

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, FEBRUARY 1, 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.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mrs. Gregg.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. Ingham.
Batley.—Wellington St., 2-20 and 6: Mrs. Connell.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Dickenson.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; 10-30 and 6-30: Local.
Bingley.—Wellington St., 2-30, 6.
Birkenhead.—84, Argyle St., 6-30. Thursday, at 8, Mesmeric Séance.
Birmingham.—Oozells Street Board School, at 6-30.
 Smethwick.—43, Hume St., 6-30: Mr. J. C. Macdonald.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6: Mr. Charlton.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Bailey.
Bolton.—Bridgeman St. Baths, 2-30, 6-30: Mrs. Stansfield.
 Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. J. Ridings.
Bradford.—Walton St., Hall Lane, 2-30, 6: Mr. A. Moulson.
 Otley Road, at 2-30 and 6: Mr. Rowling.
 Little Horton Lane, 1, Spicer St., 2-30 and 6.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Schutt.
 St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mr. Woodcock.
 448, Manchester Rd., 2-30 and 6: Mrs. Winder.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Bloomfield. Wed., 7-30.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Firth. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30, 6: Mr. Thresh. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Hoyle.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. Swindlehurst.
 North St., Lyceum at 10; 2-30 and 6: Mr. Campion.
 Broad St., Lyceum, at 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.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30: Mr. V. Wyldes, and on Monday.
Churwell.—Low Fold, Lyceum, at 10-30 and 1-30; at 2-30 and 6.
Cleckheaton.—Walker St., Lyceum, at 9-45; 2-30 and 6-30: Mr. Peel.
Colne.—Oloth 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. Walsh.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Ecclehill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Loughbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. Lashbrooke.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobour 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, Mr. Hepworth, and on Monday, 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: Mrs. Whiteoak. Thursday, at 7-30.
 Blanket Hall St., Lyceum at 10; at 2-30 and 6: Miss Patefield. 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 and 6-15: Mrs. Mills, Clairvoyant.
 Discussion Hall, Adelaide St., at 2-45 and 6: Mr. Mayoh.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. J. B. Tetlow.
 Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. Crossley.
Hull.—Seddon's Rooms, 81, Charles St., at 6. Thursday, 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Jarvis.
Keighley.—Lyceum, East Parade, 2-30, 6.
 Assembly Room, Brunswick St., 2-30 and 6: Mrs. H. Taylor.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Craven.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.
 Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mr. A. D. Wilson.
Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30: Mr. Hodson. Tues., Feb. 3, Mr. J. J. Morse, at 8.
 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: Mrs. Britten.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
 Canning Town.—2, Bradley St., Beckton Road, at 7: Open Circle, Mrs. Weedemeyer. Tuesday, at 7-30, Public Séance.
 Clapham Junction.—16, Queen's Parade, at 3-30 and 7.
 Forest Hill.—28, Devonshire Rd., 7: Mr. Humphries. 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., 10-45, "The" System, Mr. Selley; 6-45, open. Wed., 8-30, "Phrenology," Mr. McKenzie.

Lewisham.—193, Hithergreen Lane. Séances every Friday, 8.
Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
Marylebone.—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; at 3, Lyceum; at 7, Buddhist Sermon. A native in costume will appear. Monday, at 8, Social. Thursday, at 7-45, Mr. Hoperoff. Saturday, at 7-45, Mr. W. E. Walker.
Mill End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High St., 11-15, Address and Healing; at 3, Lyceum and Music; at 6-30, Mr. W. O. Drake; at 8-15, Members' Séance.
Peckham.—Winchester Hall, 33, High St., at 11-15, "Life Here and Hereafter;" at 7, Mr. J. Veitch, address, followed by Psychometry and Clairvoyance; at 8-30, Annual General Meeting. Monday, Feb. 2, at 8-15, Buddhist Sermon by a Buddhist. Free Discussion.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; at 7: Mr. Hop- and Mr. Astbury. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason, Clairvoyant. Thursdays, at 8, Developing Circle. Sunday, Feb. 8, Mr. S. T. Rodger.
Shepherds' Bush.—At Mr. Chance's 1, Lawn Terrace, North End Rd., West Kensington. Wednesdays, at 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Strand.—1, Catherine St., Mr. Joseph Hagon's Séances, at 11 & 7.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. Butcher.
Longton.—44, Church St., at 11 and 6-30: Mr. V. Wyldes, and on Mon.
Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mrs. Wallis.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. W. Johnson.
 Olllyhurst Road, at 2-30 and 6-30: Mrs. Hyde.
 Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. Milner.
 10, Petworth Street, Cheetham, Friday, at 8-15.
Marborough.—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. J. Kitson.
Nelson.—Sager St., 2-30, 6-30: Mr. Pilkington.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mrs. Green.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15.
 41, Borough Rd., at 6-30: Mr. Gardiner.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. Morse at Masonic Hall.
Oldham.—Temple, Union St., Lyceum, 9-45, 2; 2-30, 6-30.
 Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. J. Burns. Monday, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. E. W. Wallis.
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: Mrs. J. M. Smith.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mrs. Shulver.
Rochdale.—Regent Hall, at 2-30 and 6: Circles. 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: Public Circles, and on Wed., at 7-30.
Salford.—Spiritual Temple, Southport Street, Cross Lane, L., at 10-15 and 2; 3 and 6-30: Miss Gartside. Wed., 7-45.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6.
Skelmanthorpe.—Board School, 2-30 and 6.
Slithwaite.—Lath Lane, at 2-30 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mr. G. Smith.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Miss Pimblott. 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: Mrs. Davison.
Monkwearmouth.—3, 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.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. B. Plant.
Wibsey.—Hardy St., at 2-30 and 6.
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.

AN EARNEST AND UNCOMPROMISING APPEAL TO SPIRITUALISTS, BY ONE OF THEMSELVES.

No. I.

WE are in continual receipt of clippings from various papers, giving reports of sermons preached by divers Christian ministers, in which some minimum doctrine of progress is tardily and cautiously admitted. Now just as far as these clippings represent "the signs of the times," and evidence the fact that the clergy, who should ages ago have been the people's religious leaders, are, at length, by the force of public opinion, compelled (however slowly and reluctantly) to follow in the wake of progressive thought, to that extent—but no more—we are thankful for the clippings, and publish them as items of startling news.

Unfortunately, however, the effects which mar our spiritual platforms, hastily and heterogeneously brought into being by the revulsive changes of the last forty years, are perpetually urged by half-hearted spiritualists as one excuse for absenting themselves either from attendance upon, or support of our Sunday services, whilst the infusion of a few progressive ideas into hitherto somnolent pulpit utterances, forms an additional reason why the religionists who desire to shelter themselves from the rain of conventional opinion under the umbrella of respectability, find a second excuse for going back to comfortable church pews, and taking part in church ministrations, under the preaching of "that highly progressive reverend who actually admits the fact of evolution," though not until it has been dinned into the popular ear during the last half century of scholastic teaching.

Forgetful of the wise admonition of two thousand years ago, not to try and put *new wine into old bottles*, or, patch the worn out garments of dead faiths with *new cloth*, there are still a certain percentage of circle-holding spiritualists, who, whilst rejoicing in the beautiful phenomena which prove the return of spirits from the land of "the Hereafter"—devote the means which might help to build spiritual halls, found colleges for instruction in and culture of mediumship, and thus make spiritualism the true religion, reform, and science of the age, to the support of clerical systems and clerical teachings, every iota of which is contradicted by the travellers who are in the actual experience of that life beyond the grave, of which it is the special duty of the clergy to teach faithfully and truly.

In a matter so solemn as the destiny of the soul through eternity, the present writer can make no compromise. If the clergy do not know its real conditions they are not fit to teach the people. If they *do* know it, as they can and may, by questioning those spirits who ALONE can prove it, then their preachings are not true, and they themselves are not honest.

The plea that they *do* put in a scrap of denial at this point—a homœopathic dose of compromise at another, and a fair percentage of advanced thought as a sop to the far more advanced minds of those who sit around them—is of no avail. The whole scheme of modern Christianity hangs together like the links of a solid chain. Take away one item and the entire fabric falls to pieces. And yet, to be a Christian in the modern sense of the term, here are the

several links by which *alone* the chain is held together. "The Bible is the Word of God." The childish cosmogony of Genesis in its literal sense, contradictions notwithstanding, is the history of creation. Then follows the fall of man through the influence of the talking serpent—the curse of the God of theology on the creatures he had intended to make very good, but who turn out to be very bad. Finding the curse under which humanity becomes "totally depraved" working, and man sinking lower and lower under its ban, the God of theology resolves to drown the *round* world by a universal flood (only available upon a flat surface). The creative *wisdom* (of modern theology) then sets to work to re-people the earth with eight of the original and *accursed* stock, forgetful, of course, that under the old curse man must still continue to be totally depraved.

The theologic creator is reminded of this by the drunken Noah, and the wicked Ham; when, after a considerable amount of "repentance" that he has made man at all, and a want of confidence thereby engendered of the creator by the creature, the former suddenly bethinks himself of a "scheme of salvation," which according still to modern theology, is as follows: God sends upon earth a part of himself, or, in theologic interpretations, "His only Son," born under circumstances that if alleged at the present day would condemn the claimants either to a penitentiary or the lunatic asylum, and then COMPELS—mark!—his own creatures (in order to work out this salvatory scheme) to murder the said Son of God, and when this is done the theologic creator is reconciled to the creatures he himself has made imperfect; and thus all those "that believe" or put faith in such a scheme, whether paricides, murderers, tyrants, robbers, cheats, sweaters or swindlers, the worse the better, at death go straight to heaven, whilst those who disbelieve (and—thank the God of truth and justice—their name is legion), be they the purest, tenderest, or noblest of the race—according to modern Christian theology—go, at death, straight to a fiery torment, to which the worst of God's creatures, with a heart in their bodies, would scarcely condemn the meanest of reptiles; the difference between God's mercy and that of his creatures being, that whereas the creature—if he were monster enough—would burn up a poor worm for the space only of a single minute, the creator (of theology, remember) is demon enough to subject the children whom he teaches to call him their "Heavenly Father," to burn and be tortured in unimaginable misery, not for a few moments, years or centuries, but for ever and ever! Whilst we have, happily, arrived at that pitch of civilization when we only believe such horrors to be the invention of savage men, tigers in human form, or Munchausens, who, in the interest of tithe collectors and pew renters, insist upon disseminating these horrible and most blasphemous doctrines, we must remind our readers that they are not only preached still, even at this era of civilization, but also that every parson that mounts the pulpit of the State Church of England has sworn allegiance to such doctrines, and that over twelve millions of pounds are paid out annually to uphold them, and support the preachers thereof in splendour and luxury.

Passing by the PROOFS of the above assertions, all of which can be substantiated on the shortest notice, eschewing the fact that many educated, reasoning, and common-sense men dare to blaspheme the name of the Creator of the universe, and the awakening reason of the age, by still preaching these loathsome doctrines, we now propose to turn to the reverse side of the shield of truth, and point to the three great factors in the formation of present day opinion that are sweeping these horrible fictions into the realms of unlighted oblivion.

The first of these great illuminators, is REASON, before the light of which—and during its reign, inaugurated some century ago—every item of modern theologic doctrine disappears into the realms of fabulous fancy. The second factor of reformed thought is SCIENCE, before the tribunals of which every line of the Genesis fables sink back into the dim and complicated realms of allegory, carrying with them the Messianic history of the Jewish "Saviour," and resolving it into the preceding myths of many former centuries—all born of solar allegories, and without one single fundamental fact of human history to rest upon.

The third and most invincible obstacle in the path of continuous theologic rule is MODERN SPIRITUALISM, a power which has arisen with a series of facts that external reason could not account for, science could not stamp out, and theology could not curse out. Wider and wider have spread the facts, whilst the invisible but irresistible propagandists have distributed their consensus of proof with such effect that in less than fifty years at least twenty millions of persons in different parts of the world have been forced into the belief that this new factor is a truth, and the work of a post mortem human spiritual world. Again passing over the proofs with which, in millions of test facts, our literature is rife, these returning human spirits all teach that the life beyond the grave is in no respect in accordance with one single doctrine taught by modern Christian theology. There is no such heaven or hell as one set of Christian theologians teach of, no such sleeping in the ground and waiting for a final judgment day, nor resurrection of the body, as another set of theologians teach of. There is no remission of sins—no forgiveness of sins—nor a Saviour of men from sin and its consequences; but every sinner is called upon to make atonement for the wrongs he has committed, and must suffer sorrow, remorse, and penitence until he has done so. There is no finality of states beyond the grave. All are the subjects of progress, but every step of progress must be gained and trodden by the individual soul for itself. Finally, there are neither rewards nor punishments for beliefs, worship, nor religious observances; only for good or evil deeds. "Salvation"—that is, ultimate happiness and heaven—is open to all who wish to gain it, by eschewing evil and doing good. There is no known personal God seated on a great white throne; no judgment but in the state to which each soul gravitates; no "Saviour" except in the good each soul can achieve for itself; whilst the entire history of creation is written in the laws of evolution, as shown forth in the realms of science; and the laws of the Creator as written in nature, and, above all, in the heart, brain, mind, and soul of man.

These, and a thousand other good, wise, and truthful things spiritualism reveals; and its facts and phenomena PROVE its truth beyond a shadow of doubt or denial.

In view then of the divine and humanitarian doctrine that spiritualism teaches, and considering the incalculable advantage in point of proof which the *facts* of spiritualism exert over the unproved assertions of theology, it is almost humiliating to see the childish delight which some spiritualists exhibit when they find a few clergymen advancing with slow and cautious steps just beyond the narrow confines of their decaying faiths, and preaching minimum instalments of progressive ideas.

Those spiritualists who seem so rejoiced at witnessing these sprinklings of new truths infused into the dreary platitudes of old theology, not only forget the fact that one portion of the ancient scheme is indissolubly dependent upon the maintenance of the whole; that without "the Fall," and all its contingent elements the vicarious atonement and its miraculous agencies are all swept away, but they also forget that the Christianity they so tenaciously cling to is not due to the inspiration of any one historical or mythical personage, but is the enunciation of principles as old as national life, and taught by every good teacher, male or female, that has ever lived on earth, Jesus of Nazareth included.

Meantime what is the reiteration of the mixed up dogmas of Christianity to the spiritualist who has the full light of revelation concerning the life beyond the grave from the travellers who are in the actual experience of that life, and who emphatically deny every item of modern Christianity, except those very teachings which theologians never introduce into their creeds, namely, the principles of love, charity, divine fatherhood, and human brotherhood attributed to the founder of Christianity himself? Still again, and in direct contradistinction to theology or any affirmative or negative form of Churchianity, this same spiritualism proves that there are no idle angels chanting praises to the sound of golden

harps, but life continued beyond, from the point where it left off here—arts, science, and activities all on higher degrees of excellence than on earth, and life, life action, and progress through all eternity. It is because we are assured that these—now world-wide revelations—are known to every spiritualist, that we look with such astonishment upon those who, thus knowing, cling (from motives we do not care to analyse) to those proud authoritative teachers who, by thorough investigation of our facts, ought to know better, but who by the psychological influence of popular opinion still enchain those who must lean on authority, no matter whether the surplice and hood covers a skeleton form of the dead past or a bugaboo set up in a London tabernacle to scare grown up babies into the payment of tithes and pew-rents.

"Come out of her, my people," cried the prophetic voices of old, and fain would we re-echo the cry to those who, knowing what the attire of the scarlet woman covers, still cling desperately to her gaudy skirts.

We can now only add that as this article has already extended to the full length that our little paper permits, we shall defer until our next number giving samples of the highly *progressive Christian pulpit clippings* we have received, together with our own analyses thereon. In the meantime, because we do not care to involve either the company or the patrons of this paper in the reproach which an "infidel" or "heterodox" editorship may bring upon it, we write in an individual capacity, and desire to say that this and the continuation of this article in our next number are not put forth as the work of *The Two Worlds'* Editor, but as that of the spiritualist, medium, speaker, and writer.

EMMA H. BRITTEN.

NOTICE.

At the earnest request of several of the patrons of this paper, the Editor commences in this number a new serial narrative as follows, entitled—

SYBILLA;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER I.

I was always "one alone." I don't know at what early age I first began to think, in fact, according to our present ideas of reflection, I don't know that I ever thought at all until I was seven years of age. Then it was that a change occurred in my little life, which I now believe awakened thought within me. Prior to that scarcely mature age I seemed to live a kind of strange double life—too difficult for me to comprehend or think about. One life was passed partly in a fair-sized roomy attic, which my mother rented, and where she kept house—she and I together—cooked, and eat our humble meals, and slept; and partly in a National or public school for very young children, amongst whom I passed several hours of each day, except Sunday. I dearly loved Sunday, because on that day I was free from school—free to spend it with my ever dear, dear precious mother, whom I so tenderly loved that I think now she was my sole idea of all existence outside myself—that is, in this my first life. This beloved mother of mine was a *ballet dancer* at one of the great metropolitan theatres. She had to leave me then very often; nearly every morning, in fact, to go to what she called rehearsals; and always of an evening, some time long after I had been put to bed. I never slept though, until she was gone, because I so dearly loved to watch her as she moved about the garret, or sat working and humming sweet low pathetic airs. I hardly knew, at that time, what a "Ballet Dancer" was—I knew it must be something very fine and beautiful, first, because my beautiful mother was one; and next, because she began to prepare me for the same charming profession. How I enjoyed the lessons she gave me no words can express. I could not only do all the steps, attitudes, pirouettes, and figures she put me through, but it seemed to me often that I could have sprung higher, bounded more lightly and swiftly than her lessons permitted. Oh, they were glorious! and when I was told that some day I, too, should be a "Ballet Dancer," like my mother, I was almost frantic with delight, and only lived in anticipation of when that happy time should arrive.

On the same top floor as ours—mother's and mine—there lived a good woman who, like my mother, came from France. She was a laundress, and got up, as I heard, very fine work for shops and manufactories. I suppose she was as poor as we were, by her living up so many stairs, and that in a

miserable street in the neighbourhood of Drury Lane; but, I remember, she worked very hard, indeed—was always at work, and this made me ask mother if she was not very rich, and whether she did not earn a great deal of money? Mother sighed, as she so often did, and replied, "No, my child, that is not so. Nancy is very poor, for remember, Sybilla, the harder one works, the worse one is always paid."

However, though Nancy was poor, she was very, very kind, so kind in attending to me and helping little mother, that I should have loved her almost as well as mother, had they been more alike. But this they were not; mother was little, fair—and as I then thought—beautiful, gentle, sad, and patient; whilst Nancy was, oh, so big, and though very, very kind, she had a loud voice, a merry laugh, and was always singing, not humming in low crooning tones like my sweet mother. The only thing in which they resembled each other was, that both spoke French, which I wondered at, not because mother spoke it, for she, I am sure, was high enough and learned enough to speak any language; but Nancy wasn't. "How, then," I asked, "could she have learned French?" Mother said, "It was because she was born in France." "I wished I had been born there," I said hastily. "You were so, my child," mother replied; but as she spoke she turned so very pale that I was fearful of saying another word.

I don't remember when I first went to the school, which was quite near, but I do remember how much I detested it. I suppose I did not love children; child as I was myself, certain it is, I had no friends amongst any of the rabble that came to that school. I dreaded and disliked them; and I am sure they disliked me. They used to worry and annoy me at one time, until I was almost disposed to run away. At last, however, the teacher stopped them, and I heard her say I was the best, the cleverest, and indeed the only good child in the school, and if any one dared to annoy me again, that one should be severely punished.

From that time I was free, and left all alone, just as I wished to be. As to my lessons, they were nothing to me. I hardly looked at the book before I knew it all. I could both read and write fairly—as my teacher said, "wonderfully"—before I reached my seventh year. And yet I did not think highly of myself at all, until one day, when some visitors came to see the school house, and we, the children, were all put into rows and made to go through some of our singing and motion exercises. Then it was that one of the lady visitors passing before us stopped and looked steadfastly at me, remarking to another lady, "What a beautiful creature!" and then to the teacher, "Who is that lovely child? She seems sadly out of place here." "She is one alone; all alone in everything," I heard the teacher say, and then the two passed on. I did not heed what more they said, though I knew they were speaking of me, but I caught at and cherished the words "She is one alone."

To me this sentence seemed so forcibly to express myself and my life that my eyes filled with tears, though more from a sudden burst of consciousness and emotion than from sadness. I never forgot those words, "She is one alone," and to me they seemed, for many succeeding years, to be the keynote of my life. But I have said I lived two lives. Where and what, then, was the second?

At that time it seemed to me to be in a second world—which would appear to me to be in the air—a world resting on a dense thick grey mist which formed at the top of the earth to about the depth of four feet, and upon which rose up, up, up, right to the clouds, an airy world, full of men, women, and children; full of flowers and green fields; hedgerows of lovely colours, rich orchards, and fair white cities; lovely dwellings, and far, far more beautiful things, objects, and scenes than I could then name, or even now, after long years of experience, attempt to describe. All I can say is, the sun always shone in that airy world. I knew it was real, for the lovely people I saw there moved about—came and went; travelled in cars like great shells as swiftly as the lightning shone. They were all beautiful and good. I could never see this world unless I was very still and thinking of nothing, and then I would look right into it and feel so very, very happy. Sometimes I saw vast airy-looking mountains, and upon these, pictures would come and go; and these always came to pass, and warned me beforehand of what was to happen. Now and then, but very seldom, some beautiful being in this airy world would see me, look right into my face, and say something to me, and, though I never after could remember what the words were, I always felt very solemn afterwards, and very anxious to do good and

be good. I am quite sure that it was looking into this beautiful air-world that made me learn my lessons so easily, for directly I was disturbed in the least, and it would all melt away, I had but to open my book and I knew everything that was in it; or, if I had a sum to do, or a copy to write, I never thought about it, but I did it all directly, and that is why I cannot recollect ever thinking much. One day when leaving school I saw a very finely dressed lady passing the end of the lane in which we lived. I was going to turn into it, when I saw her draw her handkerchief out of her pocket, and drop her purse. That day I had been sitting on my form and seeing into the beautiful air-world.

A distant hill covered with mist was in view, and suddenly from this a shilling seemed to spring out of the side of the hill and strike against me. At the same moment I heard the sound of distant bells and voices singing. These sounds always portended to me some little piece of good luck, or one of the pleasant walks in the parks that my dear little tired mother would take me on a Sunday. This time I knew it was the shilling that I saw which I felt sure was coming to me. Thus, when I saw the lady drop the purse, my first thought was of the shilling, but my next was to run after her and give her the purse. Looking sweetly down upon me the lady said "You dear little angel you, who are you?" "Nobody, ma'am," I said, shrinking away from her fixed glance and making for my home as fast as I could.

"Here, you beautiful fairy, you!" she cried, running after me, and thrusting a shilling into my hand she turned and went on her way and so did I, but not yet to my home. This was the first shilling of my very own I ever had in my life, and so I stopped at one of our own lane shops, bought half a baked sheep's head, some nice new rolls, twopenny-worth of big sweet cakes, and some apples. Thus loaded down I rushed home with my feast. Breathless I communicated the story to mother. Nancy was invited in, and hadn't we a feast that evening!

Soon after that in my air world I saw a great mountain of mist rise up and in the midst of it, behold, there was little me dressed all in white, but covered with flowers, and dancing, and looking oh, so beautiful! that, involuntarily, I clapped my hands together with delight. This broke the spell, and the air world melted.

That evening my little mother said "Darling, this is your seventh birthday, and now you are going to begin life. What says *ma mignon*? Will she begin next Christmas in the pantomime, and be one of the fairies along with her mother?" My answer was a bound nearly to the ceiling of our garret, and a pirouette of joy that would have made the fortune of a Taglioni, and from that night, for the next two years and a half, school was ended and rehearsals began. Nights of elves, fairies, demons, mobs, villagers, &c., followed, and though the charm and illusion of the stage life soon ended, there was the joy of helping the dear little mother, and positively earning a *shilling* a night. This was sixpence more than was paid to any other child, and paid, too, for my facile powers of dancing, or, as some spiteful voices were heard to say, for my long golden curls. Be this as it may, my shilling a night brought so many little comforts to my now alas! alas! fast fading, poor consumptive mother, that I was gloriously happy. I only longed to do more work so that I could make *her* independent. And all the time—that is, at odd moments, when I could be quiet—ever and anon the air world would appear, and on its distant hills gleamed forth all manner of coming events. And thus I lived and worked, and except to the dear mother I never felt as if I cared to speak to any one, and with my beloved air world to gaze at or the pale face and wasting form of the dear precious mother to aid and comfort I moved in the midst of a crowd "one alone."

(To be continued.)

SIGNIFICANT AND IMPORTANT WORDS.

In the Joint Conference of Hebrews and Gentiles that met at Chicago to consider the Jews' social, political, and religious status, William E. Blackstone, chairman of the conference, remarked in his opening address: "But a better era is dawning. It may indeed be a new dispensation, and the time is surely coming when men shall seek each others good, and Jehovah shall be king over all the earth. I can see no good reason for the multitude of sects among Christians. Why may not Jews and Christians, who have so much in common, come closer together in a spirit of

mutual helpfulness and welfare? The fundamental basis for this must be a better knowledge of each other, and to this end I wish to emphasise the object of this conference, which is to give information and promote a spirit of inquiry therefor on the basis of mutual kindness between Jews and Christians."

Rabbi Hersch said in his opening address upon the "Attitude of the Jews toward Christianity": "The attitude of the Jews toward Christianity is not one of hostility. Christianity has been recognised by the Jews as a daughter of Judaism, and we have long been in closest sympathy with Unitarianism. We are not hostile to Paul, but we do not believe that man ever fell, and if he did fall we hold that his descendants should not suffer for his sin. We do not believe in original sin, and therefore do not accept the doctrine of vicarious atonement. I hope I clothe my remarks so as to give no offence, for I am the last man to lay unholy hands upon any altar. I simply say I cannot understand vicarious atonement. The prophecies, so-called, in the Bible are not rightly understood by many Christians, and we are credited, therefore, with a belief we do not hold. Our Messiah is a political leader—not one who will wash away the sins of the world. We have a great respect for the New Testament, because it is a literature of our people, and I believe some learned Rabbis are better scholars in the New Testament than some Methodist exhorters. To us, Jesus, as he is pictured in the New Testament, was a good Jew. Finally, I believe that Christianity has some good work to do in darkest England and America. When it shall have redeemed the so-called Christian race, the professors of that creed might try their hand at the redemption of the Jew. We will challenge the Christian, however, to a comparison of virtues and vices. I am sure the Jews would not suffer. We have no temperance societies, because a drunken Jew is a rarity; we have no wife beaters, and we take good care of our tramps and orphans. While we are faring so well, go to others and teach them morality. Go to those who are not doing what we are doing, bring them to Christianity, and then come to us. The Jew believes to-day as ever that he has a message to deliver, and he looks for the day when all will be joined in a common fellowship."

HISTORY OF "THE LIGHT IN THE WINDOW."

We sailed into to north, past Pentland Frith,
Where all seemed strange, recalling Northland myth.
It was a summer day, yet dark the sky,
And all around the inky sea flung high
Its foaming crests. The wolfish winds howled low
Through every bursting sail and moaning shroud;
The sun went down in flame behind the ledge
Of leaping waves on the horizon's edge,
And from the landless waste the storm-wind swept
The billows leeward, where they chasing leapt
Against the headlands, black in sullen pride,
That held at bay their madness on that side.

When o'er the desolate waste swept down the night,
We saw shine through the dark a cheering light;
And by its aid the foaming reefs were cleared,
Past sunken rocks and eddying currents steered.
And as we gained the harbour's sheltering bar,
The moon broke through the east with many a star.
But vainly sought we there the grateful flame
Which o'er the darkling waters hopeful came
Then spake the captain: "Strange it fails to-night!
For fifty years I ween that guiding light
Has undiminished shone. You never heard the tale?
Nay? It is known in every hill and vale
In all the Orkneys. Beautiful and fair
Was she with softly waving, flaxen hair,
And like its bloom of blue, her liquid eyes,
Which ever spoke in glances of surprise;
And with the sweetness of the gentle south
Was wrought the soft lines of her winsome mouth.

"Her rugged father never shrank for fear
To guide his bark into the foaming mere,
And in the early morn she saw his sail
Far out at sea bend to the freshening gale.
The long day passed; she waited his return,
Watching the storm its angry lightnings burn.
The thunder roared, the wind rose high and loud,
And sudden darkness folded like a cloud
The restless earth. In agony she wept,
Her fair face pressing hard the blackened pane
Against which beat in floods the drifting rain.
All night she watched—and in the early morn
Cold, gray with mist—most dismal and forlorn
She sought and found, half buried in the sands,
Her father with the tiller in his hands.
Oh! what cannot the soul triumphant bear,
Nor break beneath the uttermost despair.

Though all her charms were crushed by her great grief,
She sought in one kind task to gain relief.
Each day she spun to buy the constant light—
She in her window burned the coming night—
To warn the sailor from the treacherous reef
Where perished all her joy in blasting grief;
And countless toilers on the storm-swept main
Have caught its glow and taken heart again."

Our good ship in the harbour safe at last
Furled close her weary sails and anchor cast;
When o'er the gentle tide the distant bell
Moaned on the air a sad funereal knell.
Oh, weary hands! Oh, stricken heart! At last
Your years of bitter patience all are past;
Your life has burned into the beacon's flame
Which made the thousand toilers bless your name.

BENEFICENT SPIRITUAL POWERS.

In July 18, 1874, I was visiting relatives in Livingston Park, Rochester, N.Y. One afternoon, my cousin came home much distressed over the loss of his valuable horses, which he had been keeping in the Rochester Driving Park for a certain course of training. He said they had disappeared three days before, and he had searched everywhere, even going to a clairvoyant who refused to see him, as she "never looked for gentlemen." Rallying him for his want of success with the fair sex, we, ladies of the family, proposed to interview the oracle, and proceeded to put on our bonnets in that spirit of levity which most persons, ignorant of the subject, entertain towards "the spirits." We found our medium, the late Mrs. Hamilton, standing in the door of her home, a plain cottage on the outskirts of the city. We asked her to be directed to Mrs. Hamilton, the clairvoyant. She replied, "I am the clairvoyant, but I can see no one to-night, I am too tired; come in the morning." Whereupon my cousin's wife said, "O that's too bad; we wished to ask you about some horses that have been ^{lost} from the driving park. Looking at us absently the medium exclaimed, "No, they are not stolen, ^{they} strayed, but I cannot trace them to-night. Come ⁱⁿ morning."

At the next sitting, she described the park, the horses, the open gate beside which stood the little coloured gate-keeper, with his face turned away as they wandered out; she followed them in her mind's eye through certain roads, until they reached a corner five miles from the city limits, when she stopped, simply adding, "If you will follow these roads to this corner, you will see a woman in a farmhouse garden who will tell you where they are." Much amused and quite faithless, we went home and reported our oracular directions, but as we were all on pleasure bent, that day having been fixed for a pleasure excursion to the lake, we absolutely refused to go on any wildgoose chase at the instance of clairvoyance. Therefore, my cousin's parents took a carriage, followed the roads, found the corner, and lo, there stood the woman in the farmhouse garden, who told them the horses were in a neighbouring barn. The farmer had found them a few days before, and shut them up for safe keeping.

With the fulfilment of this prediction and the return of those horses, came the most material and stubborn facts in all my experience; overturning many pet theories, meeting me at every innocent corner with the gravest questions, lying in wait like a veritable modern sphinx, with a series of haunting enigmas which would not be laid until they were answered. The first query naturally arising came to me in this form: "Is this experience an exceptional one? Is it peculiar to me and the age in which I live, or has it parallels in universal history? and this thought suggested a reference to a story in Samuel, where I seemed to remember something similar.

There I read that "The asses of Kish, Saul's father, were lost, and Kish said to Saul, his son, 'Take now one of the servants with thee, and arise and seek the asses.' And they went up into the city. . . . Then Saul drew near to Samuel in the gate, saying, 'Tell me, I pray thee, where the seer's house is,' and Samuel answered Saul, and said, 'I am the seer; go up before me into the high place, for ye shall eat with me to-day and to-morrow I will let thee go, and will tell thee all that is in thine heart, and as for thine asses that were lost three days ago, set not thine heart on them, for they are found.' . . . And it came to pass about the spring of the day, Samuel called Saul, saying, 'Up that I may send thee away. . . . When thou art departed from me to-day, thou shalt find two men by Rachel's sepulchre in the border of Zolzah, and they will say unto

thee, The asses which thou wentest to seek are found.' . . .
And it was so, and all those signs came to pass that day."
1 Samuel, chaps. ixth and xth.

What strange new meanings flashed out from this sacred story; what a curious parallel to my own experience! Here were two successive facts, occurring at different epochs of time, under the most diverse conditions of life, which I was bound to accept as absolute verities. Were they isolated facts in human history, or links in a chain of fact girdling the world? JULIA SADLER HOLMES.

—*Religio-Philosophical Journal.*

THE SPECTRE OF THE ASSASSINATED.

Le Messager de Rome of September 5, 1880, and the *Annales de Turin* of November, 1880, page 337, relate the following fact published by the *Figaro*, which in its turn guarantees that it has taken it from the Archives des Tribunaux de Paris (the Archives of the Paris Tribunals):—

The fete of the Emperor Napoleon I., was celebrated August 15th, 1807. In the midst of the immense crowd which was pressing into the streets of the Champs-Élysées, an episode came all at once creating some excitement among those who were witnesses to it. "Arrest him! Arrest him! It is an assassin!" shouted a gentleman of distinguished bearing, who was holding by the throat a little hunchbacked, deformed and dirty man. At the cries of the gentleman, two policemen, after having well secured the hunchback, took him to the nearest prison; from the report of the commissary of police it turned out that the hunchback wanted to steal the purse from the gentleman; but the latter insisted on talking of assassins and of some one assassinated; he persisted in being taken to the prefect of police to whom he wanted to make important revelations. This gentleman was the celebrated Mehul, author, member of the Institute, inspector of education, and a person honourably known at Paris. Than the revelations which he made to to the prefect, M. Dubois, nothing could be stranger. Judge for yourselves.

In 1797, an intimate friend of Professor Mehul, named Bonnet, a young and rich merchant, had departed for Germany, in order to realize an important speculation. At that time they did not travel with the comfort and security of these times. The roads were not safe, and travellers rarely ventured to carry on their persons sums of money or important objects of value. So Monsieur Bonnet confided the transmission of his capital to a bank, and put in his purse only enough to defray the expenses of his journey. Ten years passed after his departure without obtaining any news of him, and his afflicted family's investigation ended in nothing. Professor Mehul, endowed with a tender heart and of an excessive sensibility, was greatly pained by the death of his friend. For a number of months his nights were troubled by sinister visions. One night, during which the professor was quite conscious of being wide awake, he heard a moan, and saw close by him a spectre which looked fixedly at him. It was his friend Bonnet, who was showing him a large wound in the middle of his chest; he looked at him with a beseeching air. He read (he could not be deceived) in the expression of those eyes, fixed and glassy, these words: "Avenge me!" The hair on the head of the professor stood up straight; terror made him immovable. By a desperate effort he leaped out of bed crying for help. His servants found him stretched on the floor unconscious. After many efforts he was brought back to consciousness. The same apparitions appeared each year anew. The last had been accompanied by terrible circumstances. The spectre had changed his posture; in place of looking at the professor he kept his eyes fixed in the shadow of the window; Mehul followed the direction of this look, and distinguished between the folds of the curtain the deformed and monstrous figure, who seemed attempting to escape by the casement. The spectre turned towards the professor, and threatened him with his hand, as if he would have said to him: "Beware; if you do not avenge me," then disappeared.

Professor Mehul fell sick, and remained two weeks between life and death. On the very first day he went out of his house, and, without wishing for it, found himself in the midst of the rejoicing throng; he was looking at the review of the troops when he felt a hand fumbling in his pocket. He seized the thief by the throat, and it was a miracle that surprise and emotion left him with sufficient strength to hold him in his hands. In the hunchback he recognized the deformed being whom the spectre had shown to him in his chamber.

This narrative made little impression on the prefect of the police, indisposed as he was to believe in the idle tales of spirits and apparitions. However, out of special regard for Professor Mehul, of whose intelligence he could have no doubt, he promised to occupy himself with this extraordinary case, and to make all possible efforts to discover the truth. After a minute investigation as to the antecedents of this hunchback, after ransacking the archives of the different cities where he had formerly been, he could find to his charge only various accusations of theft—nothing more. He had the thief interrogated at different interviews by very skilful examining magistrates, but they could draw nothing new from him. A month afterwards, on the eve of appearing before the tribunal, the hunchback fell sick, and in two days he died. An hour before expiring he asked for one of the judges who had already interrogated him, and confessed to him that he had assassinated M. Bonnet in the forest of Bondy, aided by an accomplice. Afterwards he had interred his body at the foot of an oak. In consequence of the definite indications which he had given to the police, a search was made in the forest, and there was found the skeleton of a man.—*Religio-Philosophical Journal.*

HIDDEN WEALTH REVEALED.

MR. JAMES TREADWELL, a native of St. Andrews, N.B., but for many years a resident of California, is known on the Pacific coast as the quicksilver millionaire. The circumstances that led to the acquisition of such wealth as to justify that title were, says the *Saint Andrews Beacon*, "marvellously mysterious." *The Beacon* gives a statement of what these were, from which we gather the following: Mr. Treadwell had two intimate friends in California, Mr. and Mrs. B., both of whom were spiritualists. Mrs. B. died, but Mr. B. recognized her continued presence and held frequent communings with her. Mr. Treadwell, though a sceptic in all things pertaining to spiritualism, was told by the spirit (Mrs. B.) that in a certain quarter he would find a rich bed of quicksilver. At first he had little faith in the communication, but when it was repeated twice afterward he determined to investigate. He had little trouble in locating the spot of land where the spirit had indicated the quicksilver deposit lay. Excavations were begun, resulting in quicksilver being found in immense quantities. Mr. Treadwell pressed upon the husband of the departed spirit to accept a share of his great riches, but he strenuously refused, declaring that he had ample to live upon until he should join his wife in the spirit world. A year ago death visited him, and his desires in this direction were realized. The mine still continues to be worked, and is yielding fabulous wealth to its possessor.

By the same agency Mr. Treadwell was led to purchase a coalfield. Even the amount for which it could be purchased was stated by the spirit. After receiving the communication, Mr. Treadwell hunted up the owner of the land, and offered him the amount which the spirit had suggested. The man refused, but agreed upon a certain price per acre. The property was surveyed, and, strange to say, there was just a sufficient number of acres in it to bring the price to the exact amount named by the spirit. Several veins of the best quality of coal have been struck, and the purchase promises to be a valuable investment. Says *The Beacon*: "This is the story. We give it as it has been given to us. Who will say after reading it that the old adage is not correct? Truth is indeed stranger than fiction."

OPTIMISM and pessimism are other terms for materiality and spirituality. The materialist is a pessimist because he sees everything from the dark standpoint of matter, corruption, and decay; the spiritualist is an optimist because his view is from the spiritual. The various degrees from the lowest pessimism to the highest optimism mark how far on the road one has travelled from the dungeon of matter-bound desires to the illuminated wisdom of Celestial Freedom. The fault-finding and discontented utterances of the pessimist could not inhabit the brain of the optimist any more than the darkness of the cave could be brought into the sunlight. The world requires more *real* optimists or spiritualists; there are plenty who claim to be optimists when things fit their desires, but they are pessimists of the weakest kind when their desires are crossed, and then they wonder why they have to climb the mountain so often without reaching the top. The trouble is that they take a few steps upward, and then spend their time in going down again and starting anew.

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MRS. EMMA HARDINGE BRITTEN.

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FRIDAY, JANUARY 30, 1891.

THE INDIAN MESSIAHSHIP.

DISTURBING THE PEACE OF THE INDIANS—ITS FOUNDATION IN CHRISTIANITY.

MISS ALICE C. FLETCHER, for many years stationed at the Nez Perce Indian Agency, Idaho, and an expert on Indian folk-lore, gives a new and interesting account of the origin and history of the late Messiah craze among the Indians. She sets forth that this is an old story, and has possessed various Indian tribes for a number of years. Being interested in the outbreak, she took the trouble thoroughly to investigate its history and origin, with the result of ascertaining that it had its rise in the neighbourhood of the Cheyenne River, between six and seven years ago. The exact date she was unable to learn, but the craze began with the nominal conversion of an Indian to Christianity. He became very enthusiastic, saw visions, and recounted them to his comrades, who were also able to observe strange sights. The vision seen by the original convert was one representing the old times of Indian history. The convert saw his ancestors come from the spirit-land, agitated by a great awakening, and there seemed to be a path opened from the Indian village to the luminous place. Along this path a figure advanced, not that of an Indian, because not so red, and yet not a pale-face, because not so light as a white man. The mysterious figure had a robe thrown around it so as to conceal the form, and spoke to the Indians, calling them "my children." Throwing aside its mantle, the figure proclaimed itself to be the Christian Saviour, and, baring its arms, exhibited the marks made by the nails that were driven into the cross.

The figure entered into conversation with the Indians and explained that it had been rejected as the white men's Saviour, and had come to the red men. "This is what the white men did to me," said the figure in the vision, showing the scars received at the crucifixion. "I come now to my Indian children, whom the white men have oppressed and despised." The figure counselled with Indians and declared to them that all their former glory would return, and that the dead Indians were rallying from the spirit land around their living descendants.

In these early visions the figure did not betray any antagonism to the white race beyond that arising from his rejection by the pale faces as their Saviour. The Indians who saw these visions returned to their village and related what they had seen and heard. The outcome of this was a great religious revival, and these visions and revivals recurred during

a period of six or seven years, spreading from one Indian tribe to another.

The Indians were aroused over a wide stretch of country from the Cheyenne River down into the Indian Territory. The craze pre-eminently affected the Cheyenne Indians, who made pilgrimages to those places at which the visions were seen by the converts, so as to come into contact with the figure proclaiming itself to be the Saviour. The bona-fide vision did not counsel using arms against the whites, but simply counselled arraying one race against the other. The story of Christ's second coming was echoed and re-echoed over the Indian country, and it exerted an effect upon the Christian as well as upon the pagan Indian.

"These visions have occurred before," said Dr. Franz Boas. "There was a widespread craze among the natives of the west of Greenland about the opening of the present century, and great excitement there. At the outset a prophetess appeared and converted an entire settlement. What was known as the 'dancing disease,' which occurred in Europe during the middle ages, constituted a similar phenomena. There was a revelation to an individual, and the craze spread from Aix-la-Chapelle as far as Italy. There is the same now in progress in Siberia, where the natives fall into ecstasies and see visions. I do not attribute these crazes to politics—they are diseases."

"There seems to be a strong impulse," said Prof. Daniel S. Martin, "to excitements like this among all oppressed races. A short time previous to the beginning of the Civil War a great craze took possession of the negroes in one part of Kentucky. The idea spread among them that General Fremont was coming to set them free. He and his soldiers were to appear on Christmas night. There was a flood in the Kentucky River about the time, and the negroes accounted for it by saying that General Fremont and his soldiers were concealed under the bottom of the river, secretly waiting for the hour of deliverance."

REVIEW.

FROM SOUL TO SOUL By Emma Rood Tuttle.

THIS is a small, beautifully got up, and beautifully filled volume of poems; full, in fact, of the beautiful, whether in sad, solemn, merry, jocund, or aspirational, mood. We have, before now, clipped out from various journals charming breathings from this inspired poetess, and feel assured our readers will be glad to learn that amidst all the paltry, common place, halting rhymes, abstract ideas, and no ideas at all—which reach us by the hundred—called poems, we may now and again look for scintillations alike of common sense, and inspired sense, from Emma Tuttle. To our home readers it will be scarcely necessary to add our poetess is truly the "help-meet" and wife of Hudson Tuttle. How in this world of contrarieties and mistakes two such white souls and gifted media for angelic inspiration managed to drift together is past ordinary comprehension, unless it were under that saving clause law of supreme wisdom, which determined that, once in a way, humanity should have the opportunity of realizing that "marriage was not always a failure."

We have only space in this issue for a brief sample of Mrs. Tuttle's fragments of light, and to show how "soul speaks to soul."

THE BRIGHT HOME FAR AWAY.

TO ALBION.

I OFTEN dream of the dear old home,
And the blessed joys we knew;
Where the grass sprang soft, and the flowers bloomed bright,
And Night dropped her purest dew;
Where the Nectarines grew, and the Oxhearts glowed
In fruitage fine to see;
And the giant Chestnut scattered its fruit
For sister, and you, and me.
How long it seems, as my eyes turn back,
Scanning the memoried years,
Which have been to me like a fragrant wreath
Sprinkled with burning tears—
A blossoming wreath I have loved to wear,
And I love to think of now.
Though the flowers have faded and the circlet dropped
To ashes upon my brow.
'Twere an oft-told tale, if I should speak
Of the bitter grief which fell
On hearts which quivered, but would not break—
Ah, I remember it well!

It brings the tears—I had rather smile—
Facing the breaking day ;
So let us talk for a little while
Of the bright home far away !

Waiting for us in that hidden home,
Clasped by the daintiest vines,
Which wreath and bloom 'neath the bending dome,
Globing their luscious wines ;
Waiting for us where the asphodels
Swing on their slender stems ;
Where, soft as pearls, are the lily-bells
Centred with opal gems ;

There are three pure souls from the dear old home,
Who love and cherish us yet !
Who cheer and beckon us while we roam
In the marshes low and wet.
Fade ! haunting dreams of the vanished times—
Forms that are dead to-day.
Ring ! spirit fingers, far sounding chimes,
In the bright home far away.

"THE GOLDEN GATE'S" CHANGE OF BASE.

WE regret to read the announcement that the well known and well conducted paper, entitled as above, and published at San Francisco, under the able and experienced management of J. J. Owen, is about to lose this good editor and manager's service, and, like the other Californian spiritual paper, *The Carrier Dove*, become a monthly instead of a weekly journal. Meantime the enterprising editor, Mr. Owen, returns to San Jose, where, for many years, he conducted a secular journal, *The San Jose Mercury*, with marked ability, and he will henceforth be the editor of *The San Jose Times*.

Whilst we do not hesitate to declare that the reduction of two well conducted spiritual papers from weekly to monthly issues in towns like San Francisco and Oakland is an actual disgrace to the immense numbers of spiritualists abounding there, we give Mr. Owen's mild version of the case for what it may be worth, simply adding that the professing spiritualists who will not disburse the small amounts of money necessary to sustain their literature, are not worthy the good angels' efforts to inspire that literature, or the noble work the spirit world has effected for humanity.

The abstract of Mr. Owen's statement is as follows :—

The present number of *The Golden Gate* will close its weekly issuance. Thenceforward it will be published as a monthly.

In making this change it is due to ourselves and our readers that we present a few salient facts underlying this movement. We have conducted the publication of *The Golden Gate* for five years and five months. From the issuance of the first number to the present it has been largely "a labour of love."

Mrs. Eunice S. Sleeper, anxious to further the cause of spiritualism through *The Golden Gate*, instituted a trust, composed of five trustees of *The Golden Gate Publishing Co.*, and placed in their hands certain realties valued at from thirty to forty thousand dollars. But this property could only be available when converted into money, which the trustees are now endeavouring to do.

In addition to this, Lewis Kirtland, of Los Angeles, has recently created a trust, known as the "Golden Gate Trust," deeding to it a certain piece of land and other valuable property, but this, too, is unavailable for immediate use.

Hence the necessity of this change, to avoid the accumulation of future debts on *The Golden Gate Publishing Company*. The "Trust" is not yet in a position to receive the paper, nor will it be until it shall have at command means to erect a building and sustain the paper, and carry out the work intended by both Lewis Kirtland and Mrs. Sleeper. Until that time *The Golden Gate* will appear on the 15th of each month, published and edited by Mattie P. Owen, who will be ably assisted in the management by Rose L. Bushnell, a lady whose abilities are well known to the readers of *The Golden Gate*.

Our faith is unfaltering in the ultimatum of the work in hand, that of erecting a building in this city which shall be a credit and a glory to the avowed believers in spiritualism on this coast, wherein shall be established a scientific department for study and inquiry into the realities of spiritualism ; a publishing house for the dissemination of its scientific and philosophic truths, to the advancement and enlightenment of humanity. For this we have laboured, for this we shall continue to labour.

The time will come when it will be accomplished, and spiritualism will stand in all its pristine beauty crowned with honour, and all classes of people will respect the claims they now deride. Until then spiritualism is the bird with fettered wings, that cannot soar to her own sublime heights ; but when the chains are loosed from our eagle of the skies, *The Golden Gate* will again swing out once a week.

THE sacrifice of a human being for the sins of the world, as in the case of Jesus Christ, is an extension of the same idea that caused the Hebrews to sacrifice the lives of animals as an atonement for their sins. Sacrifices of animal bodies—or the external symbol of the sacrifices of the animal nature in man—were considered sufficient to propitiate the spiritual man, as if the killing of the body of one living thing purified the spirit of another.

A WIRE CAGE CABINET.

MRS. ROSS GIVES AN INTERESTING SPIRITUALISTIC ENTERTAINMENT.

Editor of "The National View."

MANY spiritualists are sceptical in regard to materialization at dark circles. The medium is in the cabinet, out of sight, and sometimes the spirit face and figure resemble those of the medium rather than of the departed friend who purports to appear. To make it certain that the medium does not leave the cabinet, Captain Cabell, of New York, has constructed, at his own expense, a wire cage for Mrs. Ross, and the trial of it has proved a perfect success. At the first séance, December 3, she was locked in the cage, and more than forty spirit forms appeared. A special circle was held the next evening, when only eleven persons besides Mr. and Mrs. Ross were present. I locked the medium in and kept the key to the padlock. Over the keyhole I placed a piece of marked paper held with a clasp, which could not be opened until the key was inserted. I unlocked the padlock at the close of the séance, puncturing the marked paper. It was certain, therefore, that Mrs. Ross was in the wire cage all the time, and yet there appeared not less than fifty spirit forms. Frequently they came in pairs—mother and daughter, husband and wife—and sometimes there were three forms visible at once. Some were little children. Most of them were silent, but several conversed with their friends and some addressed us all. An Indian materialized behind our circle, and with a whoop and a heavy tread, stalked in front of us. A lady's head was clasped from behind, and the spirit form came around in front of us, where she recognized it, in the dim light, as that of her deceased husband, and there was an affectionate meeting. Some spiritualists have a vague theory of an unconscious double, but in these dark circles you frequently see two forms at once, and sometimes three or more.

W. H. BURR.

WHAT MIGHT BE DONE.

WHAT might be done if men were wise,
What glorious deeds, my suffering brother,
Would they unite in love and right,
And cease their scorn of one another !

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour, from shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrong,
All vice and crime might die together ;
And fruit and corn, to each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect in self-respect,
And share the teeming world to-morrow.

What might be done ? This might be done,
And more than this, my suffering brother,
More than the tongue e'er said or sung,
If men were wise and loved each other.

—Charles Mackay.

THE SPIRITUAL GLEANER.

SLATE-WRITING TEST.

NINETEEN years ago, a young Scotchman named Bruce Mitchell, with his newly married wife Jenny, lived with his folks on a small farm one mile out from Dubuque, Iowa. A boy was born to them, when the husband and father resolved to go to California in quest of a betterment of his condition. Years passed away with no tidings from Mitchell. When his father died the place was sold, and the small amount of proceeds divided among the children.

Mrs. Mitchell, hearing of a lucrative position as cook in the Oberlin Hotel in Golden, Colo., took her boy and secured the place. There, in the capacity of cook, she remained several years, still gaining not the slightest word of the absent husband. Believing him dead, she became engaged to a young Welshman named David, who lived with his father, known by the title of "Uncle William," in Golden.

At this time appeared the announcement of a lecture in the opera house by Henry Slade, the slate-writing medium, and tests of his powers at the close. Mrs. Mitchell became strongly impressed to go and see if anything could be learned of the fate of her husband. She was accompanied by David and his father. On the way, something seemed

to say with persistent repetition, "Buy a slate! Buy a slate!"

Stopping at the store of a Mr. Taft, she purchased a pair of folding slates, and proceeded on her way. Taking the first opportunity to accept Mr. Slade's invitation, she stood up to the stage holding the slates by the opening edge firmly in her hand. The medium stooped down, and simply closed the first finger and thumb of one hand to a corner of the wooden frame, when the scratch of apparent writing was instantly heard. In a few seconds Mrs. Mitchell was bidden to see what the message was. When she did so she fell to the floor in a dead faint, yet retaining a firm grasp of the slates. As soon as consciousness returned, she was assured by David and his father that no one had been permitted to see the message whatever it was. She instantly rejoined that she wished every one to know what it was, as there was nothing to conceal, and requested Uncle William to read it aloud. He did so to the following effect:

"Jenny; Bruce is back at the old home, dying," signed by the full name of the father who had died so many years before.

The greatly excited wife immediately telegraphed to the husband of her sister, residing at Dubuque, to learn the truth or falsity of the message. Next day, a telegram was returned confirming the statement that Bruce Mitchell was lying at the old home, a very sick man. She again telegraphed to know if she should come to him, and received the answer that the joy of knowing she was alive had so far recovered him that he would come to her. He did so, when they decided to remain in Golden, she retaining her position in the Oberlin Hotel.

I received this from a lady intimately acquainted with the Mitchells and all the circumstances, and leave it as requiring no additional comments at my hands.

Cleveland, O.

W. WHITWORTH.

REAL LIFE IN THE SPIRIT WORLD.

MR. S. N. FOGG writes as follows of a recent experience of Mr. G. K. Baugh and his remarkable mediumship.

"There once lived in Wilmington a man universally known and respected. He was engaged in an extensive business, was an enthusiastic Methodist, and is now an inhabitant of the spirit realm. On account of his family I withhold his name, and will designate him 'Joseph.' Although himself and Mr. Baugh differed widely in their religious beliefs, they were on very intimate terms, addressing each other as Joseph and George. A few weeks ago, as Mr. Baugh was on his way home from business, he saw the spirit of his friend Joseph standing in front of the house where he formerly lived. Street lamps were burning on either side, and he had no difficulty in recognizing him. He stopped and addressed him in his old familiar way, and said: 'Joseph, what can I do for you?' He made no reply, but pointed toward a place where private séances are held every Sunday night, and then disappeared.

"On account of physical infirmities Mr. Baugh had not been attending these séances, but the next Sunday evening he attended, and was controlled by 'Joseph,' who gave an interesting account of his experiences on entering the spirit world. He said he found himself in a strange place, and seeing the familiar faces of persons he had known on earth, said to them: 'Where am I? What place is this?' and they said to him 'You are now with us. You are a spirit, and are now in the spirit world.' In reply he (Joseph) said: 'This cannot be heaven; where is Jesus? I want to see Jesus. This is not the heaven taught in the Methodist church, with its pearly gates and streets paved with gold, and a great white throne with the Judge of all the earth seated thereon.' They spoke encouraging words, bade him welcome to their spirit home, and told him to wait and all would be well. He closed by saying that although his heavenly home was so much different from what he expected to find it, it was a beautiful place and he was exceedingly happy."

"There was a man by the name of Davis who resided in this city several years, a spiritualist. One morning as Mr. Baugh was walking down the street, he was seized with vertigo, and was in danger of falling, when Mr. Davis took him by the arm, and assisted him along. Mr. Baugh soon recovered, and said to him: 'You have not been in my shop lately; why don't you call and see me?' He replied, 'I have been there, but you did not see me.' Mr. Baugh then said, 'How is that?' The answer was, 'I am a spirit now. I passed over down in

Virginia,' and gave the date of his transition. Investigation proved his statement to be correct. At that time none of us knew that he was deceased, or that he had gone to Virginia."

ANOTHER COMPACT FULFILLED.

AN article headed "A Compact Fulfilled," reminds me of an incident in my own experience, which occurred several years since. I was invited by a lady whose acquaintance I had made very singularly, being attracted to me through my writing for a spiritual paper, to visit her. I had never met her husband or family, nor was I at all acquainted in Mendota, where they lived. After spending a few days with them and partaking of their generous hospitality, the night before I was to leave for home, she asked me if I was willing she should invite in a few friends of hers, and allow my influences to control me for anything they might have to communicate. I readily agreed. That evening their handsome parlours were filled with a goodly company; some believers in the philosophy, others investigating, and still others who were entirely sceptical. The host, Mr. Johns, his brother, and a friend of theirs, a professor of music whose name has escaped me, gave some excellent music upon the piano, violin and bass viol, which had a tendency to harmonize the company. Soon my controls took possession and pointing out different ones in the room gave whatever they were able to give, and all were asked whether they recognized the spirit giving the message or being described.—E. J. M.

LYCEUM JOTTINGS.

THE WORK MOST NEEDFUL.*

BY EMMA ROOD TUTTLE.

THE work of reform is to open men's eyes, not to move them
By touching the heart, which is the cheapest of all mental labours;
Better break heads than hearts, if God's light which is glowing above
them

Flash down through the chinks, like an army of angels with sabres.

It is easy to work upon hearts, bringing tears like May showers,
Or to urge egotistical sinners to blatant confession;
Not so easy to demonstrate clearly how sin and transgression
Are workers of death, and destroyers of God-given powers.

The best way to make people white is to keep them so. Truly
It is wrong to grope blindly, to botch, and to lazily blunder.
Inspect and decide. It will pay to investigate duly,
But never to guess, and to trust, with a baby-eyed wonder.

The years have gone by when the sweetness of weakness was sounded,
When innocent ignorance played with her sleepy, white fingers,
While Wisdom, star-crowned, lay neglected, unhonoured and wounded,
And bigotry plaited the thorns for the world's knowledge bringers.

The sense the salvation at length which is gained by compliance
With reason and truth, never once by their dire crucifixion;
They sanctify souls by a wise and devout self-reliance,
Which springs up from the growth and is fed by the dews of affliction.

To-day is not good for long dreams with the myrtle and rose,
Mad vipers slip round where the fair blossoms smile in the grasses;
Some time will come safety and days of delicious repose,
Then up all the future roll blisses in opulent masses.

Ah! I have passed on from the days when in weakness I trembled,
And drew close my veil when I knew that grim danger was coming,
Till through it mad fires only rose-coloured blossoms resembled,
And, lulled, I walked onward, my gladdest melodies humming.

He only is brave who is brave with an eye on his peril;
Dull ignorance knows not the meaning of victor nor coward;
She plays with red poppies, and circles her forehead so sterile,
Albeit her couch with the poisonous nightshade is bowered.

So blow back the veil from my face, oh, winds of the turbulent present;
I wish it aside, although soft and protecting its tissues,
'Tis best to see clear, if the weather be stormy or pleasant,
Wide-eyed to face life as she faces the soul with her issues.

THE FACE AT THE WINDOW.

A LITTLE face at the window;

Two little feet tiptoe;

Eyes open wide as they peer outside
In search of a form they know.

A face of weary wonder;

A little tongue all dumb,

While to and fro the people go,

But the right one doesn't come.

A little face transfigured;

A cry that is low and sweet,

And a merry laugh to telegraph

The joy to the tiny feet.

The face is gone from the window;

And, toddling over the floor,

He laughing goes, for the baby knows

That somebody's at the door.

* "From Soul to Soul," a volume of selections of the best poems by Emma Rood Tuttle, just published.

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.—Mr. Rowling gave most useful addresses. Afternoon: "Who shall be greatest?" and urged that whatever has a tendency to good, and the advancement of spiritualism, is in the right direction. Politically, in the coming election we should vote for the men who would make good laws, and see to their proper administration, be they Spiritualists, Methodists, Baptists, or even Atheists. Evening subject: "Spiritualistic Phenomena in accord with Bible History," which the speaker fully demonstrated, proving the spirit origin of the manifestations then and now. The lectures were interspersed with pleasant and instructive anecdotes.—J. W. Gardner, sec., 11, Masham Street, Tonge Road, Armley, Leeds.

BATLEY. Wellington Street.—A good day with Mr. G. Wright. Afternoon: Subjects from the audience were satisfactorily dealt with. Evening: "Darkest England," a review of "General" Booth's scheme. The discourse contained many points of interest. A good audience.

BELPER.—Last Sunday we celebrated the twenty-eighth anniversary of the Lyceum movement, and had the hall decorated. Mr. G. Featherstone, of Parkgate, was our speaker. Morning subject, "Life and Labour in the Spirit World." Evening, "The Making of the Man." Two good practical addresses, much appreciated by the audiences. This is his first visit to Belper. A very good attendance at the Lyceum in the afternoon. Everything went off well, and we had a pleasant day. At the close of the evening service the account of the society for last year was read, which shows a small amount in hand.

BRADFORD. Kensington Hall.—About 1,400 people assembled during the day to listen to Mr. Horatio Hunt and Mr. Allan Moulson. The hall, which will hold 700 people, was crowded on each occasion with a highly respectable audience. Passing over Mr. Hunt's lectures, which appeared to give great satisfaction, Mr. Allan Moulson's clairvoyance was wonderfully correct. About twenty-four descriptions were given, all recognized. He made a very great impression upon the strangers. Old spiritualists declared there had not been such meetings in Bradford for many years. It was quite a revivalistic gathering. Miss Hutchinson, a very nice young lady, presided at the organ most admirably. As Mr. Hunt took the hall on his own responsibility, he wishes to thank all friends who gave him their kind support. The collections amounted to close on £4.—W. K.

BRADFORD. 448, Manchester Road.—Mr. D. Milner's controls spoke on "What shall the After be?" and "The Grand Reality, and things revealed." Listened to with rapt attention, and of a highly intellectual nature. The Misses Milner also gave the dialogue entitled: "Flowers for Father's Grave" at each service, which was highly appreciated. Clairvoyance good.—S. C.

BRADFORD. Bentley Yard.—A good day with the guides of Mrs. Sell, who gave very good addresses to very attentive audiences. Useful clairvoyance. Also on the 21st, when they gave psychometry on health, including prescriptions of herbal remedies. We shall hear her again soon. (No healing on Saturdays.)—G. G.

—The guides of Mr. J. S. Schutt gave trance addresses. Afternoon: "God's need of Man." Evening: "There is a Natural Spiritual Body." Very good audiences.

BLACKBURN. E. H. Britten discoursed in the afternoon on "The Church, the Bible, and the Spirits," which was delivered in a high class manner, and evening she answered six questions from the audience in admirable manner. Monday evening: Mr. Grimshaw, of Burnley, gave a trance. There were large attendances at each meeting.—G. E. H.

BOLTON. Old Spinners' Hall.—Our chairman gave a very interesting essay on "The Conscience." He claimed that just as ships are navigated safely across the ocean by the attention of the man at the wheel to the compass, so our barque is steered safe to the heavenly harbour if we follow the dictates of the conscience. At night a friend spoke on "Is Spiritualism in Direct Opposition to the Teachings of the Bible?" After pointing out that the appearance of Jesus after his crucifixion must have been in spirit and like the materializations of the spiritualists, he maintained that many people could not believe it possible for the phenomena to take place unless they could see and examine for themselves.—A. H.

BURNLEY. Hammerton Street.—Afternoon subject, "Angels, Spirits, and Men." Mr. Morse's control humorously criticised the appendages and occupations of the orthodox angels, and contended that such beings were not consistent with our conceptions either of God or nature. Angels were simply men and women who had passed on to a purer state of existence. "What has Man done for Man?" was the basis of the evening's discourse. The great scientific and mechanical achievements of the age were dealt with, and the control said that many of these were due to the influence exerted upon the great minds of today by the giant intellects of the past, who have passed through the stage of evolution called death to a higher and nobler state of existence, from which they can better perceive the requirements of humanity. A splendid lecture, eloquently delivered, and earnestly listened to by a large and very respectable audience.—R. V.

BURNLEY. North Street.—"Spiritualism a Religion, its use and significance," was the subject of a fine discourse by Mr. T. Grimshaw, on Sunday evening, to a good audience. The afternoon service was merged with Hammerton Street, at their place.

BYKERR.—Our respected friend, Mr. Westgarth, gave an address on "Spiritualism v. Christianity." The deeply interesting manner in which he handled the subject riveted attention from beginning to end. His guides advised every one to act upon the good advice given them.—H.

CARDIFF. Psychological Hall.—Mr. Victor Wyldes delivered powerful orations, on "Religious Revolution" and on "1891: A Prophetic Oration," to a crowded hall. He prognosticated that the present year will be fraught with events of deep import to the cause of spiritualism all through this land. There would be greatly increased friction and conflict on the mental plane with representatives of all religious sects,

and an absolute necessity for spiritualists to look to their armour; the result will be a more widespread recognition of and a profounder respect for the glorious philosophy of spiritualism. The recent controversy in the *South Wales Echo* is creating much interest in the matter. Mr. Wyldes will deal with objections raised in the course of the debate, on Monday, when discussion will be invited; and this will be continued on Tuesday, if the enthusiasm runs high. Lyceum as usual, at 3 p.m. Good attendance.—E. A.

CLECKHEATON.—Mrs. Burchell gave us a descriptive account of how mysteriously she and her partner became spiritualists, how they had proved the wondrous works of God and the laws of Mother Nature. The audience listened very attentively. Evening: A substantial address was given on "The Unfoldment of Spiritualism." Good clairvoyance at each service. By desire, Mrs. Burchell brought with her a photo of herself and her spirit friends, which was quite interesting and amazing to those who had the privilege of seeing it.

DARWEN. Church Bank Street.—In the absence of Mrs. Bennison, Mr. W. Harper, of Darwen, and Miss Janet Bailey, of Blackburn, officiated. Afternoon, Mr. Harper offered the invocation and Miss Bailey gave clairvoyance. Evening, Mr. Harper spoke a few words upon "Spiritualism," and Miss Bailey gave clairvoyance. Twenty-two descriptions given, mostly recognized. This young girl gave some good and clear proofs of spirit return to good audiences, both afternoon and evening.—J. J.

DERBY. 51, Crosby Street.—Some four months ago twelve spiritualists met to consider the possibilities of closer acquaintance, and what could be done to place our philosophy before the public. After some discussion Mr. Pearce placed a room at our disposal until a better one could be obtained. The offer was thankfully accepted, and a meeting has been held each Sunday at 6-30 p.m. Our small room soon filled, and we had to request some friends to wait for the present. We lacked a good speaker from the first, but the spirit friends repeatedly assured us that, if we would hold together, our needs should be supplied. These strong assurances were verified in a remarkable manner. A little over three weeks since Mr. Wheeldon with his family came to reside close to where the meetings are held. Miss Wheeldon, we find, is a really first-class speaker. Last Sunday, "Atonement" was treated upon in a short, comprehensive style, with a vein of poetry running throughout. A beautiful poem was improvised on a little "spirit child" seen in the room. Though crushed out of earthly existence by parental cruelty, the child was received by an "angel mother," and was here to-night, bright and beautiful with flowers from the summerland. Spiritualists who have not yet joined us are cordially invited to do so.—W. M.

FELLING. Hall of Progress.—Mrs. White's guides opened with a beautiful invocation, and gave a short address, entreating the audience to live good, moral lives, and give their spirit friends a better chance to get near them. A few very satisfactory delineations of spirits followed, and gave general satisfaction.—J. D.

GLASGOW.—Jan. 18: Mr. Adams lectured on "Socialism," and Mr. Robertson read an interesting sermon by the Rev. Haweis. Thursday: Mr. D. Duguid gave an address on the "Beauties of Spiritualism." Jan. 25: Mr. Hutchinson gave a paper on "The Forms of Government, morally considered." He went a goodly length in showing up the rottenness of the monarchical system, and touched on a few of the beauties of republicanism. 6-30, Mr. T. Wilson selected for his subject a text in the Book of Matthew, entitled, "Are not two sparrows sold for one farthing; and not one of them falls to the ground without the Father." This formed a good advice to despondents and sluggards, and it is hoped will act as a stimulus to faith and good works. The Lyceum met as usual at 5 p.m. Mr. Anderson conducted in the absence of Mr. Robertson. Mr. Watt gave lessons on "Palmistry," and a few of the scholars and adults had practical tests given them. (All members of the association interested are cordially invited to attend.) Thursday: We spent a most enjoyable night with Burns. About 200 children sat down to tea. Songs, recitations, and readings were given during the evening. Also a short trance address by Mr. D. Anderson. All were selections from Burns's works.—T. W. [Please write on one side of the paper only.]

HALIFAX.—Monday, Jan. 19: Mrs. Bott and Mrs. Briggs, with whom we had a very pleasant evening indeed. Jan. 25: Mrs. Berry's guides spoke remarkably well from subjects chosen by the audience.

HECKMONDWICK. Blanket Hall Street.—Mrs. Bentley gave two good addresses. Afternoon subject, "Heaven—what is it, and where is it to be found?" Evening, "Freedom." Clairvoyance after each service. Both subjects treated in a beautiful and pleasing manner, Mrs. Senior officiating as chairwoman. Good audiences.—H. O.

HEYWOOD. Argyle Buildings.—In the afternoon the controls of Mr. Taft, of Oldham, lectured on "Spiritualism—Its Use and Abuse," in a most able and instructive manner, to the satisfaction of the audience. Very satisfactory clairvoyance. Evening: Mr. Taft described the conditions and prospects of the room, and said he never knew a society to have better conditions and prospects. He described it as something most beautiful. Excellent clairvoyance. Mr. Taft has promised to take the chair on Feb. 15th, when we expect Mrs. Yarwood.

HEYWOOD. Discussion Hall.—Saturday: First annual tea and social party, very well attended. Mr. W. H. Wheeler, chairman. Songs, duets, recitations, dances, and plays kept the friends until a late hour, and seemed to be thoroughly enjoyed by every one. Jan. 25: Mrs. Johnstone delivered two very excellent discourses, speaking of the great advantages of spirit-life after a well-spent life upon the earth, showing the one and only road to enter that life successfully. Good clairvoyance to strangers, which must bear good fruit.—Mrs. Duckworth, 17, York-st.

HUDDERSFIELD. Brook Street.—In the absence of Mrs. Groom, our speaker was Mr. Lomax, who gave much satisfaction to large audiences. Clairvoyance very good. "The Chain of Love" and "Man in search of God" were the subjects.—J. P.

HULL. Seddon's Rooms, Charles St.—Mr. J. F. Leeder, of Halifax, at 10-30. Subject, "Modern Spiritualism." The lecturer showed the beauty, the benefits, and the consoling power of spirit communion, and the good reasons we have for basing our belief upon the demonstrated fact, that we but begin our life here and continue to progress after the throwing off of the physical body, and very aptly compared our undeveloped state to the tadpole. Afternoon subject, "Spiritual Gifts,"

handled in an able manner. Meeting closed with clairvoyant description of friends, 4 given—2 were fully recognized, 1 partly, and 1 not at all. Evening: Three subjects from the audience were ably dealt with. "Was Christ identical with God?" "Is the Darwinian theory correct?" and "Mesmerism." The replies afforded satisfaction afterwards. Slips of paper were passed to the platform, on which were written the birth-time of four persons. Our lecturer gave exact account of their habits, health, ailment, and general condition. Every one expressed satisfaction. The room was packed with people, no standing room. Collections were good.—E. H. [Please write on one side of the paper only.]

LEICESTER. Liberal Club, Town Hall Square.—Evening: Mr. Sainsbury discoursed on "Life is like a Railway Journey." Illustrated by scenes and events. Feb. 1: Mr. Hodson. Tuesday, Feb. 3: At 8 p.m., Mr. J. J. Morse.

LONDON. Canning Town.—A masterly lecture on "Phrenology," by Mr. McKenzie, keeping the attention of the audience to the end. Three heads were examined. Mr. McKenzie has promised to give us an evening for phrenological examinations, when we hope to receive good support.—J. D. H.

LONDON. Forest Hill, 22, Devonshire Road.—Mrs. Davies read a short paper, after which the guides of Mrs. Treadwell gave an address, and replied to some questions from the audience.

LONDON. King's Cross, 182, Caledonian Road.—The usual discussion occupied the morning, and in the evening Mr. Wallace recounted many of his remarkable experiences during thirty-seven years. We invite all friends to attend the Wednesday Mutual Improvement meetings (see Platform Guide).—S. T. R.

LONDON. Marylebone, 24, Harcourt Street, W.—Evening: Mrs. Spring gave good descriptions of clairvoyancy, which were in many cases recognized.—C. W.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Jan. 25: Anniversary services. The evening meeting was attended by a large and representative gathering of members and friends to the cause, but the proceedings were somewhat interfered with by one of the audience. A vote of confidence in Mr. Long as hon. sec. was carried, with but one dissentient out of forty-four members present at the meeting after evening service, when the building report was received.

LONDON. Peckham, Winchester Hall, 23, High Street.—A large audience listened to an admirable address on "Buddhism," by a representative of the Buddhist Propagation Society. The address being somewhat off the usual spiritualistic lines, we waived our rule of forbidding questions on Sunday evenings, and the permission to question the lecturer was taken full advantage of, and helped us to receive much information about the religion that numbers more adherents than any other. We hope a good number of friends will be present on Monday evening, Feb. 2, to reply if they think fit to the lecturer's statements concerning Buddhism which he may then make.—J. V.

LONDON. Shepherd's Bush.—Good meeting. Mr. Mason read a poem. Mr. Darby gave a good address of sound practical advice, pointing out the necessity of all doing a little to help our good cause.

LONDON. Stratford.—Report of meetings for January. The committee beg to thank Mrs. Yeeles, Mrs. Keeves-Record, Mr. Butcher, and Mr. Wallace, for their kind services during the month; also to thank Mr. Chapman and family for the kind services of the choir, with hopes to hear them shortly again. We intend to have a tea and dance in the last week of February. Particulars next week.

LONGTON. 44, Church Street.—Evening service conducted by Mr. Upton, Mr. R. Lucas, and guides, who dealt with subjects from the audience, "Faith in one another," and "the comparison between Elisha, Elijah, and the Nazarene." A good thrilling discourse, much appreciated by a good audience.—H. S.

MACCLESFIELD. Our esteemed co-worker, the Rev. A. Rushton, was again our speaker. Subject, "Understandest what thou readest?" He pointed out many passages in the Bible which it was impossible to understand, yet they were swallowed wholesale by the so-called leaders of the day. The absurd way in which some of the every-day words of the English language were spelt was also criticised, proving that phonetic spelling would be efficacious. We thank Mr. Rushton for his services. This lecture was preliminary to a literary class which is about being formed in connection with our society, of which Mr. Rushton will be the leader. We hope good results will accrue therefrom. Most of the great writers (past and present) will be read and discussed. First meeting on Thursday next, at 8 o'clock.—W. P.

MANCHESTER. Psychological Hall.—Evening: Our local medium discoursed on "Total Depravity, the Theologian's last struggle for Supremacy," condemning most strongly the teachings advanced by the church, representing man as born in sin and shapen in iniquity, which was merely used as a means of preventing him using his own intellect, thus keeping back the light that would otherwise surround him, if he reasoned out for himself instead of taking all for granted that is put forth by the church. An excellent discourse, highly appreciated.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—The inspirers of Mr. Swindlehurst gave most excellent addresses. Afternoon subject: "Prove the Spirits," and evening subject, "Spiritualism and its Critics." He described the critics as being false, both from a scientific and religious standpoint. This lecture will be long remembered by many, as it called forth rounds of applause. Mr. Lawton presided and gave a reading from *The Two Worlds*.—W. H.

NELSON. Sager Street.—Mrs. Best, of Burnley, trance and clairvoyant, caused great commotion by her striking delineations, 31 given, 22 recognized. Evening, a short address, also 19 delineations, 13 recognized.—J. W.

NEWCASTLE-ON-TYNE.—Mr. Walter Howell delivered three discourses to good audiences. The subjects were especially interesting, dealing with the allied phases of adeptship and mediumship, revealing comprehensive knowledge of the scientific and esoteric bearings of mediumship. The succession of ideas, expressed in flowing, eloquent style, left a splendid impression, and Mr. Howell may expect a hearty welcome in March. It is nine years since he was last here, and some

of our observant critics have expressed a high opinion of the progressive attainments of his rostrum work. In Mr. Howell we have a blending of the mental and emotional elements, united to sturdy lung power, fitting him for influencing in reform directions large popular audiences. Our lecturer also received an invitation to a bachelors' tea, on Monday. A goodly assemblage of these singular and deserted wanderers were seen publicly fraternizing, although "beauty" and "sweetness" were largely in evidence by the companionship of ladies. The proceedings wound up with country dances, Mr. Coxon acting as M.C.—W. H. R.

NORTHAMPTON.—We had memorial services for the late Mr. Weightman, the speaker being Mr. Timson, of Leicester, who gave a good address on "Life and Death." Mr. Cheshire spoke on the sterling quality of our late brother. Very good audiences. Our old friend was 91 years. [God speed our dear old friend as "he goes marching on."—E. W. W.]

NOTTINGHAM.—Mrs. Barnes has been able to be out the last two Sundays. We had good meetings. The controls spoke with much earnestness and their remarks were appreciated. Morley Hall will be closed on Sunday, February 1, as Mr. Morse will speak at the Masonic Hall, morning and evening. On Monday night, Mr. Morse will lecture on "Twenty-one Years' Experience in Spiritualism," at 8 p.m.—J. W. B.

NORTH SHIELDS. Camden Street.—Mr. J. Wilkinson took for his subject, "Spiritualism, the Science of Life," which was scientifically and philosophically dealt with, reflecting great credit upon the speaker, and highly appreciated by a small but intelligent audience.—J. M. K.

OLDHAM. Spiritual Temple.—Mrs. Green gave discourses in her usual pleasing and sympathetic manner. Subjects, "Man's Redemption" and "There is no Death," both followed by good clairvoyant descriptions.—E. W.

OLDHAM. Bartlam Place.—Afternoon, Miss Jones spoke on "A New Heaven and a New Earth" in an excellent manner. Evening subject, "Psychometry and Spiritualism," to a large and attentive audience. Psychometry and clairvoyance at each service.—E. A. W.

OPENSHAW.—Mr. Johnson was our speaker. There being but a small audience the morning was spent in illustrating the doings of the Salvation Army, "Its two days in Manchester with God." In the evening, subjects handed in from the audience, "Did Jesus Christ exist upon the Earth?" "Signs of the Times." Our friend was quite at home with the questions, giving forth such proof of his statements with reference to each subject, that the questioners went away well satisfied.

PARKGATE.—Miss Cotterill, ex-Salvation Army officer, gave her experience in the afternoon as to "How she became a spiritualist," which showed clearly how the departed friends had guided her from false teachings to the true. Evening subject, "Life in London Slums," which was very highly appreciated by a large audience. I think that this lecture is one that should be heard from all spiritualist platforms, as it shows the misery and vice so prevalent in those places, and the various causes of it.—S. F.

PENDLETON. Hall of Progress.—Afternoon: The guides of our esteemed friend Mr. E. W. Wallis answered thirteen questions in a most satisfactory manner to a very good audience. In the evening they discoursed on "Darkest England, and the way out," which was dealt with in a manner that gained the applause and admiration of a very large audience, all being highly delighted, and declaring they never heard Mr. Wallis give better addresses. A hearty vote of thanks was accorded to our friend.—J. G.

RAWTENSTALL.—A very successful day with Mr. Tetlow. Good audiences received food to think about and digest during the week. Mr. Tetlow and control gave great satisfaction, answering a number of questions in the evening. Mr. Tetlow, in the afternoon, dealt with "His twelve years' experience as a medium." Psychometry very successful.—W. P.

STOCKPORT.—Jan. 19: In dealing with the question, "Is the soul immortal?" Mrs. Green's control travelled over a wide field, the arguments in support of man's continued existence being pointed and conclusive. Mrs. Green kindly gave her services in aid of the harmonium fund, an instrument we are much in need of. We tender her our thanks.

SOWERBY BRIDGE.—Mrs. Crossley's controls spoke on "Progression here and hereafter." A good audience listened very attentively to the good advice tendered. Clairvoyance was very good indeed. Mr. Lees presided, and gave a very interesting account of meeting with a gentleman of the divining rod notoriety, and of an experiment with a gold coin in his presence with the rod. Open session in the Lyceum next Sunday afternoon. All friends kindly invited to witness our method in the Sunday School.

STOCKPORT.—Jan. 25: Mrs. Horrocks discoursed in the afternoon on "All things are beautiful," and in the evening on "Oh! for a light." In concluding a good address, an exhortation was made to all who possessed the true light of the spirit not to hide it under the proverbial bushel, but to let its rays penetrate into the dark places of the earth, to guide the erring ones onward into the brighter and purer light beyond. Psychometry and clairvoyance good. A large audience.—T. E.

SUNDERLAND. Silksworth Row.—Mr. Grey, after offering an invocation, proceeded with the subject chosen by the audience, "What is the meaning of spirit-land, and what does it consist of?" The guides dealt with the subject to the satisfaction of all. Questions were invited, but none were put. A good poem was given on a subject from the audience, viz., "Progression." Good audience.—R. A.

TYNE DOCK.—Jan. 21: Members' meeting; short addresses were given on "Work." Jan. 25: Morning, adult class as usual. Evening, an elaborate address was given by Mr. J. H. Lashbrooke on the subject, "God, His own Interpreter."

YEADON.—Spiritualism has been well advertised here of late by the visit of the Rev. T. Ashcroft, who for four nights, by the aid of a lantern, tried to prove that spiritualism is everything that is bad. "By their fruits shall ye know them." That being our motto, we secured the services of Mr. G. A. Wright to reply on Tuesday, January 20. With force, energy, and by giving names and evidences of men of science, he proved clearly that it is the grandest science that has ever been investigated, he having quoted biblical instances of spirit return which everyone believes. Everyday "facts" are sneered at. "Spirits" returning to-day, goes a long way to prove the Bible to be true. God being unchangeable, that which has been done may, can, and will be done in the

future. The teachings were put forth in a forcible and interesting way, showing the superiority of personal responsibility to the degrading idea of substitution. Searching for truth was the closing idea of a lecture to which the clergy ought to have listened. Questions were answered at the close. Trusting that much good will result.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BELPER.—We celebrated the twenty-eighth anniversary of the Lyceum movement, which was founded by our gifted Bro. A. J. Davis on Jan. 25th, 1863, in Dodsworth Hall, New York. Our members responded in full force to a special request that they should make an effort to be with us, and rendered their anniversary songs and recitations in a beautiful manner; the marching and calisthenics added to the harmony. Our speaker, Mr. Featherstone, said the influence was so beautiful he felt unable to express his feelings. There is no lovelier company on earth than a harmonious group of children. In the evening, Bro. Featherstone gave a splendid address on "The making of the man," which was full of sound practical teaching.—Conductor, A. Bodell.

BLACKBURN.—Mr. G. Howarth conducted. Present, 70 scholars, 7 officers. Entertainment given by lyceum scholars. Misses Pearson, Quigly, and Canavan gave recitations, and a song by Ann Canavan. Mr. Quigly spoke on the "Kindhearted Brigade," and Mr. Howarth on "Lyceum Work."

BOLTON. Old Spinners' Hall.—Moderate attendance. Recitations by Messrs. Fairhurst, Dewhurst, Hobster, and T. Hatton, and Misses A. Hatton and Hobster, and song by Miss L. B. Hatton. All very pleasingly done. A pleasant morning. We hope to see more next Sunday morning. Saturday nights, social entertainments, till further notice.—J. H.

BURNLEY. North Street.—Good attendance.

LIVERPOOL. Daulby Hall.—Jan. 11: Attendance—officers, 9; children, 35; visitors, 6. Usual programme. Recitations by Eva Love, Ethel Chiswell, Reggie Stretton, and Chris. Nevatt. Jan. 25: Attendance—officers, 7; children, 36; visitors, 12. Marching conducted by Mr. Stretton. Recitations by Emily Brown, Sarah Ann Forshaw, Katie Russell, Harry Catlow, Thomas Russell, Reggie Stretton, and Maggie Sandham. The children were highly pleased with the recitation rendered by Master A. Wallis.—E. J. D.

LONDON.—Shepherd's Bush.—Usual session; good attendance. The solos and recitals well rendered by Nelly and Gertie Swain, Sidney and Florry Cusdin, Lizzie and Hetty Mason. Musical calisthenics, &c. Messrs. Mason and Wyatt, conductors.

LONGTON. 44, Church Street.—Afternoon: conducted by Mr. and Miss Evans, who put the children through their varied exercises with credit to both conductors and children. A number of recitations and an essay were given, which were much appreciated. A good audience.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. In the morning we had a musical rehearsal, practising some of the hymns to be sung at the anniversary, under the leadership of Mr. Raynor. Through bereavement our regular pianist was away, Miss Ashton officiating. Afternoon programme as usual.—E. W.

OPENSRAW.—On Saturday last, the annual tea-party was held in the Mechanics' Institute, Pottery Lane. Upwards of 120 children and friends partook of the good things provided, after which games and amusements of different kinds were the order of the evening; at intervals sweets, oranges, &c., were distributed, and before they separated some kind of toy was presented to each; also prizes were presented to those Lyceumists having made the best attendance, and at 11 o'clock, after having spent a very enjoyable evening, the party separated.

PENDLETON. Cobden Hall.—Present: 44 members and two friends. Marching gone through well. Reciting by Francis Boys (3), James Worthington (3), Emily Clarke, and Elizabeth Tipton. Classes: Adults, Mr. T. Crompton gave good advice in reference to different kinds of ailments; juniors, taught by Jane Fogg, assisted by Sarah Armstrong, junr., and Minnie Brooks. Afternoon: Marching was rather unsatisfactory. Members should do their best. Present, 51 members and 2 friends. Conductor all day, Mr. T. Crompton.

SALFORD. Southport Street.—On Saturday, a very good entertainment was given by the Unwin Street Minstrel Co., in aid of the free meals for poor people. Nearly the whole evening the audience was kept in laughter. Sunday: The programme well gone through in morning. We have far too many late comers.—A. T.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR FEBRUARY, 1891.

BACUP: 1, Mrs. Gregg; 8, Mr. W. Johnson; 15 and 16, Mr. G. A. Wright.

BELPER: 1, Local; 8, Mr. W. Rowling; 15, Mr. J. S. Schutt; 22, Local.

BRADFORD (Bentley Yard): 1, Mr. Bloomfield; 8, Miss Illingworth and Mr. Fowler; 15, Mrs. Winder; 22, Mrs. Roberts.

BRADFORD (Bowling): 1, Mr. Firth; 8, Mr. Metcalf; 15, Mr. Crowther; 22, Mrs. Place.

BRADFORD (448, Manchester Road): 1, Mrs. Winder; 8, Mrs. Rushton; 15, Mr. Todd and Mrs. Webster; 22 and 24, Mr. A. H. Woodcock.

BRADFORD (Norton Gate): 1, Mr. Thresh; 8, Mr. Peel; 15, Mr. Bloomfield; 22, Mrs. Mercer.

CHURWELL: 8, Mrs. Murgatroyd; 10, Mr. Howell, Co-op. Hall, 7-30; 22, Mr. Wainwright.

HECKMONDWICK (Blanket Hall Street): 1, Miss Patefield; 8, Miss Capstick; 15 (Anniversary), Mrs. Mercer; 22, Mrs. Wrighton.

KEIGHLEY (Assembly Rooms): 1, Mrs. H. Taylor; 8, Mr. B. Plant; 15, Mr. Johnson; 22, Mrs. Wade.

LEEDS (Psychological Hall): 1, Mr. G. A. Wright; 8, Mrs. Yarwood; 15, Mr. Hopwood; 22, Mrs. Stansfield.

LIVERPOOL (Daulby Hall): 1, Mrs. Britten; 8, Mr. Tetlow; 15, Mr. J. J. Morse; 22, Mr. E. W. Wallis.

LONDON (Stratford. West Ham Lane): 1, Mr. Butcher; 8, Mrs. Yeeles; 15, Mr. Deevers Summers; 22, Mrs. Keeves Record.

NEWCASTLE-ON-TYNE (Cordwainers' Hall, 20, Nelson Street): 1 and 2, Mrs. J. A. Green; 8, Mr. W. H. Robinson; 15, Mr. Robert Grice; 22 and 23, Mr. J. J. Morse.

TYNE DOCK: 1, Mr. J. G. Grey; 8, Mr. J. Rutherford; 15, Mr. J. T. McKellar; 22, Mr. G. W. Gardner.

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.—Lyceum tea party, February 28. Tickets, adults 9d., children under 12, 6d. After tea an entertainment will be provided, 4d.

BRADFORD. Little Horton Lane.—Friends please note that we are having a pie supper on Saturday, January 31. Supper at 7 o'clock. Tickets, 6d. each.—A. W.

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.

BRADFORD. Otley Road.—Sunday, Feb. 8, we hold our first Lyceum anniversary; Mrs. Craven, speaker. Tuesday, Feb. 10, the annual tea and entertainment. Tickets—adults 9d, children 4d. Tea at 4-30. A hearty invitation to all friends.—M. M.

CHURWELL.—Sunday next we intend starting Lyceum. We shall be glad if any friends in the district will come and help us. Lyceum 10-30 and 1-30.—G. T.

COWMS.—Saturday, February 7. Annual tea party, concert, and dance in Lepton Board School. Tickets for the tea and evening's entertainment, 9d.; after tea, 4d. Friends, rally round us.

HALIFAX.—A splendid tea and entertainment will be provided on Shrove Tuesday, February 10th, at 4-30 p.m. Tickets—adults 1s., and children under 12 years 6d. each.

HECKMONDWICK. Blanket Hall Street.—Saturday, February 14, anniversary tea and miscellaneous meeting. Mr. and Mrs. W. Stansfield and others will be present. Tea at 4-30; meeting, 7 o'clock. Tickets for tea and meeting, 6d. and 3d. Sunday, Feb. 15, anniversary services at 2-30 and 6 o'clock; speaker, Mrs. Mercer, of Bradford. Special hymns. Monday, Feb. 16, at 7-30, a social, when we anticipate enjoying ourselves. Admission 2d. A cordial invitation to all.—H. O.

LEEDS. Spiritual Institute.—Sunday, Feb. 8, speaker, Mr. Schutt, also on the Monday, at 8 p.m. Shrove Tuesday, Feb. 10, two ladies have kindly promised to give a tea on behalf of the bazaar funds, at 5-30 and 6-30 respectively. Tickets, adults, 6d., children, 3d. After tea a few friends have volunteered to oblige with a sketch of about 40 minutes' duration, followed by songs, recitations, &c. There will be a stall for the purpose of disposing of a quantity of useful articles collected by one of the ladies, the proceeds will also be handed to the bazaar funds. In consideration of this generous offer it has been decided that all should be admitted by showing their tea tickets, whether in time for the tea or only for the entertainment. For those who purchase tickets and are unable to get in time for the last sitting down, arrangements will be made for their having tea in the ante-room if desired, but no one is to be admitted either to tea or entertainment without ticket.

LEEDS. Institute.—February 22 and 23, Mrs. Wallis speaker, not Mr. Galley.

LEICESTER.—Tuesday, February 3, Mr. J. J. Morse, 7-30 p.m. Subject, "The old spiritualism as interpreted by the new."

LONDON. Clapham Junction.—Sunday next 3-30, Mr. D. Wyndoe. Séance. Tea 5-30. Evening meeting 7-0. Mr. Cyrus Symons on "Matter, Force and Spirit." February 8, Mr. Hopcroft; 15, Mrs. Spring.

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 concert will be given by Mrs. Ashton Bingham and friends, concluding with a Cinderella Dance, at 24, Harcourt Street, Marylebone (near Edgware Road Station), Friday, January 30, at 8 p.m. During an interval in the concert, if conditions permit, "Rhona," one of Mrs. Spring's controls, has promised to give clairvoyance. Admission by ticket: front seats (including dance), 1s.; second seats (concert only), 6d. Light refreshments on sale. Inquiries respecting this deserving case will be gladly answered by Utber W. Goddard, secretary pro tem., 16, Queen's Parade, Clapham Junction, S.W. Tickets and programmes may be had at the societies' meetings on Sunday, or by post from the secretary as above. Sunday, Feb. 1, a musical meeting at Mr. Warren's, 245, Kentish Town Road, at 7 o'clock, and a benefit meeting, March 1, at 16, Queen's Parade, Clapham Junction. Séance at 3; tea at 5-30, and meeting at 7 o'clock.

LONGTON.—February 1 and 2, Mr. V. Wyldes will lecture.

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. 10, Petworth Street, Cheetham.—Friday, Jan. 30, at 8 p.m., special reception séance with Mr. W. Howell. Silver collection.

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. The Sale of Work will be opened on Monday by Alderman T. P. Barkas, and will be open each day from 2-30 to 9-30. Admission, adults 4d.; children 2d. There will be various stalls, including a Lyceum stall, a Gipsy's tent (presided over by Mrs. J. A. Green, of Heywood), refresh-

ment stall, &c., &c. Vocal and instrumental music at intervals, action songs by Lyceum children, &c. The whole will conclude on Wednesday evening with a Social Gathering; dancing at 8-30. Mr. Coxon has kindly consented to act as M.C. Tickets, 1s. 6d. each, including light refreshments. A cordial invitation extended to all friends to come and enjoy a "happy evening," and help our cause at same time. N.B. Mrs. Green lectures on Sunday morning and evening.

NORTH SHIELDS. Camden Street.—Feb. 8: Mr. E. W. Wallis, at 11, "Is spiritualism a failure?" At 6-15, "What has spiritualism revealed of the other world?" Monday, at 8, "Is it 'the way out'; or, is prevention better than cure?" Questions invited.

NOTTINGHAM. Freemasons' Hall.—February 1: Mr. J. J. Morse, 11 a.m., "Spiritualism, a problem in science and religion." 6-30 p.m., "Shall we know our friends in heaven?" Monday, same place at 8 p.m., "Twenty-one years a medium; or, British spiritualism as it was and is."

OLDHAM. Temple.—Saturday, January 31, a pie supper will be held at six o'clock. Tickets, 6d. and 4d. Sunday, February 1, the Lyceum anniversary will be held. Mr. R. A. Brown, of Manchester, speaker.—E. W.

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. Feb. 1: Mr. Burns will lecture at 3 and 6-30. Evening: Subjects and questions from the audience.

OPENSHAW.—Speaker for Sunday next, Mr. E. W. Wallis, 10-30 and 6-30. Subjects from the audience.

SALFORD.—On Saturday, January 31, a good supper and entertainment will be given to about 300 poor children; on Saturday, February 7, to 150 old people; and on Saturday, February 14, to 150 more old folks. To provide these free meals we require further help, and earnestly ask all spiritualists who can afford to contribute. Subscriptions will be thankfully received by Mr. D. Arlott, 188, West Park Street; Mr. R. Heggie, Regent Road; or Alf. Tyldesley, 303, Liverpool Street, Seedley.—A. J. T.

STOCKPORT. Wellington Road, N.—February 14. Entertainment at 7-30 in aid of the harmonium fund by a troupe of minstrels. Admission 6d. and 3d. We shall be glad to receive a lift from any friends in the district.—T. E.

TO LONDON SPIRITUALISTS.—Mr. Bowens, of Bradford, has gone to live in London. He is a very good trance medium, and is worthy of your regard.

WALSALL.—At a general meeting of the above society, held on the 22nd inst., it was decided, in accordance with a circular issued in June last, to hold a bazaar on Easter Monday and Tuesday, March 30 and 31, in their new hall, Bradford Street. The proceeds to go towards defraying the building expenses. The society is very anxious that the undertaking should be successful, and, therefore, begs respectfully to solicit donations of any description from friends or societies who are willing to assist, which will be thankfully received by any of the following ladies: Mrs. Adderley, South Street; Mrs. Barr, Rycroft Villa, Rycroft; Mrs. Flint, Adam's Row; Mrs. Roberts, 8, Mount Street; Mrs. Tibbitts, Aston Villa, Wednesbury Road; Mrs. Venables, Shaw Street. Hoping our efforts will be appreciated in a practical way.—Alex. Benj. Mason, secretary.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

VOL. III. BINDING.—We have at last been able to send a large number of volumes to the binder, and shall forward them to customers as soon as finished.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given to inquirers, press criticisms answered; also for the mutual interchange of thought between spiritualists. List of members, &c., forwarded on sending stamp to Mr. J. Allen, 245, Camberwell Road, London.

BRADFORD.—We are asked to announce that the Ripley Street Room is closed. We believe it would be better for the movement, and for all concerned, if several other small meetings were stopped, and spiritualists united loyally to support those places which can accommodate more people, and are more centrally situated. Union is strength. Why pay so much away in rent unnecessarily?

A CORRECTION.—Mr. J. J. Morse writes: "In the reports of meetings in your valuable journal of the 16th inst., your Blackburn correspondent chronicles the demise of Mrs. J. B. Stones, of Blackburn, Lovely Hall. I am desired by my good friend of twenty years' standing, to contradict the statement. She is still alive and in excellent health."

BRIGHOUSE.—Mr. G. A. Wright sends the following: On Sunday January 18, I had the pleasure of visiting the Brighouse Lyceum. Despite the bitter frosty weather there were 86 present, to me an indication that notwithstanding the opposition, taunts, and jeers, the cause is moving on. Recitations, calisthenics, and marching were done in first-rate style, reflecting credit upon the teacher. Might I ask all speakers to try to pay Lyceums a visit. To my mind they are the foundation of the spiritualism of the future. The society, I am glad to report, is progressing.

LONDON. STRATFORD. RELIEF FUND.—Kindly acknowledge the following subscriptions. Donations from Stratford Society, £1 5s. 6d.; Mrs. Yeeles, 4s. 6d.; Deever's Summers, Esq., £1; Mr. Robinson, 2s. 6d.; Mrs. Hearne, 2s. 6d.; Mr. Maccullum, 1s.; Mr. Brown, 1s.; Mr. Chapman, 1s.; Mr. J. Brooks, 1s.; Mr. A. J. Brooks, 6d.; Mr. Hayday, 6d.; A. A., 6d.; Mr. and Mrs. Deason, 2s. 6d.; C. E. Deason, 2s. 6d.; Mr. Spruce, 1s.; James Burns, Esq., 10s.; Mr. Lombard, 2s. 6d.; Mr. A. J. Brooks, 1s.; Mr. Brown, 1s.; Mr. Breasley, 1s.; parcels of clothes from "Steadfast," and a friend; Mr. J. Cardoyo, 8s.; collected by Mr. Cardoyo, the following sums: Miss Gunn, 3s.; Miss Saunders, 2s.; Mr. Byne, 2s.; Mr. Colman, 1s.; Mrs. Topman, 1s.; Mr. Terry, 1s.; Mr. Simmonds, 1s.; Dr. Robbins, 5s.; Mr. Wood, 1s.; Dr. Clegg, 5s. Contributions can be sent to Mrs. Yeeles, 8, Arnold Villa, Cap-

worth Street, Leyton, or to C. E. Deason, 16, Maryland Road, Stratford, E. Mrs. Amy Campbell, 1s.; Through Medium, 2s.; Mr. and Mrs. Spruce (second donation), 2s.; Mr. Dawe, 5s.; Mr. Chapman, 2s.; Mrs. Seymour, 2s.; a Friend (anonymous), £1; Sympathy, 2s.; parcel of clothes from Mr. G. Topsham. Any further donations in money or kind will be thankfully received by C. E. Deason, 16, Maryland Road, Stratford, New Town, E.—P.S.—This will make the third week of giving the parcels away, making altogether 150 loaves of bread, 150 lb. of tea, 150 lb. of sugar, and 30 bundles of clothing.—C. E. D.

IN MEMORIAM.

NORTHAMPTON.—Mr. John Weightman, our beloved brother, has been an earnest and enthusiastic worker in the cause for the past 25 years. As a spiritualist he was exceedingly active and of the practical type, his right hand not knowing what his left hand did. Ever in sympathy with the suffering, with a ready hand for aiding the needy. Especially genial and social, he was interested in every movement worthy of the attention of a true spiritualist, was a temperance advocate upwards of forty years, and only took one pipe of tobacco in his life. Was beloved by all who knew him, full of hope in his convictions, and ever in the front to push the advocacy of spiritualism. He will be missed far and near. Was broad, as a man, in his sympathy, and ever ready to offer his purse wherever the cause of humanity required. He will long be remembered by the Preston friends as the pioneer of the cause in that town, as he was the man to introduce the truths to Mr. Foster, who at the time was lecturing in opposition to spiritualism.—A. W.

WHITWORTH.—It is with deep regret that I record the death of Agnes, the wife of Mr. Anslem Clegg, of Whitworth, which took place on the 20th inst., after a few weeks' illness. She was one of the oldest members of our society, a firm and true spiritualist and proclaimed it in any company when assailed. Her funeral took place on Saturday, the 24th, at Whitworth Cemetery, conducted by Mr. J. B. Tetlow. After singing, the medium offered a beautiful invocation. When arrived at the mortuary the mourners sang a hymn, followed by a touching and impressive address and short prayer. At the grave side another hymn was sung and prayer offered. Many people stood round to listen though the day was exceedingly wet and cold. On Sunday the guides of Miss A. Cropper gave a beautiful and touching address, giving comforting and consoling words to those left behind. There were many strangers present, who seemed much pleased and comforted by what they heard. The guides then named a child and gave excellent advice to parents and young people on their duties to the rising generation; and spoke of the evils of very early marriages.—E. C.

COWMS. Lepton.—On Tuesday, January 20, in her 52nd year, the beloved wife of our worthy treasurer, Mr. Ellis, and was interred at Kirkheaton Church by Mr. R. A. Armitage, from Dewsbury, to whom we offer our best thanks. After singing, words of comfort were spoken, and then we proceeded to the churchyard. The rain came down in torrents, so we dispensed with singing at the grave side. After the ceremony we came to our room, where we had a grand evening with those who have passed into the summer land. This being the first spiritualists' funeral there were many present, and much comment was made.—E. P.

LEEDS.—On Monday, Jan. 26, 1891, James Richard, third and dearly beloved son of Mr. and Mrs. James M. Smith, of 5, Colville Terrace, Beeston Hill, Leeds, in his 20th year, of consumption. It is rather less than three months since Mr. and Mrs. Smith lost their third and dearly beloved daughter Hilda Mary, in her 17th year, of meningitis. "Arisen."

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21, Orde Hall Street, Great Ormond Street, W.C.,
December 13, 1889.

Gentlemen,—I am glad to inform you the Alofas Tincture has completely cured me of a most severe cough and cold. I have recommended it to many friends, and shall be pleased to do so whenever I have the opportunity, believing that your valuable remedies only require to be known to be appreciated.—Yours sincerely, R. BARRETT.

3, Chapel Terrace, Crosland Moor, Huddersfield, Yorks.

Alofas Co.—Please forward as soon as possible two bottles of your Alofas Stomachic. Enclosed please find 2s. 3d. in stamps.—Yours,

JOHN MOORHOUSE.

P.S.—It has quite cured me of indigestion and heartburn, and I shall recommend it all round.—J. M.

46, Brooke Road, Stoke Newington, Jan. 8, 1891.

Dear Sir,—I shall be glad to receive your Alofas Guide to Health and Almanack, as advertised in *Jewish World*. I may mention that I have taken your pills for indigestion, and found they gave me almost instant relief.—Yours faithfully,

ALFRED SALAMON.

Rosefield, Sevenoaks, Kent, Jan. 6, 1891.

Sir,—Enclosed 1s. 1½d. Send a box of Chilblain Ointment to enclosed address. In three days it enabled me to put on all, or any of my boots, from being almost unable to move in slippers.

D. B. CRANSBRY.

Southsea, near Lewis, January, 1891.

Dear Sir,—I received, with thanks, the medicine, from which I felt immediate relief. Would you please forward, at earliest convenience, one more bottle of Alofas Stomachic, and one of Tincture, for which I enclose postal order, 2s. 5d. ?—Yours sincerely,

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