (Dr. Brown), and other spirit friends, the special cause being the non-arrival of a letter from Africa, which Mrs. Brown had been assured by them would reach her before Christmas-day. While sitting thinking in this way, and feeling very lonely, she felt her husband's presence (by the method of communication he has established, namely, taps on her forehead), and he repeatedly affirmed, in answer to her questions, that the letter would arrive before Christmas-day. This made her quite annoyed, thinking it past post time, and therefore impossible; but about an hour afterwards she heard a knock at the door, and upon opening it there stood the postman (very late) with the promised letter from Africa in his hand. Mrs. Brown was quite overcome on taking it, and could only sit down weeping, and begging the pardon of the dear spirit friends she had doubted.' I send you this, at her request, to add another to the many proofs of the power of our spirit friends to communicate with, care for, and comfort their earth friends."

FREETHINKERS, SPIRITUAL AND NON-SPIRITUAL.—Why should there be any great gulf between the two wings of this army? If the possession of truth and its promulgation be the aim on both sides, more than party interest, it should cease. Both being united in demolishing priestcraft, superstition, and fanaticism, the cannons of both are pointed against the buttresses of fraud, injustice, oppression, and falsehood. Surely because one division may have rifles of longer range that require a more comprehensive view in firing to be taken, and can therefore better grapple with the foe than those who have short range guns, the more imperfectly equipped should not deride their brethren of the long range, but exchange their inferior for superior weapons of precision and do the better work. These remarks have been suggested by an article in a Freethought periodical, in which a writer attempted to "poke fun" at us, through what was possibly an imaginary, or at any rate inferior if not fraudulent, séance, in which all names were reserved, except the writer of the burlesque. And further, in reviewing a book by Mr. J. J. Morse we actually appear under nickname. Of course, they are both jokes, and we can stand them while on the "impregnable rock of truth." Only, being spiritualists, we prefer not being described as spiritists. We do not call our friends seecrists but secularists, and we claim our right to the "ual," and ungrudgingly concede their right to their "ula" on the *Golden Rule* principle.—Bevan Harris.

IN MEMORIAM.

Passed to the higher life, at Heckmondwike, on Jan. 7, 1891, our beloved brother, Charles Scott, aged 24 years, after a very short illness. He said he had enjoyed with us one of the best Christmases in his life. He was a very promising young man, and one who had won the esteem of many friends. He had been a member for about six months, and had the cause at heart, never missing one circle. He was taken ill on New Year's Day, and was interred at Liversedge Church, on Friday, Jan. 9. He leaves a widow and one child.—H. O.

PHILANTHROPIC SPIRITUALISM.—Miss T. Bowley, Mrs. Yeeles, Mrs. C. Deason and Misses Poppy and Bella Yeeles have this day (Tuesday) distributed 100 parcels, consisting of a 2lb. loaf of bread, 1lb. of tea, and 1lb. of sugar to one hundred persons, some of whom I am sorry to say are nearly, if not quite starving. During our visits to the different homes, if I may call them such, we were horrified at the poverty we saw and were only sorry that we could not relieve more than we did. Men who have not been able to work for the last six or seven weeks on account of the severe weather. Mothers and children with hardly any covering to keep them warm. One case I think will be sufficient to cite. A woman, whom I have known for years, who has been in the habit lately of carrying a basket with a few oranges to earn a few coppers, told me (and I have every reason to believe her) she had had no breakfast. She had been trying to sell at the rag shop, and failed to do so, two bottles—I saw them in her basket—to get money to buy bread with. Tears streaming down her cheeks, she thanked me again and again for the tickets I gave her. We shall try and give similar parcels every week while the bad weather lasts, and the funds come in, and shall be thankful to receive contributions, however small; and if any of your readers have old left-off clothes we shall be thankful for them, as some of the people suffer more with the cold than they do with hunger, and we will duly acknowledge them week by week.—Yours faithfully, C. E. Deason, treasurer, 16, Maryland Road, Stratford New Town, London, E.

TO CORRESPONDENTS AND CONTRIBUTORS.

1st.—THE Editor of this paper positively declines to take notice of any article, contribution, or notices that are written on both sides of the sheet. The printers cannot work from such writings, and the Editor has no time to re-write the said article. Those who will not respect this notice may hereby learn why their contributions do not appear.

2nd.—FORMS, except they be of rare merit or special interest, are in demand. The present stock running over.

3rd.—OBITUARIES must be condensed. Spiritualists of all other should understand that long notices of this character occupy space in small journal equally uninteresting to the general reader and unnecessary to spiritualists.

BUSINESS CARDS.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.
Mrs. Herne, Séances by appointment, 77, Buxton Rd., Stratford, Essex.
J. B. Tetlow, Psychometrist, 46, Harrison St., Chapel St., Pendleton.
Consult Mrs. Burchell, Herbalist, for Disease, 59, Otley Rd., Bradford.
Mr. Goulden, Mesmerist and Galvanist, 15, Victoria Rd., Kilburn.
R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol, gives the events of life according to natural laws. Send stamped envelope for prospectus.
W. J. Leeder, Speaker and Clairvoyant. Open dates. Advice given on all matters. 17, Horton Street, Halifax.
Miss Wheeldon, 50, Leicester St., Derby, Inspirational Speaker.
Mr. Towns, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.
W. Wallace, Herbalist, 24, Archway Road, Highgate. The Pioneer Medium open for engagements in town or country. Mr. Wallace prescribes for the sick gratuitously.
Astrology.—Your Nativity cast, and advice given on every matter pertaining to Character, Business, Health, 2/6; with Marriage and Prospects, 5/-; with two years' directions, 7/6. Send Time and Place of Birth to "Magus," c/o W. J. Leeder, 8, Rose Mount, Keighley, Yorks.
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.
Astrology.—Your Horoscope, Prospects of Success in Business, Money, Marriage, Health, Future Events, &c., fee 2/6 and 5/-. Full delineation of Character and Abilities, 2/6 extra. State time and place of birth "to Helios," 1, West View, New Pellon, Halifax. **Mr. J. J. Morse writes "Helios: "The Horoscope received is the best I ever had submitted to me. It is especially correct in its description of my personal character and abilities, and it closely accords with my general experiences of life."**

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JOHN PAGE HOPPS' NEW MONTHLY, "THE COMING DAY."—For the advocacy of the religion of humanity, based on the permanent foundations of the fatherhood of God and the brotherhood of man. The first number, for January, 1891, is now ready. Threepence. (London: Williams and Norgate, Henrietta Street, Covent Garden.) *The Coming Day* will read the word "Religion" in the light of the word "Humanity" and its subjects will therefore take a wide range, dealing not only with the Church, but with the state and the home. Above all things, it will plead for the faith that the prayer, "Thy Kingdom come," stands for a great practical week-day reality, and not for a Sunday dream. *The Coming Day* will be useful as a help to the perplexed, the doubting, and the spiritually homeless. There are many such—more to-day than ever. In all the churches, many feel the pressure of burdensome traditions; while, outside of all churches, multitudes, in self-defence, are drifting towards agnosticism. *The Coming Day* will help these by showing them that religion belongs to humanity, not to the priests,—to streets and homes, not only to churches and altars,—to reason and conscience, and not only to belief,—that it is love, and peace, and joy, in a holy spirit, and is as independent of creeds and rituals and rites as the blue sky is independent of the lake—or the puddle—that tries to reflect it. *The Coming Day* ought to be easily obtained through any bookseller (on giving the names of the London publishers); but experience has shown that it is necessary to arrange for the transmission of such a magazine through the post. Those, therefore, who wish to have it forwarded, may order direct from Frank Hopps, New Walk, Leicester. One copy will be regularly sent for a year for 3s. 6d.; two for 6s.; four for 10s.; ten for £1. All post free.—The first number, for January, 1891, contains—A Letter to Mr. Gladstone on Revelation and Inspiration, and his Reply; A Scientific Basis of Belief in a Future Life; A Child's Religion—in a Letter to a Child; An Agnostic's Marriage Difficulty; Emerson on Robert Burns; A new Book of Common Prayer (Part I.); Messages from our Forerunners; Light on the Path, &c.—Adv.

[SEE BACK PAGE.]

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