

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE ROSTRUM.

REV. T. HORNE CHALLENGES THE TRUTH OF MRS. HARDINGE BRITTEN'S STATEMENTS ON PARSONS AND THEOLOGY.

CONCLUSION.

IN referring to the letter of the latest of those reverend critics who desire to inform me more of what modern Christianity is than I know already, I find that the Rev. T. Horne takes exception to my statement that the maintenance of the doctrines now received throughout Great Britain (and in part also of Ireland), doctrines which I have already summed up as derived solely from the Bible, and that as the infallible "word of God," cost the people some twelve millions of pounds annually.

Mr. Horne seems so incredulous of this statement that he asks, in phrases savouring no less of contempt than amusement, when the pay day is, where is the pay office, and why and wherefore it is not mentioned in the "Budget," &c. To the *real* working clergy, i.e., those who do the most work for the smallest possible pay, no doubt our statements in the above-named connection may seem incredulous. We shall *presently* see how far they are justifiable or not. That THE PEOPLE, amongst whom we may with justice class the working clergy, are not very likely to be informed either through Parliament or any public document accessible to said people, how much money is annually paid out to promulgate the doctrines of Biblical religion, is a fact too patent to need any comment or explanation. Still that there are means of arriving at the truth, I was sufficiently well-informed of years ago by my esteemed old friend, the late Wm. Howitt, whose "History of Priestcraft" is not even yet quite forgotten.

Before I point to a few unconsidered items in the scheme which do not come into the records of the State Church of England alone, I beg to call attention to some extracts from an article appearing in *The Agnostic Journal* of February of this year, which may save me in part the trouble of making tedious calculations. The article is headed:

WHAT THE CHURCH COSTS ENGLAND.

It is often said that the Established Church costs the nation "not a penny;" and it is implied that the Church is, and always has been, supported only by property freely given by its own members. Is that true? No; it wholly misrepresents the facts of the case.

The truth is, the Church is mainly supported by public property, which was set aside for its use in ancient times by the State. It receives from that property some six millions of money every year, and that is really what the Church costs the nation.

But, in addition to this settled provision for it, all through its history the Church has received public money, in large amounts and in small, and in a variety of forms.

At this moment there are clergymen in all parts of the country who demand and receive "burial fees" while rendering no service for them. Others, again, are in part supported by "Easter Dues"—a tax on the living, as the burial fees mentioned are a tax on the dead.

Between 1809 and 1829 Parliament voted more than a million of money for the relief of the "poor clergy." From 1818 to 1824 it voted a million and a half to build churches. And, while Dissenters had to pay brick and timber duties for their chapels, the materials for churches were duty free; and from 1817 to 1845 the Established Church had in that way the benefit of £336,000.

The idea that the Church costs the nation nothing, because no charges on its account are set down in the "estimates," and voted year by year by Parliament, is a mere delusion. No such items appear because the nation has provided for the support of the Church by means of the tithes and lands set apart for the purpose in days gone by. As Lord Campbell once said in the House of Commons: "Tithes were not the voluntary donations of the faithful; they were imposed by the legislature; and, though they had now become property, in their origin they were a property tax."

The tithes and Church lands are, as Mr. Gladstone says, "public property," or "national property," and constitute "a great system of State endowment." The bishops and clergy, who are supported out of it, receive, therefore, what Lord Justice Bramwell calls "the wages of the State." The State pays these wages, because it employs bishops and clergy as its servants. But disestablishment will put an end to that. The bishops and clergy will then be no longer employed by the State, and the State will no longer pay them their wages; while the property out of which these wages are paid will come back to the nation to relieve the over-burdened taxpayers.

Mr. Arthur Arnold, M.P., calculates that when the Church is disestablished, after giving fair compensation to everybody concerned, there will be a balance left for the benefit of the nation, the capital value of which will be over one hundred millions of money! That is practically what the Church costs the nation.

Thus much for "the State Church" in which we all well know the costs are, of course, graded according to the work which great ecclesiastical lights *don't* do, or the drudgery small ecclesiastical lights must do. For example, there are the archbishops who live in palaces and receive their twelve to fifteen thousand pounds a year, and yet they are called upon to do nothing in particular, except to appear in very fine attire on great occasions, such as royal marriages, or ecclesiastical convocations, wherein to determine the tremendous problem of how many lighted candles may be required for humanity to see its way into heaven, or whether the fires of Tophet can be avoided by mixing water with sacramental wine. On the other hand there are the working clergy, some of whom actually perform three services a day, not unfrequently walking from place to place to do it, never living in or seeing the inside of palaces, and for their rounds of incessant duties, receiving from eighty to a hundred pounds a year. Assuming that these gradations in the magnificent institution of State Ecclesiasticism, may, on a humble scale, be designed to represent the State Ecclesiastical idea of the kingdom of heaven to which archbishops and ourates of the said State Church expect to gravitate, we forbear with unholy pen to make further comments on such a divinely appointed order. There is one point, however, on which my reverend critic either misunderstands me, or I have not made myself sufficiently clear. When I speak of what *the nation* pays out to maintain modern Christianity, I mean THE PEOPLE that compose the nation, and when I speak of "modern Christianity," I don't mean the religion of Christ, for I don't find either him or his religion in any single dogma of modern Christianity, and I am very much disposed to think, if he were to come now as he did 1,800 years ago, say to "the church of the Messiah," to hear himself expounded, he would be pointed to the poor seats, and listen to the reading of the Athanasian Creed, wondering what on earth the gentleman in the scarlet hood and white gown was talking about. Nay more, to show that I am talking of *modern* not primitive Christianity in my "tall talk," I maintain, according to the present existing laws of this Christian land, if Jesus of Nazareth were to come now, as he did 1,800 years ago, curing lepers, the blind, the lame, and all manner of suffering people, *without* a college diploma, he would be heavily fined or sent to the nearest penitentiary as a rogue and vagabond. No, sir. My contention is neither with the glorious and almighty Creator of the universe, or any merciful teacher whose sole commandment was "that ye love one another."

I attack and, my Heavenly Father giving me the strength and inspiration to do so, I shall continue to attack, the dogmas and doctrines taught in modern Christendom, not by the State Church of England alone, but those taught alike by Roman Catholics, Scotch Presbyterians, all the shades and grades of Baptists from dippers to sprinklers, and all and every sect who allege that the Bible, with all its contradictions, obscurities, plagiarisms, and irreconcilable discrepancies between *its* word and God's works is "the infallible Word of God."

I attack the story of the Biblical Creation, the Fall, the talking serpent, God's curse on his creatures, total depravity, and all its sequences and consequences, down to any vicarious blood offering required or accepted by the Creator of the Universe as a reason why the innocent should suffer for the guilty. Furthermore, I dare any sect, or clergyman of any sect, that preaches these doctrines, to *prove* their truth upon any ground of testimony that would now be received in any court of judicature in the civilized world.

I will say nothing more concerning the authenticity of any of the doctrines thus preached by modern Christians, and sent out at immense cost to convert the "Pagan nations" that don't want to be converted—for my own latest work, "The Faiths, Facts, and Frauds of Religious History," to the number of twenty thousand, has sufficiently and unanswerably dealt with the origin and authenticity of Christian faith; but I will add one closing trial question, concerning the justice, morality, or divine authority of that "scheme of salvation"—"the vicarious atonement for sin," around which all Catholic and Protestant sects in Christendom move, and have their being. Go into Bow Street, and in the midst of a legion of the worst of criminals, all under condemnation to the felon's doom, take your fairest, purest, and most innocent child, and say to the presiding judge: "*Kill him, and let all these go free!*" Does any human being in his senses believe there is a judge upon the face of the earth who would dare to do this? Not one; or if he did, the entire population would rise against such an outrage, and either condemn such a judge to the gallows or the lunatic asylum.

My final question is, therefore, Is man better than his God? and yet man accuses the Creator of the Universe of acts and modes of dealing which the worst of his creatures would not dare to imitate.

That *all* the clergy, especially the real hard and industrious workers, have not thought out these points I can readily believe. In some respects, in fact, they may be like the people, who take their beliefs as they are handed down to them from clerical authority, without positively knowing what they are. Even as late as the sixth of this month the London *Daily Telegraph*, reporting the ceremonial pomp and splendid display with which the new Dean of St. Paul's was inaugurated, says—

Canon Scott Holland, as senior residentiary canon, inducted and installed the new Dean, saying from his own stall a Latin prayer. The Dean then took the oath in Latin, his canons, prebendaries, and minor canons promising canonical obedience individually in the same tongue, while the rest of the cathedral staff yielded similar homage in the humbler vernacular.

Mark the wise and prudential policy of high ecclesiasticism! Deans and richly-paid functionaries say their prayers, take their oaths, and promise obedience to canonical laws, &c., in *Latin*—a language the common people do not understand, and evidently are not wanted to understand. Most wise precaution. Perhaps, if they did understand there might be no deans at all, and not quite so many millions paid out annually to support Latin-talking ecclesiastics. There is another little point the same London *Daily Telegraph* of the same date remarks upon, which is also of an important and noticeable character.

In a leading article on a great theological work lately published, called "Lux Mundi," and in reviewing a very high ecclesiastical debate which has lately been held on the orthodoxy of this remarkable work, the readers of the *Telegraph* will find the following extraordinary statements:—

The principal difficulty dealt with by the essayist on "Inspiration" is the existence in the Old Testament of passages that are obviously inconsistent with the laws and possibilities of Nature as unveiled to us by science. The former orthodox explanation of these errors was that the writers, though inspired to declare doctrine, were not guarded from human error, and therefore mixed up their own imperfect knowledge with the spiritual message they were appointed to convey.

How about the *historical* portion of the Scriptures, such as Lot and his daughters, Samson, Jonah, David, &c., &c.

Some orthodox divines who have accepted this apology—to use the word in the old sense—have contended that it cannot apply to those passages of the Old Testament which are quoted in the New Testament by the Saviour Himself. Mr. Gore, the writer of the essay on "Inspiration," meets this argument by pointing out that in His human capacity the Founder of the Faith shared man's liability to error. He refers in express words to "the limitation of knowledge in our Lord's mind" to His "statements upon subjects of which he was really ignorant" and to His utterance of "statements which are now known to have been false." These quotations from Mr. Gore were held up on Tuesday to the horror of the assembled clergy, but they failed to provoke any responsive thrill.

"No responsive thrill!" What? To find "the God"—"the Saviour of Mankind"—"the Son, who was with the Father before the creation"—"the Judge of the quick and the dead"—in a word "God incarnate"—sharing *man's liability to error—limitation of knowledge in our Lord's mind—statements upon subjects of which he was really ignorant—statements which are now known to be false.* These be thy Gods, oh Israel!

These and some similar quotations being read out at one of my lectures at Liverpool, from my own volume of "Lux Mundi," called forth the charge upon my head from a pious Christian present—not a thrill of horror that a reverend Christian should have written them, but a thrill of pious indignation that an irreverend spiritualist should have dared to quote them. As the prohibitive price of "Lux Mundi," 16s., might render this work (like the officiating Ecclesiastics Latin, at St. Paul's Cathedral) a sealed book to the people, we are deeply indebted to the Editor of the *Daily Telegraph* for the quotation from "Lux Mundi," which apprises those who can only afford to pay a penny for the knowledge, what "an ignorant" God they have been worshipping as their "Saviour."

Believing that the Creator of the Universe has throughout the entire and ever-progressive onward and upward march of humanity, written in sunbeams and stars, the eternal anthem, "Light, more light!" we can afford to wait until the handwriting on the walls of Ecclesiasticism are fully interpreted, and that, after the words of doom are fulfilled, humanity will all unite to worship that God who is a spirit, and worship him in spirit and in TRUTH.

SYBILLA;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER V.

I HAVE said that Flora Masters was my only friend and confidant—and though she was fair as an angel and as beautiful in mind as in person, under the iron rule of a proud father and jealous cold-hearted sister this lovely child of sixteen was coerced into an engagement with a millionaire more than double her age; chosen, bid for, and traded off to a man repulsive in person, manners, and character; an admirer of beauty and a despiser of women; coarse and uncouth in every point but the gilding of an immense fortune. Two young girls had already shared his name, house, and poisonous atmosphere, and in the name of "wife" been sold to early graves. "Mr. Varley has been unfortunate with his wives," men said, and though he was forty and she sixteen, Flora Masters was deemed *fortunate* when selected to be the third wife of this man.

Flora and I had interchanged our most interior thoughts from childhood. In deep sympathy with each other, the same restless natures, eager for life's busy conflicts, had forced us each to exclaim, when we saw the boys go forth to school, college, and a place in life, "Would we were like them." Sometimes we would climb jagged rocks, high over the lashing waves of the ocean, and our fervent longings would mount the curling waves and sail off in fancy barques to picture out the wonders of unknown lands and act imaginary dreams of discovery, explorations, intercourse with distant nations, and all the glowing scenes of life, shut out from eager woman. The mystery of the stars, the ancient temples written over with the hieroglyphics of old bygone days, these we would long to spell.

When Charley came home from college, and glibly poured into our eager ears the wonderful revelations that chemistry, anatomy, and physiological sciences would yield, we would both implore to be permitted to learn them, too. To such requests as these Mr. Masters invariably replied with a scornful, "Pshaw! what need have women to cram their heads with such stuff; 'tis only fit for men who make a business of it."

"But, papa," Flora one day ventured to say, "the other day, Jennie, our cook, was in a fit, and Anna, our laundress, had her ankle dislocated; now, if I had learned these things, I might have cured poor Jennie, who had to almost die before the doctor could be sent for, and Anna's ankle might have been set, and saved her from being a cripple."

"Flora, you have nothing of the lady in you," rejoined her parent, sternly; I cannot imagine where you have imbibed such low ideas, except," he added, glancing askance at me, "these democratic longings have come through association. Let me hear no more of them; I don't want to see my daughter a strong-minded woman, to be the sneer of every aristocratic salon."

Often we watched the pale faces of shivering beggars, hungry children, and desperate men, as they flitted by our windows on a winter's day; and we would wonder why such misery was, and what could be done to mitigate it, and though we scarcely knew what cold or hunger was, and our worst idea of suffering was conjured up only by the repetition of my own early history, which Flora was never weary of listening to, or I of talking, still we thought and wept and longed to know more, do more, and be like some good fairy—a streak of sunshine in the house of every child of sorrow. And, after all, what was there to live for, but ribbons, silks, and polkas? We knew there was a world outside these things, but not for us, and sometimes the question would arise, whether we might not find it beyond that dark closed portal through which our loved and well remembered mothers both had passed.

Flora was even more impulsive than I, and less schooled by early suffering to control the burning fires of genius, and the uncultured powers of mind that her woman's sphere allowed no vent for. Since, then, no other aim was allowed her soaring intellect—since it must be crushed down to the ignoble conquest over men's admiring eyes, this was an aim, and that was something; and so steadily did she pursue it that a more determined coquette never lived.

"I've nothing else to do," she often said to me, "and I'll e'en do mischief; no lands to conquer, so I'll conquer man; no name to make, knowledge to gain, or life to comprehend; so, then, as man must be all to me, I will plough and harrow, win and wear him."

Flora was a girl of uncommon mind, and so she could express what thousands of other girls only indistinctly feel; she recognised that woman's sphere was no more than conquest over man's passions, and the subsequent lot of his toy or drudge; and while thousands of girls act this unrecognised fact out in petty acts of despicable coquetry, does the world ever stop to question whether it has assigned to woman any higher aim?

Whatever Flora did, she did with all her heart, and soon began to delight, aye, and feel the necessity of that which she had first engaged in from mere idleness and excess of life. Practising until she became perfect, her glory now was conquest, her study how to make it, her aim to make it (as she would have made any aim) the most triumphant over every one she came near.

With a dim perception that something in the beautiful Flora was dangerous, and becoming unmanageable, the automatic governess and the autocratic father determined that the fate to which Flora must ultimately be consigned, namely, the care of a rich husband, had better be consummated at once.

Now I would not be supposed to infer that Mr. Masters simply sought to escape the charge of his wilful child to spare himself the burden. I believe he loved her then, as dearly as his nature admitted of; but as he felt her destiny inevitable, he knew of no other for a well educated young lady than to be married richly, or as the world says "well;" and simply because the world said it was right the world's voice is omnipotent.

When Flora first heard her destiny announced she was simply provoked, because she believed her "fate had come too soon," and her only game—excitement—be ended. But as the suitor came, by virtue of his position, in daily contact with her, and something of the new relations she was about to assume dawned upon her, indifference was changed to loathing, deepening daily into positive horror.

We had a seamstress in our family whom for some time we all regarded as a pattern of propriety and virtue. Charming in her appearance, neat, modest, and humble in her ways, and so industrious that she never seemed as if she could do enough for us, the girl became our very idol until subjected to the eye of Flora's new betrothed. One fatal day he in-

formed the family, with many a ribald jest, that our favourite had been "a girl of the town."

Flora was astounded at first, but generously replied, "What if she has been, do you know aught against her now?"

Mr. Varley shrugged his shoulders, and Augusta nearly fainted; but when Mr. Masters heard the tale he left the room, and our gentle favourite was put out of the house within half an hour.

I heard one of the girls say afterwards "the creature did not deny it, and yet had the boldness to ask to stay, threatening to go back to the streets again if some decent family would not keep her. Ay, she even had the audacity to go down on her knees and plead to stay."

"No wonder," added the virtuous girl, "when she found how much nicer it was to live in a decent house than on the town, but if such as she can be taken in, we won't stay, and that the creatures may depend."

That night Flora dragged me with her to her father's library, and there ensued a conversation of which I give these fragments.

"Father, why did you dismiss Agnes?"

"I am astonished, Flora, that you compel me to repeat the disgusting facts of which I should think you would be ashamed to speak!"

"Oh, father! Agnes said herself she sinned for bread, to save an old blind father from dying from starvation. Father, you are not old, or blind, or starving! Why should you ask me to sin for bread?"

"Good God, Flora! What horrible fancies have you been imbibing? Can you see no difference between the disgraceful prostitution of the streets and the holy state of marriage?"

"No, sir," responded the girl, "I cannot see any difference unless love sanctions a union otherwise merely animal, degrading and loathsome. I do not love Walter Varley! I hate him, and I do not see the difference between selling myself to him for house and lands, and selling myself to him for a piece of bread!"

"Do you see no difference between the kennels of infamy and the Church of the Lord?" gasped the furious father, literally gnashing his teeth in the pale face that so calmly confronted him. "Do you dare call that the same marriage that consummates ruin to woman in the places it is a shame to speak of, and the solemn ceremony which God's anointed pronounces over you in His sacred house?"

"God may sanction and Priests may sell me," replied the hardened girl; "the pollution is the same in the end."

"Now, may heaven grant me patience with this most unfortunate child?" cried Mr. Masters, then turning a savage look on me, as if he had detected the source of what he deemed his daughter's perversion, he scowled upon me with a look of hate I shall never forget, and thundered—

"Begone, serpent!"

The next minute I passed the threshold of the library, and soon the arms of Flora were wound around my neck, while in tender accents she murmured,

"Forgive me, darling, this is all my fault. Sybilla, I will amend it!"

The next week saw Flora Masters the wife of Walter Varley. . . .

Between me and my self-constituted guardian, Mr. Masters, no very cordial feelings had ever existed; he brought me to his house, as even my childish but acute perceptions taught me, rather as an act of duty, or some unexplained impulse, than from kindness to myself or my dead mother. The secret of his promptings I had never learned. His manners were cold and repulsive, even to his children; and to me, his self-imposed charge, absolutely awful. My poor mother's name, whose dying request alone could have induced this singular relation between us, had never once been mentioned, and my position in Mr. Master's household had never, therefore, assumed the directness either of a menial or an adopted child.

After poor Flora's marriage and the conversation to which I was in part an auditor which preceded it, Mr. Masters' repulsive feelings toward myself were obviously increased. I felt that he attributed the rebellion which she had manifested toward her hated union, not to her womanly promptings of nature revolting against such loathsome association, but to the influence which I was supposed to exercise over her. The poor girl had dragged me with her to bear protest against the sacrifice, and much as her determined tyrant affected to disregard her pleadings, he felt

their force too keenly to endure that another should be witness to the degradation of his own cruelty unmasked. I felt, moreover, that the real affection which had existed between Flora and myself up to this hour was viewed with jealous dislike both by her proud half-sister Augusta, and that father who was ever watchful not to elevate, but to subdue the individuality of the child, whose independence might thwart what he either believed or affected to believe was her best interest—to wit, a profitable sale in the legalized market of matrimony.

Now, as in Sybilla Morand, independence born of early effort and bitter necessity was an element that no subsequent moral rack could crush out, every spark of this *unladylike* evidence of a reasonable soul exhibited by poor Flora was naturally enough traced to my pernicious influence.

I must here state that though the confidence existing between me and my dear friend was—on her part at least—unlimited, it was not so with myself. Somehow it seemed to me that the constant intercourse maintained between me and my beloved Spirit Guardian was too sacred to become the subject of conversation to any living creature. To me it seemed like profanity to speak of that second world and its angelic inhabitants, which I full well knew surrounded or inter-penetrated this world, as the soul to the body of the earth. Besides this, I am bound to confess there was a total absence of any religion, to say nothing of spiritual sentiment, about poor Flora Masters. Intellectual, clever in all branches of knowledge, with a noble heart and tender nature, generous to a fault, and attractive in every relation of life, she had no religion but that of the intellect, and where this was unsatisfied she rejected the mere affirmations of faith with biting scorn and pitiless logic. To open up even to this beloved associate a view of my Holy of Holies would have been to me mere profanation. Yet in the adytum of my very soul the visions still continued, and it was on one occasion, when preparing for a grand party, that Mr. Masters intended to give in honour of his youngest daughter's marriage, that I dismissed the maid in attendance, and sitting down before the French windows on a lovely autumn evening, waited in deep peace and tranquillity for "the opening of the gates." I had not long to wait, yet I feared I was to be disappointed, for my highly-prized view of "Paradise"—as I still called the scenes of light and glory I was accustomed to look upon—on this occasion swam before my eyes, as in a panorama, but almost immediately passed away. That which was left in its place, however, was the view of the misty mountain range, on which, heretofore, some scene or event yet to be realised would be prophetically impressed.

Was it so now? This I could not determine, for on that mountain I saw but a single figure; it was that of a tall, noble, commanding-looking personage of about thirty years of age, with a fine head, strikingly handsome face with large piercing eyes, and a foreign-looking cast of features. I saw this man for a space of over two minutes, and though I never remembered having seen him before, I felt confident I should know him again amongst ten thousand. The ringing of the dinner bell broke the spell alike of my vision and meditations. Hastening to take my place amongst the throng of visitors who were assembled on that festal occasion, Mr. Masters led me up to the gentleman who was to chaperon me to the banqueting hall, and having simply introduced him as "Count Reinhold," left me to be conducted by—the exact counterpart of the visionary figure I had just been gazing upon. But lest my readers should be at once disposed to believe they could predict in this encounter the commencement of an ordinary passage of romance, I invite them to suspend any such flight of imagination, until they have come to the end of the next chapter.

(To be continued.)

REVIEW.

"THE COMING DAY."

THIS is a monthly magazine of sixteen pages, price 3d single copy, or 3s. 6d. per annum, edited by the Rev. John Page Hopps, and published by Williams & Norgate, 14, Henrietta Street, Covent Garden, London, or, by post, from Frank Hopps, New Walk, Leicester, on receipt of the price named.

The very name of John Page Hopps, the brave, talented—we may add—*inspired* advocate of natural religion, "pure and undefiled," the rights of man, and the love of the Father God, shown in helpfulness and blessing to brother man, is quite sufficient to commend this new literary venture to the attention and patronage of every true man and woman in the land. We cannot do better than give the following specimen poem of the first number as a herald of promise for all that is to follow:—

THE COAL LORD SPEAKS.

LET them strike as much as they like,
To us 'tis a perfect boon.
Merrily high the prices fly
In monopoly's big balloon.
Though they starve by bits in the inky pits,
Though their children cry for bread,
The end of the game must be the same—
King Capital keeps ahead.

Good pay? Absurd! Upon my word,
What more can the men require?
You speak of the poor—what they endure,
Deprived of their bit of fire.
If we who control the price of coal
Reduced it at this time of year,
Our dividends, my worthy friends,
Would rapidly disappear!

I'm willing to add that the work is bad,
And dangerous, too, to face;
But when one stops and reels and drops
There's another to take his place.
"Supply and demand," throughout the land
By that will we stand or fall.
We're dealing in coals, but *bodies and souls*
Are not in our line at all.

—Edward E. Kidder.

SAVAGISMS.

SEEING your item from M. J. Savage, which I printed in *The Golden Gate*, it seems to invite me to write a few more of his bright thoughts on spiritual matters for *The Two Worlds*, which comes to me every week full of good things. Ministers are not apt to be hospitable to our truth, and when they are to our idea, they are apt to qualify it with other names. It is the nature of the clergy to be late-comers to new truths, and when they do come, as was the case with anti-slavery, they say they were always sound on the point, and claim to be veterans. I expect the same on the present generation of the clergy.

The Rev. M. J. Savage is no common-place minister; he was once orthodox, but for twenty odd years has been an able Unitarian minister, and is about 45 years old; rather a Theodore Parker in his ideas without the unpopularity of that eminent man, which was natural forty or fifty years ago. He is very outspoken, and very hospitable to the subject of modern spiritualism. He makes it a point every Easter Sunday to make that his subject, and uses language that every spiritualist appreciates, and he also touches upon it often, at other times, both in his pulpit and in the press. One of the ablest articles I ever read on the subject was printed by him in the *Forum*, and no one can read merely his experiences therein related, but will say at heart, he must be a firm believer, although he calls himself only a seeker after the truth. He wants the truth, whether the intelligence so connected with these phenomena dates from beyond the veil, or this side of it. Mr. Savage has got to be the popular minister to attend spiritualists' funerals. I always go when I can, and always on those solemn occasions hear as good spiritual talk, definitely spiritualistic, as from our most pronounced spiritual speakers.

He said in my hearing once, and the sermon was printed at length in the *Boston Herald*, the following wise and true words. I will quote them without comment, only to say the subject was modern spiritualism.

"We cannot agree with Jesus when he says, 'Blessed are they that have not seen and yet have believed.' We do believe many things which we have not seen. We must respect Thomas for being a doubter until the proof was forthcoming. . . . Speaking of Testament testimony, to give us rational grounds for belief to-day, we need remarkable evidence. It is hardly too much to say that we do not have it; we are not sure of the testimony of a single eye witness. The gospels are anonymous, contain only hearsay evidence. We cannot trace one single witness to his home, find his name, his standing in the community, his carefulness as an observer, his knowledge of the facts. On such testimony as the New Testament provides for for us

so stupendous a claim, no modern court would convict a criminal of petty larceny. A thousand times more evidence in favour of spirit return in the modern world, is offered us by the despised and outcast spiritualists. . . . Christianity's claim after 1800 years, from even the churches standpoint, looks dreadfully like a disastrous failure. The average Christian seems but half in earnest about it. Paul says to die is gain, but church members do not act at all as if they believed it. . . . They put crape on their doors; they wail their going to heaven as though it was a disaster that crowned with gloom a Christian's life. . . . Between science and spiritualism traditional orthodoxy possesses the advantage of neither side, and between the upper and the nether millstones, will be ground to powder. It has neither the logical method of science nor the present facts or claimed truths of spiritualism. It differs from the current of the centuries, swept on by the force of traditions, but like an iceberg, however bravely it may glitter, it is getting into latitudes too light and warm for it, and is destined to melt away. . . . The great question of the modern world to-day is whether this is a material, or a spiritual universe. . . . In reference to modern spiritualism, it is my opinion that the facts and reasonings of science are by no means all on the side of doubt. . . . Thought and feeling, that which is highest and most distinctive in man, the materialist can give no rational account of. . . . Since then science cannot explain mind as the result of putting together cunningly divided particles of matter, it cannot assert that this same mind will cease to be, when the material particles are taken to pieces. . . . Then, again, science demonstrates that the invisible and tangible forces are mightier than all we can see and handle, and proves that all so-called facts and phenomena are the outcome and product of an unseen and eternal energy, that we cannot think of, or figure as material. . . . And once more, for all that man knows to the contrary, this world may be surrounded and encompassed by an invisible, intangible, though entirely active world—a world beautiful in form and colour, and peopled by wise and living intelligences akin to ourselves. . . . Leaving science, let us pass to what we know of modern spiritualism. Thousands and thousands in Europe and America believe in its central claim. It is too large a factor in modern life to be ignored. There are also thousands of silent believers, who do not like to be called fool or knave, and so keep silent about it. Like Nicodemus, they come by night lest they be cast out of the synagogue. And whatever else may be said of it, large masses of people do believe in modern spiritualism as a fact, and it is a fact big enough to teach and shape a large part of modern life."

I could give you a great many more of his bright and and true expressions, but, perhaps, here is enough for once.

The Warren, JOHN WETHERBEE.
Boston, Mass., U.S.A.

"AWAY WITH DARK CIRCLES."

TIMELY LETTER FROM AN ESTEEMED CORRESPONDENT.

Even out of the darkness overshadowing spiritualism there is an object lesson to be taken. Maybe we need many such lessons before by sad experience we fully learn our task. The question arising from passing events is how best to avoid the re-occurrence of painful scenes. London spiritualists are at present under a baneful influence, and it is our duty to see that it does not gain the ascendancy. We must not forget we have many foes who would only be too glad of an opportunity to wreck the cause. It behoves us to be on the alert, as there are still dangers ahead, and it would be helpful to ventilate several important matters through the medium of *The Two Worlds*, such as materializations, public séances, and the best method of constitution of societies generally. By experience I find that no sooner do strangers enter as members than they are elected on the committee, and propose this and that, without any foreknowledge of so serious a matter. Is this well? Take note of the comments of the Press. The *Daily Telegraph* points out the fashionable drawing-room pastime of the day, viz., clairvoyance, thought-reading, and fortune-telling, which, it says, if practised by a poor woman is punished by imprisonment. I have been to three dark séances. Having no opportunity of testing the manifestations, and failing to accept them on faith, I paid heed to spirit counsel and kept away. Then such confined meetings cannot be conducive to health. Our

chief concern should be that though sceptics may ridicule and say we are queer folks, yet let it be said by them: "They love God, but fear not man; are moral and charitable." We must fully realize that individual behaviour reflects on the cause for good or evil, living in harmony and peace, a true brotherhood embracing all nations under the ruling influence of one God. We shall then deserve success.—J. T. A.

SOME VIEWS OF THE HIGH AND LOW CHURCH ABROAD.

DR. COLENZO, Bishop of Natal, in South Africa, belonged to that section of the Church of England known as "the broad church." So "broad" was he that he was put on trial for heresy some years ago. Dean Stanley was also a broad churchman, though possibly not quite so broad as the Bishop of Natal. But neither of them were much in favour with the low church, or "evangelical" wing, from which chiefly the "London Society for Propagating the Gospel in Foreign Parts" derived its support. The bishop, though so broad as to be esteemed little better than a heathen by some of his low church brethren, perhaps because of his excessive liberality and TRUTH, was very charitably disposed towards the heathen of South Africa, and has often taken their part against the oppressions and cruelties of his countrymen, while the representatives of the society showed little sympathy with the savage. At one of the meetings of the society, Dean Stanley's words of praise for Dr. Colenso were received with derisive laughter and shouts of "Order!" The treatment he received seems an astonishing insult from a body of religious men to an eminent clergyman of their own church, but it was met and repelled with admirable spirit and courage. The dean had said that the bishop, as a propagator of the gospel in South Africa, would be remembered long after those present were dead and buried; and when his audience tried to drown his voice with insulting cries and laughter, he added:—

"You need not call 'Order!' I will not be restrained by this mockery, these jeers, this ridicule, these gibes! I say there will be one bishop, who, when his own interests were on one side, and the interests of a poor savage chief on the other, did not hesitate to sacrifice his own, and with a manly generosity for which this society has not a word of sympathy, did his best to protect the suppliant; did not hesitate to come over from Africa to England to plead the cause of this poor unfriended savage; and when he had secured the support of the colonial office—unlike other colonial bishops—he immediately went back to his diocese. For all these things the Society for the Propagation of the Gospel appears to have no sympathy; but you may depend upon it that outside these walls—in the world at large—whenever Natal is mentioned they will win admiration; and posterity will say that among the propagators of the gospel in the nineteenth century the bishop of Natal was not the least efficient." The dean's last words were received with such cheers as he well deserved.

A REMARKABLE WOMAN.

Miss Maria Mitchell, LL.D., a well known astronomer in America, has just died at New York. The deceased lady was a remarkable woman. She was, says the *Times*, the daughter of William Mitchell, astronomer, and was born in Nantucket, Massachusetts, August, 1, 1818. She developed such extraordinary talents that early in life she was able to assist her father in his mathematical and astronomical investigations. At eighteen she was appointed librarian of the Nantucket Athenæum. From this time she made careful original observations, and devoted considerable time to the examination of nebulae and the search for comets. In 1847 she made the important discovery of a comet, for which she received a gold medal from the King of Denmark and other distinctions. She went to Europe in 1858, and visited the principal observatories of Great Britain and the Continent. In 1865 she was called to the Professorship of Astronomy at Vassar College, which, with the post of director of the observatory, she retained until January, 1888. The degree of LL.D. was conferred upon her by Hanover College in 1852, and by Columbia College in 1887. She was a member of various scientific societies, and was the first woman to be elected to the American Academy of Arts and Sciences.

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E. W. WALLIS.

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

FRIDAY, FEBRUARY 27, 1891.

"AWAY WITH DARK CIRCLES."

UNDER the above caption we printed in No. 170 of this journal an account taken from the *London Star*, purporting to be an exposé of Messrs. Husk, Williams and "Rita," whose claims for physical mediumship have been before the public of the metropolis for some years past. In giving publicity to that article and commenting upon the receipt of several other communications to the same effect, we recall our statement, to wit, that—

The names and addresses of the parties from whom this accusation and all-ged exposure comes are fully given. The public have not yet heard Messrs. Husk and Williams's defence, nor do we know at present whether or not they have any to make.

Without pronouncing any opinion upon the guilt or innocence of the accused parties, &c., &c.

Since sending the above to press we have received the following letter from a warm spiritualist and estimable gentleman, also the *Star* journal of the 13th inst., in which the Editor has generously and fairly printed a number of letters written by the members of the new and excellent association entitled "The Spiritualists' Corresponding Society," Secretary, Mr. J. Allen, 245, Camberwell Road, London, S.E.

We must now be prepared to look on the other side.

To the Editor of "The Two Worlds."

DEAR MADAM,—Whilst agreeing with your remarks in the last issue respecting the mischief arising from dark séances in public, I was very surprised and grieved to read what appeared to me a too hasty pronouncement of opinion respecting the mediumship of Mr. Husk. Of course I do not know what qualification your correspondents possess to lead you to such a decision, but my experience has taught me that there is no subject on the face of the earth that is so easily misjudged, for the simple reason that instead of pursuing a course of steady investigation, almost every sitter for physical manifestation arranges in his or her mind a certain test, failing to obtain which the whole thing is pronounced humbug and trickery. I have carefully investigated this question for six years, and during that period have held between thirty and forty séances, with Mr. Husk as the medium, in *my own house* and under my own conditions. I claim, therefore, the right to know, and I unhesitatingly assert that Mr. Husk possesses a genuine spirit power. I have had as many as fifteen spirit forms walk from the cabinet into the circle in one sitting, these forms, please note, representing the utmost variety of appearance, from the

gigantic stature of the late Colonel Burnaby, to the slim, petite figure of a young girl, and the diminutive form of a little child barely three feet in height. Some of these visitors from the unseen have conversed in French, German, Italian, Spanish and Dutch. The noble figure of John King has been distinctly seen by all the sitters standing over the medium, with his spirit light burning with such intense brilliancy that the whole room was illuminated, and the entranced form of the medium could be clearly distinguished at the same time sitting in his chair. On one occasion the materialised form of my father-in-law, who had passed away six years previous to our first séance, appeared to us so perfect that he was recognized instantly by four persons who had known him intimately. On another occasion we arranged the circle in such a way that the *lower end only* of the piano came near the medium's chair, yet with hands in the circle all linked, accompaniments were played to the hymns sung, these accompaniments often consisting of rapid arpeggio passages, necessitating great dexterity and exactness of fingering. Our séance table stands on three legs only, is of light construction, and hence easily overturned, yet Mr. Husk in his chair has been gently and steadily lifted on to this table, while securely held on the left by my wife and on the right by my sister-in-law. While firmly gripping the medium's hand I have found the chair suddenly hanging upon my arm, our hands of course having to be unclasped before the chair could be removed. Having purchased a pair of ordinary slates, I screwed on hinges to make a double slate, and then in the presence of witnesses they were cleaned, fastened, and sealed. Towards the end of the séance the slate was placed in the hands of a sitter *farthest removed* from the medium and he was requested to retain them until the light was struck. All heard the scratching of the tiny point of the pencil placed inside, and upon opening the slate a message was found having special application to this sitter, while the point of the pencil was found to be worn down on one side. In this, my first slate writing experience, I was careful that no knowledge of such an intention should come to the medium. I therefore concealed the slates, and only placed them noiselessly on the table after the lights were extinguished and before joining hands.

Such wondrous facts as these repeated in various ways from time to time incontestably prove to me that some intelligent power other than human does exist outside the personal control of Mr. Husk, and this is of course the end and aim of all physical phenomena.

I therefore beg you in the interests of that justice which you prize so highly, to insert this letter, so that at this crisis one who has done so much to stimulate an inquiry into this great subject may at least have fair play.—I am, Yours faithfully,

GEO. DAVIS.

South Norwood, London, Feb. 15, 1891.

P.S.—In regard to the recent exposure I conscientiously hold that the incident is perfectly compatible with Mr. Husk's absolute honesty as an *individual*. The fault lies in public séances in the dark, and the conditions attaching thereto. I should much like to give you my ideas respecting this exposure, but dare not so trespass unless I have your permission.

[We next call attention to the following letter from the *London Star*.]

CECIL HUSK EXPLAINS WHY THE SPIRIT DISAPPEARED WHEN THE LIGHT WAS TURNED ON.

Cecil Husk sends the following "letter of defence" from 29, South Grove, Peckham Rye, to the *London Star*:—

You have been good enough during the last few days to confer upon me a large amount of popularity, not of a particularly enviable character, and I have been waiting until you have emptied the vials of your wrath upon my (to your way of thinking) offending head, before asking to be allowed to say something in my defence, and I am sure you will give me space for this letter. If I had remained silent after the almost abusive onslaught to which you have subjected me, your readers and others would have been justified in coming to the conclusion that the facts as stated by you were entirely correct, and that there was no theory by which any apparent fraud could be explained. I apprehend that I shall have little or no difficulty in explaining the whole of the circumstances to those of your readers who understand anything about spiritualism, but I am somewhat afraid that to those who have not investigated this subject I shall

NOT BE ALTOGETHER SUCCESSFUL.

I shall, however, do my best, and having done this I shall still claim not only that I am a spiritualist but also a medium, and as I have had the honour in the past of convincing very many people in all classes of society of the truth of the phenomena of the subject, so do I hope in the future to meet with like success.

I am not anxious to meet the facts as stated by you in any carping spirit, but I regret that they should not have been correctly stated. I shall, however, *only take exception to two*, the first of which is that I was "standing up, leaning in a statuesque attitude against the table." (The fact is, I was sitting in my chair in a state of semi-trance.) The second is that I was "enveloped in graceful spirit draperies," *the fact here being that I had a handkerchief upon my head.* Upon these two facts I am confident in my appeal to those who were also sitting at the same séance, others probably than Messrs. Rossiter and Robertson. It is probably necessary for me here to explain that a materialization is a tangible substance, resembling (or being) flesh, which is moulded by the spirits to represent the face of a person who has

"PASSED INTO THE HIGHER LIFE."

This substance being of a purely material character, it is necessary it should be borrowed for the time being for the use to which it is proposed to put it, and the theory of spiritualists is that this substance is borrowed from the medium. I have said that this is the "theory of spiritualists," but I am of opinion that I should have been more correct if I had said that this is a fact which was discovered by experiments made by Professor Crookes, F.R.S., but as I have not his work upon the subject at hand I will content myself by putting it forward as a theory. I may, however, inform your readers, for their information, that this work can be seen at most of the large libraries. If, then it is possible for the spirits to borrow in some mysterious way particles of the medium flesh for their temporary use, I think even Mr. Rossiter will not deny the necessity of these particles being replaced, and I can quite understand that if a materialization was four or more feet away from the medium, and a light was suddenly struck, the form would fall *into* the medium in such a manner as to leave an impression that the form was the medium himself. If I appeared to Mr. Rossiter to be standing up, this is what might have happened, but of this I am

ENTIRELY IGNORANT,

and can only speak of facts as I know them. But I am informed by more than one sitter that I was sitting down. *I am not concerned to discuss the fact that one or two handkerchiefs were upon my person, as I consider it trivial and immaterial*, but I should like to point out the immense difference there is between a handkerchief being upon my head and my being "enveloped in graceful spirit draperies." Even when attempting to expose a medium Mr. Rossiter should speak the truth. Notwithstanding my promise in the early part of this letter only to take two exceptions to Mr. Rossiter's facts, I find I must comment upon another. He accuses me of pulling off the disguises. I should like to ask him what disguises I had on, as I certainly had none in my possession.

[A number of other interesting letters on this subject are held over.]

NOTE.—We have now given the pro and con of this matter as far as the limits of this little paper will allow. We have no allegations to make for or against the statements of either party, and are in the receipt of numerous letters from London correspondents, nearly all except the one published above containing reiterated accusations on the one side and violent vituperations against investigators and expositors on the other. In defence of keen, searching, and crucial investigation all we can say is, without this millions of those who were sceptics a few years ago would not be spiritualists to-day; also, that truth has nothing to fear but much to gain from keen research. Grumblers, antagonists, sceptics, and tricksters are psychologically hateful and injurious in their mental influences, and not unfrequently as unscrupulous in perverting the truth as frauds are in simulating it. For all and every cause of error or perversion there is but one straightforward and remedial course, and that is to hold no circles under dark or equivocal conditions; to submit fairly, candidly, and patiently to the application of fair and candid tests, and in every case in which investigations are thus conducted—even when the spiritual power to produce manifestations fails, as in our ignorance of the laws of control we often find to be the case

—to trust to the plain truth, confident that God and the good spirits will do the rest. If sitters would insist on these conditions, and mediums depend on them *ALONE*, many a one who comes to scoff would remain to pray.—ED. T. W.

WONDERFUL AND CONVINCING EVIDENCES OF SPIRITUAL ART MANIFESTATIONS.

At a meeting held on Sunday, 23rd November—afternoon and evening—at Arcanum Hall, New York, Mr. Van Horn presiding, Mrs. Harriet E. Beach* delivered a very interesting lecture on "Spirit Art," exhibiting specimens from 1868 to 1890, her experience extending over a space of 22 years, describing clearly and graphically the circumstances under which they were obtained, and eliciting from members of the large and attentive audience clear testimony, corroborating her statements as to the conditions under which the manifestations were given. Mrs. Beach exhibited a picture of her mother which was obtained through the mediumship of Wella Anderson in 1868, and was the first spirit picture she had received. This manifestation was given under conditions which could leave no room for doubt as to its being genuine. She exhibited an earring and pin, identical with those portrayed in the picture, and stated that the person through whom it came could not be cognizant of the fact that these existed.

The portrait of "Amarona," one of her spirit controls, obtained through the mediumship of Dr. Rogers, was shown. This picture was given in 25 minutes, nothing but crayon and canvas being placed upon the easel, and no one touching it. He was an Egyptian Scientist 1,100 years ago. Mrs. Beach did not, however, dwell long on this picture, as the particulars concerning it have been so repeatedly published that it would not be assuming too much to state no one in the hall was ignorant of them. The picture, apart from its value as a manifestation of spirit power, is a work of art of remarkable merit.

A beautiful picture in oil of the spirit Wynona was next shown, bearing a star upon her forehead and draped with a fine veil so powerfully executed that it appeared as if hanging independent of the canvas. This was a picture presented to her by a medium, and painted by the medium while under control. Zamphor, another of Mrs. Beach's guides, was next shown. The picture shows the Greek type of features; and its expression is powerful, expressing as it does the leading characteristics of his race. It was obtained through the mediumship of Mrs. Effie Moss at a private séance which was one of a series for obtaining such manifestations.

The lecturer had provided her own canvas, and having seen that it was perfectly clean, she held it in her hands and the light was turned down. Several times the light was raised showing the picture in various stages of completion until it was quite finished. It was about three quarters of an hour in process, and all could hear the spirit artist at work. Mrs. Beach then requested Zamphor to materialise, and this request being complied with, all recognised the exact likeness of the portrait, and certified to it by giving their signatures to that effect. Evidence from the audience also confirmed her statements.

Next the portrait of a negro woman, Aunt Peggie, the control of Mr. H. Archer, of New York, was shown, and the lecturer went on to state that this was obtained for Mr. Archer through the mediumship of Mr. James Souter, of 138, Clinton Place, New York, during a séance given by Mr. Archer, Mr. Souter being in the circle.

The seance was for materialisation, and during the evening Aunt Peggie informed the circle that she desired to give her medium her picture through the mediumship of Mr. Souter. The canvas was then held by two members of the circle, in a good light before the cabinet, and a materialised form coming from the cabinet executed the work in so bright a light that every one present could watch its progress, the tints coming faintly at first upon the canvas, and gradually deepening, until they presented a lifelike representation of one who had passed away more than twenty years ago.

The picture was recognised at once by Mr. Archer as that of his old nurse, and Mr. Archer's father, who subsequently visited his son, immediately on seeing it recognised Peggie who was once his slave, but is now where all are free. The picture was in oil, and when completed, the colour upon it

* It may be here proper to mention that Mrs. Beach is a lady of independent fortune, good social standing, and wife of the editor of *The Scientific American*.

was fresh and wet. This was given in June last, and on Friday, 21st Nov., Mrs. Beach obtained a picture, also through the mediumship of James Souter, of an ancient Egyptian artist named Casandra. Mrs. Beach exhibited the picture, which is on canvas, and shows the head and bust of a lady, attired in the usual Egyptian head-dress. The whole picture is a pleasing one, and the expression is a combination of great sweetness and strength of will.

The lecturer related the circumstances under which this was obtained, how the canvas was bought and placed in the cabinet, which is simply a curtain stretched across the corner of the room. Mrs. Beach and the medium seated themselves on chairs about a yard in front of it, Mrs. Beach holding the medium's hands. There was a good light in the room. The medium was then entranced, but when he came out of his trance he asked for more light, opened the cabinet and there was the picture, but in faint shadowy tints. The medium was then controlled and explained the *modus operandi* by which the manifestation was produced; namely, that the molecules of which the air is composed were so compressed as to form a solid surface upon which the picture was produced; it was then placed on the back of the canvas and projected through to the front. The control further explained that it was this which caused the dimness of the tints, as the work of projecting the colours had not been completed, and requested Mrs. Beach to leave it in the cabinet in the dark until complete. It was then left as directed in the dark till the following morning, and when taken to the light was complete, the shades having deepened in the night. Mrs. Beach further stated that from the time when she saw the clean canvas to the time that she saw the picture did not exceed five minutes, that she held the medium's hands during that time, and that the only means of entering the room was by a door immediately behind her chair. Mrs. Beach, in closing her remarks, exhibited a great many spirit photographs which she had obtained, the most noteworthy of which was one given through Dr. Keeler, of Brooklyn, which showed Mrs. Beach's face and beside it the spirit face of Henry Ward Beecher. This she had been for six months trying to get, but had mentioned her wish to no one, even introducing herself to the medium in a fictitious name in order to make assurance doubly sure, yet the face appeared in compliance with her unexpressed request.

The remarks throughout were very interesting and convincing, and Mrs. Beach avoiding all useless embellishments of language, treated her subject in a plain business-like manner, and adduced from members of the audience such corroborative evidence as to be convincing on the subject of spirit art to all present. It is earnestly to be hoped that the truths set forth by this noble and disinterested lady may find a resting place in many of the hearts present at these addresses.

Totally disinterested, looking for no reward, she is equally indifferent to censure, ridicule, or criticism. She presents facts, leaving it to her audience to decide whether they will receive them or not. Mrs. Beach is doing all that a noble disinterested woman can to unfold the spirits of those around, and hasten the light of the new dispensation.

ROBERT CHAMBERS, author of "Vestiges of Creation," in a letter to Alfred Russel Wallace, wrote: I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and when fully accepted, revolutionize the whole frame of human opinion on many important matters.

LYCEUM JOTTINGS.

AUTOBIOGRAPHY OF "RUFF."

Written by Mrs. E. W. WALLIS, for *The Two Worlds*.

WHEN I was a puppy my name was "Ruff." My mistress carried me home one night in her arms, and said I was just like a little toy lamb. I think lambs are rather foolish creatures; so easily frightened. I hardly think I could have been like one, though I suppose I was foolish then. She made me very comfortable in a nice little box with something warm in it to lie upon, and I soon grew to love her very much. There were other people in the house, but I didn't take

much notice of them, though they often got in my way, and a funny little cat; she behaved herself pretty well, so I didn't mind her, though my mistress sometimes gave her the nice little pieces I wanted. Of course I let her have them—you see she had claws. We used to have fine fun. I would pretend she was a rat, and shake her. If I got too excited she would give me a little pat on my nose; that wasn't very nice of her. I often went out with my mistress to take care of her. I think she must have been rather nervous at being out, for at first she always kept me beside her with a chain to protect her, but when she found how big I was growing, and how I barked if any one was likely to interfere with her, she took off the chain. I liked it better off. Sometimes when we were out I should have liked a chat with my acquaintances, but, of course, could only give them a word in passing, when I had my mistress to take care of. Mistresses are a great responsibility for a dog, but I am told not so bad as children, though I never had much to do with them. My mistress said I was a clever puppy, and I believe I was, for I would fetch her the letters when they fell down on the mat, though it seemed rather stupid of the postman to throw them there, just for a dog to pick up for him. I had a great many things to attend to. You see, my master wouldn't have had his slippers when he came home if I hadn't brought them. There was one day I didn't like, for my mistress would get a tub with water in it, and then call me. I didn't like to hurt her feelings by refusing, so went to her, and she would put me in the tub. The water wasn't so bad, but the soap! oh, dear, the smell was awful; and then it would get into my eyes and make them smart. My mistress would talk to me, and call me "Good Ruff," and say I should look so nice, but I should have thought her a better mistress if she only wouldn't have washed me. After it was over we would have some fun: first she would roll me in, and rub me with, a nice warm cloth; then I would jump higher than the table for sugar. I assure you my mistress couldn't have done it. The next thing I didn't like at all. My mistress would get a thing that scraped, and pass it through my long white hair, and when she was tired of doing that, pat me, and give me something nice, and say I was a little beauty. I felt rather proud then, and even willing to go through it again to please her. Well, one day there was a great commotion in the house, and I was pushed about anywhere. I didn't like it at all, and what was worse couldn't find my mistress. I thought she was in a room upstairs; but a strange woman hunted me away when I tried to get in. Of course I barked at her, and then she ran at me with a cloth. No dog of dignity could be expected to stand *that*, so I went downstairs. I could hear a strange sound in the room whenever I crept up to the door, but there was no getting inside. It did seem hard, when I had taken care of my mistress so long, not be able to get to her. You see I was afraid they wouldn't treat her properly when I wasn't there. One afternoon I heard the postman's knock and thought "Now's my chance," so I rushed for the letter and carried it up to the bedroom; the door was a little way open, so I went inside; the strange woman gave me a bit of sugar (my usual reward), and I was thinking of that, when I heard a weak voice say "Ruff." Away went the sugar, where I never knew, and I leaped upon the bed to my mistress, and tried to show her how glad I was. I expect I was rough, for she patted me and said "Don't, Ruff," when I was kissing her all over her face, and then the strange woman carried me struggling away. I promised to be good if they would let me come in sometimes, and I am sure they did not look after her as well as I did, for she soon got better after that. A few days later when I went in she had a funny little bundle upon her lap. I couldn't make it out; at first I thought it might be another puppy, but it was covered up, and I could only see a red face and a little dark hair, so I knew it couldn't be that. I felt rather hurt to see it in my place, for sometimes my mistress would let me lie on her lap. Then it made the strange sound I had heard before, and she took it up in her arms and kissed it and made such a fuss that I was disgusted. I discovered it was a baby, and wondered what she could see in that to love. Why, it couldn't do anything. She had to do a lot for it, and my master would walk about the room with it, and when I wanted to play, say "Go away." Everybody made such a fuss over it, I could do quite a number of things—bark, to frighten thieves and tramps; fetch the letters (though sometimes only for another bit of sugar I would push one letter under the mat and take the others to my mistress, then go back and fetch that—I always got the other bit); fetch my master's slippers (though he did say once I pulled one all to pieces); be dead to order; give a peculiar bark to invite my mistress for a walk, and take care of her, and—oh, a lot more. True, master was very angry with me once, though I hardly know why. I was upstairs and saw a nice black thing, and I thought it would make a beautiful bed, so, as it was rather a tight fit, I had a rare bit of fun pulling out all the lining and knocking it about; and just as I was going to settle myself for a nice nap in it, master came in, and said I had got his new hat, and gave me a beating. Wasn't it too bad! Men don't like dogs to have fun. My mistress called me one day and said, "Ruff, come and kiss the baby." I looked at it, but couldn't do it. I really *couldn't* when I thought over all my wrongs, so I went away under the table. She called again. I went to her, but it was too much, and with a reproachful glance I again turned away. You see, if I kissed that baby, I was bound to be friends with it. She said very sorrowfully, "Ruff, won't you kiss the baby?" I couldn't stand *that*, you know, so I had to; then I rested my head on her lap, and tried to show her in my look the sorrow of my doggy heart. I couldn't bear to grieve her, and I don't believe she ever knew how she grieved me. I was very fond of walking on a broad wall that divided our garden from the next. I thought my kind mistress must have had it built for me. I was tempted to go out by a friend, so, feeling I wasn't wanted at home, I jumped off the wall and we started. We hadn't gone far, when in a butcher's shop I spied a nice bit of meat on the floor—I shouldn't have thought of touching it if it had been on the counter. As I was about to run off with it, the butcher caught me, saying, "You're a nice dog, and will just suit me," and tied me up in the yard. I couldn't get out for a long time, and when I did and went to look for my mistress, the house was empty, and I never found her again, so I went back to the butcher's. He was very good and called me Jim. At first I would run after people I thought looked like my mistress, but was always mistaken. I am getting an old dog now, and have lived with my master a long while, but shall never forget my first mistress, but—oh that baby!

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.

ACCRINGTON. 26, China Street.—Miss Patefield disappointed us, but the guides of a local medium gave great satisfaction to good audiences.

BLACKBURN.—Afternoon, Mr. Grimshaw gave a trance lecture, and also at night on "Is life worth living?" Monday evening, he answered questions from the audience in a very fair manner. Fair audience.

BIRKENHEAD.—Thursday, Feb. 12, Mesmeric class. Mr. Tolly demonstrated some of the leading features of mesmerising and demesmerising to a large gathering. Considerable interest is being taken in the subject. Feb. 15, 6-30, Miss Jones gave a trance address on "Immortality," a subject chosen by one of the audience. Psychometric demonstrations followed; several were remarkably striking, and could not fail of convincing the most sceptical. The room was crowded and several new members added to the society. Feb. 22, Mr. Robinson spoke upon "Spiritualism the need of the hour" conveying to our ideas very plainly that spiritualism can be advocated from both scientific and demonstrative points of view.

BISHOP AUCKLAND. Gurney Villa Hall.—We were disappointed by Mr. Lashbrooke, but Mr. Eales gave a grand address on "Man by doing good to others does good to himself."—M. W.

BOLTON. Bridgeman Street Baths.—Mrs. Horrocks came, admittedly unprepared with any subject, so she took one from some remarks of the chairman about the phenomena of spiritualism. I was sorry the audience, which was a good one, had not something better placed before them than the disconnected rambling story of her psychometry. At night her subject was "The true light," the same as given at Penn St., Rochdale, last Sunday, but the same want of preparation, the same tendency to ramble into the fortune-telling business was felt. Her psychometry gave every satisfaction, but it has too much of the "show" about it for the platform. I think it is high time our speakers perfect their wonderful gifts, that they may place the teachings and phenomena of spiritualism in an intelligent manner before their audiences, or confine themselves to the home circle. Our room is fast becoming too small for us.—James Knight, president.

BRADFORD. 448, Manchester Road.—Afternoon, Mr. A. H. Woodcock's controls took subjects from the audience. "At such an hour as ye think not the Son of Man cometh" was answered in an instructive manner. Evening, "Prove all things, hold fast that which is good," showing both the philosophical as well as the phenomenal proofs of immortality of the soul. Clairvoyance and psychometry very good. Fair audiences.—S. C.

BRADFORD. St. James's.—Morning circle a very pleasant time, though only five in number. Afternoon, Mrs. Marshall, in place of Mrs. Whiteoak, who was ill, spoke on "Our mansions in heaven; how are they furnished?"—a good common sense discourse. Evening subject, "Heavenly messengers," ever ready to demonstrate their presence to all who earnestly desire their assistance in all spiritual development. Both discourses followed by very successful clairvoyance.

BRIGHTON.—Feb. 15: The guides of Miss Walton gave trance addresses. Afternoon subject, "Life, and how it should be lived" Evening, "The Prodigal Son." Very good audiences. Feb. 22: The guides of Mr. Johnson spoke on questions from the audience, which, in my opinion, were very good and very satisfactory. Moderate audiences.

BURNLEY. Bread Street.—Mrs. Marsden gave twenty-seven clairvoyant descriptions, afternoon and evening, all recognized.

BURNLEY. Hammerton Street.—Mrs. Craven did credit to our cause and herself, as a medium, by her able discourse in the afternoon, on "Truth," and answering four questions sent up by the audience at night, in such a satisfactory manner, the large audience being evidently well pleased by her effort.—J. N.

BURNLEY. North Street.—Large attendances. Afternoon: Mr. Walsh spoke on "Homes of the Soul." Evening: "Spiritualism: Its aims and influence." At the end of each discourse clairvoyance and psychometric readings were given, to apparent satisfaction.

BURNLEY. 102, Padiham Road.—Afternoon: Mr. Taylor's guides discoursed on "Happy Homes." Evening: "Spiritualism: What has it done for humanity?" Both subjects were plainly and concisely treated, and seemed to be well understood. His psychometry completely surprised his hearers, especially several strangers who had come to investigate.

BURTON.—Miss Wheeldon, of Derby, paid her first visit. Her guides gave an excellent and interesting discourse on "Mind Spheres," to a good and appreciative audience. We hope to have another visit at no distant date.—M. W.

CARDIFF.—Feb. 15, at Psychological Hall, Mrs. M. H. Wallis delighted her audiences by the excellence of her addresses, delivered as they were in a cultured, impressive, and eloquent manner. Morning: "Life and its Uses," a fine, logical delivery, teeming with practical lessons upon the uses and responsibilities of life. Evening, to a packed audience, "Children in Spirit Life" was a charming and graphic word picture, in which the conditions and methods of spirit life, especially in regard to child care and culture, were mirrored with a clearness and facility of expression, and a depth of sympathetic treatment it has seldom been our privilege and pleasure to listen to. Monday: A fine exhaustive lecture upon "Man's Needs and How to Meet Them" was followed by several interesting clairvoyant descriptions of spirit friends, which were all ultimately recognized, and an enjoyable séance was held on Tuesday, at the residence of Mrs. Wallis's kind entertainers, Mr. and Mrs. J. Haviland. 22, Evening: Mr. R. C. Daly discoursed ably on "The Soul World." Lyceum at 8. Good attendance.

OLBOKHEATON.—Mr. A. Smith's guides took subjects from the audience. Afternoon: "Where are the world's great heroes gone?" Mr. O. Bradlaugh was referred to as one of the heroes, as he had worked for the good of humanity. He would find himself favourably

situated on the other side, and not in hell as orthodoxy declared. Evening: Two subjects from the audience, "Did God send lying spirits into the mouths of the prophets?" and "Has the church reformed the people, or the people reformed the church?" Both were satisfactorily answered to a large audience. Clairvoyance very good. Chairman, Mr. Squire Roberts.—F. T.

COWES.—We opened our new room with Mr. G. A. Wright as speaker. Afternoon: "Mediumship" was well explained. Evening: Subjects from the audience were handled by the speaker in his usual straightforward manner. May he long be spared to champion the cause of truth. The room was full at night, and many expressed themselves well pleased, and said they would come again. Truly those who work shall in the end conquer.—E. P.

DARWEN. Church Bank Street.—On Saturday last we held our Lyceum tea party, entertainment, and presentation of prizes by Mrs. Yarwood for regular attendance. The whole of the entertainment was given by the children, the songs and recitations being well given. One great feature was the fairy ring given by twelve children, which was encored. It was altogether a great success. On Sunday, Mrs. Yarwood occupied our platform. Our president (Mr. R. Sudall) sang a solo. Afterwards, Mrs. Yarwood spoke on "O touch those chords," and gave clairvoyance. Evening: Mr. Sudall sang again. Mrs. Yarwood delivered an address followed by clairvoyance. Both lectures were full of life and interest. Clairvoyance very good, giving some excellent and striking proofs of spirit return. Good audiences.

DEWSBURY. Vulcan Road.—Feb. 15: We had the pleasure of another visit by our good friend Mrs. Thornton, who gave two short but telling discourses, also excellent clairvoyance at both services. Feb. 22: Miss Tetley did us good service. Discourse in the afternoon from the lessons read. Evening subject: "Who shall our future teachers be?"

FELLS.—Mr. G. Stevenson spoke on "The Supremacy of the Spirit," which he very ably defined, showing that man was as much in the spirit now as ever he will be, only the spirit will reign supreme when the body is dropped. He urged us to cultivate the spirit to its highest possible perfection, and was frequently applauded.—J. D.

GLASGOW.—Mr. Birrell's guides selected for their subject, "The Nature of the Gospel," analysing the Biblical records, showing the gross absurdities in a very clear and pointed manner. At 6-30, the guides chose for their subject "The Nature of Spiritualism," analyzing the facts as demonstrated through the phenomena. Both addresses were much enjoyed by good audiences. [Too late last week.]

HALIFAX.—Mr. J. S. Schutt, through whom we had very intelligent and instructive addresses. The room full on both occasions.—B. D.

HECKMONDWIKE. Blanket Hall St.—Mrs. France gave two beautiful addresses. Afternoon subject, "Life is Real." Evening subject, "The World's Need of a Saviour." Mrs. Wrighton gave most remarkable clairvoyance, especially at the evening service, which was convincing without a doubt to a crowded audience.—H. O.

HECKMONDWIKE. Thomas Street.—Tea and entertainment, Saturday, February 14, for the benefit of our organist, Mr. T. A. Barker. Upwards of one hundred sat down to a beef and tongue tea. The entertainment consisted of songs, recitations, duets, and two dialogues, and a more enjoyable evening we never spent. After all expenses were paid, we had £3 to present to Mr. Barker, who wishes to thank all friends for their kindness.

HEYWOOD. Argyle Buildings.—Monday, Feb. 16: Mrs. Yarwood delivered a short address and gave some excellent clairvoyance. The room was nicely filled, and the people seemed well satisfied. Feb. 22: Mr. Ormerod. Afternoon subject, "Ambition." Evening: "We are his people and the sheep of his pasture." The controls of Mr. Ormerod dealt with both subjects in an excellent manner, before fair audiences.

HEYWOOD. Discussion Hall, Adelaide Street.—We were highly favoured with the services of Miss A. Walker for the first time. It must have been gratifying to her to have so large an audience. Afternoon subject, "Angel Ministration," showing that being good, and doing good, is the only passport to be admitted as a ministering angel. Creeds and dogmas are things of the past—the times require a more substantial faith than the reliance offered on Calvary. Evening: "Crime, and its Cure," was well treated. Remarkable clairvoyance. [Please write on one side of the paper only.]

HUDDESFIELD. Brook Street.—Mrs. Green has spoken very well to crowded audiences. Successful clairvoyance concluded each service.

LEICESTER. Temperance Hall.—Mr. Barradale gave an interesting lecture from the 10th chapter of Revelations to a good audience.—S. P.

LONDON. Canning Town, 2, Bradley Street, Bedston Road.—A splendid reading from a lady friend on "The Christian Vicarious Atonement Doctrine in full Practice." Mr. Bowen's guides delivered a splendid address on "The Past, Present, and Future," illustrating the God of the Old and New Testament, explaining how the various plans of redemption all started with bloodshed and wholesale murder, including the plan of salvation by the God of the Old and New Testament, whereas the God of spiritualism is a God of love, teaching us through the law of Nature and the return of our loved ones that all men are equal in his sight. A fair audience was well pleased. We are happy to state that Mr. Weedmeyer progresses favourably towards recovery from his recent severe accident.—Cor.

LONDON. King's Cross.—Full meeting to hear Mr. Everitt relate some of his remarkable experiences of "Form Manifestations." This subject will be discussed at one of our morning meetings in the near future. Mr. Keulemann, who has made a special study of the subject, and has sat with nearly all the notable mediums in this country, has kindly undertaken to introduce the discussion.—S. T. R.

LONDON. Marylebone, 24, Harcourt Street.—Morning: Mr. J. H. Bowens, late of Bradford, delivered a trance address, and gave clairvoyance, which was greatly appreciated. Evening: Mrs. Treadwell's guide spoke on "The New Testament," and threw out many suggestions of an edifying character.—O. W.

LONDON. Mile End Road. 218, Jubilee Street.—A séance was held here on Sunday evening. Miss Marsh, medium. The proceedings commenced with some remarkably loud raps on all parts of the table, which was afterwards moved from side to side in obedience to the wishes of the sitters. After several of the usual controls had spoken, the medium was controlled by one who was found to be the father of one of the sitters, and who had only passed away a fortnight previously.

The control, who was unable to speak, made known his identity by several private signs, one of them being a peculiar grip of the hand, known to none present but the son. A message was afterwards delivered from him through one of the usual guides, the particulars of which were found to be perfectly correct.—C. C.

PECKHAM. Chepstow Hall. 1, High Street.—Morning: Mr. Long spoke on "Psychometry," the study of which is engaging the attention of many of our friends; the evening for spiritual worship was much appreciated, a true spiritual condition prevailing. We were enabled to receive the help and assistance of our spirit friends. Next Sunday, Mrs. Stanley and other friends will be with us, and we ask those attending, to do so at 6-30 prompt.

LONGTON. 44, Church Street.—Evening services, conducted by our president. Mr. Grocott's guides spoke on "Ancient and Modern Spiritualism," in a telling and pathetic manner, showing how all the great leading minds, who had, been before, had been misrepresented and persecuted, and exhorting all present to be steadfast in the cause. We had an after circle which gave much gratification to a goodly number of earnest enquirers, which tends to bring out mediums, as was shown to great advantage with two of our friends, Miss Plant and Miss Lucas.—H. S.

MACCLESFIELD. February 15.—Mr. Walsh delivered a short address in the afternoon, followed by psychometric readings, and clairvoyance, which were fairly successful. Evening, a good address was given on "The story of a sacrifice." The lecturer traced the lives of various philosophers and social reformers, showing how they had sacrificed themselves for the benefit of mankind. February 22.—Two subjects, "Sowing and Reaping," and "In Darkest England," were sent up for Miss Pimblott's inspirers to deal with. The lecture was a good one, showing the utility and beauty of spiritualism.—W. P.

MANCHESTER. Tipping Street.—Mrs. H. Taylor being ill and not able to be with us, which we all regret, we had an able substitute in Mrs. F. Taylor, of Hulme, who, in the afternoon, gave delineations of character and surroundings which were good. Evening subject, "Man in his present state of life, and man as he eventually will be." This was a fine discourse, tracing the infidel and the believer through earth-life and into spirit-life—the one believing death ends all, the other believing the blood saves all, but not acting up to his creed, while the other lives a life of goodness, not thinking of reward hereafter, but because his inner consciousness tells him it is right to do right. Mrs. A. Smith sang a solo, in which the choir joined, and our audiences were well pleased. Mr. Maslin presided.—W. H.

MANCHESTER. Psychological Hall.—Afternoon, Mr. Rooke's guides discoursed upon two subjects selected by the audience—an extract from the Bible, which was proved a very unreliable authority; also "The influence of the planets upon man," demonstrating that man by exerting his will power could overcome them. Evening, "Spiritual philosophy and the science of mediumship," showing the care required to develop the true spiritual gifts each individual is possessed of. A good day, all the subjects being handled exceedingly well.—J. H. H.

MANCHESTER. Edinboro' Hall.—Mr. J. Armitage paid us his first visit. His guides discoursed upon a subject from the audience, "Is man subject to planetary influences?" with great success. Evening: three subjects were chosen—"What length of time are spirits passed away before they can make themselves manifest?" "Is an atom a single body, and eternal, or manufactured?" "What must we do to be saved?" which were treated in an able and intelligent manner. His powerful advocacy of spiritualism was frequently applauded by a large audience. Our president (Mr. Braham) thanked Mr. Armitage for the competent manner in which he had treated the subjects. Miss Goodall officiated at the piano in her usual able manner.—J. B. L.

NELSON. Sager Street.—Owing to the disappointment occasioned by Mrs. Crossley's illness, Mr. Blackledge kindly consented to fill her place, along with Miss Ridley, clairvoyant. Afternoon's discourse was on a subject from the audience. Evening subject, "Life, Death, and Immortality." After each address Miss Ridley gave delineations, nineteen in all, fifteen recognized. We hope she will continue to develop her gift, as she appears to be a very promising medium.

NEWCASTLE-ON-TYNE.—Feb. 22 and 23: Mr. J. J. Morse lectured. Morning, "Spiritualism: A Test and Reason." Evening, "An Ungodly God," and Monday evening, replies to relevant questions, all of which were highly appreciated by attentive audiences. Mr. J. J. Morse lectured on Tuesday evening in the Rye Hill Baptist Church Lecture Hall, subject, "Spiritualism: A Statement and a Definition," the Rev. W. Walsh having kindly thrown open his hall to give us a chance of explaining our philosophy.—R. E.

NORTH SHIELDS. Camden Street.—Feb. 15: Mr. J. Rutherford took for his subject "The culture of the will; or, the true healing art," which the lecturer handled in such a masterly style that gave every satisfaction, and was most highly appreciated. We hope his next visit to North Shields is not far distant. Feb. 22: Mr. J. Hall's guides spoke on "God's Judgments," in a manner which called forth the applause of the audience.—J. T. McK.

NOTTINGHAM. Morley Hall, Shakespeare Street.—Very harmonious morning meeting, Mr. Salpin presiding. Mr. Wallis was controlled to speak, and useful advice was given by a control of his—a Scotch minister. Mrs. Ashworth met with a cordial reception, as did her vivacious little Indian control—"Lily." Several quickly-recognized clairvoyant descriptions were given, also some excellent instruction by "Lily." There was a large meeting at night conducted by Mr. Ashworth, who read most of the "Rostrum" article of *The Two Worlds* for Jan. 30, being the first part of "an earnest appeal to spiritualists" by Mrs. Britten. It was to be regretted that such valuable advice as is therein given is not more widely carried out by those claiming to be spiritualists. The fashion at present seems to be opposite to the sensible advice and wishes of our able editor. The control of Mrs. Barnes took up the train of thought so ably expounded in the said "appeal," and at the close all appeared well satisfied with the address given. The new born child of our friend Robson was then named in a very quiet and able manner. "Evelyn," we were told would be its earthly name, and "Hope" its spiritual one. The chairman then specially appealed to all friends to give their presence and support at the lyceum next Sunday, when a special programme of recitations, songs, solos, and duets will be rendered by members, whose object was to help the

society to remove the debt on our organ. We urgently invite all the friends to respond cheerfully, and in large numbers, to the lyceum invitation. Also special programme for evening meeting.—J. J. A.

OLDHAM. Spiritual Temple.—Mr. Boardman paid his first visit to us and made a good impression. A number of interesting questions were dealt with in the afternoon. In the evening a discourse on "What is Religion?" was ably given, and much appreciated.—J. S. G.

OPENSRAW.—Mr. J. Pemberton lectured here, morning and evening. Each lecture was well delivered, giving forth good ideas, at the same time pointing out the importance of strict attention being paid to the training of young children. We would like to see our morning services better attended.—T. G.

PENDLETON. Hall of Progress.—Afternoon: Mrs. E. H. Britten lectured upon "The Life Hereafter—What, and where is it?" A very instructive discourse. Evening: Questions from the audience were ably answered, giving great satisfaction to a very large and intelligent audience, evidently in close sympathy with Mrs. Britten. The friends could not restrain their appreciation of her earnest and impassioned utterances, which so evidently came from the heart, by repeated rounds of applause. Mrs. Britten named a baby in the afternoon, and again at the evening service, in a very interesting manner.—J. G.

SALFORD. Southport Street.—Mrs. Stansfield addressed us in the afternoon, showing the necessity of living a good useful life, that when the time comes for crossing the stream of death we may be able to look on our past life with joy and not regret. Evening subject, "The Religion of the Past, Present, and Future." Both addresses being followed by clairvoyance.

RAWTENSTALL.—Audiences not so large. In the afternoon conducted a circle, and dealt with several subjects from the audience in the evening in an interesting and instructive manner.—W. P.

ROCHDALE. Penn Street.—We had a most successful service of song, "Ministering Spirits." The readings were given in an eloquent and sympathetic manner by Mr. Peter Lee, especially when we take into consideration the severe sickness from which he has just recovered, and were listened to with great interest by a large audience. The singing was done excellently by a choir of members and friends of the society, numbering eighteen. A few of the hymns which were sung were specially selected from our own hymn books by Mr. Kershaw, the harmoniumist, to whom great credit is due for his choice of the hymns, and the manner in which the singing was done.—A. S.

SHIPLEY. Liberal Club.—Afternoon: Mrs. Berry's guides discoursed very ably on "Thee, the God." Evening: They dealt with subjects from the audience. Very good clairvoyance after each address, mostly recognized. Very fair audiences.—C. G.

SOWERBY BRIDGE.—Mr. Lees (president) in the chair. A good appreciative audience met Mr. Bush, and were exceedingly pleased by his very apt expositions of "Spiritualistic Phenomena in Harmony with Bible Phenomena." Right well did he show how beautifully the two dovetailed with each other, and that the accusation often hurled by Christians against the spiritualists that their views were unbiblical, and therefore unacceptable, was most unjust, but rather were more scriptural in origin than the Christian methods. It is interesting to hear different speakers deal with the same subject. There is the pleasant mild vein of thought, then the sarcastic and inclined to ridicule, also the iconoclastic, &c.; all try to speak the truth and lead people to reason and to discern things affecting humanity rightly.

STOCKPORT. Afternoon: Mr. Allanson's guides put forth many pointed arguments in support of the continued existence of man. The evening's discourse was a scathing satire on "The Doctrine of Eternal Torments;" the whole subject being forcibly dealt with. Good meeting. Feb. 21: The Dean Minstrel Troupe gave their entertainment, which was much enjoyed. They displayed considerable talent, and their services being given, the result will be a balance to hand over to our organ fund. Will they accept our thanks?—T. E.

TYNE DOCK. Exchange Buildings.—Feb. 22, Morning: Meeting of adult class. Evening: Mr. G. W. Gardener gave a splendid oration on "The Life and Times of Oliver Cromwell."

WIBSEY.—Afternoon: Mr. D. Milner's subject was "Companionship." Evening: Subject, "Heaven Revised." The able manner in which the above discourses were given could not but be appreciated. Very good audiences. Excellent clairvoyance after each address, almost all recognized.—J. E.

WELLINGTON.—Mr. John Scott named the infant daughter of Mr. and Mrs. Wears in their house at Oakenshaw, and delivered a most eloquent address on "The good the Bible contains," and showed after man took good out of the Bible that he only went by his own development.—G. O.

RECEIVED LATE.—Leigh (Lancashire): Miss S. A. Cotterill, of Ardwick (late of the Salvation Army), lectured on Sunday and Monday evenings last. The subject on Sunday was "Why I Became a Spiritualist." In this the lady quoted from the Bible, "I led them in a way they knew not." She had been a medium all her life, but knew it not; she had experienced powerful spiritual manifestations from her early childhood, but had only comparatively recently realised the reality of spiritualism. She gave a lucid discourse, which sometimes reached a pathetic eloquence. The appreciation was fully manifested by the large audience assembled. The subject of the second address was "Experiences in the Slums of London." In this the lecturer drew most touching and pathetic pictures of her Salvation Army life in the direful and wretched slums of the great city. This lady seems to indicate a successful career in the future. She has a deliberate and easy confidential way of address, which at once commands attention.—Oldham (Bartlam Place), Mr. Tetlow gave instructive and interesting lectures and good psychometry.—Monkwearmouth: Mr. Kempster's lecture was much appreciated.—Oldham (Bartlam Place) Lyceum: Good attendance and instructive lessons. Usual programme well gone through.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present, 70 scholars and 10 officers. The morning was devoted to short addresses. Mr. J. T. Ward spoke on "Progress of our Lyceum and Spiritualism," Mr. Quigley on "Duty and its Objects." Mr. T. Birtwistle also made a few encouraging remarks. The conductor closed with invocation.—G. E. B.

BOLTON. Old Spinners' Hall.—Fair attendance. Invocation by J. Hatton. Usual programme. Marching and calisthenics gone through well. Pleasant morning. Entertainment on Saturday.—J. H.

BURNLEY. North Street.—Full attendance—the room too small for the demand made upon us.

CLEOKHEATON.—Present, 24 scholars and 3 officers. A touching invocation by Mrs. Thornton. Classes formed and reading lessons given. We are sorry we cannot go through the marching, owing to the room being too small. A very pleasant morning.—F. T.

LIVERPOOL. Daulby Hall.—Officers 7, children 43, and visitors 6. Marching led by Mr. Stretton. Recitations by Maggie Sandham, Reginald Stretton, Hughie Cooper, Lizzie Turner, and Maggie Love. Mr. E. W. Wallis spoke a few encouraging words, and gave a recitation.

LONGTON. 44, Church Street.—Conducted by Mr. Grocott. The children went through a well-chosen and varied assortment of recitations, marches, and other exercises, Nos. 1 and 2. Two local mediums were brought to the front, and promise much for the future, and several friends spoke words of cheer and encouragement to the children.—H.S.

MACOLESFIELD.—The attendances for the last few weeks have been gradually increasing, which is encouraging. What is now wanted are some leaders and officers on whom we can rely to fulfil their duties. Who will help?—W. P.

MORLEY.—Invocation by conductor. Recitations by Laura, Ella, and Eva Archer; solos by Betsy Illingworth and Jane Thewlias; reading by Ethel Thewlias. Committed a verse to memory. Members present 36, 3 visitors; afternoon 42, 1 visitor. A hearty welcome to all.—L. M.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A good attendance of officers and members. Interesting recitations by F. Perry, D. Whiteman, M. Whiteman, and M. Lamb. A piano solo by E. Lamb. Mr. Morse gave an illustrative lesson on eating, which was both amusing and instructive. Mr. Morse is a welcome visitor, and always has something to say that is good and pleasant.—M. A. B.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. Morning, we had 62 scholars and a few visitors present. Programme gone through efficiently. Afternoon, we had Mr. Boardman, of the Openshaw lyceum, with us. Programme as usual. I regret to have to announce the death of one of our lyceumists, Miss A. M. Salter, who passed away on Saturday last after a week's illness. Though but ten years of age she was an earnest worker.—E. W.

PENDLETON.—Invocation by the conductor, recitations by Frances Boys, Rebecca Poole, Lily Clarke, and Elizabeth Tipton. Senior class led by Mr. Crompton, the juniors by Bertie Wallis. Present, 11 officers, 29 scholars. Afternoon: present, 14 officers, 38 scholars, and 1 friend. Chain march gone through very well. Invocations by Mr. T. Crompton.

SALFORD. Southport Street.—We were unable to perform the calisthenics, only 3 being present at the time of opening. Senior group: the subject was, "Man's responsibilities," showing that men had not recognized their various duties in life, and much wrong-doing was attributable to that. Subject next Sunday, "The law of affinity." Be in time. The band of hope quarterly tea meeting was held on Saturday; at the entertainment Mr. T. Wooliscroft sang, and played a few selections on fairy bells.—A. J. T.

STOCKPORT.—A successful session. 40 present including officers. We are getting banners made for our guardians, &c. New members joining us. Onward is our motto.—T. Hassall, sec.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR MARCH, 1891.

BACUP.—1, Mr. G. Smith; 8, Miss Gartside; 15, Mrs. Best; 22, Mrs. Britten; 29, Mrs. Johnson.

BLACKBURN.—1 and 2, Mr. Victor Wyldes; 8, Mr. J. C. Macdonald; 15, Mr. Hepworth; 22, Mr. Wallis; 29 and 30, Mrs. Yarwood.

BRADFORD. Bowling.—1, Mr. Firth; 8, Mr. Wainwright; 15, Mr. Whitehead; 22, Mr. Thresh; 29, Mrs. Place.

BRADFORD. 448, Manchester Road.—1, Mr. T. Espley; 8, Mrs. G. Marshall; 15, Mrs. Whiteoak; 22, Mr. Bloomfield; 29, Open.

BRADFORD. Norton Gate.—1, Mr. Firth; 8, Mr. Crowther; 15, Mrs. Marshall; 22, Mrs. Boden; 29, Local.

BRIGHTON.—1, Mr. Hepworth; 8, Mrs. Midgley; 15, Mr. G. A. Wright; 22, Mrs. J. M. Smith; 29, Mrs. Connell.

BURNLEY (Hammerton Street). 1, Mr. J. S. Schutt; 8, Mrs. Green; 15, Mrs. Bailey; 22, Mr. E. W. Wallis; 29, Mr. Grimshaw.

CHURWELL. 1, Mrs. Jarvis; 8, Mr. Farrar; 15, Mr. Boocock; 22, Mr. Wainwright; 29, Mr. and Mrs. Hargreaves.

COWMS. 1, Mrs. Crossley; 15, Mr. Galley; 22, Mrs. France; 29, Mrs. Jarvis.

DARWEN. 1, Mr. A. D. Wilson; 8, Mrs. Smith; 15, open; 22, Mr. V. Wyldes; 29, Mr. B. Plant.

HECKMONDWIKE (Blanket Hall Street). 1, Mrs. Beardshall; 8, Mr. Lund; 15, Mrs. Jarvis; 22, Mr. Crowther and Mrs. Black; 29, Mrs. Mercer.

HUDDERSFIELD (3, John Street). 1, Mr. W. Rowling; 8, Mrs. Berry; 15, Mrs. Stansfield; 22, Mr. John Kitson; 29, anniversary, Mrs. Crossley.

LEICESTER (Temperance Hall). 1, Mr. J. Potter; 8 and 9, Mrs. E. H. Britten.

MANCHESTER. Edinboro' Hall.—1, Mrs. Berry; 8, Mr. Milner; 15, Mrs. Hyde; 22 and 29, Open.

OLDHAM. Temple.—1, Mr. W. Johnson; 8, Mrs. Wallis; 15, Service of Song, at 6.30, "Ministering Spirits"; 22, Mrs. Gregg; 29, Mr. Hepworth.

SLAITHWAITE.—1, Open; 8, Miss Thorpe; 15, Mrs. Wallis; 22, Miss Patefield; 29, Mrs. Craven.

TYNE DOCK.—1, Messrs. Forester and Grice; 8, Mr. J. Wilkinson; 15, Mr. J. Stevenson; 22, Mr. J. Rutherford; 29, Mr. J. Gardener.

ACCRINGTON.—Saturday, March 7, a social party at 7 p.m. Tickets 4d. Members of Lyceum under 16, half-price. We hope to see friends, old and new.

BATLEY CARR.—A public tea and entertainment on February 28, in aid of the building fund. A stall will be provided with useful

articles for sale, and Mrs. Ingham is expected. Tea at 5 o'clock. Tickets, 6d. A cordial invitation to all friends.

BATLEY CARR.—The service of song, "Rest at Last," will be rendered on Saturday, Mar. 14, by the officers and members of the Lyceum, in aid of the Lyceum funds, to give the members a free outing at Whitsuntide. There will be an interval for refreshments of tea or coffee and buns. Admission 4d., children under 12, 2d. Service to commence at 7 p.m., prompt. We trust friends will make the above efforts a splendid success.—A. K.

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

BRADFORD. Bowling.—Annual tea, Saturday, March 28, at 4.30, 6d. each. After tea, entertainment at 7, when Mr. A. Moulson will occupy the platform, and Mr. Longfield will give a ventriloquial entertainment.

BRADFORD. Little Horton.—Saturday, Feb. 28: A tea and entertainment will be given by the members of the Lyceum. Sunday, March 1: The Lyceum anniversary services will be held, when special hymns will be sung.—T. W.

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

BRADFORD. Walton Street, Hall Lane.—March 8: Mr. J. B. Tetlow will take, in the afternoon, written questions from the audience. Evening: "Miracles and special providence." All are cordially invited.

CARDIFF.—Mr. J. J. Morse will resume his periodical visits, first time since his return from America, on Sunday, March 1st, at the Public Hall, Queen Street Arcade. Morning, 11; Evening 6.30. Also in same hall on Monday and Tuesday, March 2 and 3, at 8 p.m. A soiree of welcome to Mr. Morse will be held in same hall on Wednesday evening, March 4th. For full particulars see posters and local press.

CHANGE OF ADDRESS.—Special notice to secretaries. Mrs. Connell has removed to 4, Victoria Road, Holbeck, Leeds.

DARWEN society wants a speaker for March 15. Will speakers please communicate with J. Jepson, 42, Duckworth Street?

HECKMONDWIKE. Thomas Street.—March 12: Mr. W. Howell is to speak at 7.30. All are welcome.

LEEDS. Spiritual Institute.—March 1. Mr. Bush, accompanied by Dr. Wentforth from America, the celebrated clairvoyant, psychometric, and slate-writing medium. Admission free. Collection on entrance. Monday, March 2: A miscellaneous entertainment consisting of dramatic sketches, songs, recitations, &c., will be given by a number of members and friends in aid of the general funds. Commence at 7.45 p.m. Admission free. Collection on entrance. Monday, March 9: A grand minstrel entertainment will be given by members of the White Star Juvenile Minstrel Troupe. An entirely new programme will be gone through, including a fresh series of tableaux vivants, &c., beautifully illuminated by a powerful oxy-hydrogen light. A splendid band will be in attendance. Admission by collection on entrance. Commence at 7.45 prompt. This entertainment is being given by the children for the benefit of the general funds of the institute. It will be the finest show they have ever presented, and it is hoped friends will turn up in good numbers and support the society by liberal contributions, encourage the children by their presence, and enjoy themselves by witnessing a first-class treat.—J.W.H.

LONDON. Marylebone. 24, Harcourt Street.—Tuesday lectures through March by Captain Wilson, on "A New System of Thought, on the one, three, and sixteen of Egyptian Philosophy." Front seats 6d., back seats 1d. These lectures are of an educational character. Thursday seances during March; Mrs. Treadwell, medium.

LONDON.—Musical and Social Evenings. A few friends propose to raise a fund for Mrs. Spring, the well-known medium, who is in very great pecuniary difficulties. A benefit meeting, March 1, at 16, Queen's Parade, Clapham Junction, S.W. Séance at 8; tea at 5.30, and meeting at 7 o'clock.

LONDON. Peckham, Winchester Hall, 33, High Street.—A tea and public meeting will be held on Monday, March 16. Tea at 5.30 p.m. Tickets 1s., to be obtained of J. Veitch, hon. sec.

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.

MERTHYR.—Mr. J. J. Morse, Thursday, March 5.

Mr. J. H. Bowen's address is 78, Bruce Road, Devons Road, Bromley by Bow, London, E.

Mr. P. LEE desires us to announce that he has recovered from his recent illness, and is prepared to make engagements with societies for lectures. Address him at 26, Freehold Street, Rochdale.

OPENSRAW.—Friends, please note—Mrs. Wallis, speaker and clairvoyant, on March 1st.

PARKGATE.—March 10: Mr. J. J. Morse will be with us in the Temperance Hall. Subject, "Spiritualism a religious necessity."

PENDLETON. Hall of Progress.—Wednesday, March 4, at 7.45, Mr. Walter Howell will speak on subjects and questions from the audience. It is hoped friends will attend in large numbers and take the first opportunity of hearing Mr. Howell at Pendleton since his return from America. Mr. W. H. Wheeler has offered his services for the benefit of our funds on Wednesday, March 11, at 7.45, and will hold a public reception circle. Doors to be locked at 8 prompt; silver collection. Phrenological delineations of mediumship, clairvoyant descriptions, and psychometric tests and brief answers to questions will be the order of the evening. Friends, please attend and support the society.—J. Gibson.

ROCHDALE. Penn Street.—March 1, Miss Jones, of Liverpool, speaker, clairvoyant, and psychometrist.—A. S.

SALFORD. Southport Street.—February 28, a tea meeting to be followed by an entertainment. Tea at six o'clock prompt. Tickets—gentlemen, 1s.; ladies, 9d. All friends will be welcome.—R. B.

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 7-80; dancing at 9-80 until 2 a.m.—W. Hardy.

WALSALL.—At a general meeting, on January 22, it was decided to hold a bazaar on Easter Monday and Tuesday, March 30 and 31, in the new hall, Bradford Street. The proceeds to go towards the building expenses. The society is anxious that the undertaking should be successful, and 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.

WISSEY.—March 1, Mr. Woodcock will devote the evening to psychometry.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

NOW READY.—Volume III. of *The Two Worlds*, in cloth covers, complete, carriage free for 7s. No spiritual library can be complete without it. Order from Mr. Wallis, manager, 10, Petworth Street, Cheetham, Manchester.

To J. B. S., of Toowoomba. Yours enclosed (£1) duly received. The subscription renewed accordingly. Many thanks and all sorts of good wishes.

MR. AND MRS. J. M. SMITH desire to thank all friends for their kind sympathy and help in their great bereavement. We are sorry to say Mr. Smith has not been able to work for six months, nor is he likely to for some time.—Marion Smith.

VOLUME III.—Mr. T. Cooper, of Liverpool, writes: "Many thanks for the Volume III. of *The Two Worlds* just received. I am very pleased with it, and consider the binding has been done very cheaply indeed." Will Mr. Bostock kindly oblige by forwarding his address? His volumes are ready, but cannot be forwarded for want of directions.

BIRMINGHAM. MRS. ALLEN'S CASE. URGENT.—A small fund is being raised for Mrs. Allen, a medium well known in Birmingham and district, who has been for some months past suffering from cancer in the breast, to enable her to receive treatment of a special nature, "not surgical," in a London hospital. Prompt assistance is badly needed. Subscriptions may be sent to Mr. J. Hand, 98, Guildford Street, Birmingham.

MATERIALIZATION SEANCE at the house of Mr. Netherwood, at Windhill, Mr. Murgatroyd, of Idle, being the medium, which proved very successful. The majority of the "forms" were recognized by the sitters, either as guides or their friends. After the usual time for sitting the guide brought the medium from the cabinet and gave us a few words of advice, then we closed a well-spent evening, the proceeds going towards the Idle Spiritualist Lyceum. [We trust the above was not a dark séance!]

COMFORTING WORDS OF PROPHECY.—Some weeks ago, Mrs. Green, giving clairvoyance at Slaithwaite, described a child, still in the flesh, near to a woman in the audience. The child being recognized, Mrs. Green told the woman not to trouble, as the child's mother, then in an asylum, would be restored to the child all right in a few weeks. I may say that the mother has now returned to her family restored to health and strength.

Mr. F. HEPWORTH, the well-known speaker and singer, succeeded in winning the first prize, £2, in a "Yorkshire comic singing contest" at Keighley, on Saturday, Feb. 21st. There were six competitors. Mr. Hepworth's numerous friends will be pleased to learn of his success. He is expected to take part in a concert at Pendleton shortly.

IN MEMORIAM.

Passed to the higher life at Harton Field, on February 5, Margaret, the beloved daughter of Mary Ann and William Frazer, at the age of four years. Her body was interred at Harton village church, on Sunday, February 8. Mr. J. G. Grey officiated in his usual sympathetic manner; his invocations, at the house and at the grave, were sublime, many expressing themselves as much pleased. The service had given them a different opinion regarding spiritualism. She was a member of our lyceum and will be much missed.—W. F. W.

SYBILLA.—This charming story is arousing a considerable spirit of interest among our readers, and we are continually receiving applications for the early numbers. We have now received some returns from newsagents of unsold copies, and can supply our friends who desire to have the complete story.—Apply to E. W. Wallis, manager.

RE TOBACCO SMOKING.—In reading over the Rawtenstall report, I see the writer ascribes the failure of the medium to over-crowding. That was bad enough in a small badly ventilated and almost totally dark room, but there was another evil not mentioned. Fully two thirds I should think of those present, including the medium, were inveterate users of tobacco. In half an hour's time what would the atmosphere be, and what sort of spirits could be expected there? Do they think what a bad example they set to boys, who are always ready to imitate their seniors? Do they not know that precept is nothing unless backed up by practice? I have spoken to some of the lyceum boys about the use

of tobacco, and they say "You should talk to our teachers, if it is bad for us it must be bad for them." This is sound reasoning, and the strangest part of it is, most of those who use it know it is bad for them. Will they then for the sake of a little self-indulgence hinder the good work our spirit friends are trying to do? Will they not rather determine to begin reform by leaving off this filthy habit?

MRS. AYERS' BENEFIT.—Mr. W. Marsh, of 218, Jubilee Street, Mile End, London, E., desires to acknowledge the receipt of the following sums, handed by him to Mrs. Ayers: Mrs. Perrin, 5s.; Mr. Barwell-Stone, 3s.; Mr. Ainsworth, 5s.; Mr. Spruce, 2s.; P. P., 10s.; M. C. E., 2s. 6d.; Miss Todd, 5s. 2½d.; Mr. Glendinning, £1; Mr. Carrol, 2s.; Mr. Emma, 2s.; per Mr. Burns, 8s., £5, 1s. 10d.; Mr. A., 5s.; Mr. Thornton, 10s.; Mr. Williams, 5s.; M. B., 2s.; total, £9 8s. 6½d.

THEREFORE.—Rev. Wm. Leman pleaded guilty to stealing books recently at the London sessions. At the age of twelve he gave way to intemperance. He afterwards went to sea, but on his first voyage met with an accident, and had a sunstroke. He therefore entered the church, and Mr. Gladstone twice presented him with livings. Says the *Newcastle Weekly Chronicle*, "The word 'therefore' is sublime. Candidates for the church must in future go to sea, break their heads, and get sunstroke, and therefore they will be presented with livings!"

THE *United Presbyterian* hopes to see more condemnation of the lottery business in connection with church fairs, festivals, lawn fetes, &c. It says: It might be supposed that young people even, to say nothing of older ones, by taking serious thought for a moment, could see that to raffle for a cake, a quilt, or a watch, involves the whole pernicious principle of the lottery.

A PLEA THAT AWAITS REPLY.—Ten lectures by Gerald Massey—(1) The Historical (Jewish) Jesus and the Mythical (Egyptian) Christ. (2) Paul as a Gnostic Opponent, not the Apostle of Historic Christianity. (3) The Logia of the Lord; or the Pre-Christian Saying attributed to Jesus the Christ. (4) Gnostic and Historic Christianity. (5) The Hebrew and other Creations fundamentally explained. (6) The Devil of Darkness; or, Evil in the Light of Evolution. (7) Lunilatro: Ancient and Modern. (8) Man in Search of his Soul during Fifty Thousand Years, and how he found it. (9) The Seven Souls of Man, and their Culmination in Christ. (10) The Coming Religion. The above lectures are a revelation. The most remarkable utterances of this remarkable age by an honest outspoken man—a poet, a thinker, a teacher, and a reformer. POST FREE FOR 1s. each of E. W. WALLIS, 10, PETWORTH STREET, CHEETHAM, MANCHESTER. Also Home Rule Rhymes and Labour Lyrics, by Gerald Massey, price 3d.; post free 3½d.

REMARKABLE SLATE-WRITING PHENOMENA IN BRADFORD.—On Tuesday, February 10, at the kind invitation of Dr. and Mrs. Wentforth, my husband and I visited these good friends to see if we could obtain slate-writing. The doctor gave each of us three slips of paper, and instructed us to write messages upon them to any of our friends in spirit, and fold them into small pellets. The doctor left the room while we wrote them. We then mixed the papers together. The doctor instructed us to take one and place it under our left hand upon the table. He then took a slate and commenced to write, talking to us all the time, giving us correct answers to the questions written on the pellets chosen. Dr. Wentforth then said "We will try and get a direct message without pencil or hands to write it." He and my husband then sat opposite to each other, he taking hold of the slates in his right hand and my husband in his left, and holding the slates above their heads. In a few seconds he said "We have an answer for you," and to our great surprise the answer was in red writing. The slates were closed and perfectly clean before they were held in the air, with not a scrap of pencil or colouring matter ever being placed in them. The writing on the pellet was, "Charlotte Burchell, her condition in spirit life!" The answer in red upon the slate was, "Well and happy, James; and glad you are so firm for the truth. I am often with you, Charlotte Burchell." Now this was obtained in full gaslight, with a lamp burning as well. I forward the above in the interest of truth, that others may commence to work and obtain knowledge for themselves.—Yours very respectfully, JAMES and JULIA BURCHELL. [Crowded out last week.—E. W. W.]

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