

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, FEBRUARY 8, 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: Mr. W. Johnson.
Barrow-in-Furness.—82 Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30.
Batley.—Wellington St., 2-20 and 6: Mrs. Hoyle.
Beeston.—Temperance Hall, 2-30 and 6.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. Rowling.
Bingley.—Wellington St., 2-30, 6: Mr. W. Galley.
Birkenhead.—84, Argyle St., at 6-30: Mr. Beattie, "Spiritualism the Religion of the Future." Thursday, at 8, Mesmeric Séance.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Experiences.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. J. Morse.
Bolton.—Bridgeman St. Baths, 2-30, 6-30: Miss Cotterell.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, 2-30, 6: Miss Patefield.
Otley Road, at 2-30 and 6: Mrs. Craven. Lyceum Anniversary.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Beardshall. Song Service.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Wallis.
St. James's Church, Lower Ernest St., 2-30 and 6-30: Mrs. Berry.
448, Manchester Rd., 2-30 and 6: Mrs. Rushton.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Miss Illingworth. Wed., 7-30.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Metcalfe. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6: Mr. Peel. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Beanland.
Burnley.—Hammerton St., Lyceum, at 9-30; 2-30, 6-30: Mr. Leeder.
North St., Lyceum at 10; 2-30 and 6: Miss Jones.
Bread St., Lyceum, at 10; 2-30, 6: Mrs. Shulver. Monday, 7-30.
102, Padiham Rd., 2-30, 6. Developing Circle, Tuesdays, 7-30.
Burslem.—Temple, Newcastle St., Lyceum, at 10-30; 2-30 and 6-30: Mrs. Horrocks.
Byker.—Back Wilfred Street, at 6-30: Mr. Westgarth.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, at 10-30 and 1-30; at 2-30 and 6: Mrs. Murgatroyd.
Cleckheaton.—Walker St., Lyceum, at 9-45; 2-30, 6-30: Mrs. Jarvis.
Colne.—Uloth Hall, Lyceum, at 10; 2-30 and 6-30.
Covva.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Venables.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—48, Woodbine Street, Platt, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. J. Hall.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.
Halifax.—Winding Rd., 2-30, 6, Mr. H. Hunt, 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: Mr. Hopwood. Thursday, at 7-30.
Blanket Hall St., Lyceum at 10; at 2-30 and 6: Miss Capstick. 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 Street, at 2-30 and 6-15: Mr. Postlethwaite.
Discussion Hall, Adelaide St., at 2-45 and 6: Mrs. Crossley.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. F. Hepworth.
Institute, 8, John St., off Buxton Rd., 2-30, 6: Mr. A. Smith.
Hull.—Seddon's Rooms, 81, Charles St., at 6: Mr. Wright. Thursday, at 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. and Mrs. Hargreaves.
Keighley.—Lyceum, East Parade, 2-30, 6: Mr. Woodcock.
Assembly Room, Brunswick St., 2-30 and 6: Mr. B. Plant.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30, Mr. Swindlehurst, Written questions answered; at 6-30, "Chas. Bradlaugh, the Idol Breaker."
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.
Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mr. Schutt, and on Monday, at 8.
Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30.
152, High Cross St., at 11 a.m.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. B. Tetlow.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley Street, Beckton Road, at 7. Tuesday, at 7-30, Public Séance.
Clapham Junction.—16, Queen's Parade, at 3-30 and 7.
Forest Hill.—23, Devonshire Rd., 7: Mr. Davies. 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. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

King's Cross.—182, Caledonian Rd., at 10-45, Lessons on Geology, Mr. A. M. Rodger; at 6-45, Messrs. Tindall and Read. Wednesday, at 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, Mr. W. E. Walker, Clairvoyance. Monday, at 8, Social. Tuesday, 8, Capt. Wilson, Descriptive Lecture on Diagrams in Hall. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mr. W. E. Walker.
Mile 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 8, Lyceum and Music; at 6-30; at 8-15, Members' Séance.
Peckham.—Winchester Hall, 33, High St., at 11-15, Mr. J. Veitch, "Dreams;" at 7, open, Mr. J. Veitch, Address, Psychometry, and Clairvoyance. Monday, February 9, at 8-15, Captain Pfoufoues on "Buddhism." Free Discussion.
Shepherd's Bush.—14, Orchard Rd., Lyceum, at 3; at 7: Mr. S. T. Rodger and Mr. Norton, Clairvoyant. Tuesdays and Saturdays, 8, Séance, Mrs. Mason. Thursdays, 8, Developing Circle.
Shepherd's 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: Mrs. Yeeles.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. Britten (see Prospectives).
Oolihurst Road, at 2-30 and 6-30: Mrs. J. M. Smith.
Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. Boardman.
10, Petworth Street, Cheetham, Friday, at 8-15.
Mexborough.—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.
Nelson.—Sager St., 2-30, 6-30.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. W. H. Robinson.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. E. W. Wallis.
41, Borough Rd., at 6-30: Mr. Lashbrooke.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Darby.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.
Oldham.—Temple, Union St., Lyceum, 9-45, 2; 2-30, 6-30: Mr. G. Smith.
Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mrs. J. A. Stansfield. Monday, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. S. Featherstone.
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. Groom.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Miss Walker.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. Z. Newall. 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, Lyceum, at 10-15 and 2; 3 and 6-30: Mr. Macdonald. 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: Mr. W. Howell.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Lalith Lane, at 2-30 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Local.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Accolm Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Rooke. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.
Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. J. Rutherford.
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 5-30.
West Vale.—Green Lane, 2-30 and 6: Mrs. W. Stansfield.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mrs. Wade.
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. II.

FOLLOWING up our review of the doctrines now being exalted into wide popularity as "advanced thought" in regard to pulpit utterances, we call attention in especial to the following representative extracts. The first is taken from a Halifax paper, and is part of a sermon preached by the Rev. Eric A. Lawrence, of "Square Congregational Chapel" notoriety. Mr. Lawrence says, *a priori*—his subject being "The Life to Come," "that what was commonly understood by the life to come was that life which would begin when this life was over; that life to which death would introduce us, and of which till death was passed *we could have no experience*.* He used the expression in a larger and, as he believed, in a truer sense. The life to come was all the life that lay before us from that moment. Part of it, *how much no one could tell*, would be lived here upon earth amid conditions such as we knew, and all that came after would be lived in the realms on the other side of death amid conditions *as yet unknown to us, that could only faintly be imagined*. But here or there it was one continuous life. Death, which at some time or other must lay its hand upon each one of us, would change the conditions of our life but would not alter its essential nature. It would take us where we had not been, but would not make us other than we are. It would effect a swift transition, but not a sudden transformation. The dissolution of the body was the emancipation of the spirit, and the emancipated spirit he conceived passed on into the realms invisible with its essential character unchanged: with no sudden endowment of new dispositions, new affections, and new faculties. He found no reason to believe that death stereotyped the character for ever; that those who passed behind the veil were 'fixed in an eternal state' in which all improvement and all progress were impossible. If our individual personal life was continued beyond the grave, each being preserving there his separate consciousness and not being 'merged into the general whole,' it was clear that death marked neither an end nor a beginning in our lives, but simply a change of state, and if that was so, the life to come for every one of us was, as he had said, our whole future from this moment both in this world and the next. The recognition of the fact that the life to come, whether in heaven or earth, was one life, was of great practical importance."

Thus far the reverend gentleman speaks well, but—in view of the sentences we have italicised—how differently from the poor spirit-medium, who KNOWS by the experience of her best beloved, revealed to her under test conditions and confirmed by thousands of other teaching travellers from the life beyond, who also know what that life hereafter is, and how to prepare for it.

As far as Mr. Lawrence's philosophy of the life beyond goes, it is mere guess work; a vast improvement on the horrible pictures of the Theologic Heaven, Hell, Judgment Day, and

Resurrection of the Body, &c., &c. But after all, it is only the preacher's individual opinion—only cold and rationalistic views of what the life to come *may* be—but of which, *he* intimates, no one on earth knows the realities.

To the sceptic, who *must* have proof; to the mourner, who is languishing for proof; to the earnest souls everywhere, who can only believe when they KNOW—what is any cold preaching philosophy compared to the actual knowledge that life even is continued at all, much more the certain assurance of the how and where that continuity of life will be carried out?

And here is the first failure that follows hard and fast upon the *philosophy* of even the most "advanced minds" of the day, unless they can from practical grounds, or demonstrated facts, first answer the stupendous question, "If a man die, shall he live again?"

Of course, the finale of Mr. Lawrence's philosophy was an attempt to show how men were to prepare for the life to come; and on this point the preacher seemed more positive, and therefore more interesting. He first soundly rated all manner of what he called "worldliness," denouncing even the attempt to "better one's fortunes" in a worldly point of view; and then, in a long peroration, he holds up to view the entire life, teachings, and example of Jesus Christ. His sole model is Jesus Christ, and without the smallest reference to the vast conflict of opinion that is even now going on in scientific circles concerning the very personality or existence of his model, or the difference which two thousand years might make in mankind's estimate of the command to "take no thought for the morrow," &c., Mr. Lawrence's advanced ideas are his own particular belief that *there is* a life to come, and that the life here should consist in the imitation of a being whose very existence is now the subject of doubt and question. To sum up this reverend gentleman's preaching, now heralded forth to the world of religious thought in the North, as a sample of the most "advanced opinions of the day," it was all very good from a moral point of view, but utterly lacked that burning element of persuasion which springs from the magical words—I KNOW.

The next sample of popular preaching that we are called upon by our friends and eager admirers of preaching to notice is a very good and practical discourse lately given at Rochdale, by one Archdeacon Wilson. This great light of the age talked a good deal about the influences of external surroundings, climate, conditions, &c., in the formation of character; but though his subject, as announced, was "Misconceptions about God," and though he fairly enough illustrated these, he never gave his hearers the slightest idea of what God might be, or where or how to search for the great workman in His works, much less how to realize the existence of the Divine Spirit by His manifestations through the spiritual beings proceeding from Him as their first great cause. One of the most curious features of this very matter of fact and very materialistic address was that it was preached solely "to men." We are, of course, to suppose either that women have no souls to be saved, or else that they are to be saved solely through the vicarious wisdom of men. The latter supposition is favoured by the following remark of the able preacher, when he says:—

"He would be a great benefactor of his species who could discover how, without diminishing family earnings, we could free the nation from what seems to be the necessity of employing women and children, for he would make home happier and more truly home, to the benefit of both the present and future generations."

Perhaps this gentleman's popularity can best be estimated by quoting a few lines of an ill-natured criticism that

* The italics are ours.—ED. T. W.

appears upon him in the next column of the paper which prints in full his sermon. This critic says:—

"ARCHDEACON WILSON'S HETERODOXY.

To the Editor of the Rochdale Observer.

"SIR,—Archdeacon Wilson's advent to Rochdale has been heralded by a great flourish of trumpets. He has been received, as it were, with open arms, and all sorts and conditions of *men* have eagerly done him honour. With the great Cæsar he may say 'I came, I saw, I conquered.' Churchpeople and Nonconformists have joined in the chorus of acclaim; and, if anything, the Nonconformists have been the more enthusiastic. I do not wish to damp this ardour. Archdeacon Wilson's practical applications of Christian truths deserve the highest commendations. All I desire is that people should understand what they are praising: that Archdeacon Wilson deliberately surrenders and condemns what thousands of Christians in this district believe to be essential to the faith, and that he is, in fact, one of the most heterodox Christian ministers outside a Unitarian pulpit. Some parts of his address to *men* on Sunday afternoon must have startled the majority of the congregation. Take his treatment of miracles as an instance. Mr. Wilson practically denied that there were any miracles. He did not say so in as many words, but he denied that Christ's miracles were supernatural. It seems to me that if they were not supernatural then they were not miracles at all, but simply the workings of an 'intensely spiritual nature,' to use the Archdeacon's own words. The orthodox belief on this great question he boldly described as pagan.

"I am not a theologian myself, and do not pretend to discuss theological questions. But if they are to be discussed I should like to hear both sides, and to at once check the idea that the new vicar of Rochdale is an exponent of Christianity as it is commonly accepted by Christian people. Personally I care little whether the historicity of the miracles is or is not accepted. But the great majority of Christians do care; and as the influence of Archdeacon Wilson's lectures is not limited to an ordinary congregation, but goes forth through the whole district, I should like to know what other leaders of Christian thought in this district think of the new propagandism.—Yours, &c.,

"A HERETIC."

One thing is at least certain—to wit, that Mr. Wilson's popularity does not proceed from any endorsement of orthodox Christianity but quite the contrary; but here again, as in the former discourse, we may note how easy it is, and in some respects how pleasant, to pull down, but which of these gentlemen above quoted have one single brick of spiritual light or proven revelation to contribute towards the upholding of a temple that shall make this life worth the living, in view of the laws of "God, the Spirit" or the life of spirit, in the hereafter?

We have quoted only two articles as samples of the tone of some thirty other clippings, all of which may be resolved at last into two groups; the one, whilst openly denying the authority of the Bible, and the objectionable dogmas of modern theology concerning the Fall, the heaven of gold and gems, the hell of fire and brimstone, and any vicarious atonement for the sins of men, still holds up "the Lord Christ" as the pattern and exemplar for human life. The second group is yet more materialistic, for, whilst sweeping away every form of authority that theology has held sacred—including that of an anthropomorphic God, made after the images which men's own minds conceive of, they leave absolutely no standards of life to copy from, but such as the laws of the land, social, political, and reformatory, afford. To neither of the above-named groups have we any words to address, except to bid them "God speed," and applaud the bold advance they have made in shaking off the frightful dogmas that a proud authoritative priesthood has, for a time, imposed upon the faith of a trusting people. Both of these groups show, as all advanced thinkers aim at doing, that the ideas of past centuries and the imaginings of writers utterly destitute of the knowledge, means of research, or scientific appliances of modern times, cannot, by any possibility, be obligatory upon the present age. All this is well; and still more in advance even of English iconoclasm is that of numerous American ministers, clippings of whose radical discourses and tremendous blows at popular orthodoxy lie on our desk, several score in number. As "Signs of the Times," as the writer explained in the rostrum article of the preceding number, these, and numerous other clerical utterances from Italy, France, and

Germany, proclaim the inevitable and almost immediate downfall of those horrible theological scarecrows concerning the angry, jealous, and repentant God of the Bible; the ridiculous, but still blasphemous, views of the theological heaven and hell, and all the fantasies of a final judgment and resurrection of a material body. But that to which we would especially call the attention of true spiritualists is the question of "What do these iconoclasts leave behind?" "Let the false perish;" and to this every good and true human being will cry "Amen!" But, whilst the hammer of the iconoclast shatters every fragment of the hideous idolatries which have ruled the world so long with the rod of *fear*, is true, hopeful, and well assured religion to be utterly extinguished? and shall we henceforth live as Solomon suggests, only to "Eat, drink, and be merry, for to-morrow we die"?

We now declare—and that in deep solemnity of thought, inspired from the wisdom of the life beyond—that this is one of the great and crying questions of the hour.

Assuming that the "advanced thought" of the age decrees that the fables of orthodoxy shall rule the world no more, what form of religious belief (if any) is iconoclasm prepared to offer? Justice, kindness, all that constitutes true morality, *must* ultimately rule society, and give birth to every description of social and political reform. But morality, however needful for the best interests of society, is not religion, and gives no response to the tremendous problems of man's whence, what, and whitherward. Even intellectual attainments fail here, and the insurmountable walls of mystery close in the secrets of cause and effect, and leave mortal life only a mighty battleground, on which the contending armies are matter, force, and mind, as the mere efflorescence of the chemistry of atoms.

Now, whilst we know, and ever have taught, that the ground must be cleared from the effete rubbish of the past before the new and true can be erected in its place, we should grieve to see destruction acting alone, unless there were some prospect that reconstruction could supervene and fill up the waste places, and people the mighty void with the angels of consolation and truth.

"If in this life only we had hope in Christ, then are we of all men most miserable." So spoke the early apostles of Christianity, and so might with truth speak every living creature, more especially the millions of toiling poor—the broken-hearted, the disappointed, the suffering, the sick—aye, every creature that lives and thinks. Once more then: "If a man die, shall he live again?" Is there a God, a Heavenly Father, a pitiful Creator, that will alike avenge and requite? If there be no affirmative answer to these stupendous questions, then to "eat, drink, and be merry" is the only true philosophy of life and all else is insanity.

It is in answer to these deep and earnest questionings that we find the iconoclastic words of the new and ever increasing school of advanced thought are wholly deficient, neither is that deficiency supplied by the cold logic of the philosopher, the "goody goody" talk of the moralist, or the materialistic talk of the socialist. If man is an immortal being, and in any sense responsible in the hereafter for his life, deeds, and words here, every instinct of his nature makes a demand for something more, something of religion as a motor power towards promoting morality. Something of assurance that there is an all wise and all just Providence over man, whose laws will tend ever upwards and onwards. Something of proof that this mighty battlefield of human life is not the all of existence, but that there is another and a better world, where the seed sowings of this life, whether for good or evil, shall bear inevitable fruit, and all earth's mistakes and shortcomings shall be corrected in the ceaseless marches of eternal progress. Spiritualists of the nineteenth century! it is you then, and you alone, that can supplement the tremendous iconoclasms of the present "advanced" pulpit teaching, by the reconstructive demonstrations of a true, pure, and exalting religion. Religion in the sense of the present writer's apprehension is: The knowledge of a First Great Cause; the effect of earth life in continued existence beyond the grave; and such a standard of life practice on earth as will prepare the arisen spirit at death to enter into conditions of happiness and progression.

And what can furnish the *facts* of such a religion but spiritualism? By demonstrating the existence of spirit as a deathless and all potential cause and effect of life, we necessitate the recognition of *God the Spirit*, not only as a cause adequate to the effect of being, but it is thus, and thus only, that we can prove that there is a God at all. A

source of intelligence to account for the existence of intelligence, an immortal being to give birth to immortals; an Alpha and Omega of all spiritual powers and functions.

By the test communications of one single spiritual being who has survived the shock of death, we can prove that the soul of man is deathless; and by the consensus of millions of communications given in different parts of the world by spirits, under the most crucial test conditions, we *know*, for ourselves, that good deeds are the factors of our heaven hereafter, evil deeds our only hell, and progress from suffering and sorrow only attainable by personal atonement and the substitution of good for all the evil we have ever wrought on earth. All this in much wider detail than we can now write of, the true and well informed spiritualist knows. If the clergy, who could by continued and patient investigation partake of this knowledge, scorn to do so, or, knowing it, scorn to avail themselves of it, what is that to us? Spiritualism alone can reconstruct the religion of the divine, the true, and the beautiful in place of the false, the mythical, and the superstitious, which is even now falling into ruin at the hands of its own votaries.

All that spiritualism needs now then to make it the anchor of hope for the soul, the motor power for all good, and all reform, is—spiritualists—true, faithful spiritualists, strong in unity, powerful in combination, irresistible in their test facts and demonstrations of spiritual existence, and pure enough in their dealings to show that they recognize the fact of their personal responsibility both here and hereafter.

The poor and devoted of our ranks can no longer work alone. We want good halls; never more so than in the place in which we write, where the Sunday services are held in such uninviting places that the pampered world will not approach them. We want a college or school of the prophets, where medium power can be cultivated under wise conditions, and spiritual teachers can be educated so as to present our beautiful and salvatory truths in forms acceptable to the refinement of the age. We want some means to provide for and recompense the busy workers who are worn out in the hard service of an unpopular cause, and we want means to promote that missionary labour for which we have about fifty solicitations a week without the power to answer more than one.

Who will help? Who will aid in giving this glorious religion to the earth's great and crying need for light? Even the maintenance of this little sheet of glad tidings and bold rebuke to popular shams, we owe to the splendid liberality of one or two anonymous benefactors, and the continuous labour of the few workers connected with it. We want the *many*—the truly interested—the men and women that feel as if in the mighty crash of falling systems, destroying creeds, and the passing away of the dry bones of a dying and dead theology, they are called upon to be the living army of immortal men and women that shall arise from the ruins of the past, and proclaim *God, Immortality, and Good*, as the life, the truth, and the way by which alone we can build up the new earth and the new heaven.

EMMA H. BRITTEN.

A WAIL FROM LONDON.

THE Browning and the Ibsen fads are getting worn and old,
My interest in Tolstoi, too, has recently grown cold;
I'm tired of solving riddles, and I'm tired of all the hue
And cry of pessimistic bores—I want a fad that's new.

A pleasant, cheerful little fad, that won't wear out the brain,
That won't disturb my sleep at night, or call for constant strain;
A fad that's inexpensive, too, (this between me and you)—
Is just the fad I'm looking for—provided it is new.

Of course it must be quite select, since I am London born,
And, like my fellow Londoners, would sneer at Gabriel's horn,
Unless he played it just in tune on every note he blew—
A fad to suit me must be choice, and it must be brand new.

It ought to be religious, though it might do quite as well
If it implied some startling views on disbelief in hell.
If it were based on Brahmic faith from any point of view,
I'm quite sure it would please me—provided it were new.

Now, if you can assist me, I really hope you will;
It's anything but pleasant to solicit aid, but still,
Although I live in London, and so my wants are few,
Just now I sorely need a fad—who's got a fad that's new?

You have a fixed income of physical energy. Your pluck is mental force. The two together accomplish the finest results of which nature is capable. The bodily powers are the treasure house in which nature deposits your wealth.

SYBILLA;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER II.

I do not know that any one ever had exactly the same mental experiences as I have attempted to describe. I do not feel as if any words of mine could do those experiences justice, or truly depict the peace, rest, and dreamy happiness that used to fill my whole being, when, as a little worn out, tired child—a creature that was never young, never realized the pleasures of childish sports or childish companionship—I could sit in my old rush chair, or lie on our humble flock bed, and the heavenly stillness of a better world would steal over me, and I looked into lovely aerial cities, houses and fields of *the beyond*. So sacred and peculiar to myself did these strange pictorial visions seem that I never spoke of them to any human being, not even to the beloved mother, until on a certain occasion when we being out together on a Sunday morning, mother took me into a Catholic church, in which the service was proceeding. Up to that time mother had spoken little or nothing to me of religion, except to tell me there was a good God—a Heavenly Father—from whom I came, and to whom she taught me to recite, morning and evening, one or two simple prayers. I knew that our neighbour, Nancy, was a Roman Catholic, and I believed, from some conversation that passed between them, that mother was the same; but what it meant to be a Catholic I did not in the least understand until we entered upon the scene and commenced to witness the ceremonials going forward. My mother knelt reverently down on one of the free benches, but as for me, a terror so indescribable seized me that I burst into a passion of tears, and could only with difficulty prevent myself from sobbing aloud. *I felt as if I had gone away from God*. I was quite sure He was not there, and the light, the incense, the bowing before images, and the harsh, nasal chanting of the priests made me feel as if I were in the terrible lower regions, of which I had heard vague accounts. I am sure I should have fallen into convulsions under these direful influences had not the performance been suddenly interrupted by the sound of a delightful female voice, whose pure liquid tones warbling forth one of Mozart's enchanting solos, restored my trembling nerves to equilibrium, and enabled me at the close of the solo to whisper to my mother—"Oh, mother, do come away, let us go into the air where God is, and into the parks which He has made. God is shut out here, mother. All this is the work of the evil one."

Silently, and without one word of rebuke, my mother rose and led me out into the street. From thence, by a long walk, still pursued in silence, my mother led me to St. James's Park, where, seated on one of the benches, she tenderly questioned me concerning the strange emotion that had possessed me. I hardly know what I told her in explanation except to repeat the words I have given above, but the result of this sweet, peaceful conversation was that I felt compelled to tell her of all my inner experiences—of the airy world and the lovely people I saw, and the far away mountains, amidst the shimmering mists of which I saw those pictures of future events, the recital of which had so often startled my mother and Nancy. Instead of casting a shadow of doubt on my impulsive confessions, my mother gently replied "All this, my darling, I, too, used to see when I was young and pure and innocent like thee, but it has all vanished now; I see Paradise no more."

"Is it then Paradise, mother, that I see?" I said.

"It is, Sybilla," she replied. "All the misty ground work, so dark and thick that your eyes cannot penetrate it, is purgatory."

"Hell, mother?"

"Not exactly—only—only—probation. But, now, Sybilla, tell me when next you see into Paradise—tell me—if you can see your poor mother's face there."

A long, deep silence ensued. The waving trees and flowery grasses vanished, the few passing forms seemed lost in mist, their voices were hushed, and even the songs of the birds died away as I sat still, speechless, entranced, and gazed into Paradise. Long and eagerly did I look for the best beloved face my life had ever known; but I seemed obliged to re-echo a voice which sounded in my ear the words, "Not yet—only the arisen ones who have passed through the gates of death are there."

Startled at the sound of my own voice, I raised my eyes to the mountains that bounded the fair scene, and there,

even as the vision was fading from my sight, I beheld *a picture of my mother dead, dead—not yet arisen!* With a violent shudder I started from my seat, and, stretching out my hand to grasp my mother's, I could only just articulate the words, "Let us go home, mother; it is so cold here."

I often saw that same scene after that, and the mountain of vision drew nearer and nearer to me with every fresh representation, until at last I ceased to look, and waited—waited—all alone, for the end. How it came about I shall now tell, in the prosaic language of the outer world, thus:—

Let any of my readers that may be good enough to feel an interest in the little "elfin" creature of the garret, pass over the three years that succeeded the seventh birthday before alluded to, and, entering upon the tenth year of the supernumerary ballet child's life, behold her crouching one rehearsal day behind a "black forest" scene, listening to the following conversation between the manager and prompter of the said theatre, at which the little listener was engaged:—

"Mr. Sharp! What on earth is the use of keeping that poor miserable scrag of a woman who's figuring away there in that group of water nymphs? Why, she can't dance a bit; and as to her appearance, mother of Moses! she's enough to scare away the owls, instead of attracting the parquet. I tell you, sir, I won't have such Pharaoh's lean kine in my ballet; so just turn her out, and the sooner the better."

"Fact is, Mr. Heavysides," replied the functionary addressed as Sharp (being none other than the prompter in a certain famous metropolitan theatre), "that little faded creature has been with us ever since Mr. Doubleface has had the theatre. She was very pretty when she first came, and drew her regular set of young fellows every night. She has been a most indefatigable little body, too, never missing a single rehearsal, and always ready to go on at a moment's notice to make up a scene, or deliver a message, or even get through a principal part, or—or—why, sir," stammered the pleader, still desirous of putting in a good word for the luckless subject of the conversation, "she has been—"

"D—your has beens!" savagely retorted the well fed, porpoise-like stage manager; "the people don't come here to see *has beens*, they want flesh and blood, not skin and bone. I tell you to get rid of her."

"Very well, sir, very well. I'll dismiss her next Saturday, of course, sir, of course; but I beg pardon, sir, might I ask—"

"No, sir, you may not," hissed forth the tyrant of the little kingdom to the humble subordinate, who, as a natural law, had to bear all the petty assumptions of tyrannous power that the manager vented on his subordinate, the aforesaid stage manager, who, in turn, handed down the above with interest to the hapless prompter, who, in turn, would have handed it down concentrated to the call boy, had not the very small pittance on which said prompter subsisted so qualified his naturally tender heart, that it absolutely boiled over in pity to all who were as ill-used as himself, "so sweet are the uses of adversity."

"Plague on his impudent, pompous, overbearing, wooden-hearted, stone-fisted, barrel-shaped body," murmured the prompter, this extraordinary list of epithets forming a safety valve for his irritated feelings. "I was going to ask him if I was to dismiss the child along with the mother, but now—" and here he was interrupted by one who had been a silent, but not uninterested auditor of the whole scene, including in especial the final soliloquy, the nature of which was an appeal direct to the terrified subject of his remarks that could no longer be resisted. Running forward to the tall, gaunt old man, and seizing one of his bony hands in my own, I, the ten-year-old child of the skin-and-bone ballet dancer who was to be dismissed—I, who was evidently trembling in the balance of dismissal myself, cried, under the pressure of an impulse I could not resist—

"Oh, sir! don't send me away, please don't; mother is very thin, sir, and can't dance much now, I know very well; she's got such a pain in her chest, sir; but I'm not very thin, am I, sir?" (stretching out a pair of rather bread-without-butter-looking arms). "Besides, sir, if you'll only keep me, I'll do all I can to get fat, and I'll dance, sir, I'll dance like everything, and I'll be just as good as mother was, and be myself too, sir, if you'll only keep me."

"Fond of the stage, eh, little one?" demanded the prompter, regarding me with head on one side and the air of an amateur, "like the boards, do ye? and the excitement, I suppose?"

"No, sir, that is not it," I replied, without the smallest idea what excitement meant, "only, if you send mother and

me both away, sir, we shan't earn anything and we shall starve, and—and—" I felt I was losing ground, for the ridiculous intrusive tears began to pour down my face so fast that I couldn't make the speech I intended, and had to sob out as best I could, "I don't care for myself, but if mother should die of hunger. Oh, mother! mother!"

"Hold your tongue and don't cry, and above all don't say a word to anybody, and I'll take care neither you nor your mother shall die with hunger while I'm prompter here."

So spoke the old man, whom for four years I had always regarded as the special being sent on earth to be the terror of little supernumerary children; but now the intense feeling of security which the rough but sincere speech of the old prompter inspired me with, clothed his grey, shaggy head in a perfect halo of angelic light, and to my poor fluttering heart (albeit unused to any kindness but such as hung on the lips of my gentle mother or poor Nancy) fell like a balm that sent me on my way rejoicing.

(To be continued.)

MEDIUMSHIP.

BY E. W. WALLIS.

MEDIUMSHIP is the corner stone of spiritualism, exactly as the claim for revelation by inspiration is the central claim of Christianity. Without mediums spiritualism would not exist. Through mediums the spirit world has been revealed, death robbed of its sting, and the future life made manifest. What constitutes mediumship? How do people become mediums? are questions frequently asked. A few preliminary explanations will aid us to answer them.

Mesmerism demonstrates that certain persons are naturally sensitive, and can be controlled by positive mental and magnetic influences. Abundant evidence has been obtained of late years that thoughts can be transferred from one person to another without physical contact. Clairvoyance is natural to some persons, and can be induced under mesmeric influence in many others. By the exercise of this faculty the subject can see and describe objects in closed boxes, distant scenes and people, look into the innermost parts of man and describe with perfect accuracy the bodily conditions of diseased persons, such diagnosis having been frequently confirmed by post mortem examinations. Many mesmerised subjects, as well as natural clairvoyants, have affirmed their ability to see and converse with persons, invisible to mortal sight, although long since passed away from earth. Many mesmerists have had their subjects taken from them by spirits, and have thus been convinced of spirit existence, the entranced subject giving evidences of the identity of the operating intelligence.

Psychometry has revealed that some persons are enabled to "perceive" conditions which are impalpable to all ordinary senses. Psychometrists can trace the "life-line" of those with whom they come in contact, and tell "all things that ever they did." Fragments of rock, lava, fossil, or meteorite, present to the psychometric sense visions of the surroundings which accompany them in keeping with their origin, although psychometrist and experimenter were equally ignorant of the character of the specimen held for examination until afterwards.

Healing the sick by "laying on of hands," or manipulations, or mesmeric passes, is now well known and constantly employed with successful results of a most remarkable character. Healers feel that "virtue" or "life force" has "gone out" from them.

These facts all lead up to the conclusion that man is something more than "a thinking animal." "The gifts of the spirit" of the ancients are being revived and understood, not as supernatural endowments, but as natural capabilities.

Mediums are "sensitives," who have by sitting in the "spirit circle," or under other conditions, been influenced or controlled by spirit operators. Their susceptibility is due to organic fitness, and is equally as natural to them, as the "gift" of song, or oratory, or the ability to paint, is to others. All are powers of the spirit, due to the existence of the spiritual body, and evidence the fitness of man for continued existence.

Dormant mediumship is quickened into activity by spirit influence, but spirits cannot create powers which are not possessed by their mediums. Mediums require to be something more than mere channels for messages, or startling manifestations of spirit presence and power over material substances. Mediumship may and *should* be cultivated by

attention to its conditions, and improved by earnest desire on the part of mediums to become increasingly useful to humanity.

Spiritualism presents a higher range and wider field of supersensual experience than either mesmerism, thought transference, psychometry, or healing, because the natural susceptibility indicated by these is increased and intensified by spirit influence.

The manifestations of spirit-presence through mediumship are broadly classified under two heads, physical and mental. Physical phenomena include the manifestations of (so-called) psychic force, by means of which spirits can move tables and other objects, cause "rappings," and other noises, chemical phenomena, spirit lights, the passage of matter through matter, tying knots in an endless cord, freedom from the effects of fire, as evidenced by mediums who handle live coals without injury, written messages on paper or slates, on slates tied or locked, sometimes in languages entirely unknown to the sitters and medium, levitation and elongation of the body of the medium, as in the case of D. D. Home, who was *seen* to float in the air and to lengthen by several inches, and the production of "forms" sufficiently substantial to be visible and tangible, which afterwards disperse and disappear. Other phases of physical manifestation occur, but the above are the most remarkable.

Photography has revealed the presence of spirit people. Portraits of persons long since passed away have appeared on the plates beside the sitters, and many of them recognized by their relatives.

Mental phenomena include involuntary and automatic writing and drawing, clairvoyance and clairaudience, or the seeing of spirits and hearing spirit voices while in the normal or entranced condition, impersonating and pantomimic representations of the characteristic actions, postures, &c., of the spirit who thus seeks to be identified. Trance mediumship is generally associated with all the above phases. Mediums of this class are frequently taken possession of so completely as to become practically "another man" (as Samuel told Saul he would be when the spirit influence came upon him), and the spirit, using the brain and body of the medium, manifests his own individuality, memory and consciousness, more or less perfectly. Lectures of great power and beauty and profound depth are often given when mediums are in the deep unconscious trance.

Inspirational and impressional mediumship is increasing very rapidly. The subject does not lose consciousness, but is impelled—aye, compelled—to act, sing, or speak, sometimes foretelling important personal or national events; at other times orations and poetical improvisations of marked ability are given, the normal powers of the medium being stimulated and augmented by the spirit's influence.

Spirit healing is even more successful than normal healing, because of the added power which the spirit operator can bring to bear through the medium. In the same way psychometry and clairvoyance are generally more reliable, and deal with higher qualities and more spiritual things when they are employed under spirit influence, than when normally or mesmerically exercised. These are the main divisions and phases of the phenomena of mediumship, although by no means an exhausted list has been given.

Since mediumship depends upon the subtle elements of magnetism and mind, the conditions under which spiritual phenomena are produced, are helped or hindered by the mental states of the medium, and by the will, magnetism, and mental states of those who surround them. The presence of some individuals promotes the manifestations, while that of others nullifies them. Honest scepticism is not injurious to medium power, but determined antagonism, ill-will, hatred, and contempt are; hence prejudice, bigotry, and self-sufficient assumption almost invariably prevent the occurrence of satisfactory phenomena.

Those who desire to develop whatever latent mediumship they possess, or to "become mediums," need to observe the conditions or "rules for the spirit circle," which are given in our leaflets, until such time as their inspirers or "guides" can counsel them how to proceed. The phenomena are perfectly natural, produced under the action of general laws which determine the inter-relations of the spiritual and material worlds. In every country of the world they are of the same general type, with individual differences, which show they are not copied one from the other. Above all, they are essentially human. "They come to us," says Professor A. R. Wallace, F.G.S., "with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humour and pathos,

that we can all appreciate and enjoy; the communications vary in character as do those of human beings; some rank with the lowest, some with the very highest, but all are essentially human. When the spirits speak audibly, the voice is a human voice; when they appear visibly, the hands and the faces are absolutely human; when we can touch the forms and examine them closely we find them human in character, not those of any other kind of being. The photographs are always the photographs of our fellow creatures, never those of demons, angels, or animals. When hands, feet, or faces are produced in paraffin moulds they are all in minutest details those of men and women, though not those of the medium. All of these various phenomena are of this human character. There are not two groups or two classes, one of which is human and the other sub-human, but all are alike." Not only this, but they come to us and claim to be human beings we knew, loved, and trusted. The identity of the spirit operator has been established in millions of instances as perfectly as the nature of the case admits. Sceptics have been convinced that they have held communion with so-called "deceased" persons, and by this means life in its fullest sense "has been brought to light," and the never-dying nature of man, the spirit, conclusively proved. Spiritualism proves that the phenomena called supernatural of all ages and peoples, are of the same character and kind as modern spiritual manifestations, and the spirits who communicate with us are just as much angels (messengers of God) when they speak truly, give good counsel, wise advice, and messages of love, and cheer, as were the inspirers, prophets, seers, and apostles of the olden time.

THE BROOKLYN "FASTING" GIRL.

ACCOUNTS have frequently—in years gone by—appeared in *The Banner*, regarding Miss Mollie Fancher, the then sightless, speechless, sleepless, and foodless girl, whose condition for a long time awakened great interest, not only in Brooklyn, N.Y., her home, but throughout the country. The late Drs. Samuel Grover and A. S. Hayward, notably, gave accounts of the case to our readers.

In a late issue of *The Investigator*, of Boston, W. H. Burr, of Washington, D.C., contributes an article regarding Miss Fancher and her experiences—much in the line of what has already appeared in our columns—in the course of which he brings her situation down to present date as follows:—

"Miss Fancher is still living. . . . She came out of her abnormal state in 1875. Mrs. Parkhurst went to see her as usual, when Mollie said: 'Aunt, I am glad you have recovered from your illness.' 'What illness?' inquired Mrs. P. 'Why, my aunt tells me,' said the girl, 'that you have had the rheumatism.' The fact was that that attack of rheumatism occurred more than nine years prior, and this remark of the girl was the first symptom of a return to her normal condition. She could remember things nine years past as of yesterday, but the intervening time was a blank. Friends whose acquaintance she had made within nine years were all strangers to her, and she had to be introduced to them again.

"Prior to her illness she was engaged to be married. Her lover continued faithful for several years, until there seemed no hope of recovery, when, with her consent, he married another. But now she was surprised to learn that he had found another bride.

"Mollie is still an invalid and totally blind. I hear but little about her, but I understand that she is for the most part in her normal state, and without the clairvoyant power she so long possessed."—*Banner of Light*.

A DIALOGUE.

PRESBYTERIAN—I *won't* believe that all men will be happy in a future state.

SPIRITUALIST—What part of man will be eternally miserable?

P.—The soul.

S.—What is the soul?

P.—It is a spirit.

S.—What is the spirit of man?

P.—Part of God.

S.—Then a part of God will be for ever miserable?

P.—(Starting to leave) I am in a hurry, but you can't convince me all will enjoy a state of felicity after death.

S.—I can do it as easily as you can convince me that an Omnipotent Being will inflict upon himself, or an All-merciful Being will inflict on his offspring, unending torment.

OFFICE OF "THE TWO WORLDS,"
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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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FRIDAY, FEBRUARY 6, 1891.

LOST ON THE PLAINS.

BY JOAQUIN MILLER.

ONLY sixteen or seventeen miles a day. A long, creeping, creaking line of white ox-waggons stretching away to the west across the vast and boundless brown plains. Not a house for thousands of miles, not a tree, not a shrub, not a single thing in sight, except now and then, dotted here and there, a few great black spots in the boundless sea of brown.

This is the way it was when my parents took me, then only a lad, across the plains, more than thirty years ago. How different now, with the engines tearing, smoking, screeching, and screaming across at the rate of five hundred miles or more a day!

There are many houses on the plains now. The pioneers have planted great forests or trees, and there are also vast cornfields, and the song of happy harvesters is heard there. But the great black spots that dotted the boundless sea of brown are gone for ever. Those dark spots were herds of countless bison, or buffalo, as they were more generally called.

One sultry morning in July, as the sun rose up and blazed with uncommon ardour, a herd of buffaloes was seen grazing quietly close to our train, and some of the younger boys who had guns and pistols and were "dying to kill a buffalo," begged their parents to let them ride out and take a shot.

As it was only a natural desire, and seemed a simple thing to do, a small party of boys was soon ready. The men were obliged to stay with the train and drive the oxen, for the tents had already been struck, and the long white line had begun to creep slowly away over the level brown sea toward the next water, a little blind stream that stole through the willows fifteen miles away to the west.

There were in our train two sons of a rich and rather important man. And they were now first in the saddle and ready to take the lead. But as they were vain and selfish, and had always had a big opinion of themselves, their father knew they had not learned much about anything else. There was also in the train a sad-faced, silent boy, barefooted and all in rags. He hardly spoke to anyone. And as for the rich man's boys, they would sooner have thought of speaking to their negro cook than to him.

As the boys sat on their horses ready to go, and the train of waggons rolled away, the rich man came up to the barefooted boy and said:

"See here, Tatters, go along with my boys and bring back the game."

"But I have no horse, sir," replied the sad-faced boy.

"Well, take mine," said the anxious father, "and I will get in the waggon and ride there till you get back."

"But I have no gun, no pistols nor knife," added the boy.

"Here!" cried the rich man, "jump on my horse 'Ginger,' and I'll fit you out."

When the barefooted boy had mounted the horse, the man buckled his own belt around the lad, and swung his rifle over the saddle-bow.

How the boy's face lit up. His young heart was beating like a drum with delight as the party bounded away after the buffalo.

The waggons creaked and crawled away to the west of the great grassy plains; the herd of buffalo sniffed the young hunters, and lifting their shaggy heads shook them angrily, and then turned away like a dark retreating tide of the sea, with the boys bounding after them in hot pursuit.

It was a long and exciting chase.

Tatters soon passed the other boys, and pressing hard on the herd, after nearly an hour of wild and splendid riding, threw himself from the saddle and, taking aim, fired.

The brothers came up soon, and dismounting as fast as their less practised limbs would let them, also fired at the retreating herd.

When the dust and smoke cleared away, a fine fat buffalo lay rolling in the grass before them. Following the example of Tatters, they loaded their guns where they stood, as all cautious hunters do, and then went up to the game.

The barefooted boy at once laid his finger on a bullet hole near the region of the heart and looked up at the others.

"I aimed about there!" shouted one. "And so did I!" cried the other eagerly.

Without saying a word, but with a very significant look, the barefooted boy took out his knife, and, unobserved, pricked two holes with the point of it close by the bullet hole. Then he put his finger there and again looked up at the boys. They came down on their knees, wild with delight, in an instant.

They had really helped to kill a buffalo! In fact, they had killed it! "For are not two bullets better than one!" they cried.

"Tatters, cut me off the tail," said one.

"And cut me off the mane; I want it to make a coat-collar for my father," shouted the other.

Without a word, the boy did as he was bid, and then securely fastened the trophies on behind their saddles.

"Now let's overtake the train, and tell father all about killing our first buffalo," cried the elder of the two brothers.

"And won't he be delighted!" said the other, as he clambered up to the saddle, and turned his face in every direction, looking for the waggons.

"But where are they?" he cried.

At first the brothers laughed a little, then they grew very sober.

"That is the way they went," said one, pointing off. "Ye-ye-yes, I think that's the way they went. But I wonder why we can't see the waggons?"

"We have galloped a long way; and then they have been going in the other direction. If you go that way you will be lost. When we started, I noticed that the train was moving towards sunset, and that the sun was over our left shoulder as we looked after the train. We must go in this direction, or we shall be lost," mildly and firmly said the barefooted boy, as he drew his belt tighter, and prepared for work.

The other boys only looked disdainfully at the speaker as he sat on his horse and shading his eyes with his hand, looked away in the direction he wished to go. Then they talked a moment between themselves, and taking out their pocket compasses, pretended to look at them very knowingly.

Now, many people think a compass will lead them out of almost any place when they are lost. This is a mistake.

A compass is only of use when you cannot see the sun. And even then you must have coolness and patience and good sense to get on with it at all. It can at best only guide you from one object to another, and thus keep you in a straight line, and so prevent you from going around and around and around.

But when the plain is one vast level sea, without a single object rising up out of it as a guide, what is a boy to do? It takes a cool head, boy's or man's, to use a compass on the plains.

"Come on! that is right," cried the elder of the two hunters, and they darted away with Tatters far in their rear. They rode hard and hot for a full hour, getting more frightened, and going faster at every jump. The sun was high in the heavens. Their horses were all in a foam.

"I see something at last," shouted the elder, as he stood up in his stirrups, and then settling back into his seat, he laid on whip and spur, and rode fast and furious straight for a dark object that lay there in the long brown grasses of the broad unbroken plains. Soon they came up to it. It was the dead buffalo! They knew now that they were lost on the plains. They had been riding in the fatal circle that means death if you do not break it and escape.

Very meek and very penitent felt the two boys as Tatters came riding up slowly after them. They were tired and thirsty. They seemed to themselves to have shrunk to about half their usual size.

Meekly they lifted their eyes to the despised boy, and pleaded silently and pitifully for help. Tears were in their eyes. Their chins and lips quivered, but they could not say one word.

"We must ride with the sun on the left shoulder, as I said, and with our faces all the time to the west. If we do not do that we shall die. Now, come with me," said Tatters firmly, as he turned his horse and took the lead. And now meekly and patiently the others followed.

But the horses were broken in strength and spirit. The sun in mid-heaven poured its full force of heat upon the heads of the thirsty hunters, and they could hardly keep their seats in the hot saddles. The horses began to stumble and stagger as they walked.

And yet there was no sight or sound of anything at all, before, behind, or left or right. Nothing but the weary, dreary, eternal and unbroken sea of brown.

Away to the west the bright, blue sky shot down sharp and tight upon the brown and blazing plain. The tops of the long untrodden grass gleamed and shimmered with the heat. Yet not a sign of water could be anywhere discerned. Silence, vastness, voiceless as when the world came newly from the hand of God.

No one spoke. Steadily and quietly the young leader of the party led on. Now and then he would lift his eyes under his hat to the blazing sun over his left shoulder, and that was all.

There comes a time to us all, I believe, sooner or later, on the plains, in the valley, or on the mountain, in the palace or cottage, when we too can only lift our eyes, silent and helpless, to something shining in heaven.

At last the silent little party heard a faint sound beyond them, a feeble, screeching cry that seemed to come out from the brown grass beneath them as they struggled on.

Then suddenly they came through and out of the tall brown grass into an open plain that looked like a ploughed field. Only, all about the outer edge of the field were little hills or forts about as high as a man's knee. On every one of these little forts stood a soldier-sentinel, high on his hind legs and barking with all his might. The lost hunters had found a dog town, the first they had ever seen.

Some owls flew lazily over the strange little city, close to the ground; and as they rode through the town a rattlesnake now and then glided into the hole on the top of one of the ten thousand little forts. The prairie dogs, also, as the boys rode close upon them, would twinkle their heels in the air and disappear, head first, only to jump up, like a Jack-in-a-box, in another fort, almost instantly.

The party rode through the town and looked beyond. Nothing! Behind?—nothing! To the right?—nothing! To the left?—nothing. Nothing but the great blue sky shut tight down against the boundless level sea of brown.

"Water," gasped one of the boys; "I am dying for water."

Tatters looked him in the face and saw that what he said was true. He reflected a moment, and then said: "Wait here for me." Then, leaving the others, he rode slowly and quietly around the prairie-dog city with his eyes closely scanning the ground. As he again neared the two boys waiting patiently for him, he uttered a cry of delight, and beckoned them to come.

"Look there! Do you see that little road there winding along through the thick grass? It is a dim and small road, not wider than your hand, but it means everything to us."

"Oh, I am dying of thirst!" exclaimed one of the brothers. "What does it mean?"

"It means water. Do you think a great city like that can get on without water? This is their road to water. Come! Let us follow this trail till we find it."

Saying this, Tatters led off at a lively pace, for the horses, cheered by the barking dogs, and somewhat rested, were in better spirits now. And then it is safe to say that they, too, saw and understood the meaning of the dim and dusty little road that wound along under their feet.

"Hurrah! hurrah! hurrah!" Gallant Tatters turned in his saddle and shook his cap to cheer the poor boys behind, as he saw a long line of fresh green willows starting up out of the brown grass and moving in the wind before him.

And didn't the horses dip their noses deep in the water! And didn't the boys slide down from their saddles in a hurry and throw themselves beside it. That same morning two of these young gentlemen would not have taken water out of the same cup with Tatters. Now they were drinking with the horses. And happy to do it, too. So happy. Water was never, never so sweet to them before.

The boys all bathed their faces, and the horses began to nibble the grass, as the riders sat on the bank and looked anxiously at the setting sun. Were they lost for ever? Each one asked himself the question. Water was good, but they could not live on water.

"Stop here," said Tatters, "and hold the horses till I come back."

He went down to the edge of the water and sat there watching the clear, swift little stream long and anxiously.

At last he sprang up, rolled his ragged pants above the knees, and dashed into the water. Clutching a little white object in his hands, he looked at it a second, and then with a beaming face hurried back to the boys:

"There, see that! a chip! They are camped up this stream somewhere, and they can't be very far away from here."

Eagerly the boys mounted their horses, and pressed close on after Tatters.

"And how do you know they are close by?" queried one.

"The chip was wet only on one side. It had not been ten minutes in the water." As Tatters said this the boys exchanged glances. They were glad, so glad, to be nearing their father once more.

But it somehow began to dawn upon them very clearly that they did not know quite everything, even if their father was rich.

Some guns were heard firing for the lost party. And turning a corner in the willowy little river, they saw the tents pitched, the waggons in corral, and the oxen feeding peacefully beyond.

NOTE.—And this same boy, Tatters, is now a rich man, an honoured man, and one whose name is heard and respected all over the wide world, wherever courage, fidelity to duty, and talent are appreciated. Reader, guess who Tatters was, but is no longer?—Ed. T. W.

"SITTING BULL'S" MORALITY.

A CONSIDERABLE amount of jubilation has been manifested amongst the whites, whether military or civil, whose present business it is to crush out the Red Indians of North America, at what one New York Editor calls *the timely and fortunate taking off of the fiercest and most crafty of the Sioux savages—Sitting Bull*.

In an article in the Cincinnati *Better Way*, headed "The Murder of Sitting Bull," the writer, Mr. Louis Buckshorn, one thoroughly well informed upon the subjects he writes, gives the following extracts from the speeches of this same "savage," made and carefully reported on one of the councils held previous to the recent "war craze," as it is termed, when the leaders of both sides were accustomed to hold parleys concerning their future movements. "The crafty savage" said:—

"They tell you I murdered Custer. It is a lie. I am not a war chief. I was not in the battle that day. His eyes were blinded that he could not see. He was a fool, and he rode to his death. He made the fight, not I. Whoever tells you I killed Yellow Hair, is a liar."

Mr. Buckshorn adds, writing of "Sitting Bull": "He was the medicine man of his tribe—the sage, the chief, the adviser, the orator and oracle to whom all looked for light and guidance. He was the most cunning, the most intelligent and brainiest red man known in our time. The following

extract, cited as an example of his eloquence, may better serve as a terrible indictment against the United States Government and the ignominious and faithless conduct of the same, which not alone the Sioux Indians, but the balance of the tribes have experienced :—

“What treaty that the whites have kept has the red man broken? Not one. What treaty that the whites ever made with us red men have they kept? Not one. When I was a boy the Sioux owned the world. The sun rose and set in their lands. They sent 10,000 horsemen to battle. Where are the warriors to-day? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his lands or a penny of his money? Yet they say I am a thief. What white woman, however lonely, was ever when a captive insulted by me? Yet they say I am a bad Indian. What white man has ever seen me drunk? Who has ever come to me hungry and gone unfed? Who has ever seen me beat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked in me because my skin is red; because I am a Sioux; because I was born where my fathers lived; because I would die for my people and my country?”

We should like to find any white man who, in his dealings with the poor Indian, can produce a finer record than the above.—*Ed. T. W.*

CORRESPONDENCE.

PROPOSITION FOR THE IMPROVED CONDUCT OF OUR SPIRITUAL SUNDAY SERVICES.

To the Editor of "The Two Worlds."

MADAM,—Having through untoward circumstances lost our hall, through no fault of our own, but through our landlord's difficulties, we have had to close our meetings rather earlier than usual. As the spiritual and musical services were very popular we wish to perform them at other halls in London, and later to make a tour in the country, giving a lecture and séance at the same time. Any who wish for our help please address me as below. We mean to give country societies a long notice this time, so that we can make better and cheaper arrangements as to travelling than last year. I also write to say that the London Occult Society means to make a new departure. We believe that further scientific investigation is much needed, considering the many spiritual problems yet unsolved. All who wish to aid us may join without paying any fixed subscription, giving only what they can afford. We do not wish to shut any out. We intend to form committees to investigate the various subjects of occult research, and especially we wish to go in for *practical* experiments. We think there is too much lecturing, talking, and theorising at the present time. I, with what little powers I have, am ready to place those powers at the service of members free. I trust that many will help us and write for fuller details, as I can scarcely encroach further on your space.—A. F. TINDALL, A.Mus. T.C.L., President London Occult Society, 4, Portland Terrace, Regent's Park, N.W.

NOTE.—To the above notice we desire to add that we have received from Mr. Tindall a copy of his first (proposed) service. There are, as he states, two more services to follow. Whether the time has come or not for the inauguration of special stereotyped forms of exercises to be observed at the meetings of spiritualists we do not, in this brief notice, attempt to discuss. Mr. Tindall, as an accomplished musician himself, desires to add to the present bald attempts to imitate Methodist meetings by the singing of old Methodist hymns, something in the form of a litany, containing a declaration of principles, and chanted invocations to the good spirits of the new dispensation for aid and inspiration. By better music, and better order than is at present practised in our spiritual meetings (no less than by better addresses from educated and thoroughly inspired speakers), we deem that our services can be materially improved. Any persons impressed with similar views can, as stated in Mr. Tindall's letter, obtain information, as well as valuable aid in the future conduct of public spiritual services, by applying to his address as above. We hope, and advise, that Mr. Tindall's proposed services should be published in pamphlet form, and be procurable on application to his address.—[*Ed. T. W.*]

SOMETIMES a noble failure serves the world as faithfully as a distinguished success.—*Dowden.*

LYCEUM JOTTINGS.

A LOVING FAREWELL TO MY BEST OF FRIENDS.

The horse on which General Charles W. Tilden of the Sixteenth Maine rode during the war died of old age at Hallowell some time since. He was one of the finest horses in the division, and his owner was always so much attached to him that he cared for him in the most tender manner until he died, and at his death gave him a decent burial. The incident touched the poetical sentiment in the breast of Rev. Nathaniel Butler, D.D., of that city, who wrote the following lines :—

FAREWELL, my horse! thy work is done,
Thy splendid form lies low,
Thy limbs of steel have lost their strength,
Thy flashing eye its glow.

No more thy quivering nostrils snuff
The battle from afar;
No more beneath thy flying feet
The plains with thunder jar.

For thou wert born a hero soul,
In days when heroes fought,
When men, borne by thy glorious strength,
Immortal laurels sought.

Seated upon thy nerve-strung form,
Another life was mine,
And well I knew the same high thrill
Ran through my soul and thine.

A throne thou wert to sit upon,
And true as steel within;
Whene'er I felt thy brave heart beat,
My own has braver been.

And when the bugle's call to charge
Over the column ran,
Thy arching crest, "with thunder clothed,"
Loved best to lead the van.

Upon the march, with tireless feet,
Through mountain gorge and plain,
When others strayed thy place was kept
Through all the long campaign.

But now thy last, long halt is made;
Thy last campaign is o'er;
The bugle call, the battle shout,
Shall thrill thee never more.

Where art thou gone—old friend and true—
What place hast thou to fill?
For it may be thy spirit form
Somewhere is marching still.

Here there are those whom we call *men*,
Whose souls full well I know
Another life may not deserve
One half so well as thou.

And natures such as thine has been
Another life may claim,
And God may have a place for them
Within his wide domain.

His armies tread their glorious march
O'er the eternal plain;
Their leader rides a snow-white steed—
Who follow in his train?

We may not ever meet again;
But, whereso'er I go,
A cherished place within my heart
Thou'lt have, old friend, I know.

God made us both, and we have marched
Firm friends whilst thou wert here;
I only know I shall not blush
To meet thee anywhere.

A NEW AGE.

Of all the ages ever known,
That sure will be the oddest,
When every man has honest grown,
And every woman modest.

When lawyers are less fond of fees,
And parsons of their tithes,
When fewer "unemployed" are shes,
And fewer wasted lives.

When women dress in manner plain,
They might be Quakers all;
Of naked busts are not so vain,
At theatre and ball.

When men no more neglect their wives,
And stay out half the night,
When each one home to tea arrives,
And is a model quite.

When envy, hatred, malice thrive
No longer 'midst mankind,
When each is to his fault alive,
And to his neighbour's blind.

When all these things have happened then—
Why then—there is no fear,
We shall have all been born again,
And the End of the World is near.

—*James Greenwood.*

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.

ACORINGTON. 26, China Street.—Afternoon: Mr. Postlethwaite's guides dealt with a subject from the audience. Evening subject: "Popular Objections to Spiritualism." Both were treated in a masterly manner. This was Mr. Postlethwaite's first visit, but we hope he will soon come again.

ARMLEY.—Mr. Dawson related personal experiences in his usual energetic style, showing how as a Christian, having lost his wife, he sought advice and consolation from his minister, but failed, and was thus left without hope. In this state of mind he became acquainted with spiritualism. His wife manifested to him, proving that she still lived, and he was comforted. In conclusion, his application of spiritualism to every-day life gave general satisfaction.—J. W. G.

BATLEY. Wellington Street.—A good day with Mrs. Connell. Afternoon subject: Advocating more true spirit communion and less spiritism. Evening subject: "Death," ably dealt with, showing the comfort of spiritualism when we fully realize that there is no death. Successful clairvoyance after each discourse.—J. W. W.

BIRKENHEAD. 84, Argyll Street.—Thursday, Jan. 29: Mesmeric class, presided over by Mr. Tolly. Good attendance. February 1: Mr. Seymour spoke on "Why was I born?" with special reference to the great object of life. The Sunday evening services are now much more attractive, a lady having kindly volunteered to preside at the piano, and during the evening sing a solo. This new feature is greatly appreciated.

BLACKBURN.—Mrs. Bailey, of Southport, lectured afternoon and evening, and gave clairvoyant descriptions, which were nearly all recognized. On Monday evening she gave a lecture and clairvoyance, and was very successful. Good audiences.—G. E. H.

BOLTON. Bridgeman Street Baths.—Pleasant day with Mrs. Stansfield. Her addresses, full of light, wisdom, and love, were listened to with rapt attention by good audiences. Her clairvoyant descriptions were very accurate. She described an elderly lady to a gentleman, who recognized her, and stated that Mr. A. Duguid had described the same spirit to him in Glasgow. He had been a non-believer in any after-life, but after such striking proofs, corroborated as they had been, of the presence of one he had known in earth-life, he could no longer disbelieve.

BRADFORD. 448, Manchester Road. — Mrs. Winders' control spoke on "Spiritual Work" and "Oh Lord, how excellent are thy works!" The addresses were of an intellectual nature, and much appreciated by fair audiences.

BRADFORD. St. James's.—Owing to a misunderstanding Mr. Woodcock was advertised to speak instead of Mrs. Mercer, and she seeing it in *The Two Worlds*, did not come. Mr. Woodcock took the service, but did not succeed very well, owing to the adverse feeling pervading the meeting. Evening, one of the friends having seen Mrs. Mercer and explained matters, she came and conducted the service, giving a powerful address on "Spiritualism—its responsibilities and duties."

BRIGHTON.—Monday, Jan. 26: Mr. Schutt's guides gave a very nice discourse on "Theology and Science" to a very large audience. I think the above subject should be more considered by our teaching mediums, as it seems to be the want of the age. Feb. 1: Mrs. Hoyle's guides' afternoon subject was "There is no death." Evening, subjects from the audience. The most important one was "General Booth and 'Darkest England,'" which was dealt with very satisfactorily.

BURNLEY. North Street.—Mr. Campion created a good impression on his audiences. In the evening a narrative of his personal experience from the Wesleyan to the spiritualist platform was attentively followed by a good audience. Congratulations were freely exchanged at the close of his fine discourse. We venture the assertion that on a return visit, and in our new place (with a seating capacity nearly three times our present one), he will have a full house.

BURNLEY. Bread Street.—Mrs. Best spoke on "The Change called Death" and "Do Spirits Return?" to the satisfaction of all. Twenty-two spirits described, all but one recognized.

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides gave excellent discourses on subjects from the audiences—"The Origin of the Bible" and "The Providence of God in human affairs." Both gave great satisfaction to good audiences. P.S.—Saturday, Feb. 7, a social gathering and presentation to Mrs. Heyes, who is leaving the town. All friends invited. Commences at 6 o'clock.

BURSLAM. Spiritual Temple.—Mr. H. Llewellyn gave a very interesting and excellent address on "The Law of Compensation in Nature," which was listened to very attentively.

CLECKHEATON.—Mr. Peel related how he became a spiritualist, which was very interesting. Evening, Mr. Peel's guides dealt with scientific subjects in a very able manner, giving every satisfaction. Special hymns were sung for the passing away of a child of Mr. and Mrs. Burchell, of Bradford. Our congregation deeply sympathise with the parents in their sudden bereavement, but we feel confident it has arisen in a brighter sphere.

COLNE.—Afternoon: The guides of Mr. Leeder spoke well on "Evidences of Spiritualism." Successful clairvoyance, seven given, six recognized. Evening: Subject from the audience, "What evidence have you to give other than theory of the life beyond the grave?" handled very well; also read three characters very satisfactorily. Fair audiences.—E. H.

DARWEN. Church Bank Street.—Mr. Walsh's afternoon subject was "Spiritualism, its Aim and Influence." Clairvoyance and psychometry afterwards. Evening subject: "Spirits in Prison, or Life and Death in the Spirit World." Afterwards questions asked respecting the subject were replied to in a masterly manner much appreciated.—J. J.

FELLING. Hall of Progress.—Mr. J. H. Lashbrooke's subject "The Shadow of Despair, and the Bright Star of Hope," gave great satisfac-

tion to a large audience. He was frequently applauded. February 8: Mr. Jos. Hall (vice-president) on "God's Judgments, Natural and Spiritual."

GLASGOW. 36, Main Street.—Mr. D. Duguid spoke on "What is Spiritualism, and What is not Spiritualism?" drawing largely from his own experience, and touching upon theosophy and reincarnation, to both of which he is entirely opposed. Much enjoyed. 6-30: Mr. Harper gave, in good style, one of his somnambule papers entitled, "The Economy of Nature versus the Economy of Theology." A short reading from A. J. Davis's "Philosophy of Death, by Mrs. Harper, proved very interesting.—T. W.

HECKMONDWIKE. Blanket Hall Street.—Miss Patefield gave beautiful addresses on "What shall we do to be Saved?" and "Where is Our Loved One Gone?" a memorial address for one of our Lyceum scholars. Clairvoyance at each service; good audiences. A good day, spiritually and financially.—H. O.

HEYWOOD. Argyle Buildings.—Afternoon: The chairman gave a short reading on the Resurrection, attentively listened to by a very good audience, and Mrs. Mills gave some excellent clairvoyance. Evening: Mrs. Mills was assisted by Prof. Will de Southwell (late of America). The hall was completely packed, a number having to stand. The congregation were thoroughly well satisfied.—Jas. Ed. Schofield, 60, Coomassie Street.

HEYWOOD. Adelaide Street.—Afternoon: Mr. Mayoh gave a clear and concise address on "The Dividing Line of Theosophy from Spiritualism," eloquently describing the great superiority of spiritualism. Evening: Mr. Mayoh's guide treated the audience to a very fine discourse on "Ancient History," tracing the beliefs of different races of people, showing that all had some belief in a hereafter, and that spiritualism supplies the need of the times.—M. D.

HUNDERSFIELD. Brook Street.—Large audiences to listen to friend Tetlow's splendid oratory and psychometry. "Some Social Questions" was the afternoon's subject, in which some splendid and practical reformatory ideas were thrown out. "General" Booth coming in for keen criticism and just treatment. "The Old Faith and the New" formed the basis of one of the best forensic and oratorical efforts ever put forth on our platform. We need more speakers like our friend, and if all mediums would strive to cultivate their best gifts, and live cleanly in all things, we should attain the desired end.—J. B.

HULL. Seddon's Rooms, Charles Street.—6-30: An essay was read entitled "The Spirit Spheres," contributed by our esteemed friend and co-worker, Mr. Bevan Harris, of Newcastle. The paper being full of instruction was well appreciated by those present, some of whom were strangers. We shall have Mr. G. A. Wright on Sunday, the 8th inst., and hope to see full meetings.—E. H.

LANCASTER.—Jan. 25: Mr. T. Postlethwaite spoke to attentive audiences and gave psychometric readings at each service, ten in all, acknowledged to be correct. Mr. Condon, a member, stated that a reading given to him, through some letters, was characteristic in every particular of the writer, a Mr. Barry, Ireland. Feb. 1: Afternoon, Mrs. Craven spoke on "The will of God," showing that people were too prone to attribute the trials and difficulties of life, most frequently due to ignorance and selfishness, to the will of God. Instead of sickness and suffering, &c., being in accordance with the will of God, as often stated, they were a proof that the laws of God in our nature had not been understood or observed. In the evening she spoke upon several written questions to a full and evidently appreciative audience, her remarks being to the point, and containing a fund of information and instruction.—J. D.

LEEDS. Psychological Hall.—Mr. G. A. Wright gave good lectures, full of common sense and bright ideas, which, if put into execution, would make the world better. Good audiences seemed to enjoy the food provided. Reference was made to the passing on of the noble man, C. Bradlaugh. May he go on working in the spirit spheres.

LONDON. Canning Town.—Reading from the chair. Mrs. Weedemeyer's control gave several descriptions to strangers, four of which were recognized. Fair attendance.—J. D. H.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Davies gave a reading entitled "Night," after which Mr. Humphries gave an interesting address on "Signs and Symbols."

LONDON. King's Cross. 182, Caledonian Road, N.—Morning: Mr. Selley read an able paper upon "The Solar System," followed by the usual discussion. Evening: Open meeting. Speeches from various standpoints and on several phases of spiritualism were delivered by Messrs. Reynolds, Rodger, McKenzie, Linley, and Vogt. The Wednesday meetings are becoming interesting. Last week an animated discussion took place upon Mr. Sells' paper on "Discontent." Next Wednesday, Mr. McKenzie on "Phrenology."—S. T. R.

LONDON. Marylebone. 24, Harcourt Street, W.—Evening: Captain Pfoundes delivered an interesting lecture, comparing the teachings of Buddhism with the practice of modern Christianity, afterwards replying to a number of questions.—C. W.

LONDON.—Peckham. Chepstow Hall, 1, High Street.—The subject of "Apparitions" was discussed at the morning meeting, and several friends benefited from the healing circle. Evening: Mr. W. O. Drake spoke on the "Life and work of Charles Bradlaugh," being particularly interesting, as the lecturer had worked and been in close association with the great reformer who has just passed away.—W. E. L.

LONDON. Peckham. Winchester Hall, 33, High Street.—Excellent meetings. Discourses upon "Dreams" and "Spiritual Life," the latter in the evening being an extremely powerful address. Annual meeting after the evening service. Mr. Audy, president, Mr. Sutliff, treasurer, and the secretary undersigned were all re-elected. We are thankful to record progress during the past twelve months, which has undoubtedly been brought about by the fraternal feeling exhibited by every member. We can only wish we may be the recipients of a further share of spirit illumination to help us to carry out the principle of human brotherhood.—J. Veitch.

LONDON. Shepherd's Bush. 14, Orchard Road.—Crowded meeting. Mr. Astbury delivered an eloquent discourse upon "Spiritualism," explaining its scientific basis in a masterly manner to the satisfaction of all. Mr. Portman's guides gave a deeply impressive address, urging all to look to the higher source of love for more power. Miss Lizzie Mason sang a sacred solo.

LONDON. Stratford.—Mr. Butcher not being with us through illness, Mr. Bowen, of Bradford, kindly took the evening. The guides chose the subject, "Children of the Living Light," which was dealt with in a masterly manner.

LONGTON. 44, Church Street.—Morning: Our friend, Mr. V. Wyldes, gave what we may call homely advice to friends and co-workers as to the general improvement. A small audience. Evening: Conducted by Mr. Charlesworth. Mr. Victor Wyldes and guides treated us to a good stirring discourse on "Christians, awake, salute the happy morn;" applying their remarks to so-called Christians and spiritualists, exhorting all to think for themselves and have a reason for their faith. A good audience. Psychometry followed with much interest.—H. S.

MANCHESTER. Tipping Street.—Mr. Johnson gave grand addresses both afternoon and evening; subjects chosen from the audiences. One question was "Into what society has Charles Bradlaugh entered?" He showed that life hereafter is a continuity of earth life. Charles Bradlaugh would be met in the spirit world by those great reformers whom the church condemned to eternal damnation. He will awake to the new life and find the mistake he made in this, which would be to him the glorious resurrection.

MANCHESTER. Psychological Hall.—Mrs. Hyde's controls gave brief discourses, showing that love and sympathy are requisite in the unfoldment of man's spiritual nature, and should be extended freely to all. Excellent clairvoyance at each gathering. Our chairman, Mr. Crutchley, referred appropriately to the passing on of the son of our esteemed co-worker, Mrs. J. M. Smith, expressing sympathy with the family in their severe loss. We thank our friend Mr. Tift, who, although suffering in health, kindly and ably manipulates our harmonium.—J. H. H.

MANCHESTER. Edinboro' Hall.—Mr. D. Milner's guides spoke on "What is Spiritualism?" describing its various gifts. This world could be made a paradise if everyone would act righteously. We must never feel satisfied while work lies beyond to be performed. Spirit moves the universe; spiritualism is the key to all knowledge, science, and power; truth is its motto, and love its guiding star. Evening; Capital attendance. Subject, "Where are you going to?" How can any rational person conclude that God created a hell to torture his own children? Man is a progressive being, responsible for his actions. He will not be burnt for ever, but must work out his own salvation. Excellent psychometry followed each discourse.

NELSON. Sagar Street Rooms.—Mr. J. Pilkington's subjects were "Death does not end all" (a masterpiece of oratory and philosophy), and "Design and Intelligence therein." Room full; the audiences thrilled and delighted. This being Mr. Pilkington's first attempt at platform speaking, I am sure he need have no fear, as his controls are quite at home. Societies would do well to secure his services.—G. S.

NORTHAMPTON.—Our old friend, Mr. Cheshire, gave a nice address on "Death," which was listened to with interest by a moderate audience. Evening: Miss Walker's control gave a good address on "Well done, good and faithful servant," making reference to the late Mr. Bradlaugh, who, no doubt, shortened his life in trying to leave the world better than he found it. I am pleased to say that Mr. Linnet has succeeded in getting a copy of *The Two Worlds* placed on the table of the town reading room.—A. W.

NORTH SHIELDS. Camden Street.—Our vice-president, Mr. W. Walker, delivered, before a fair and intelligent audience, a splendid discourse on "Immortality and Progression," which was full of deep thought and sound argument, and commanded rapt attention; also reflecting the highest credit upon the speaker, and worthy the attention of the most advanced thinkers of the day.

NORTH SHIELDS. 41, Borough Road.—A large and intelligent audience listened, with rapt attention, to the impassioned address of Mr. Gardiner, jun., on "Thoughts of Future Life." We hope Mr. Gardiner will put his discourse into pamphlet form, for it is well worthy a wide circulation.—C. T.

NOTTINGHAM.—I regret to have to report a serious accident to our medium, Mrs. Barnes, who had just got about again after a severe illness. There have been symptoms of apoplexy about her, and on Monday last she was seized with a fit at the top of the stairs and fell headlong into the kitchen below. Her grandson had just come in and he called in the neighbours. She was thought dead at first, but signs of life soon appeared; still she remained unconscious for five hours. Though much bruised, and cut about the face, no bones were broken. She is progressing favourably, and we hope in a few weeks to see her again at Morley Hall. She is very thankful for the kindness of friends, especially those from Leicester, who came to see her and offer help and sympathy. We, too, thank them very sincerely. The spirit friends have taken opportunities to show their sympathy and attention.—J. W. B.

OLDHAM. Bartlam Place.—On Saturday, Mr. Burns gave his lantern lecture, and a very pleasant evening was spent. Sunday: Afternoon subject, "The Heavens and Hells within Man," was well treated and illustrated with diagrams. Evening: Subjects from the audience were answered in a very concise and humorous manner. A very pleasant day.

OPENSHAW.—Mr. E. W. Wallis lectured here, morning and evening. During the day twelve subjects from the audience were dealt with, such as, "The Relations of Spirit, Soul, and Body to each other;" "Is Thought Material?" "Are thoughts and feelings a mode of motion?" "Darkest England," &c. Each subject was dealt with in an intelligent and lucid manner, giving forth plenty of food for thought to large and attentive audiences. A poem was well rendered by Mr. Wallis, and the name of the late Mr. Bradlaugh was appropriately mentioned. It was very pleasing to see so many old and new friends come forward to give a hearty welcome to our friend, who left behind him a good impression.

PARKOATE. Bear Tree Road.—Miss Wheeldon, of Derby, paid us her first visit. Four subjects, sent up from the audience, were answered in fine style, giving great satisfaction to a large audience.—G. F.

PENDLETON. Hall of Progress.—Owing to the passing on of Mrs. J. M. Smith's son she could not be with us, and Miss Cotterell spoke in the afternoon on "Salvation." At night, "Life in the Slums of London" was portrayed. The lecture was highly appreciated by a very large audience. A vote of thanks was accorded to Miss Cotterell.—J. G.

RAWTENSTALL.—Interesting services were conducted by Mrs. Schulver. Short addresses, psychometry, closing with clairvoyance.

SALFORD. Southport Street.—The free supper to poor children on Saturday last was quite a success, over 400 being fed. An entertainment was given by the choir, of songs, glees, recitations, very well rendered. Addresses by Mr. Ariott, chairman, and Mr. Blake, president, both of whom exhorted the children to try and live good, moral, and sober lives. Votes of thanks were passed to the choir, and to those who prepared and served the supper. Sunday, Feb. 1: Miss Garside addressed us in the afternoon on "Love one another." In the evening, "The Works of the Spirit," following with clairvoyance.—R. B.

SHIPLEY. Liberal Club Assembly Rooms.—Sunday, Jan. 25: Mrs. Jarvis's guides gave trance addresses. Subjects from the lessons, the 23rd and 34th Psalms. Very good audience, many friends expressing the wish to hear her again. Feb. 1: The inspirers of Mr. W. Galley discoursed on "Prayer," and "Darkest England; or, a Country with the Bible," in a very satisfactory manner, highly appreciated by a crowded audience.—C. G.

STOCKPORT.—Miss Pimblott spoke on "The Signs of the Times," amongst many others an encouraging sign was the great wave of liberal thought which was permeating all religious denominations. Men were letting reason guide them instead of trusting to "faith only." Evening: "Spiritualism and the work it has accomplished." An excellent address. It was contended that although spiritualism was unable to boast of fine temples, colleges, or training homes, it could claim to have made men and women physically, morally, and spiritually stronger. An appeal was made to sink all dogmatic differences, and work together to alleviate misery, and dispel ignorance. Large and attentive audience. We are hopeful for the future.—T. E.

TYNE DOCK. Exchange Buildings.—Morning: Meeting of adult class. A course of lessons on phrenology was commenced, a very successful course of lessons on physiology having terminated. Evening: Mr. J. G. Grey gave an enthusiastic address on "Are Spiritualism and Prayer in Harmony with Science?" Impromptu poems on the subjects, "Happy Homes," "Charity," and "Gladstone," very highly appreciated.—R. G.

RECEIVED LATE.—Derby: Mrs. Pearce's control spoke briefly, urging the development of spiritual gifts. Another lady prescribed for a sufferer from epilepsy. Afterwards some bright spirit lights were seen for the first time. [Reports must reach us by first post on Tuesday morning to be in time.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present, 60 scholars, 6 officers. 1st class: Discussion on spirit and spirit mediumship, Messrs. G. Howarth, Airey, and W. Ward, and Miss A. Abrams taking part. 2nd class (girls): By Mr. C. Hastings—"Homes in the Spirit World." 3rd and 4th classes (boys): By Mr. J. T. Ward—"Physiology." G. Howarth, conductor.

BOLTON. Old Spinners' Hall.—Invocation by J. Hatton. Fair attendance. Recitation by Mr. L. B. Hatton and song by L. Hobster, pleasingly rendered. The children will commence to compete for prizes on the first Sunday in March.—J. H., sec.

BURNLEY. North Street.—Full attendance.

BURNLEY. Hammerton Street.—A very good beginning at the new year. Our attendance during January has been far better than at any time before this winter. A few visitors every week. Saturday, Jan. 10: A free tea and entertainment was given to the children. After tea, games, recitations, songs, distribution of fruit, marching and calisthenics. Many of those present seemed much interested. On the 25th we had a visit from Mr. Morse. He complimented us on the manner in which we went through our exercises, pointing out a few things in which we might improve, and thus be true to one of our chief principles—progression.—John Foulds, secretary, 5, Crow Wood Terrace, Holme Road.

GLASGOW.—The Excelsior night was more enthusiastic and interesting than any previous one. The scholars were well prepared to do their several parts in entertaining a goodly number of members and elder friends. Recitations and readings, well received, were given by Misses Elsie Rothwell, Bessie, Florence, and Eliza Robertson, Hannah Harkness, Dora, May, and Maggie Robertson, also by Master Jas. Burnie and Wm. Jones. Songs were rendered by Misses Hannah Jones, Lizzie Jones, and Eliza Robertson. The attendance is increasing. Mr. Watt spoke of the necessity for each of the scholars to take part in recitations, &c., on Excelsior nights. Mr. Robertson closed an extremely successful meeting.—W. R.

LONDON. Shepherd's Bush.—Usual session well attended. Solos and recitals well rendered by Nelly and Ernest Cusdin, Alice Cope, and Dick Chamberlain. We were cheered by a visit from Mr. Percy Smyth, who pleased the children with an address upon "Love and Charity." We hope to have his help again.—J. H. B.

LONGTON. 44, Church Street.—Afternoon: A happy and enjoyable time, children and conductors (Mr. and Miss Evans) went through a varied programme of recitations, exercises, and singing, with great credit, and much enjoyed by a good audience. Mr. V. Wyldes, or his guide, spoke words of encouragement and praise to the children.—H. S.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A full attendance. Recitations by J. Carr, J. Godfrey, and a piano solo by R. Graham. The guardian was very pleased with the many gifts by the members towards the Lyceum stall. She thanks one and all. She also received a parcel and letter from an old member who now lives at York. The letter contains good wishes for the success of the sale of work, and states that the writer has not forgotten the happy time she spent with us. This ought to be encouragement to our Lyceum workers to go on. Their efforts have not been in vain.—M. A. B.

NOTTINGHAM.—Our Sunday afternoon prize giving day was a very happy one. The books were of a very good class and highly satisfactory to those who gave and those who received. Mr. Wm. Taylor gave one of his excellent and instructive lessons on "A Box of Matches." I wish other Lyceums had the opportunities to hear these lessons—they interest and instruct; and, as Mr. Taylor truly said, the more we know of our Father's provision for our wants, the more likely are we to love Him. The lesson was illustrated with experimental demonstrations.

OLDHAM. Spiritual Temple.—Jan. 31: Pie supper. We were favoured with the presence of Mr. Johnson, of Hyde. The pies were provided by members and friends, to whom many thanks are due, and

given to the lyceum. We spent a very enjoyable evening, upwards of 130 persons being present. A varied programme was gone through, consisting of dancing, marching, games, songs, recitations, and fairy bells. Sunday: Anniversary services. Conductor, Mr. Spencer. Mr. R. A. Brown, in his short but terse address in the afternoon, spoke of his early relationship with the spiritualists of this town, how the cause had grown, giving us good advice and praising our conductor and children for their accuracy in marching, calisthenics, reciting, reading, and singing. Evening: Mr. Brown ably discoursed on "Spiritualism, a Personal and National Necessity." Two anthems were sung by the lyceum members and a solo by Mr. Raynor. A very pleasant day.—E. W.

OLDHAM. Bartlam Place.—Morning: Good attendance. Invocation by Mr. Wheeler. Recitations by Misses E. Clegg, E. A. Wainwright, B. Butterworth, and A. Ward, Masters F. Shaw and J. Roach. Marching and calisthenics gone through well. Mr. James Burns spoke on lyceum work, and gave illustrations of foot calisthenics to the amusement of the children. He maintained that foot exercises are as necessary as arm exercises. Closed by Miss Saxon. Afternoon: Large attendance. Mr. Wheeler opened, afterwards Miss Halkyard conducted. Recitations by Masters F. Shaw and J. Roach. A pleasant day.—E. E. M.

OPENSRAW.—Morning: Attendance poor. Afternoon: Attendance, scholars, 70, officers, 16. Marching, calisthenics, and chain recitations gone through. We were very pleased to have our friend, Mr. Jones, of Tipping Street, once again.—E. H. R.

PENDLETON. Hall of Progress.—Morning: Conductor, Mr. W. H. Evans. Usual programme gone through well. Recitations by Francis Boys and James Worthington (2). Classes: Junior girls taken by Miss Boys; junior boys by Minnie Brooke; adults by Mr. T. Crompton, who gave a few interesting instructions on "Botany," and answered questions. Present—13 officers, 35 scholars, and 2 friends. Afternoon: Conductor, Mr. T. Crompton. Present—17 officers, 40 scholars, and a few friends. Recitations by Ada Cockins and Lottie Cockins. Singing by W. Cockins. Prayer by Mr. Moulding.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON.—Feb. 8, Mr. Walsh; 15, Mrs. Wade; 22, Miss Patefield.

ACCRINGTON.—Saturday, Feb. 14: A grand social evening of song and dance with Mr. Hepworth. Members and friends, give him a hearty welcome on his first visit. Admission, 4d., Lyceum scholars under 16 half-price.

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

BRADFORD. 448, Manchester Road.—Feb. 10: An entertainment and social gathering at 7-30. Admission 2d. All friends invited.

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, 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.

BURNLEY. Bread Street.—Feb. 14: Public tea party. All welcome. Sunday, Feb. 15: Anniversary services. Mr. J. Long, of Helmsore, and Mrs. Best, of Burnley, will occupy our platform.

BURSLER. Newcastle Street.—Feb. 8: Mrs. Horrocks, at 2-45 and 6-30. Monday, Feb. 9: Social tea at 5-30. After tea, Mrs. Horrocks will address the meeting, closing with clairvoyance and psychometry. Tea tickets 9d., ladies 6d., children 4d.; after meeting, 3d.

COWMA.—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.

DARWEN.—8, Mrs. Venables; 15, Mr. J. Swindlehurst; 22, Mrs. Yarwood.

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.

HECKMONDWICK. Thomas Street.—Tea and entertainment, Saturday, Feb. 14, for the benefit of our organist. The tea will be presided over by the young men of the lyceum, who will also provide the entertainment, assisted by Mr. Boocock, of Bingley, which will consist of songs, duets, recitations, and two dialogues entitled "Honeymoon Experiments," and "Blundering Barney," by permission of the publishers, Messrs. Abel Heywood and Sons, Manchester, and Harry Dacre, and F. Fothergill. Tea and entertainment, 9d., and 4d.; entertainment only, 3d., and 1d.

HULL. Seddon's Rooms.—Sunday and Monday, Feb. 8 and 9: Special lectures by G. A. Wright. "Spiritualism the only proof of life beyond the grave." Night: Subjects from the audience. Monday: "The reason why." Psychometry to follow.

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 tickets. For those unable to get in time for the last sitting down, arrangements will be made for their tea in the ante-room, but no one is to be admitted either to tea or entertainment without ticket.—Sunday, Feb. 22: Mrs. Wallis at 2-30 p.m. Subject, "Life in the Great Beyond"; at 6-30 p.m., "Spiritualism; Is it a Religion?" Also on Monday, Feb. 23, at 7-45

p.m., subject, "Charity or Justice." Admission free. Collection on entrance.

LONDON.—Musical and Social Evenings. A few friends propose to hold four or five musical and social meetings in different parts of London, to raise a fund for Mrs. Spring, the well-known medium, who is in very great pecuniary difficulties. Inquiries respecting this deserving case will be gladly answered by Utber W. Goddard, secretary pro tem., 16, Queen's Parade, Clapham Junction, S.W. A benefit meeting, March 1, at Clapham Junction. Séance at 3; tea at 5-30, 16, Queen's Parade, and meeting at 7 o'clock.

LONDON. King's Cross, 182, Caledonian Road, N.—On the 15th inst., Mr. T. Emms will lecture upon "Comparative Religions and their Growth." All invited. Opportunity will be given for discussion. Commence at 7 p.m.

LONDON. Winchester Hall, 33, High Street, Peckham.—Monday, March 1: A Social Tea and Public Meeting to inaugurate another year's work, and return thanks for the spirit power and guidance bestowed upon us during the past year. Tickets 1s.—J. Veitch, hon. sec., Southampton Street.

LONDON. Workman's Hall, West Ham Lane, Stratford.—Tea and soirée dansante, Thursday, 26. Tea at 7 sharp, and dancing at 8. Tickets for tea and dance, 1s.; dance only, 6d., which can be obtained at the hall, or by letter from G. Whimp, 195, Leyton Road, Stratford, and C. E. Deason, 16, Maryland Road, Stratford.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public circles as usual every Sunday at 11 a.m., and every Tuesday at 8 p.m.; also on Thursday at 8 p.m., for spiritualists only. Admission 2d. Tuesday, Feb. 17: Mr. G. A. Wright, of Bradford, will lecture briefly on "Phrenology," and afterwards examine heads at the small charge of 3d. Admission to the meeting 2d.—W. H.

MANCHESTER. Tipping St.—Feb. 8, Mrs. E. H. Britten. At 2-45: "The Three Greatest Questions of the Age." At 6-30: Six questions on religion, reform, or spiritualism, to be given by the audience.

NEWCASTLE-ON-TYNE.—Invitation tea to all old and new mediums in Newcastle and Gateshead. Mr. W. H. Robinson will deliver the presidential address in Cordwainers' Hall, on Sunday, February 8. Subject, "Our Methods, Aims, and Duties as Workers for Human Progress," previous to which each are kindly invited to a cup of tea, ready at 4-30.

NORTH SHIELDS. Camden Street.—SPECIAL NOTICE. Saturday, Feb. 7, at 7-30, Mr. E. W. Wallis, subject, "Is it 'the way out'; or, is prevention better than cure?" Questions invited. Feb. 8: at 11, "Is spiritualism a failure?" At 6-15, "What has spiritualism revealed of the other world?"

OLDHAM. Temple.—Feb. 8, Mr. G. Smith; 15, Mr. J. C. Macdonald; 22, Mr. Boardman.

OLDHAM. Bartlam Place.—Feb. 16, at 7-45, Mr. G. A. Wright will give his popular lecture, "My path from Atheism to Spiritualism." Character readings by psychometry afterwards. Collection.

RAWTENSTALL.—Feb. 14 and 15, Mr. John Taylor, table medium. Admission to the circles by ticket.

SALFORD.—On Saturday, February 7, supper and entertainment to 150 old people; and on Saturday, February 14, to 150 more. To provide these free meals we require further help, and earnestly ask for contributions. 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.

SHEFFIELD. Cutlers' Hall.—March 9: Grand Conversazione and Ball. The suite of rooms engaged includes the ball-room. Objects of interest will be exhibited. Books, &c. Experiments in spiritualism, mesmerism, hypnotism, psychometry, thought reading; also songs, recitations, etc., during the evening. Tickets: Single, 2/-; double, 3/6. Refreshments at reasonable charges. Entertainment at 7-30; dancing at 9-30 until 2 a.m.—W. Hardy.

SHIPLEY. Liberal Club.—Feb. 8, Mr. W. Howell, at 2-30 and 6. Wednesdays, Feb. 11 and 18, and Thursdays, 12 and 19, Mr. Schutt, at 7-30. Wednesday, Feb. 25, Mr. Howell, at 7-30.

SOUTH SHIELDS.—The spiritualists here intend commencing a new society at 99, John Clay Street, Westoe, to be inaugurated on Saturday, February 7, with a coffee supper. Tickets 6d., to be followed on Sunday with two lectures at 11 and 6, to be addressed by prominent local speakers. All friends are invited.—A. D.

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 all friends.

TYNE DOCK.—Secretary's Address: Please note, my address in future will be R. Grice, 3, Derwentwater Terrace, South Shields.

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.

YEADON.—Monday, Feb. 16: Mr. E. W. Wallis will define and defend spiritualism.

HOME CIRCLES.—At Mr. Thomas Tindle's, Springwell, five of us sat down to a small table. We sang a few hymns and the table began to tilt, tumbling over and over, and then it mounted on to the top of a big table; and also in Mr. Stephen Hunter's house, Mill Houses, near Springwell, we had similar phenomena the night after. There are some of the writers who tell us to sit in our own houses, and I only want to let others know what we have got by sitting. It has been the means of convincing some that there is a power beyond our power. I hope, by seeing this, some may begin to sit, too, and the good work may go on.—Yours truly, William Latimers, his two daughters, Mrs. Thomas Tindle, Mrs. Stephen Hunter, Mrs. Jane Mires, and J. R. Goodrum. January 17 and 18, 1891.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE ANNUAL MEETING OF THE SHAREHOLDERS in the *Two Worlds* Publishing Co., Limited, was held on Monday last, and adjourned until Monday next, the 9th inst. Shareholders are earnestly requested to attend the meeting in the Committee Room of the Manchester Co-operative Hall, Downing Street, Manchester, Monday, Feb. 9th, at 7-30 prompt. By a printer's error in the *Missionary a/c* in the balance sheet the total is given on the credit side as £111 13s. 11d. instead of £118 13s. 11d., as can easily be seen by casting up the columns.

SOLD OUT.—Our last week's issue was all sold out on Friday night, and unless we receive some returns from newsagents we shall not be able to supply copies to those who missed securing one last week. The new story, "Sybilla," is arousing a good deal of interest, and we hope we shall have some returns in a week or two, so as to be able to supply the demand for the first chapters.

OUR CHRISTMAS DOUBLE NUMBER AT HALF PRICE.—To oblige our friends, and to clear out the few copies still on hand, we offer the Christmas Double Number at one penny each, instead of twopence; single copies, post free, 2d.; three copies, post free, 5d.; six copies, post free, for 9d. Order from Mr. Wallis, manager.

LONDON. STRATFORD. TEMPORARY RELIEF FUND.—Mr. C. E. Deason writes: "In closing this fund I must give my best thanks to the many friends who have supported me in the kind manner which the reports have shown. I am sure they will go through their daily toil knowing that they have helped those who could not help themselves. Again thanking you and those who have responded to my call."

THE PROPOSED HALL FOR SOUTH LONDON.—We have received an announcement that the funds, after 12 months' effort, have only reached about one-fourth of the required amount, and the committee, owing to unexpected difficulties, feel it will be best to return the money to those who contributed.

MRS. KIPLING writes to testify to the benefit she has received from the treatment of Mr. A. Moulson, but writes on both sides of the paper contrary to our repeated requests that correspondents should write on one side only. We have no time to re-write her letter.

THE COST OF PROGRESS.—Rev. J. Hunter lectured at Leeds on the above subject recently, and pointed out how deeply we are indebted to the brave souls who fought and suffered that we might be free. He claimed a high place for Christianity in winning the advanced position. But he confounded and identified natural religion with Christianity. Surely he cannot ignore the fact that every advance in science, art, morals, and tolerance has been opposed, disputed inch by inch, at the cost of endless suffering, by Christians in the interest of their churches, and Protestant Christians have been as intolerant and opposed to liberty of thought and scientific and secular progress as Catholics. Where men have *ceased* to be *Christian* religionists, and have let the natural love of truth and humanity influence their lives, they have fought for freedom and justice.

GOOD TESTIMONY.—Mr. S. J. Holt, of 36, Park Side Road, West Bowling, Bradford, writes to Mr. Tetlow, thus: "I think it my duty to write you concerning a test you gave me on 11th January, 1891, at Milton Rooms, Westgate. You told me to warn my son to be very careful during the following week lest he should have his right arm hurt, but to be especially careful on the Thursday. I told him, and he thanked me and said he would be careful; but the accident came to him in a way he did not expect. He had occasion to alter one of his looms, when his arm came suddenly in contact with a piece of brass wire, making a wound which has since given him great pain, blood poisoning being a consequence. But we now hope his arm is on the mend. I felt myself compelled to go to hear you, and was led of the spirit to the meeting room that night."

IN MEMORIAM.

Passed into the higher life, on Jan. 24, 1891, in her 17th year, Eleanor Edith, the beloved daughter of David and Sophia Riley, of Halifax. Mr. E. W. Wallis kindly consented to say a few words at the grave side, for which we thank him very much. We are pleased to say that before she passed away she gave us every satisfaction of a continued life.

I had occasion to be at the funeral on January 31 of a son of a prominent medium, viz., Mrs. James M. Smith, of Leeds. Mr. E. W. Wallis attended, and delivered a splendid address, affirming that the young man was not dead but had only laid down the mortal body, and was now rejoicing in the "real life." There were only four spiritualists present, and of these friends one came from Brighouse, one from Pendleton, and two only from Leeds. Surely spiritualists should support the afflicted, as well as the cause, by their presence. The chapel of the cemetery was crowded with non-spiritualists, and there were only four kind friends to assist in the singing—"Fidus Achates."

Passed to the higher life on Jan. 26, Willie Styles, of Liversedge, who was a Lyceum scholar in Heckmondwike United Society of Spiritualists, Blanket Hall Street. He was interred at Liversedge Church, on Jan. 29.—H. O.

PARKGATE.—It is our sorrowful duty to have to report the passing away to the higher life one of our young brothers, Harold, son of George and Helen Featherstone, who was interred at the Rawmarsh Cemetery, on Sunday, February 1, by Miss Wheeldon, of Derby, who officiated both in the chapel and at the grave side, before a large gathering.—J. C.

DR. PARKER AND THE ANGELS.—Notwithstanding the recent London fogs which enveloped trees near the doctor's residence, rendering them invisible; yet, "he knew they were there"; so also "he knew the angels were there," though out of sight. (See *Christian World*). What a

pleasant surprise it might be if one of these angelic visitors were "entertained" in the City Temple (even allowed the use of the platform, as was granted to Mr. Henry George two years ago), but which, for angelic revelations, the Doctor said, "was quite impossible then." Hoping that now a spiritual thaw was dispelling the frost, I ventured another application only to find that "the same answer must be repeated," so spiritualism must not yet speak from the City Temple. BEVAN HARRIS.

[Bro. Harris is earnest and enthusiastic, and perhaps does good by his constant "pegging away" in all directions. But, for our part, we do not see why spiritualism should go begging to be heard in the City Temple or anywhere else. It will be a bad day for spiritualism when it is patronised by popular preachers. Ministers will find themselves forced to "reckon with" our facts and teachings ere long. We want no favours from them, but demand our rights. Spiritualism has lived in spite of the Ashcrofts, Spurgeons, Josephs, Cooks and Parkers, and others of that ilk, and will survive after they have gone to spirit land and become spiritualists there.]

A MINISTER ADMITS THE FACT OF SPIRIT COMMUNION.—A correspondent writes that conversing with a minister recently he found that the reverend gentleman admitted the communion, but objected to practise it because of its *unreliability*. He attributed a large proportion of the phenomena to *personation*, and the "messages and answers" he thought were "gathered from the minds of sitters by some spirit other than the one supposed to be communicating." Now, here's a pretty kettle of fish! One feels prompted to ask, What kind of spiritual company has the reverend gentleman been in? or, What spirit spectacles does he wear which enable him to discern the spirit, and discover the impersonation? or, Is it that "the wish is father to the thought?" Very few ministers are in a position to be frank and fair and perfectly honest towards the spirits. If spiritualism is true, they must unsay much they have been taught to preach. Their "position" would be lost. Few of them dare to risk dismissal for heresy. They *know* it is *true*—hundreds of them do—but they relieve themselves of the duty of making the truth known on the various excuses that "the people are not ready for it;" "it is not reliable;" "it will do more harm than good;" they "can put it in their sermons and teach its principles without telling the people it is spiritualism, and do even more good in that way than if they openly advocated its facts." He who *excuses* *accuses*. All these excuses are indirect admissions of cowardice, weakness, and failure to fulfil the duty of fidelity to the highest truth. Spiritualists, don't waste time with ministers, who are committed to uphold the creeds and churches. Convert the people who go to church. The ministers will follow. They are not "leaders" of progressive thought; they bring up the rear.

RELIABLE, BUT NOT INFALLIBLE.—The minister who looks for *absolute* reliability in spirits, in the body or out of it, is on a bootless quest. Is he absolutely reliable, now? Is he likely to be absolutely reliable when he enters spirit life? Will he, then, have nothing to learn? Is there any absolute reliability in his Church, its creeds, or his Bible? Have not thousands of people recognized the necessity for using *their own judgment*, and deciding for themselves as to the reliability of papal decrees or Biblical claims? Even so, then, with the spirits. They are truthful and reliable as helpers, friends and guides, but are not infallible dictators.

SPIRIT PERSONATION.—Many people believe that the spirits who communicate with us are not our friends but some other fellows who impersonate them. Why? Is it not as easy for our friends as for others? What do they *know* about it? Have they been into spirit-life and detected the imposture? Why should we be the sport of deceptive people in the other world? Have the honest, true, loving, and good less power, less will, less wisdom, less liberty than the dishonest? Are the knaves free and the kind-hearted enslaved? Has my sainted mother forsaken me and lost her power to protect, while some fool plays her part and tricks me into believing she is present with me? These questions need only to be put to be answered. The minister who propounds this theory can have had little experience of the communion; can have less intuition, or the gift of "discerning spirits" or he would know better. Why should any spirits go round gathering "from the minds of the sitters?" Is it not more reasonable to suppose that the men and women of the other world are at least as honest and intelligent as the people here, even as honest as a minister?

HORATIO HUNT.—A fortnight ago we inserted a notice for this person amongst our "prospective arrangements" deeming our doing so would be received as an act of the same courtesy that we extend to our fellow-workers as far as the limits of our little paper will permit. Taking advantage of our kindness, this Mr. Horatio Hunt sent in farther notices which, constituting mere advertisements, required of the business manager a demand for payment. In consequence of this Mr. Horatio Hunt writes a most insolent letter to the Editor informing her that either the first insertion of advertisement, free, was an injustice to the shareholders, proprietors of the paper, &c., or, that the refusal to continue his advertisement was an injustice to him. This letter concludes with the *awful* threat of Mr. Horatio Hunt's *avenging* himself on the paper and its officials, unless full justice, explanations, apologies, &c., &c., are tendered to him. He also demands in the same tone of autocracy that his letter be inserted in *The Two Worlds*. This is to give notice that the Editor declines to insert a letter equally uncalled for and insolent, and ending with threats of Mr. Horatio Hunt's vengeance. Also that notices of coming and passing events connected with spiritualist societies and spiritual work are inserted without charge, but when such notices amount to *advertisements of individuals*, and are not for spiritualism, but private business speculations, they will be charged for, in justice to the shareholders, proprietors, &c., who supply *The Two Worlds* to societies at less than it costs to produce, and can only recoup themselves for this loss by their advertisements. As to the letter to the Editor, we must *again* state that no letters will be inserted in *The Two Worlds* that do not respect its motto of "Principles, not Personalities."

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