

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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4 J O L 4 S

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PLATFORM GUIDE.

SUNDAY, MARCH 15, 1891.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Mr. Rowling.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. H. Crossley.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mrs. Best.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Service of Song.
Batley.—Wellington St., 2-20 and 6: Mr. Champion.
Beaston.—Temperance Hall, 2-30 and 6: Mr. Lund.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Local.
Bingley.—Wellington St., 2-30, 6: Mr. Hopwood.
Birkenhead.—84, Argyle St., 6-30. Thursday, 8, Mesmeric.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Mr. Shrieves.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6: Mr. O. Sims.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. Hepworth.
Bolton.—Bridgeman St. Baths, 2-30, 6-30: Mr. Johnson.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30.
Bradford.—Walton Street, Hall Lane, 2-30 and 6: Mrs. Mercer.
Otley Road, at 2-30 and 6.
Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mr. Armitage.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Schutt.
St. James's Church, Lower Ernest St., 2-30, 6-30: Mr. W. Howell, and on the 16th.
448, Manchester Rd., 2-30 and 6: Mrs. Whiteoak.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Dix. Wed., 7-30.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Whitehead. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6: Mrs. Marshall. Tues., 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. G. Wright.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Bailey.
North St., Lyceum at 10; 2-30 and 6: Mrs. Stansfield.
Bread Street, Lyceum, at 10; at 2-30 and 6. Monday, at 7-30.
102, Padiham Rd., 2-30, 6-30, Local. Developing, Tues, Thurs, 7-30.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, 10-30 and 1-30; 2-30, 6: Mr. Boocock.
Cleckheaton.—Walker St., Lyceum, at 9-45; 2-30, 6-30: Mr. and Mrs. Wainwright.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Verity.
Cowms.—Asquith Buildings, at 2-30 and 6: Mr. Galley.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Grimshaw.
Denholme.—o, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Road, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 4-30: Mr. J. Rutherford.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Hopcroft. Monday, 7-30.
Hanley.—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.
Haswell Lane. At Mr. Shields', at 6-30.
Heckmondwike. Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, at 7-30.
Blanket Hall St., Lyceum at 10; at 2-30 and 6: Mrs. Jarvis. Mon., 7-30. Tues., Wednesday, & Thursday, Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.
Heywood.—Arkyle Buildings, Market St., at 2-30 and 6-15: Mr. W. de Southwell.
Discussion Hall, Adelaide St., at 2-45 and 6: Mr. John Moorey.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. E. W. Wallis.
Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Stansfield.
Hull.—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Taylor.
Keighley.—Lyceum, East Parade, 2-30 and 6.
Assembly Room, Brunswick St., 2-30 and 6: Mrs. Craven.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Beanland.
Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mrs. Britten.
Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30, Mr. Chaplin.
Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30: Mr. Pinkney.
152, High Cross St., at 11 a.m.
Leigh.—King Street, at 2-30 and 6: Mr. Sutcliffe.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley Street, Beckton Road, at 7: Open meeting. Tuesday, at 7-30, Public Séance.
Clapham Junction.—16, Queen's Parade, at 8-30 and 7.
Forest Hill.—23, Devonshire Road, at 7: Mr. Davies. Thursday, at 8, Séance.
Islington.—Wellington Hall, Upper Street, at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

King's Cross.—182, Caledonian Rd., at 10-45; at 6-45. Wed., 8-30.
Lewisham.—198, Hithergreen Lane. Séances every Friday, 8.
Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
Marylebone.—24, Harcourt Street, at 11 and 7, Mr. J. H. Bowens; at 8, Lyceum. Tuesday, at 8, Captain Wilson, "New System of Thought." Thursday, at 7-45, Mrs. Treadwell. Saturday, at 7-45, Mrs. Hawkins.
Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Peckham.—Ohepsetow Hall, 1, High St., at 11-15 and 6-30, Spirit Communion; at 8, Lyceum; at 8-15, Members' Circle.
Peckham.—Winchester Hall, 33, High St., at 11-15 and 7. Monday, at 8-15, Free Discussion.
Shepherds' Bush.—14, Orchard Road, Lyceum, at 8; at 7. Tues. Sats., 8, Séance, Mrs. Mason. Thurs, 8, Developing Circle.
Shepherds' Bush.—At Mr. Chance's 1, Lawn Terrace, North End Rd., West Kensington. Wednesdays, at 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Strand.—1, Catherine St., Mr. Joseph Hagon's Séances, at 11 & 7.
Stratford.—Workman's Hall, West Ham Lane, E., at 7.
Longton.—44, Church St., at 11 and 6-30: Mr. Grocott.
Macclesfield.—Cumberland Street, Lyceum, 10-30; 2-30, 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. Hy. Boardman.
Collyhurst Road, at 2-30 and 6-30: Mr. Lomax.
Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mrs. Hyde.
10, Petworth Street, Cheetham, Friday, at 8-15.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, at 2-30; at 10-45, 2, and 6-30: Mr. J. Eales.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., Lyceum, at 10 and 1-45; at 2-30 and 6, Miss Tetley.
Nelson.—Sager St., 2-30, 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45, 6-30: Mr. Lashbrooke.
North Shields.—6, Camden St., Lyceum, at 2-30; at 11 and 6-15: Mr. J. W. Gardiner.
41, Borough Road, at 6-30.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.
Oldham.—Temple Union St. Lyceum, at 9-45 and 2; at 2-30 and 6-30: Service of Song, "Ministering Spirits."
Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Professor Blackburn. Monday, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. Milner.
Parkgate.—Bear Tree Rd., 10-30. Lyceum; 2-30, 6.
Pendleton.—Oobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Patefield.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. Tetlow.
Rochdale.—Regent Hall, 2-30, 6: Mr. J. Postlethwaite. Wednesday, 7-30, Public Circles.
Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.
Penn Street, at 2-30 and 6: Mr. P. Lee. Wed., at 7-30.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 8 and 6-30. Wed., 7-45.
Sheffield.—Cocoa House, 175, Pond Street, at 8 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mr. Bloomfield.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaitthwaite.—Laith Lane, at 2-30 and 6: Mrs. Wallis.
South Shields.—99, John Olay St., at 11 and 6.
Sowerby Bridge.—Holins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Gregg.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Featherstone. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.
Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Charlton.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, at 11, Lyceum; at 6: Mr. J. Stevenson.
Walsall.—Central Hall, Lyceum, at 10; 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30 and 6: Local.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Local Medium.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Boden.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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The Two Worlds.

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CONTENTS.

The Rostrum	201	The Hindoo's Holy City, Benares	207
Sybilla—Chapter VII.	203	Lyceum Jottings	208
Sparks from the Foundries of		How to Study Spiritualism	
Progress	204	through its Literature	208
The Prophets of Baal	205	Platform Record	209
Poem—Look for the Best	205	Prospective Arrangements	211
Extracts from Minutes of Circles	205	Passing Events and Comments ..	211
A Plea for Dark Séances.....	206		

THE ROSTRUM.

REV. T. HORNE'S SECOND LETTER.

To the Editor of "The Two Worlds."

MADAM,—(1) The difficulty of being at once free lance and Editor is yours, not mine. Let me say, at once, that I am a priest of the Church of England, and that when I traversed your "tall talk on the Rostrum" I had well in memory the words of my ordination vow, and all the dogmatic statements of the creeds and other authoritative documents of the English Church. My reply to your answer is (to be brief at the outset and logical), face the question put, and deal with it. Free lances as well as Editors should be logical as well as rhetorical. (2) I challenge you again to the proof of what you are pleased to term "the whole of modern Christianity," again given in *extenso*, in your reply, as being binding either by oath or affirmation upon every parson using the pulpit of the Established Church. What is the reply I have received? I use your own quotation—it is this, "That I am persuaded that the Holy Scriptures contain *sufficiently* all doctrine required of *necessity* for eternal salvation through faith in Jesus Christ." The italics are mine. Article 6th says Holy Scripture *containeth* all things *necessary* to salvation. Nowhere, and this is the clear issue before us, does the Church, of which I am priest, preacher, and teacher, sanction the gloss you put upon Holy Scripture. (3) It may help you to a better conception of the theology of the Church, if I tell you that the Church of England no more believes in an infallible text or version of Holy Scripture as binding upon her members than the same Church believes in an infallible head on earth, or Pope. Theologians may, and do, hold diverse views as regards the story of creation, the fall of man, the flood, and many things besides the story of Samson and the foxes, and yet remain perfectly loyal to the vow of ordination. The Church of God in this land has not declared what is meant by inspiration, or how far the Bible records in their opinion are, or are not, digests or recensions of former records. There is therefore no warrant for the assumption you so eagerly take as an indubitable fact that we must swallow the whale as well as Jonah. (4) Let me commend to your earliest attention "Lux Mundi," issued by the members of Pusey House. The whole gist of the matter is contained in the definition of what is meant by all things necessary to salvation. Now, as a theological student, having given a life's earnest thought and work to the subject, let me point out to you the one "central truth" to be accepted as necessary to eternal salvation is belief in the atonement of Christ, or, as we put it, "redemption through, or in, Christ." How much is only history—how much is revealed law, claiming obedience—is strictly governed and limited by this primary truth. All else is only proportionately binding on the conscience. It is the first, and for all practical purposes the one fixed and fully attested truth of God's mind. Your "Theologic God" is a man of straw, only put up for the fun of knocking him over to please the groundlings. You shift the issue from your promised "ready to hand" proof of the oath and its paid votaries. I must perforce take it for granted you cannot produce it, and proceed to build up, as you have promised me a fair field and no favour to yourself, E. H.

Britten, from yourself as Editor, proceed, I say, to build up a solid edifice of theological fact for, I trust, the edification of the readers of *The Two Worlds*.

This is *theology*—that "God so loved the world that he gave His only begotten son, that whosoever believeth on Him should not perish but have eternal life. . . And this is the judgment, that light is come into the world. And men loved the darkness rather than the light, for their deeds were evil. For everyone that practiseth ill hateth the light, lest his works should be convicted; but he that doeth the truth cometh to the light, that his works may be made manifest, because that they have been wrought in God."

This is *history*, that the same Jesus Christ, "the Light of the World," fulfilled His mission. That He did not fail. Men failed, He triumphed. That like all great minds, He was much misunderstood, very much "alone." That with two worlds, natural and spiritual (and in this He is supported by faithful and true witness), He was constantly intimate. He taught and proved, by spiritual power, a body of acceptable truth. He died at last, because politically it was "expedient that He should die for the people." He was hounded to death by the learned (so-called) illuminati of His day, though "the common people heard Him gladly." Before His death He trained a "true school of the prophets." And after His death "He was seen of them forty days," showing Himself alive and spiritual by many infallible proofs. *This is still history*. He led them out as far as to Bethany, and from the Mount of the Ascension before credible and living witnesses, He was seen to ascend up on high, until the angel cloud hid Him from their sight. *Yes, and this is still history*—historical fact as capable of proof as the Norman invasion of England.

Now to complete, as far as need be this time, my scheme, which I can prove to be taught authoritatively by the Church. The school of prophets, call them mediums if you will, true mediums, because like you, they did not believe in the dark séance, and had to contend against their Simon Magus, even as you have had to repudiate Messrs. Husk and Williams and all their congeners, this school of the prophets set about a divinely attested and inspired propaganda. They had to fight against tremendous odds, and "old world theories," as we all know, die hard. Emperors tried to kill this body of spiritual truth, as they found it expressed in the lives of the disciples. Then, when persecution failed, they had to stifle it by kindness. How, when, and where, is history. That the Church remains to-day the revealed power of God is theology and history together. Here let me say, ere I finish this letter, that I repudiate the bold guess that I am a professional parson; salary or no salary I would still preach and defend the truth. But, of course, belief in that may be no part of your theology. If I am permitted again the favour of an insertion I shall do my poor best to define and maintain what I believe to be the truth of God. And perhaps it may clear the ground a little if I say at once, and in conclusion, that neither the Church to which I belong nor myself believe "the contradictions," as you put it in their literal sense, "of the childish cosmogony of Genesis," as necessary to salvation, or that the Bible is in all its parts binding upon the conscience as the Word of God, or that man fell away from God, as you put it, through the influence of the talking serpent, or that God made a mistake and set to work, by a series of other patent blunders, to put matters right, or that (not to reiterate the whole wearisome catalogue) *Christ's murder* was a necessity of the scheme. Nor does the Church teach that murderers, tyrants, robbers, or thieves (the worse the better if they only believe) go straight to heaven, or that the purest and the best must of necessity go straight to a fiery torment—that is, if they *do not believe*.

Thanking you, by anticipation, for the insertion of this,
I am, madam, in all truth, yours,
T. HORNE.
The Curatage, Whiston, Rotherham, Feb. 20, 1891.

ANSWER.

Before entering upon the subject direct of Mr. Horne's letter, I beg to disclaim any of the disadvantages he attributes to me from writing *in propria persona* as "a free lance," because I desire my readers to understand in my present as well as all former editorial work I never accepted any position on any paper in which I felt in the slightest degree bound to say or withhold as an Editor one single expression that did not represent my own individual thoughts and opinions. Speaking only for what I write in my official capacity (but not by any means for either my correspondents or contributors), I desire to add that my custom has been to deal with all matters involving principles as the Editor. When discussing or—as, it would be termed on the platform—"debating" with individuals, I have adopted the debating method, and written over the same signature as would belong to the speaker. Mr. Horne's No. 1 proposition dismissed, I proceed to his No. 2, and read with astonishment his second "challenge" to prove that which is already proved beyond dispute, when I quoted in literal words his ordination vow, oath, acceptance, or whatever he chooses to term what he is supposed to say, at any rate what he pledges himself to believe and uphold in Church of England ordination ceremonials.

Mr. Horne next proceeds to charge me with "putting a gloss on Holy Scripture." If telling the exact truth about what is to be found in the Bible is putting "a gloss upon it," I plead guilty to his charge, though for my part, and for that of any one else who should find what is contained in the "Pentateuch," in any *other* book than the Christians' "Word of God," the only gloss I can find is when Mr. Horne calls such tales as are found in that scripture "Holy." Let the reader refer to my critic's No. 3, and he will find the cool assurance that the writings which he calls "Holy Scriptures" may be and are regarded by Theologians "with diverse views"—(*i. e.*) in relation to the story of creation, the fall of man, &c., &c. So then, Theologians can tell God one thing and man another, and that without any prejudice to their vows of ordination! Pretty good witness this for the existence and continued influence of one spirit, at least; one that on earth was known under the sobriquet of *Ignatius Loyola*.

As we shall have to return to "The Fall," &c., a little later on, we will proceed to No. 4. Mr. Horne need not commend "Lux Mundi" to my attention. I and my audiences have already attended to it, and shall again. But before we dismiss the *principles* taught in "The Holy Scriptures," let me ask, if the Fall, the Flood, the Curse, and all the circumstances, tales, &c., &c., that "theologians have diverse views about," are not "Holy Scripture," and admit of diverse views, why are poor people, unlearned people, and, above all, little children, taught to read their Bibles, cherish them as "the Word of God," and the moment doubt, question, or criticism is raised about said teachings, the pious world holds up its hands in holy horror, and the doubter is at once branded as "infidel" or *mad-dog*—the terms are synonymous? Again I would ask, is it not the special work of missionary societies in general, and Exeter Hall lights in particular, to send out tens of thousands of Bibles to the heathen, while hundreds of thousands of pounds are spent on mission work, the chief of which is to teach the said heathen to read that Bible, to accept it as "the Word of God," and that without any reservation or diverse views concerning which parts should be believed in, and which may be subject to new interpretations (not yet given either to the unlearned, to our school children, nor yet to the aforesaid heathen)? Granted, however, that "Holy Scripture" is a book which theologians may vow to defend and label as "The Word of God," in church and college, and shuffle out of under the convenient cloak of *allegory*, when infidels point out its obscenities and contradictions, Mr. Horne's fifthly, at least, leaves no room for word-fencing or beating about the bush of mere verbiage. Here I must quote Mr. Horne's own words, which are: "The one central truth to be accepted as necessary to eternal salvation is belief in the Atonement of Christ, or, as we put it, redemption through or in Christ." Now as this position and the truth of the Christ *History* are the two remaining points upon which Mr. Horne insists, they are the only ones upon which we purpose to offer our final words in

this controversy. We will say nothing of the countless generations that have lived on the earth during the hundred thousand years that science traces back the vestiges of men; nothing of their "eternal salvation"; nothing of the "eternal salvation" of Brahmins, Buddhists, Mohammedans, Arabs, Greeks, Romans, and all the heathens of antiquity to whom it did not please "the Lord" (of theology) to reveal "His only-begotten Son," and thereby secure the "eternal salvation" of races, numbering by analogy as millions to one Christian. We will not even enquire which of those sects of Christians secured their eternal salvation by belief in Christ; the Christian who massacred the other Christians at St. Bartholomew; the torturers or the tortured in Christian inquisitions; or the Christian old sects who ever persecuted the Christian new sects; the Protestant Christians who were roasted alive by tens of thousands in the middle ages; or the Catholic Christians who lighted the fires for the burning—all alike believed in Christ and made their *salvation sure*, we must presume, by that belief.

But the real point at issue is, what is meant by "the Atonement of Christ," and "redemption through Christ"? If this does not imply the Fall, Adam and Eve, the talking serpent, and all and every item which I have heretofore enumerated, and now challenge any Christian authority upon earth (save and except those who swear one thing to God and then deny it to men)—I repeat, I challenge any Christian authority on earth to deny that the Atonement of Christ would not be needed without the Fall of man—God's curse on ALL his creatures for his own imperfection in creating the first pair—and all the attendant and succeeding circumstances detailed in the Old Testament. Perhaps on the mutual and inviolable connexion between the Old Testament and the New, Mr. Horne himself had better consult "Lux Mundi." If he recommends that work to others as indisputable authority, he had better begin to find out that the stories of Creation, and all its sequences, are just as necessary to be believed in to procure "eternal salvation" as to believe in "a Saviour," and "a Redeemer," unless there was the necessity for men to be saved and redeemed. If this necessity exists, when and where did it arise? and except with the "Fall," and all its attendant circumstances, where comes in the need of a vicarious atonement for sins which the hapless races of men have not themselves committed?

Thus, then, to take away one single item of the "Holy Scriptures," from the tale of the talking serpent to the jewelled heaven of Revelation, would be to destroy the entire record, whilst to make one part an "allegory," and another a "history," is to render the whole worthless to those poor, unlearned, young, old, and heathen believers, who have no Mr. Horne at their elbow to explain which is which. As to Mr. Horne's flimsy attempt to deny that it is the believers, and the believers only (be they even "the chief of sinners") that get to heaven, I could not only quote scores of texts from "the infallible word," go over and over again the creeds and unmistakable thirty-nine articles, but I would refer to the "talk" not only of the parsons of the last century, but to the hosts of gaul chaplains of to-day—Christians all—whose utterances have been shown again, and yet again, to have sped the red-handed murderer straight from the gallows "to the arms of Jesus."*

Mr. Horne may twist words and reiterate my accusations without answering one of them, except by parrying words. but I repeat that the acceptance of the story of the Immaculate Conception, the appearance on earth of God's only begotten Son, His murder by His own creatures as a *necessary* part of the scheme of salvation, and all to save the just penalty which the wrong doers of the race incur when they commit crime, and also the reconciliation of the God of theology to the creatures He has made by the blood offering of one innocent Being, all necessitates every iota of the scheme I have recited, and taking even one link away the entire chain falls to pieces. I have gone over this ground before, and I am weary of reiterating propositions which any candid reader who peruses Mr. Horne's last letter will find he has masked under a cloud of words, but *not answered*—not even touched. "Finally" and "in conclusion." Mr. Horne says of Christ as to "the Atonement" and as to "His Ascension," and other points of the Gospel story, "THIS IS HISTORY." To leave no room for doubt he reiterates this expression, and now I do not ask *him*, for his propositions are already stated, but I DO ask any well-informed scholar

* See the letter of Richard Davis, the Crewe parricide, quoted in every English paper, including *The Two Worlds*.

acquainted with the literature of the present and last century—What history, and whose history? We have plenty of histories of Messiahs, their doings and their miracles. India and her cave temples, first opened up to other nations by Alexander the Great (between three and four hundred years before the Christian era) is sculptured all over with Christian miracles. In the caves of Elephanta and Ellora—on the most ancient of temples—Punderpoor and all over the ancient land of Nepaul are the images of the virgin and child, and the eight Messiahs of India. On one is the god "Wittoba" hanging on a tree pierced with the five wounds and crowned with thorns. On others is the casting out of the demons into the herd of swine, the cure of the two blind men, the slaughter of the innocents; in a word, ALL the salient features of the Gospel *history* are to be found, not only in stony sculptures, but in the scriptures of the Hindoos, Egyptians, Greeks, Romans, and nearly every other nation of antiquity. The only difficulty about "the *history*" is to fix the date. For this purpose I call attention to the following list of authorities quoted by me in my "Faiths, Facts, and Frauds of Religious History," in which I insist that Chrishna, the Buddhas, and about a dozen other Messiahs of different nations have more or less the same histories as "Saviours of men," and *unfortunately* lived many centuries before the Jewish Messiah. Here are some of my authorities:—

Mons. Dupuis, Father Kircher, Mr. Bryant, Godfrey Higgins, General Hitchcock, J. F. Stewart, Count Volney, Rev. Robert Taylor, Mons. Baillie, Sir Wm. Jones, Messrs. Vale, Colebrooke, Kersey Graves, Middleton, Revs. W. Maurice and Faber, Bishops Faustus and Fell, Ovid, Berosus, Manetho, Mrs. L. M. Child, Basnage, Grotius, Gibbon, M.M. Denon, Daille, Cassini, Colonel Wilsford, Humboldt, and Forbes.

Of course the discoveries and researches of these learned men complicate the Jewish history by the awkward fact that all the other "Messiahs" of other nations lived and wrought miracles, died, and left their records—celebrated in many lands—*before* the founder of the Christian religion. It remained for a learned bishop, when importuned repeatedly by his Australian congregation, to solve this ugly problem and clear up the whole mystery by publishing a pamphlet to *show* that all the *Heathen* Messiahs and *Pagan* Saviours were only MYTHS, allowed by the Deity to be written of, reported of, and scripted of, ages before *the real one* came, in the person of Jesus of Nazareth. No doubt this *explanation* was a great relief to the Christian minds of Melbourne—harassed as they had been by the distribution of my wicked infidel book referred to above—and containing the testimony of the authorities I have named. As, through the splendid liberality of a great publishing house, that little work is now as accessible to the poorest as to the richest in the land, I shall say no more of it. It is out of my hands, but *not out of print*. When that is ANSWERED, REFUTED, and DENIED, I may renew this controversy. Until it is, "*the history*" which Mr. Horne dwells upon, as being the final capstone which is to crush me down into the insignificance of a thoroughly-beaten opponent, stands just where Justin Martyr and Saint Chrysostom placed it. The latter, of course, as every one knows, being a Christian saint, was taunted, it seems, by certain learned and unconverted Greek writers—upon which, the *logical* saint replied in the writings of the day—"Of course, we know you heathens have your Sons of Jove, your Prometheus, and other Saviours, as you call them—but what of that? The devil, that cunning adversary, knowing that our Lord was to be born at such a time in a manger, put it into the heads of you heathens to invent these things first, so that when *he* came, he should not be believed in." Who can refute such logic as that? Deeming, however, that the times are now fully ripe, and men's minds prepared to search for themselves into a system written in nearly two thousand years of blood, lighted by the fires of the ghastly *auto da fe*, and bearing as its fruits, crime, pauperism, hundreds of thousands of outcast women and starving men, who, beneath the very shadow of archiepiscopal palaces, have not this very night where to lay their heads; so we close this controversy, and only lament that it has occupied so much space in a little paper devoted to the dissemination of glad tidings from a higher and a better world.

EMMA HARDINGE BRITTEN.

HEAR the verbal protestations of all men—nothing so certain as their religious tenets. Examine their lives; you will scarcely think they repose the smallest confidence in them.—*David Hume*.

SYBILLA;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER VII.

It was deep in the night, when turning from the painful contemplation of the death (so strange and mysteriously solemn even in the animal, but, oh, so much more impressive when thrust by the hand of violence upon the sublime temple of an immortal spirit) that had clearly been the design in my case—I threw myself on my bed in the hope of crowding out harassing thoughts with the determined effort to sleep. I was just on the hazy verge of dreamland, when I heard the door of an ante-room most cautiously opening, and a stealthy footfall within my chamber. I had locked one door, unmindful of this second entrance.

With the slight pressure of even an unshod foot on my chamber floor, came in an instant the vivid memory of the poisoned draught, the importunity of the intended murderess for me to drink it, and the assurance that it was her step which was now stealing upon me. By an effort scarcely mortal, I controlled myself into a seeming slumber, and in that semi-perceptive state that can send the watchful spirit through the closed eyelids, I felt, if I did not actually see, her approach, bend over me, and listen to the breathings that should have been stilled for ever. And then—a pause.

Ah! she now perceives the little favourite's corpse, the fallen tumbler, the spilt contents, and the cause of *my* life and *its* death. What need of more? The whole story is in the picture, and the consciousness of the whole failure is expressed in one long, deep-drawn sigh. 'Tis the only sound that breaks that awful stillness. But what a tale it tells; astonishment, fear, rage, anguish—the anguish of a long life's hope, crowded into one mighty throw of the dice, lost, lost, lost! What will she do now? How uncertain she is! Will she kill me, strangle, smother, crush me? She has no weapons save those deadly eyes, fastened on me with a hatred so intensely keen, that their glare seemed to pierce me as I lay.

She comes at length, close, closer yet; she stoops above me; her hot breath is on my cheek. Oh that I could cry out! I'd plead for mercy—I do not fear to die, but to be killed, choked, thrust out of life into the dark unknown, the awful night of utter hopeless darkness—I cannot endure the thought. Is there no help? I'll shriek to God in this dread moment, maybe, the last of life. I know there is a God, and he alone can save me; still I spoke not, moved not. At length my bursting heart broke from my lips in low and piteous accents, murmuring, "Lord have mercy on—*her soul*." I was about to cry on God for aid, but with the prayer broke in the light upon me, proving clearly that *she, not I*, required God's mercy. Another moment's pause, and then I heard her stealthy foot retreating, the closing door, and all was still again.

With the early morning I was up. I breakfasted alone. Miss Masters was indisposed.

I inquired for Maria, our usual waitress. John replied that she had gone to the telegraph office for Miss Augusta.

"Do you know whom she telegraphed to, John?" I asked.

"I don't know, miss," he replied; "but I think it is to master, as Maria has gone to the Liverpool office."

I did not see anything of Augusta that day, the longest and saddest day I had ever known since my poor mother's death. I did not wish to see her, it was enough for me to know and fear her. She had removed the little dead spaniel from my room, and the fallen glass, that was evident. She must have felt that her hideous deed had become manifest to me. What other conclusion could I draw from the dog's death—could she draw from my living still, and the poison spilt on the ground? Oh, that dreadful, restless day of fear! Night came at length, and with it the hour when I was to meet Horace.

"Thank God!" I murmured, when, entirely unopposed, and as I believed, unobserved by any of the silent household, I crossed the threshold for what I felt sure must be the last time.

Augusta had gone out in the carriage about five o'clock; something intuitively whispered me, to meet her father, whom, in all probability, she had sent for by telegram that morning.

This appeared to me a natural part of the programme, but the *denouement* I determined not to await.

Horace had informed Augusta he must go out of town this day, but subsequently had arranged with me at our

curtain interview, to wait for me in a path of the park, and accompany my flight to love and liberty. I was uncertain how far the listening Augusta had become acquainted with our plans. It was enough for me to know that that house of evil intent was no longer a shelter for me. Mr. Masters would never be apprised by his daughter of her hideous intent, and, from me, the tale would never be believed; whatever he learned of me from her would be merely to my discredit. In that house neither friendship, justice, nor even safety could be found. Horace or destruction, then, was my only choice.

"Horace, is that you?" I asked, as I reached the appointed place, springing forward, until arrested by the hand of a gentleman who stood by the side of a carriage in the place where I expected him and the conveyance for flight to await me, and who, turning round by the light of a street lamp, revealed the pale, stern, sneering face of Mr. Masters.

"No, madam," he replied, "it is not the deluded young man whom you so vainly sought to entrap and lure away from his betrothed. It is that other deluded individual who thought he had taken a friendless orphan to his bosom, and found he had cherished a viper. Enter that carriage, if you please, madam. I am now about to perform my last act of duty toward you."

"I cannot return with you, sir," I replied. "I cannot enter Miss Masters's house again."

"You need not flatter yourself that you will have the chance, madam," returned Mr. Masters, with a bitter sneer. "My house has been too much honoured by your presence already. For a few minutes, however, I require your company in that coach, and command you to enter it."

And at the end of about a quarter of an hour the coach set down its silent inmates at a large gloomy-looking boarding-house, into which we were admitted, and instantly conducted to a dimly-lighted shabby upper chamber.

Arrived there, Mr. Masters thus addressed me: "Sybilla Morand, my daughter has thoroughly acquainted me with that act of treachery toward herself, by which you have stamped a character whose innate depravity I have vainly sought to change. Recalled by her to-day, I have visited the gentleman whom you strove to inveigle, and informed him of that of which it seems you were either ignorant or forgetful, namely, that you were the illegitimate child of a French ballet-dancer—that your father, one of my early friends and college companions, having seen reason to shake off the connection so disgraceful to your mother," (not to himself, Mr. Masters did not say that) "she on her death-bed implored my protection for my friend's disgraced offspring. In pity for that friend's feeling, should he ever come to hear of his child's desolation, I harboured you in my house, to be repaid with constant ingratitude, and the final blow of treachery aimed at my best beloved child. These little circumstances, Miss Morand, I thought proper to intimate to my daughter's intended husband—a gentleman of birth and standing, who, mistaking the artful child of the infamous ballet-dancer for a gentleman's adopted daughter, was foolish enough to wile away a few hours in her society, and criminal enough to be willing to join her in retracing her mother's shameful footsteps. Made aware of your true character and position by my candour, Miss Morand, and at once recalled to a sense of his own honour, as a gentleman, he places your disposal in my hands, and takes leave of the temptress in this letter."

Mechanically, I stretched forth my hand to receive the letter, which Mr. Masters gave me, who, passing to the door, once more addressed me:—

"Your board and lodging is paid for one week in this house, madam. This night I shall send your trunks and all I have bestowed upon you to this place; and in order that you may not have the excuse to sin, which, it may be, your inherited nature demands, I will to-morrow register your name on Mrs. M——'s books, as candidate for the first vacant situation she can find you as a governess. The brilliant education I have given you will thus serve you as a maintenance through life. You call, with this certificate of excellent character from me, as if I were your late employer. You see, ungrateful girl, how tenderly I have provided for you. I now take leave of you for ever. I will inflict neither reproof nor yet chastisement upon you. My duty is done, and, for the rest, I am contented to leave your punishment in the hands of God, who hath said of sinners: 'Vengeance is mine, saith the Lord, I will repay,' &c."

Mr. Masters turned and left the room, and I was alone.

(To be continued.)

SPARKS FROM THE FOUNDRIES OF PROGRESS.

PROFIT-SHARING IN PRACTICE.

Messrs. Brooke, Bond, and Co., Leeds, write to the *Leeds Mercury*:—As you and your readers appear to be interested in this subject, we send you particulars of a profit-sharing scheme, which has been adopted by us since 1882. A certain percentage of profits is set apart for distribution. The whole is handed over in cash, without any reserve, every six months as soon as our profits have been ascertained. The amount to which each worker is entitled is based on his salary for the current six months, irrespective of length of service. But the first six months' service does not count. At the present December distribution, for instance, assistants who have been with us seven months will be entitled to bonus on one month's wages. The number participating varies; so does the amount of net profits. Consequently the ratio between normal wages and the sum allotted to each worker fluctuates considerably. We have distributed a bonus at the rate of 1s. 8½d. per pound of wages, and a bonus of 2s. 11½d. per pound of wages. The smallest amount distributed has been equal to 8½ per cent on the assistants' earnings, and the largest has been equal to nearly 15 per cent. In the event of a worker leaving of his own accord, or because his services are not required, in the absence of culpable negligence or misconduct, he is paid his share of profits up to the date of leaving on the basis of the previous half-year's percentage. In addition to the regulations as above, our staff have a sick fund, managed by themselves, to which the firm contributes. Our system of profit-sharing was introduced, primarily, for the benefit of the workers. The problem was how to add to the earnings of labour without diminishing the profits of the employer. The solution was supposed to be found in increased zeal, vigilance, punctuality, economies of time and material, identification of interests. It was hoped and anticipated that the operation of these motives and qualities would add to the profits all that is given back in the shape of bonus. We are completely satisfied with the results. As you see, our assistants enjoy a substantial bonus. On our part, we have the advantages of a better choice of hands, indisposition on their part to change, less necessity for incessant personal supervision, and greater amenity and agreeableness in the relations of master and servants.—*Newcastle Chronicle*.

GOOD WORDS FOR WOMEN.

Women are rapidly entering the medical profession. There are forty-two women now studying medicine at the School of Paris, three of these being American, eighteen English, eleven French, and ten Russian.

Women are admitted to nine of the Italian universities, and at Naples University one lady studies medicine, and another pursues the sciences, and still another devotes her time to philosophy.

Mlle. Cleouiee Gennadios is the daughter of a Greek patriot and the sister of the Greek minister at the English court. More than that, she is an excellent composer, a painter, and a sculptor. One of her pictures has been exhibited at the Royal Academy, and now the Greek government has given her a commission to execute for the Chamber of Deputies a series of busts of eminent personages, beginning with that of Channing, whose memory Greece keeps holy.

One of the charities of Paris is a home for governesses, a comfortable, well-managed establishment, in a pleasant part of the city. Mrs. Furse, a kind and wealthy woman, realizing the hard, dry, thankless lot of this faithful class, originated it and set aside a large portion of her income for its support.

The conductor of the orchestra at the Josephstadt theatre in Vienna, has given the violin parts to members of the fair sex. All are pupils and graduates of the Conservatory, and they are required to appear "in black." So say many exchanges. Why is it considered perfectly proper for women to appear in public as singers or players, even by the conservative who would not tolerate women speaking wise and earnest words on the same platform?

The following important innovation is condensed from an editorial in the *New York Sun*. It will be noted that the editor gives to the higher education of women a direct result far beyond the hope of the most earnest advocate. With better training, comes independence and an amelioration of

the condition of the class which has always been called "dependent." The article is entitled—

WOMEN IN THE ENGLISH CIVIL SERVICE.

One result of the movement, looking to the opening of the universities and the liberal professions to women, has been a resolute demand for their immediate admission to many departments of the British civil service. The stock objections to this step are, of course, brought forward in some quarters, but they are materially weakened by the success which has attended the introduction of female employees in several branches of the post office.

Few people in this country appreciate how strong a foothold women have gradually obtained in the postal service of the United Kingdom. The female operators employed in the telegraph bureaus attached to the post offices of London and the large provincial towns already number not far from 2,000. There are also 600 women in the central telegraph bureau.

There is a department of postal service also employing 55 young women. These places are open to what the English call women of all classes or ranks. But he continues: In the examiner's branch of the postal savings bank, which employs a staff of 130 ladies, a good deal of brain work is required. In each of the three departments, indeed, of which we are now speaking, the work imposed upon women is not mere manual labour, but requires severe mental concentration. The hours are not long, but every moment spent in the office is occupied, and it has been found that the tension put on the physical powers of the female clerks is too great to be extended over a long time. Comparing the work of this class of female employees with that of men, the post office authorities say that the women are the more conscientious and take a greater interest in their duties. The social distinctions, however, which have hitherto been considered in the bestowal of offices in these three departments of the postal service, will soon be done away with.

THE PROPHETS OF BAAL.

A MOST impressive feat was the old custom of the priests of Baal. Commencing a lugubrious chant, they slowly began circling around the fire (which said fire always is an essential part of the proceedings), keeping a certain amount of rhythm in both their movements and cadences. Presently the movement grew faster and faster till they whirled round like dancing dervishes. There were two distinct movements; all the time during which they were gyrating round the circle they were rapidly spinning on their own axes. With the rapidity of their evolutions, their voices were raised higher and higher until the din was terrific. Then, by a simultaneous movement, each began slashing his naked body on arms, chest, and thighs, until they were streaming with blood, and covered with deep gashes. Then the old man stopped his erratic course, and, sitting down on the ground, narrowly watched the younger one with apparent solicitude. The young man continued his frantic exertions until exhausted nature could bear no more, and he fell panting and helpless on the ground. The old man took both the knives, and anointed the blades with some evil smelling grease from a calabash, and then stroked the young man's body all over with the blade which had done the injuries, and finished the operation by rubbing him vigorously with the palms of the hand smeared with the unguent. In a few minutes time the young man arose, and there was not the slightest trace of wound or scar on his ebony skin. He then performed the same good offices on the old man with the same effect. Within ten minutes afterwards they were both laid on their mats in sweet and quiet sleep.—"*West African Magic*," in *Lucifer*.

A description of the Ghost (or wild War) Dance of the Sioux Indians has been furnished to an American journal by a contributor who obtained a peep at the ceremony through the connivance of a friendly half-breed. The camp in which it took place was pitched in a hollow between a narrow belt of hills. The dance began at dark, and though the old squaws had carefully raked out the fires, a blaze arising from them now and then revealed the fact that the braves were in full war paint. The warriors formed in rows at the eastern end of the camp, those in front kneeling, with the young bucks and squaws standing behind them. At this point there was a pause of about ten minutes, during which perfect silence and absolute immobility prevailed. Then the old squaws joined hands and knelt down in the centre of the

valley. They began chanting what sounded like a dirge, varied by savagely triumphant yells. The warriors advanced, and, joining hands in a larger circle behind the old squaws, began the Ghost Dance. They too chanted a dirge, but less shrilly than the squaws, and then came the invocation to the dead braves to arise and exterminate the white man. The old women meanwhile had each procured a burning stick that had apparently been dipped in some kind of pitch. Returning with these they stole like shadows under the linked arms of the warriors, and passed through the circle like a procession of sphinxes. This was repeated again and again, and it is said that the dance lasts till daylight, when everyone concerned in it is more or less exhausted.

LOOK FOR THE BEST.

WHEN work we had need do is over
And Duty finds naught to regret;
When the soul takes a rest on its journey
To gather what strength it can get,
I never have found it so helpful
To search for the faults I might see,
As to look for the blossoms of goodness
Hung thick on humanity's tree.

And so, in our viewing each other,
'Tis pleasant to look for the best;
We all have our foibles and failings,
Which need not be hunted or guessed
So long as they hide and are quiet,
Shamefaced at their visages ill;
'Tis better we pay our attention
To praiseworthy traits, or keep still.
But when evils rise in pursuance,
Of course we shall do as we must;
Fence off, out if still they keep crowding,
Remorselessly strike to the dust!
A peace which is kept by encroachment
On honour, and manhood, and truth,
If broken by honest resistance
Can never work downfall or ruth.

So, friends, though the rule I would follow
Is "Search for the noble and true,"
If I am confronted with brigands
I deal "to the devil his due;"
But if insects too petty assail me
A smudge of burnt sugar I make,
And if that proves too mild, all the vengeance
In sulphur and brimstone I take.
I never turn out of my pathway
For obstacles which I can lay,
Though 'twere Pleasure in armour of silver
Who threatened or plead in my way;
And though I meet foes on life's journey
I had not expected nor guessed,
I never lose faith in the human,
But hope on, and look for the best.

—*Australian Year-book of Spiritualism.*

EXTRACTS FROM MINUTES OF CIRCLES.

PERCY B. SHELLEY, THROUGH C. DEDRICKSON, OF THE HAGUE.

"The air is full of ever-active spirits;
The perfume from the stricken rosebud lingers:
And shall the higher life that man inherits
Be swept away by Death's all changing fingers!"

Question to Shelley.—What are your present views of your writings?

Answer.—There is much that I have written that I could, oh! I could, wish I had never penned. They were the sincere expressions of a boy who, goaded by the mockery of dead forms and narrow-minded professors, confounded the withered branches with the living tree. Am I not a proof against my own works? I thank God, who has, through spiritualism and other means, permitted me to counteract what I wrote. Oh the bitterness to sit beneath the tree, spreading its darkening branches to the sun, whose seed we have set in the ground, and watered by the tears of earnestness and hope—the bitterness to see what we had hoped would give forth fruit to all, become in other hands life-taking drugs, like dark clouds round the sun!

Q.—Is poetry, which flows from imagination, of as much advantage to mankind as philosophy, which is founded on fact?

A.—Poetry is that which leads the soul to good. Philosophy examines things of earth. The poet leads the soul by degrees to the throne of God; the philosopher leads the soul from that throne, from the great First Cause, to lower details—but the true poet is always a philosopher.

Q.—What is your view now on predestination and freewill?

A.—Actions free, within a destined path.

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THE TWO WORLDS.

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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, MARCH 13, 1891.

A PLEA FOR DARK SEANCES.

To the Editor of "The Two Worlds."

DEAR MADAM,—The recent exposure of Husk has raised the question of the desirability of holding dark séances on account of the condition of darkness facilitating fraud. Light séances are certainly to be preferred, but it is only in the case of a few mediums (Slade, for example) that phenomena can be elicited in the light. Even D. D. Home's séances for physical manifestations took place in a state of semi-darkness. The account of the séance in the *Cornhill Magazine*, that excited such great interest at the time, was of this character. The cabinet séances of the Davenports took place in gas light, but the condition of darkness was provided by the cabinet. I remember, when in Brussels, the hall used had a glass covering, and, it being Midsummer, it was as light as day at the time for the séance to commence. To get over the difficulty, the cabinet had to be made light tight by pasting paper over joints, &c., that let in light. The manifestations were then quite successful. This was done by the direction of the spirits. Victor Hugo was present at one of these séances, and expressed his astonishment and satisfaction at what he had witnessed.

In some respects the darkness during a séance is a hindrance rather than a help to what takes place. Dr. Alfred Russel Wallace, in his lecture, "If a man die, shall he live again?" mentions a case, of which he remarks, "The darkness in this case was one of the conditions which rendered what happened still more difficult."

Most mediums of note have been accused, at one time or another, of fraud. One explanation given of this is that it is done purposely by the spirits, to excite an interest in the subject in the public mind, and to lead to inquiry and investigation. There is an old saying that there is nothing worse than stagnation, and it is possible that these alleged frauds may be done for the purpose suggested. I remember one day talking to John King, the spirit who controlled the Davenports, about the Lyons v. Home case which was being tried at the time, and he said it was got up by the spirits for the purpose of drawing public attention to spiritualism. His words were, speaking in the direct voice, "How could the facts be got so well before the public as by this means? It could not be done in any other way," and when we consider that the testimony of several distinguished persons as to their experiences with Home was reported at length in the daily press, the explanation of John King seems very feasible, for newspaper writers are too apt to scoff and ridi-

cule the subject, and only refer to it with a view to prejudice the public against it, seldom saying a word in its favour. Darkness then being a condition that facilitates the successful elicitation of spiritual phenomena of the physical kind, it appears to me very unwise to discourage dark séances and condemn them *in toto*, the effect of which would be to disfranchise some of our best mediums who have been instrumental in convincing tens of thousands of the reality of spirit life—mediums like Williams in this country, and Henry B. Allen, Mrs. Maud Lord, and Mrs. M. B. Thayer, in America, who all have recourse to darkness. The result would be that we should only have a medium or two of the Slade order and simple table tipping left, and the cry of the honest inquirer "When can I see something?" be greatly increased. Properly managed dark séances may be made perfectly convincing and free from guile. What is necessary is to guard against the intrusion of persons who do not understand the subject, who come to prove it false instead of to ascertain whether it is true. The frame of mind of such, together with their spiritual surroundings, conduce to the occurrence of the fraud they come to detect, the wish becoming father to the thought. These remarks apply even to light séances, as in the case of Slade. Drs. Donkin and Lankaster went to him with a view to proving him a fraud and a trickster, and they thought or at least assumed, that they had succeeded in so doing. But they did nothing of the kind. What took place was this. Slade was holding a slate against the under surface of the table and he was asked whether the spirits had written. He replied he did not know, but thought not. Whereupon one of those shrewd investigators seized the slate and found two or three words written upon it, and on this slight protest based the assumption of fraud, which has rested upon him as a stigma in the public mind to this day. How different was my experience to those of Messrs. Donkin and Lankaster. On my arrival in New York I called upon Dr. Slade, who at once volunteered to give me a séance. We sat together at a small table in a large room in broad daylight—it was about 11 a.m. The medium sat sideways against the table with his elbow resting on it. No sooner had we taken our seats than the table was in a state of vibration. A clean slate was taken and held under the table, with a small fragment of pencil on it, and writing forthwith appeared. The experiment was repeated, the slate being held on my head. The slate was then cleaned and placed on the top of the table, at the farthest corner from where we were sitting, with a particle of pencil underneath. It soon began to oscillate, and writing could be heard going on. On examination I found a short sentence signed by the name of my wife. I then felt something touching my knees and my side, and then observed a paper object poking up at the opposite side of the table. It fell to the ground, and I got up to see what it was, and found it to be a pamphlet taken from the side pocket of my coat. I was then raised up in my chair about six inches from the floor. Dr. Slade then took an accordion, and having opened it to show me that it was an ordinary instrument, held it in one hand by the bellows underneath the table. It then commenced to play, producing better music than I ever heard before on an instrument of the kind. He then stood up, and, holding the accordion at arm's length by the bellows end, it commenced to play, going backwards and forwards in a horizontal direction. The instrument was then given me to hold. I took it in one hand by the bellows and held it down by my side. It was at once acted upon by an invisible force and began to play, and then was so forcibly pulled that I had to take both hands to retain the instrument in my grasp. But the most wonderful phenomenon was to come. On my knees I distinctly felt the touch of fingers. My coat was then unbuttoned, and as I was about to look down to see what was unbuttoning it a hand came up right in front of my face. It was a rather fat shaped hand of a pinkish hue. The medium was seated sideways at the table, at least a yard distant from me, and as the table had no cloth upon it there was no difficulty in being assured that there was no mortal there to produce any of the results that took place. Dr. A. R. Wallace mentions the like appearance of a hand when he had a sitting with Slade. Such were my experiences on the occasion, and I thought then, and think now, that the manifestations were the most satisfactory and conclusive I ever witnessed, taking place as they did in daylight, and with nobody but the medium and myself present. One could wish there were more mediums of the kind available, and that it was not necessary in most cases to have recourse

to darkness, but we must take things as we find them, and instead of discarding dark séances the wisest course, in my opinion, is to do the best we can by a judicious utilization of them.

ROBERT COOPER.

Eastbourne.

P.S.—I have had séances with Williams in the past, and was well assured of the genuineness of his mediumship. Of Husk I know nothing, except by repute.

NOTE BY EDITOR OF "TWO WORLDS."

We publish the above with the greatest pleasure. First, because Mr. Robert Cooper (the writer) is felt by every one who has the pleasure of his acquaintance to be **THE SOUL OF HONESTY**; next, he is no *fool* to be easily deluded by appearances; and finally his *voluntary* and *self-sacrificing* experiences as a traveller and the *entrepreneur* of the Davenport Brothers, gives him the right, not only to be heard as a witness of philosophic knowledge, but also to be believed in as a **KEEN** and **CAPABLE OBSERVER**. Despite of all this, we again reiterate "Away with dark circles!" They are perfectly legitimate when the witnesses know and can trust each other; but I myself testify that abominable practices went on in the only dark circle I ever attended, at the Marshall's in London, and, whilst I know that Mrs. Marshall was a good medium, I also know that heterogeneous public dark circles give opportunity for bad conduct, and often merit well-deserved rebuke to those who hold them, whether they promote the strength of physical manifestations or not. On the other hand, I bear indisputable testimony that the most powerful and certainly the most intelligent manifestations of spiritual presence can be given in the light. I am not prepared to say what Mr. D. D. Home's séances were in Europe, when I was not there myself. But I am prepared to declare, and am sustained by the authority of many living witnesses, that at Rufus Elmer's, Springfield, Massachusetts, he was elevated in my presence, and that of many others, again and again from the floor to the ceiling in dim light, but still *in light*. In the house of Mr. Luxmore, Gloucester Square, London, in my presence, and that of a large party of ladies and gentlemen, in the light of seven brilliant gas jets, he handled fire, laid his head unhurt on a brilliant drawing-room fire, was drawn out in length of form eight inches, and pressed down in form, all by invisible powers, to six inches less than his normal height. All this was done in full light, and day after day he spent hours in my house in Vassall Terrace, Kensington, when most stupendous manifestations, both of **PHYSICAL** and **MENTAL** power were given by him in broad daylight. Wonderful manifestations have been given to me and scores of friends in broad daylight by the Davenport Brothers, Mr. Home, George Redman, J. B. Conklin, Edward Colchester, Charles Foster and many others. My own published histories and writings are full of these evidences, all well attested. But if the wonders of physical force manifestations could *not* be given under any conditions but those of darkness—what of that? I say, let them alone! The Hindoo jugglers can do just as wonderful things, and require no darkness to do them in. It is not the *wonderful* or the juggling tricks of physical force that constitute the truth and prove the supra-mundane origin of spiritualism. It is the intelligence received—intelligence that can alone proceed from the spirits of those the world calls *dead*, which proves the agency of spirits in the modern manifestations. Some thirty years ago when first convinced of spiritualism, and that by intelligence given in broad daylight by the famous medium, Ada Faye, I sat as a public *test medium* free for all comers, at 553, Broadway, New York.

By writing, seeing, trance speaking, and a few other methods, I was enabled to convince the hundreds upon hundreds of strangers who called upon me, and felt well satisfied to consult me, because I was not a professional medium. Miss Laura Edmonds, Mrs. Hull, Mrs. Cora Brown, Mrs. Gilbert Sweet, and at least a dozen other New York lady mediums sat free, as I did, for the public, and always in the broad light. I know beyond a peradventure that the supra-mundane intelligence thus rendered, and the unequivocal conditions of light, and good tests, and every opportunity for thorough investigation we afforded our investigators, were the means of convincing thousands of persons, including many great and notable scientists, that would never have yielded belief to any dark circle manifestations which jugglers could imitate. Above, and beyond this, when dark circles were first founded by Jonathan Koons in the wilds of Ohio, over seventy miles removed from any railroad,

TESTS were given at every séance, the mediums gave their services with no other reward than abuse, mobbing, loss of name, money, and cruel injury to their property, and the circles were held under such strict, nay *crucial*, conditions that fraud or imposition was simply impossible. All this I have described in my own large volumes of spiritual history, but—returning again to the question of darkness for professional or public circles—I say, "Away with it." The **INTELLIGENCE** which identifies itself with spirits is worth all the physical force exhibitions that were ever given, or ever imitated, if not excelled, by clever jugglery. Intelligence foreign to the medium's knowledge, and beyond the range of thought transference, is the only sure proof of spirit agency, and I can prove by thousands of living witnesses that circles in the light, or spontaneous manifestations without circles at all, are not only possible, but more healthful, and far more convincing than the abominable practices of circles held in darkness, too often interpenetrated by that fraud which is used to supplement the action of those mediums who cannot always command the powers which are always required in professional mediumship to call into action.

WESLEY'S DREAM.

At the London Wesley Centenary, amongst other dignitaries, Archdeacon Farrar, being one of the most esteemed and eloquent speakers, in the course of his address gave the following account of what has been called

JOHN WESLEY'S DREAM OF LIFE HEREAFTER.

The reverend speaker said: If Dean Stanley were alive to-day, I am certain he would be standing here as an infinitely more worthy representative of the Church of England than myself, and he would probably tell the story of what he used to call "Wesley's Dream." He told how Wesley went to the gates of Gehenna and asked, "Have you any Roman Catholics, Baptists, Calvinists, Anglicans, Presbyterians, and Independents here?" In every case he received the answer, "Yes, a great many," and he then asked the question, "Have you any Wesleyans here?" and received with great pain the answer, "Yes, a great many." Then Wesley in his dream went to the gates of Heaven and asked, "Have you any Roman Catholics, Anglicans, Baptists, Independents, and Calvinists here?" "None whatever," was the reply. Wesley then said, "Have you no Wesleyans whatever?" and again was told, "None whatever." Then he said, in amazement, "Whom, then, have you here?" and the answer came, "We have none but Christians here. We recognize no other name."

THE HINDOO'S HOLY CITY, BENARES.

WHAT a singular spot is this sacred city of Benares! From all parts of India pious Hindoos come to spend their last days and die, sure of thus obtaining their peculiar form of salvation. All day long, from the earliest dawn till sunset, thousands of people bathe on the steps of the ghâts, which run along the river's bank for nearly two miles, in the sure and certain hope that by such ablution their sins are washed clean away. It is an extraordinary sight to sit in a boat and quietly drift with the stream alongside the whole length of this great city and watch the bathers, who fill up almost the entire line. Men and women are thus piously engaged, and the usual plan is to bring down a plain robe, which they deposit on the stone steps, whilst they descend into the water in their other robe, and there perform the necessary amount of ablutions. Whilst the bathers stand up to their waists in water, devoutly folding their hands in prayer, or shedding offerings of leaves into the running stream from large baskets, the priests are squatting on the shore by scores, each under an enormous umbrella of plaited bamboo some ten or twelve feet in diameter, and each with a continually increasing heap of small coin presented by the bathers—for what purpose I do not know. One of the ghâts is called the "burning ghât," where are stacked great piles of wood, and where the boats that you see coming down the river with enormous stacks of wood upon them unload their burdens. Here, in the midst of the bathers, the dead are burnt by their sorrowing friends. The body is brought down lashed upon a small hand-bier. If a man, it is wound tightly in white robes, so that every part is covered; if a woman, the robes are red. The body is then plunged overhead in the stream, and then left lying in the water half-submerged, whilst the friends build the funeral pyre. When the pile is half built the body is laid on, and then more wood, and then the torch is applied, and the smoke of the

burning soon pours forth in thick, murky volumes. When the wood is burned all the parts of the body that are left unconsumed are thrown into the Ganges, down which they float till the birds and the fishes finish what the fire leaves undone. This cremation goes on daily; and during one short visit before breakfast I saw six funeral fires lighted, but I did not feel called upon to watch the entire destruction of the several pyres.—*Golden Hours.*

LYCEUM JOTTINGS.

KING SOLOMON AND THE BEES.

WHEN Solomon was reigning in his glory.
Unto his throne the Queen of Sheba came,
(So in the Talmud you may read the story)
Drawn by the magic of the monarch's fame,
To see the splendours of his court, and bring
Some fitting tribute to the mighty king.

Nor this alone; much had her Highness heard
What flowers of learning graced the royal speech;
What gems of wisdom dropped with every word,
What wholesome lessons he was wont to teach
In pleasing proverbs; and she wished, in sooth,
To know if Rumour spoke the simple truth.

Besides, the queen had heard (which piqued her most)
How through the deepest riddles he could spy;
How all the curious arts that women boast
Were quite transparent to his piercing eye;
And so the queen had come—a royal guest—
To put the sage's cunning to the test.

And straight she held before the monarch's view,
In either hand a radiant wreath of flowers;
The one, bedecked with every charming hue,
Was newly culled from Nature's choicest bowers;
The other, no less fair in every part,
Was the rare product of divinest Art.

"Which is the true, and which the false?" she said.
Great Solomon was silent. All-amazed,
Each wondering courtier shook his puzzled head,
While at the garlands long the monarch gazed,
As one who sees a miracle, and fain
For very rapture ne'er would speak again.

"Which is the true?" once more the woman asked,
Pleased at the fond amazement of the king,
"So wise a head should not be hardly tasked,
Most learned liege, with such a trivial thing!"
But still the sage was silent; it was plain
A deepening doubt perplexed the royal brain.

While thus he pondered, presently he sees,
Hard by the casement—so the story goes—
A little band of busy, bustling bees,
Hunting for honey in a withered rose,
The monarch smiled, and raised his royal head;
"Open the window!"—that was all he said.

The window opened at the king's command;
Within the room the eager insects flew,
And sought the flowers in Sheba's dexter hand.
And so the king and all the courtiers knew
That wreath was Nature's; and the baffled queen
Returned to tell the wonders she had seen.

My story teaches (every tale should bear
A fitting moral) that the wise may find
In trifles light as atoms in the air,
Some useful lesson to enrich the mind,
Some truth designed to profit or to please—
As Israel's king learned wisdom from the bees.

—By J. G. Saxc.

PASSING AWAY.

I FEEL your import, lonely words—for I read it in a flower
Which blossomed just a little while in a bygone sunny hour;
And I then fondly hoped its sweet—its beautiful array
Would well repay my tender care and never pass away!

I feel your import, dreadful words—for I marked it in an eye
Of dazzling brightness, whose clear blue seemed rivalling the sky;
And I then hoped that lightning glance—that pure and chastened ray
Would prove unlike my faded flower, which passed from me away!

I feel your import, cruel words—for I watched you in your stealth
Feed on the roseate cheek of one, most rich in beauty's wealth;
And I then prayed, that lovely one at least should not decay,
And drop in death like those loved things, which passed, alas! away!

I feel your import, magic words, within my very heart,
For you from me have bid bright hopes, and many a joy depart;
And still your lingering, lingering spell, I feel this sun-lit day,
Which in its splendour speaks to me—I pass like them away!

I feel your import, spell-bound words; but hope to me is given
Of a home where you can enter not—that home, that home is heaven.
Oh! may my soul on that repose, with faith mount up and see
That better home, above the skies, which passeth not away!

—Welshman.

HOW TO STUDY SPIRITUALISM THROUGH ITS LITERATURE.

BEING continually asked by parties desirous to investigate the spiritual movement what special works amongst the abundant literature of spiritualism would be most available for a student to commence with, we hereby subjoin in this issue, and shall continue to repeat the same occasionally, such a list of books and pamphlets dealing exhaustively with the subject as we can confidently recommend. For a far more extensive catalogue we advise enquirers to apply to "The Spiritual and Reform Literature Depot" (managed by Mrs. Wallis), 10, Great Ducie St., Manchester, or to Mr. J. J. Morse, the Progressive Literature Agency, 80, Needham Road, Liverpool.

- Footfalls on the Boundary of Another World. R. DALE OWEN.
The Debateable Land between this World and the Next. R. DALE OWEN.
Spiritualism in the Light of Modern Science. W. CROOKES, F.R.S.
Science on Spiritualism: facts and no theories.
Miracles and Modern Spiritualism. PROFESSOR A. RUSSEL WALLACE.
A Defence of Spiritualism. PROFESSOR A. RUSSEL WALLACE.
From Matter to Spirit. MRS. DE MORGAN.
Planchette. EPES SARGENT. 6s.
Scientific Basis of Spiritualism. EPES SARGENT. 4s.
Spirit Identity. "M. A. (OXON.)" 5s.
Psychography (second edition). "M. A. (OXON.)"
Higher Aspects of Spiritualism. "M. A. (OXON.)" 2s. 6d.
Incidents in my Life. (2 vols.) D. D. HOME.
D. D. Home: His Life and Mission. BY HIS WIDOW. 12s. 6d.
Modern American Spiritualism. MRS. EMMA HARDINGE BRITTEN. A history of Spiritualism in its earliest home and during its first two decades.
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Spiritualism Answered by Science. SERJEANT COX.
History of the Supernatural. W. HOWITT.
Ennemoser's History of Magic. W. HOWITT.
Mesmerism, Massage and Curative Magnetism. D. YOUNGER, Professor of Mesmerism, Botany, and Massage. Demy 8vo, 152 pages, bound in limp cloth, beautifully illustrated, containing full concise instructions, 2s. 6d.
London Dialectical Society's Report on Spiritualism. Spiritual Magazine. 1860—1877.
Practical Occultism, and the Philosophy of Mediumship: through J. J. MORSE. Bound in cloth. 159 pages, price 2s. 6d.; post free 2s. 8½d.
Nature's Divine Revelations. A. J. DAVIS.
Researches in Magnetism, Electricity, &c., &c. BARON REICHENBACH.
Notes and Studies in the Philosophy of Animal Magnetism. DR. ASHBURNER.
Animal Magnetism. DR. WM. GREGORY.
Mesmerism, with Hints for Beginners. CAPTAIN JAMES.

SOME ADDITIONAL PAMPHLETS OF INTEREST AND INSTRUCTION.

- If a Man Die, Shall He Live Again? PROFESSOR A. R. WALLACE, F.R.G.S. Price 1d., post free 1½d.
Is Spiritualism True? 6d.
Immortality: Its People, Punishments, and Pursuits. Given in the Trance. J. J. MORSE. 144 pages, paper covers. Reduced price 6d., post free 7½d.
Spiritualism Not a Farce or Fraud: An Answer to Rev. T. Ashcroft. E. W. WALLIS. 3d.
Spiritualism Vindicated: A Reply to Three Sermons by Rev. Dr. Grosart, LL.D., D.D. E. W. WALLIS. 1d.
What is Spiritualism? A four page tract. E. W. WALLIS. Suitable for distribution—100 post free for 1s.; 8s. per 1,000, carriage extra.
Spiritualism Vindicated: Two Nights' Debate. A full report of the speeches delivered by Messrs Grinstead and E. W. Wallis in the above debate at Leeds. 6d.
Wilbram's Wealth; or, The Coming Democracy. J. J. MORSE. A Tale of the Times—for the Times. Paper covers, price 1s.; post free 1s. 3d.
The Status of American Spiritualism, as seen during a four years' visit. J. J. MORSE. 2d.
Hints to Enquirers. J. J. MORSE. 2d.

It need hardly be added that the entire literature of spiritualism includes some thousands of volumes. unnamed here, besides tracts, pamphlets, &c., &c., almost innumerable. Also, we desire to say where the price of the several fine works recommended above has not been added, they can be ascertained by application to Mrs. Wallis, or Mr. Morse, at the addresses given above.

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.—A pleasant day with Mrs. Yarwood, who gave some good advice in the afternoon; also some excellent clairvoyance, and warnings to several persons. To one gentleman she fully described the bottom of a pit, which he recognized in every detail, and said he would be careful. Large audience at night.

BATLEY CARR.—Mr. Bloomfield's guides spoke on "Hope," and gave a number of clairvoyant descriptions. It is hoped friends will note the announcement for Saturday next, on behalf of the lyceum Whitsuntide treat.—W. S.

BISHOP AUCKLAND. Gurney Villa.—Evening: Mr. Charlton dealt with "The Judgment Day and the Resurrection of the Body" in a manner that could not fail to be understood, closing with exceptionally good delineations.—W. W.

BLACKBURN.—Afternoon: Mr. Macdonald lectured on "The Spiritual Order." Evening: He answered six questions from the audience in excellent style. Monday evening was devoted to phrenology and palmistry, and was very successful. Good audiences.

BRIGHTON.—We were disappointed in not having our friend, Mrs. Midgley, but we found a very good substitute in Mr. Jarvis, whose guides took for their subjects the lessons our chairman read, and gave satisfaction to very good audiences.

BURNLEY. Hammerton Street.—We have had grand discourses through Mrs. Bailey. Afternoon: "Man, be true to thyself." The control earnestly appealed to all to allow the inward monitor, conscience, to have its due influence upon every action of our daily lives. Evening: Subject, "Personal development and spiritual culture." We were exhorted to keep our bodies in the best, healthiest, and purest condition, such being really essential for the proper culture of our spiritual natures. Successful and effectual clairvoyance. Large and thoughtful audiences.—R. V.

BURNLEY. North Street.—Miss Patefield made her first appearance on a Burnley platform, and was accorded a hearty welcome by large audiences. Afternoon: Subject, "Does death end all?" The proof of continued life was well supported in her address, and remarkably sustained in her clairvoyance, which was rendered with minuteness and care, and was very successful. Evening: Subject, "Religion." House crammed full.

BURNLEY. Bread Street.—Afternoon: Mr. Taylor's guides' subject, "Spiritualism and its teachings." Evening: "Loving homes and how to make them." Psychometry very good.—J. T.

BURSLAM. Newcastle Street.—We had a visit from our friend, Mr. Pemberton, of Warrington, who gave a very instructive and interesting address to the lyceum scholars, which was highly appreciated. In the evening he spoke well on "What is spiritualism, does it meet the requirements of the age?" which was much appreciated. The friends said they never heard it handled so well before. A moderate audience.

CARDIFF.—After about six years we have had the unmitigated pleasure of a reunion with our old friend, Mr. J. J. Morse, and of again enjoying the cultured and lofty utterances of his gifted and faithful inspirers. The lectures fully maintained their unique characteristics of logical argument and arrangement, and finished style of delivery, and are now, as ever, a "feast of reason." Where all were alike excellent, any attempt to give an outline would, in the space at command, convey a most inadequate conception of their merit. The lectures at the Public Hall, Queen Street Arcade, on March 1, 2, and 3, were as follows: Sunday morning, "Spiritualism a Moral Force." Evening, "Man's Rights after Death." Monday, Replies to questions submitted by the audience. Tuesday, "Which is the Way Out of Darkest England?" On Wednesday a grand soirée was given (complimentary to Mr. Morse), when an excellent programme of vocal and instrumental music was rendered, Mr. Morse's able and genial chairmanship imparting additional interest. The proceedings concluded with dancing. The catering was admirably carried out by Mrs. Daly, assisted by other ladies. On Thursday, at the Psychological Hall, Mr. Morse delivered his interesting lecture, "Twenty-one Years a Medium," and on Friday his visit was brought to a close by a séance at the house of his zealous and generous host and hostess, Mr. and Mrs. R. C. Daly, when an enjoyable and edifying time was passed with "The Strolling Player." Sunday, March 8, at Psychological Hall, Dr. Charles Williams gave an interesting address on "Some Objections to Modern Spiritualism."

CLACKHEATON. Walker Street.—Monday, March 2: Tea was provided at Mrs. Nuttall's, after which Mrs. Hoyle spoke on "Duty," and described the spiritual surroundings of the sitters. March 8: Mrs. Hoyle's guides spoke on "Heathenism." They advised us to clear the mist from our eyes, cleanse ourselves, and reason with one another. They who would enjoy spiritual communion must be pure in heart and sound in head. Evening subject, "Death." Many fear the great change. But spiritualism reveals that we shall enjoy the results of our earthly toil and sacrifice in the hereafter.—F. T.

DARWEN. Church Bank Street.—Mrs. J. M. Smith, of Leeds. Afternoon subject, "Our mission on earth." An able discourse. Evening: questions from the audience were well treated. Very good clairvoyance at each service.

FELLING. Hall of Progress.—Mr. Westgarth was with us. It says a great deal for that gentleman's earnestness, that he travelled upwards of four miles through the deep snow in the intense weather. The greater part of our congregation preferred sitting by their fireside—we could hardly blame them. The few who did come were not disappointed. Mr. Westgarth gave a short address on "Mediums and Mediumship," followed by Mr. Hall and Mrs. R. Peters, and we had a very good meeting.—J. D.

GLASGOW. 36, Main Street.—Sunday, 11-80: Mrs. Paterson read an extract from "Coming Day." A pleasant discussion followed. 6-80: Mr. Corstorphine gave a selection of readings, which were appreciated by a fair audience. The lyceum met at 5 p.m., Mr. Robertson

conducting. Lessons on Geology were given by Mr. D. Duguid. Also short addresses by Messrs. Corstorphine, Anderson, and Watt. We spent a good night.—T. W.

HALIFAX.—We had some excellent discourses through Mr. Hunt on "The Philosophy of Life," and "Is Spiritualism a Farce and a Fraud?" We also had some splendid extempore poems from subjects from the audience. Our room was crowded, and all seemed thoroughly satisfied.

HECKMONDWIKE. Blanket Hall Street.—In Miss Myers we found an able substitute for Mr. Lund. She gave excellent addresses, and was listened to with close attention. Afternoon subject, "What after Death?" Evening, "Are we not brothers all?" Clairvoyance after each address.—H. O.

HEYWOOD. Argyle Buildings.—March 7: A social gathering of members and friends. Everybody present was invited to contribute to the programme. A hearty response followed, and songs, recitations, and dancing enabled us to spend a very pleasant evening, a friend kindly presiding at the harmonium. The financial proceeds were for the benefit of the society's funds, and we heartily thank all present for their kind support. Sunday, March 8, our old friend and co-worker, Mr. B. Plant, gave two really earnest discourses on "Where are the Dead?" and "Spiritualism as a Religion and Science." Both discourses were attentively listened to, and seemed to give satisfaction. Very good clairvoyance at each service. Our room was nearly full in the evening.—J. E. S.

HEYWOOD. Adelaide Street.—Our second social party on Saturday last was a great success. The men made all the arrangements, and waited at the tables with their usual ability for this kind of work. March 8: Mrs. Crossley related her experiences and why she became a spiritualist. The story was so well told in truly Yorkshire fashion that at times the outbursts of laughter could not be suppressed, while at other times the pathos of the speaker deeply affected the audience. Evening, "Spiritualism—its uses and abuses," specially asking that investigators search for the higher grade of spiritual inspiration, and not be always hunting after phenomena. Clairvoyance, nearly all recognized.—M. D.

LEICESTER. Liberal Club, Town Hall Square.—Evening, Mr. Sainsbury gave a very good lecture on "The life and works and transition of the late Charles Bradlaugh," and was much appreciated by strangers and friends.—S. A. S.

LEIGH (Lancashire).—Evening, some good manifestations took place through local members. One deliverer spoke of the purity of intention of spiritualism, and of its silent but most certain progress in the world. The spread of education was doing much to dispel the foolish errors of the past. Its mission was to spread flowers of fragrance over the earth. It was the innate principle of true religion, without which there was no real vitality or power. A private circle followed, which was numerously attended.

LONDON. Forest Hill: 23, Devonshire Road.—Mr. Davies gave an address, after which the guides of Mrs. Spring gave a few clairvoyant descriptions, most of which were recognized. There was, however, a cross influence in the room, which made it rather difficult to get some clearly.

LONDON. Marylebone, 24, Harcourt Street.—At 11 Mr. Bowens delivered an interesting address, interspersed with clairvoyance: At 7 Mr. Towns gave psychometric readings from articles handed from the audience.—C. W.

LONDON. Chepstow Hall, 1, High Street, Peckham.—We had a first visit from Mr. J. H. Bowens (of Bradford). And the addresses by his controls were evidently relished by the audience, who apparently were not used to the somewhat "uncanny" northern dialect. We gladly welcome our fellow worker and hope to see him again shortly. In answer to many enquiries, we hope to hold our opening services at Camberwell Green, on Sunday, April 5, and also to announce that we shall have a room to be used exclusively for séances. While we do not contemplate holding public circles, "dark" or otherwise, we do propose to set apart week evenings for the study of mediumship, and for the purpose of explaining the best means of investigation to earnest enquirers, who will also (when introduced by a member), be permitted to use the reading room, and thus secure an essential acquaintance with the literature of the movement. Free public healing will be given, and the social side of our work will be inaugurated by a tea and evening party on Tuesday, April 14. The initial outlay consequent upon this work will largely increase our expenses, but we are assured of success by our spirit guides, in whom we have every confidence, born of experience, and sustained by the help and guidance they have rendered us in the past.—W. E. L., hon. sec., 36, Kemerton Road, S.E.

LONGTON. 44, Church Street.—Mr. Charlesworth conducted. Miss Lucas and guides for the first time occupied the rostrum and gave why and how the medium became a spiritualist, with very good effect. She gives good promise for future usefulness, and has the prayers and good wishes of her circle of spiritual friends. A fair audience.—H. S.

MANCHESTER. Temperance Hall, Tipping Street.—In the absence of Mrs. Groom, through sickness, we were favoured, for the first time, with a visit from Mr. W. M. Brown, of Wigan, who gave excellent addresses. Afternoon subject, "What went ye out for to see?" Evening subject, "Spiritualism, a religion and a science." He showed it to be a religion, as those who act according to the teachings will be better men and women; a science, as much as electricity, because it is based on facts which he and millions of others have witnessed. I should recommend societies who have not heard him to do so. The musical part was pronounced very good by several friends, including the controls. Mr. A. Smith sang a solo, and the choir joined in the chorus. Mr. Lawton presided.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Pilkington affirmed that "Man lives on after death," clearly demonstrating man's continued existence. Evening: "Creation of the World." The advances made in scientific research, by the aid of the spectroscope, etc., were pointed out, showing that our planet has been thrown off from the sun, and held in space in a liquid state until its present form was attained. Both lectures were forcibly given and well appreciated. Before closing, a few words of sympathy were given with reference to the passing on of the only child of one of our esteemed members, Mr. Banham.—J. H. H.

NELSON. Sager Street.—Owing to an accident, Mr. Runacres was unable to be with us. A circle was formed in the afternoon, when one of Mr. Blackledge's guides gave an account of his earth-life when a

slave. The evening subject was chosen from the audience. Delineations given by Mr. Dugdale, ten in all, six were recognized.—J. W.

NEWCASTLE-ON-TYNE.—Mr. E. W. Wallis gave three orations on "The Spiritual Philosophy and Reform," which gave great satisfaction to interested audiences. Mr. Laahbrooke will lecture March 15th. Subject, "The Shekinah Light of the Inner Temple."

NORTHAMPTON.—Afternoon: Mr. Cheshire gave a few words of encouragement to a small audience, which is a disgrace, considering the number of spiritualists in the town. I am sorry to say we generally have small audiences when local friends speak, not because they are not as fit for the position, but simply because they are not strangers. We also have to complain of the Sunday night séances which are held by some of our friends, who only put in an appearance when we have a speaker who is rather more orthodox than spiritualists generally are. Night: Mrs. Walker's controls gave a good discourse which was well received by a fair audience.—A. W.

NORTH SHIELDS. Camden Street.—Mr. G. Forrester delivered, to a somewhat small audience owing to the inclement weather, an interesting discourse on "The Remarkable Séance." The lecturer referred to the meeting of the apostles in the upper room at Jerusalem, and during the course of his remarks he pointed out the great lesson to be learned from that was harmony, for they were met with one accord, which is a necessary condition in the séance, and then pointed out the result that followed and would now under the same conditions. At the close the lecturer was heartily applauded.

NOTTINGHAM.—The morning meeting was very gratifying to all; these gatherings promise growth and development. At night, through Mrs. Barnes, an excellent address was given. Words of sympathy and comfort were addressed to those members whose loss we note in the obituaries. A sensible influence of harmony was present, and consequently the meeting proved beneficial; the numbers too were good.

OLDHAM. Spiritual Temple.—March 8: We had a very successful day. The guides of Mrs. Wallis discoursed in the afternoon on "The Pursuit of Happiness." In the evening five written questions from the audience were treated with marked ability. During the day ten clairvoyant descriptions were given, eight recognized.—J. S. G.

OPENSHAW.—Mr. Mayoh made his first visit to Openshaw, and delivered two addresses, taking for his morning subject the hymn sung, "In the sweet by-and-by," and in the evening, "Spiritualism: What is it?" Both addresses were well rendered, giving forth good and sound ideas, and we look forward to the time when our friend will pay us his next visit. The committee would be glad if all members would endeavour to be present at next Sunday evening service, business of importance is to be brought forward.—J. G.

PENDLETON. Hall of Progress.—March 4: Mr. Howell, the eminent inspirational speaker, dealt with subjects from the audience in a highly commendable manner. The speaker was listened to with rapt attention by a large audience, and repeatedly applauded, and at the close most enthusiastically so. Our esteemed friend, Mr. E. W. Wallis, was chairman. Hearty votes of thanks to both gentlemen. March 8: Mrs. E. Gregg. Afternoon subject, "I will pour out my spirit on all flesh." Evening, "What we are and what we may be." Both subjects were plainly and concisely treated, and seemed to be well understood. Mrs. Gregg's clairvoyant descriptions completely surprised her hearers, especially several strangers who had come to investigate.—J. G.

RAWTENSTALL.—A very successful day with Mrs. Best. Her clairvoyance is really remarkable, in that she is able to give many details of a domestic nature, including furniture and other surroundings of the persons described, in fact many of the descriptions are not recognized until some piece of furniture is depicted. In many cases the name is given. Good audiences. P.S.—With respect to the correspondence re Mr. Taylor, the controls of that gentleman stated through him at the Sunday morning circle why they could not succeed, which was briefly as stated in the report of sitting. As regards the presence of smokers being a hindrance, I may say that the table floated with me standing upon it, whilst all the male sitters were indulging in the weed.

ROCHDALE. Penn Street.—Speaker, Mr. J. Shaw. Afternoon subject, "Will it rain in answer to prayer?" evening, "Can the Indian medicine men cause it to rain by will power?" Both subjects were very ably dealt with.—A. S.

SHIPLEY. Liberal Club.—Mrs. Craven's guides spoke very ably on "Praise the Lord," "God is Love," and dealt with questions from the audience in a decidedly satisfactory manner to fair gatherings.—O. G.

SOWERBY BRIDGE.—Mr. Sutcliffe presided. The hall was full to hear Mr. Verity on "Charles Bradlaugh, atheist, and Robert Owen, spiritualist: their work for humanity." This was an able discourse, and was evidently appreciated. As a personal friend of Bradlaugh's he spoke with greater force than many who eulogised the dead hero in fulsome flattery. Why should ministers persistently say Bradlaugh relinquished atheism at the last? It is a veritable untruth. Mr. Verity is especially hot on the parsons. We should like to hear some of his charges against them met and discussed. He dealt more particularly with Robert Owen in his great life-work as a reformer, and pointed out many instances in which the two memorable lives resembled each other, and considered that Owen's mantle fell on Bradlaugh—that Bradlaugh's work was a continuation of Owen's. A most interesting lecture.

STOCKPORT.—Mr. Standish spoke on "Hand in hand with angels," and evening, "The truth shall make you free." The spiritualists accepted truth from whatever source it came, and acted up to it, knowing the consequences of neglect. If we followed the guidance of our angel friends we should indeed be free. Psychometry successful, one case excepted. The Lyceum choir did good service in leading the singing. New harmonium brought into play.—S. E.

WIBSEY.—Mrs. Walton's subjects were "Angel Ministry," and "Worship thy God, the Father over all." The able manner in which the discourses were given could not but be appreciated. Very good audience.—J. E.

RECEIVED LATE.—Bolton (Bridgeman Street Baths): A splendid day with Mr. G. Smith, whose wonderful ability to deal with all manner of subjects from the audience was amply tested. The way he dealt with the six subjects selected will not soon be forgotten.—Manchester (Edinboro' Hall, Moss Side): The numbers attending our meeting are

steadily increasing. They are attentive, orderly, and also express an earnest desire to know more of our philosophy and phenomena. We have been fortunate in having mediums and speakers who have mostly given their services to help us. March 8, Mr. Milner lectured and gave some excellent clairvoyant descriptions. Mediums and speakers please note change of secretary. All communications should be addressed, Mr. Ross, 5, Lilly Street, Heath Street, Lower Broughton.—London (Canning Town): Mrs. Weedemeyer's control gave descriptions of spirits, all recognized. A stranger was much astonished at receiving a description of a friend who died twenty years ago, and will investigate further.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLAOKBURN.—Present, 70 scholars, 10 officers. Marching and calisthenics, led by Mr. G. Howarth, performed in admirable manner. The conductor closed with invocation.

BURNLEY. North Street.—Attendance full.

BURSLEM.—Attendance very good. Opened by Miss Lizzie Walker. Usual marches and calisthenics gone through fairly well. Recitations by Misses Baskerfield and Mr. A. Jackson in grand style. Mr. J. Pemberton gave his experience with the Lyceum, which was much appreciated. A goodly number of visitors were highly pleased. A subscription was opened for a new organ, which was well responded to.—F. G.

CARDIFF.—March 1, Mr. J. J. Morse very kindly conducted, in a manner much appreciated by all, and gave some valuable practical hints. March 8, there was a good attendance. Session conducted by Messrs. R. Phillips and E. Adams.—E. A.

HECKMONDWIKE. Blanket Hall Street.—Invocation by Mr. Ogram, usual chain recitations, marching and calisthenics led by Miss Fawcett. A very harmonious session. Attendance pretty fair.—H. O.

LIVERPOOL.—Attendance: Officers 8, children 37, visitors 10. Recitations by Alma Chiswell, Tom Russell, Fred Robinson, Reggie Stretton, Alfred Catlow, and Lizzie Turner.—E. J. D.

LONGTON. 44, Church Street.—Mr. McDonald of Hanley conducted the children, who gave a quantity of recitations and went through the exercises with great credit, proving their efficiency in the various exercises. A good audience of friends.—H. S.

MANCHESTER.—Conducted by Mr. J. Jones. Attendance: 30 scholars, 1 visitor. Usual programme, recitations by W. Taylor and E. Bradbury, marching and calisthenics gone through successfully, Prayers by Mr. Jones. Our friend who came to see us was very pleased with the way we went through our session.—A. B.

MANCHESTER. Collyhurst Road.—Very good attendance. Mr. Haggitt conducted. Mr. J. Fletcher's guides opened and closed with invocations. Recitations, marching and calisthenics gone through in good style. Messrs. Crutchley and Horrocks kindly magnetised four lyceumists who were suffering from colds, the members doing their good part by harmoniously singing and tendering their sympathy. Recits.: Lottie Whitehead, Jessie Warburton, Lily Crutchley, Willie Ashworth, Frank Warburton, and Bertie Whitehead. An enjoyable session.—T. T.

MORLEY.—Opened by conductor. After the usual programme, marching and calisthenics, Liberty group took their first lesson on "Phrenology." Morning, moderate attendance; afternoon, full.—L. M.

OLDHAM. Spiritual Temple.—Conductor, Mr. W. A. Mills. This morning we have taken a different course in our programme, having formed classes or groups which we intend to continue. Afternoon programme as usual.—E. W.

OLDHAM. Bartlam Place.—Morning: Lyceum open session. Usual programme gone through with great efficiency. Recitations by Misses E. E. Emery, B. and M. Butterworth, N. Savage, H. Shepherd, and E. Moores. Mr. Savage and Miss Savage sang a duet. Piano accompaniment by Master R. Savage. Afternoon: A much larger attendance than in the morning. Our afternoon programme was much improved by increased attention to the music. Mr. Barker, musical director, sang a solo in his excellent style. Duet by Misses E. Fitton, and A. Worthington, the lyceum joining in the chorus. Recitations by Mrs. L. Drinkwater, N. Savage, E. Moores, and Master F. Shaw. Reading by Mr. Barker. After the marching and calisthenics, Mr. Wheeler explained the objects of the lyceum, and called upon our true friend, Mr. Fitton, to make a few remarks. He invited the young ladies to a social gathering on Saturday, March 14th, at 7 p.m. Open to members and friends. At 8-30, our president, Mr. J. Savage, spoke on "What must I do to be saved?" In a clear and lucid address he showed that each individual must save themselves, and not rely upon a Saviour. The address gave great satisfaction. A well spent day.—E. E. M.

PENDLETON.—Morning: Opened by W. H. Evans. Present, 10 officers, 85 scholars. Marching, &c., gone through very well. Hymns were practised, and classes formed, the seniors being taken by Mr. Crompton, the junior girls by Jane Fogg, the junior boys by E. Clarke. Closed by Mr. Crompton. Afternoon: Present, 15 officers, 41 scholars, and 5 friends. Marching gone through well. Mr. Crompton conducted. Invocation by Mr. Moulding.—W. H. E.

PROSPECTIVE ARRANGEMENTS.

BAOUP. Spiritualist Society.—Sale of Work, on Good Friday and Saturday, for the benefit of the building fund. To be opened at 11 o'clock on Friday, and at 2 p.m. on Saturday. Season tickets, 1s.; Friday, 6d. from 11 to 6; after 6, 3d. to the close. We shall be glad to see any friends from surrounding societies, and solicit their kind help.

BATLEY CABE.—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 it a splendid success.—A. K.

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.—Friends, please note. Easter Monday, annual tea party and entertainment. We should be glad to receive any assistance from friends. Tickets for tea and entertainment, 9d.

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. St. James's.—March 15 and 16, Mr. Walter Howell.

COLNE.—March 15, Mr. E. A. Verity at 2-30, "Spiritualism and the Bible: What say the parsons?" At 6-30, "Charles Bradlaugh, atheist, and Robert Owen, spiritualist, their work for humanity." Discussion and questions invited, at the close of each lecture.

DARWEN. Church Bank Street.—Friday and Saturday, March 20 and 21, a grand conversazione will be held. We hope all friends will come and make it a great success.

HALIFAX.—A service of song entitled "The Roll Call," will be repeated by request on Monday, March 23, at 7-30 p.m.

HALIFAX.—Saturday, March 14, at 7 p.m. The lyceum entertainment and distribution of prizes. The entertainment will beat all past endeavours. Admission—adults, 4d., children, 2d. Monday, March 23, a service of song, entitled, "The Roll Call." Mr. Moore, reader. Saturday, March 28, a splendid tea and entertainment. Monday, March 30, a general meeting of members to elect trustees and other urgent business. Tea at five o'clock, at 4d. each.

HECKMONDWIKE. Blanket Hall Street.—Easter Saturday, March 28, a public ham tea and entertainment for the benefit of the organist, Master Thomas R. Ogram. The entertainment to consist of songs, solos, recitations, readings and a humorous dialogue. Tea at 5 p.m.; entertainment at 7 p.m. Tickets for tea and entertainment 9d. and 6d.; entertainment only, 3d. A cordial invitation to all.

HECKMONDWIKE. Thomas Street.—Easter Monday. Annual tea and entertainment of songs, duets, recitations, and two dialogues. Tea at 4-30. Tea and entertainment, 9d. and 4d.; entertainment only, 3d. and 1d.

HUDDERSFIELD. 3, Brook Street.—March 15: Mr. E. W. Wallis will lecture at 2-30 on "The origin, nature, and destiny of man." At 6-30, "Salvation for this life."

LANCASTER.—March 15: Mr. Swindlehurst, afternoon, replies to written questions. Evening, "Only a woman, yet an uncrowned queen."

LEEDS. Spiritual Institute.—Sunday, March 15: Mrs. E. H. Britten. Subject, 2-30 p.m., "What new things has spiritualism taught, and what good things has it done?" At 6 p.m. (not 6-30 as usual), six subjects from the audience on "Spiritualism, Religion, or Reform." Monday, March 16: The members of our White Star Juvenile Minstrel Troupe will give a grand entertainment in the Armley Temperance Hall, consisting of songs, duets, instrumental solos, tableaux vivants, and mechanical figures (life size). Admission—adults, 4d., children, 2d., to commence at 7-45. Good Friday: A public ham tea will be provided. This tea is being raised by donations from members and friends, in order that the total receipts may be handed over to the general funds. Donations are solicited and will be most thankfully received by the secretary or other members of the committee. There will also be a sale of work held by the members of the ladies' sewing class.—J. W. H.

LEICESTER. Liberal Club, Townhall Square.—March 15, Mr. Chaplin; 22, Mr. H. Clarke.

LIVERPOOL. Daulby Hall.—March 15: Mr. J. J. Morse, at 11 a.m., "Spiritualism, the true Educator." At 6-30 p.m., "Crime and Vice—their Cause and Cure." Monday, same place, at 8 p.m., "The Laws of Personal Communion with Spirits."

LONDON.—NOTICE TO SPIRITUALISTS IN NOTTING HILL AND NEIGHBOURHOOD.—The following Debates will be held by arrangements with the West London branch of the N.S.S., at their hall, 1, The Grove, Hammersmith. Chair taken at 8 p.m. Tuesday, March 17: Subject, "Is Spiritualism Philosophically and Scientifically True?" Affirmative, Mr. W. O. Drake. Negative, Mr. C. J. Hunt. Tuesday, March 24: Subject, "Is Materialism Philosophically and Scientifically True?" Affirmative, Mr. C. J. Hunt. Negative, Mr. W. O. Drake. This hall is easily accessible by bus, tram, and rail; and we hope spiritualists will turn up in large numbers, and bring literature to distribute.—Further particulars of Mr. Percy Smyth, K. & N. H. S. A., 68, Cornwall Road, Bayswater.

MANCHESTER. Tipping Street.—Saturday, March 28: Half-yearly members' tea meeting and election of officers. Tea at 5-30 p.m.; election of officers at 7. Entertainment of songs, solos, recitations, and music at 8. Tea, 9d.; entertainment only, 3d. We hope members will turn up in good numbers and bring as many friends with them as possible.

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.; Thursday 8 p.m., for spiritualists. Admission 2d.

MIDDLESBROUGH. Spiritual Hall.—March 15, 10-45, 2, and 6-30, Mr. Joseph Eales; 22 and 23, Mr. J. Champion will lecture. Morning, "Death." Evening, "The Resurrection." Monday, "Life Hereafter." Christians and discussion specially invited. 29 and 30 (Easter), Mr. J. G. Grey; 30 (Monday), Conversazione and Social: Admission 6d. 31 (Tuesday), Members' meeting; April 7, Mr. Joseph Stevenson.

MORLEY.—March 14: Lyceum Tea. Tickets, 8d., 6d., and 4d., in aid of the organ fund.

Mr. J. HOPCROFT will be in Manchester district from March 12 until the 24th. Letters for him may be sent to this office. He is expected at the séance here on the 13th.

NORTH SHIELDS. Camden Street.—March 24: Mr. Howell. Subject, "Spiritualism v. Materialism."

OLDHAM. Spiritual Temple.—The annual Easter tea party, Saturday, March 28; tea at 4-30, tickets, 10d. each (meat tea). Mr. F. Hepworth, prize humorist, of Leeds, has been specially engaged.

OLDHAM. Spiritual Temple.—The services on March 22nd will be conducted by the ladies, when Mrs. Gregg will be the speaker.

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.

OSSETT.—Mr. Walter Howell will not speak at the Co-operative Hall, Ossett, but in the Temperance Hall, on March 17 and 18. I intend bearing all expenses. I hope there will be a good audience. No charge, no collections.—Joseph Oliffe, Rycroft Street, Ossett, Yorks.

PENDLETON. Hall of Progress.—Saturday, March 21. Annual tea party and soiree in the Pendleton Liberal Club. Full particulars next week. A cordial invitation to all friends.—J. G.

ROCHDALE. Penn Street.—At 2-30 and 6, Mr. Peter Lee. Public circle every Wednesday at 7-30.

SALFORD. Southport Street.—March 22, at 2-30 and 6-30, Miss Jones, of Liverpool.

WALSALL.—Bazaar, 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.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A REASON FOR FEDERATION.—Mr. Percy Smyth writes: "With reference to a paragraph in 'Passing Events and Comments' of last week's issue respecting the Mile End Society, I am sorry to find that your correspondent has been put to so much trouble, and although in no way connected with the society named, I wish to express my opinion that this is one instance which points to the necessity of the London spiritualists to 'federate,' and co-operate more in trying to place before the inhabitants of this great city the truths of spirit communion, even at some little sacrifice to ourselves."

MUTUAL IMPROVEMENT SOCIETIES.—Mr. Hy. Stone read an excellent paper at Salcombe to the members and friends of the Improvement Society on "Spiritualism and the Bible," and made out an excellent case. The chairman said "the phenomena 'ought not to be treated as due to imposition or fraud.' His opinion was that spiritualism is a revival of the demonolatriy, sorcery, and divination of olden times, for every communication purporting to come through the mediumship of spiritualists denied the divinity and atoning work of Christ." He is not correctly informed as regards the latter statement, and as to the former, spiritualists do not worship the spirits, nor practise "poisoning" (sorcery), nor divination. His application of those terms is due to both prejudice and ignorance. It is a good plan to carry the war into the enemies' camp, and spiritualists would do well to watch for opportunities to "improve" these societies by giving the members something to think about. Mr. P. Lee addressed the members of a Unitarian improvement class at Rochdale, and has been requested to further elucidate the subject shortly.

IN MEMORIAM.

NOTTINGHAM.—On Wed., 4th inst., our brother member, Mr. Wingfield, bade a brief farewell to his wife Annie, who passed away after an illness of two or three weeks, aged 24 years. A large number of spiritualists and Good Templar friends met to express their sympathy on Saturday, when the form was placed again in the bosom of mother earth. After the usual service had in part been performed and the friends assembled round the grave, Mrs. Barnes's spirit friends controlled and spoke most acceptably. Our brother's position has been an exceedingly trying one, as this is the second loss of the same kind he has had to bear in his less than 30 years. I am sure I but express the earnest prayer of all our society in desire that he may be helped by the angel world, and grow stronger for the severe ordeal he has had to pass through.—J. W. B.

Passed to the higher life, Mr. Joseph Whitfield Bonner, member of the Newcastle Spiritual Evidence Society. He passed peacefully away, firm in the knowledge of spirit communion. By a courteous refusal of the proffered consolation of a Christian priest (whose prayers could only give pain to his migrating soul), he proved the steadfastness of his faith. Mr. Lashbrooke, in a sympathetic and telling address, committed his body to the earth, and his spirit to the Spirit who gave it. The people who crowded round to witness the unique ceremony, stood amazed at his eloquence; and one outsider said to me, "If this is spiritualism, the sooner we are all spiritualists the better."—R. R. L.

Gone to rest, Mr. Wm. Robinson, Wharf Cottage, Sowerby Bridge, in his 63rd year. He has been connected with the spiritualists for over 20 years, and worked hard in the erection of the Lyceum; he was also a trustee for the same for many years. As a good and true husband and loving father, he will be missed, but the knowledge of spirit presence and consequent re-union will fortify the mourners in their grief. Mr. Armitage officiated at the funeral.

MANCHESTER PSYCHOLOGICAL HALL.—We deeply regret to announce the passing into spirit on the 28th ult., of Florence Daphney Banham, at the age of 3 years and 3 months, the only child of one of our esteemed co-workers, and was interred on the 3rd instant in Harpurhey Cemetery. The funeral ceremony was performed by Mrs. Wallis, whose guides gave a very sympathetic address at the grave, which was listened to with great attention by many strangers who were present. Several hymns were sung. About 60 friends joined in the procession, which attracted much attention. The deep sympathy of all members and friends of our society is extended to Mr. and Mrs. Banham in this their severe loss.

"Another flower has gone to dwell
Where peace and joy does ever reign;
But soon she will return to tell
Her parents that she lives again."—J. H. H.

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.

ALL MEN ARE INCARNATIONS OF THE DIVINE SPIRIT.—So says Professor Momerie, and the *Christian Commonwealth* does not like it. "Dr. Momerie gave expression to some views which cannot fail to be received with considerable surprise and apprehension by a very large proportion of the Christian public. He said that Christ felt that He was the incarnation, but he intimated that, in his view, the peculiarity in the case of Christ did not lie in the fact of the Divine life being incarnated in Him, but rather that it was incarnated in Him in a higher degree than in others. 'The Bible,' he said, 'teaches that all men are incarnations.'" If so, away goes the miraculous birth, the second person of the Trinity, and the whole plan of salvation.

THE "PERNICIOUS doctrine of Luther, according to which, belief, if not everything, is far more important than conduct, Dr. Momerie declared is the most vile doctrine with which ever the world was cursed. According to Jesus we are justified by conduct, not by His death, but by our own life; not by the imputation of righteousness, but by actually becoming righteous. God was in Christ, reconciling, not Himself unto the world, but the world unto Himself." It is evident the old orthodox Christianity is dead. Men like Dr. Momerie are trying to pour the new wine into the old bottles, but they are bound to fail. The new Christianity is only another name for natural religion, which is neither Christian nor Buddhist, but human.

JOHN WESLEY AND SPIRITUALISM.—Now that so much is being said about John Wesley, spiritualists would do well to press upon the attention of Wesleyans the fact that spirit manifestations were well known by their founder, who declared that he was sorry to find Christians abandoning the belief in "apparitions." He saw clearly the value of spirit phenomena as weapons against materialism. A digest of the startling manifestations at Epworth Parsonage and other references to Wesley's spiritualism will be found in the report of the two nights' debate at Leeds between Mr. Wallis and Mr. Grinstead, which can be had of Mr. Wallis, post free for 7d. *The Agnostic Journal* of November 9th said: "We recommend this pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it." Mr. Morse says: "The pamphlet is a valuable *test-book*." Mr. Tetlow says: "It is a masterpiece of exposition and research." Mr. Grinstead's speeches present the Christian objections in a fair spirit, and Mr. Wallis's answers bristle with facts, and present the philosophy in concise form, while the array of evidence for spirit return culled from the Bible is unique. Debaters, members of improvement classes, and, in fact, all who are called upon to explain or defend spiritualism should purchase and study this pamphlet.

JUSTIFICATION BY FAITH was one of the propositions laid down by Rev. J. Robinson, at the Wesley Centenary meeting, in Newcastle, that inspired Wesley and stirred his heart to follow Martin Luther in proclaiming it, and who dare deny that this easy-going method of being justified was a successful bait to fill the "Gospel net" with great and little fishes? How delicious to—

"Believe, and all your sin's forgiven,
Only believe and yours is heaven."

Such is Methodist doctrine to-day. Would that their noble founder (spiritualist as he was as much as Methodist) would return, and in the spirit of some John the Baptist, with "fan in hand" purge the theological floor of Methodism, then we might be spared the irritation of hearing such narrow bigotry as the following. Said Alderman W. H. Stephenson: "We have a magnificent theology based on the impregnable rock of God's Own Book; a discipline severe, and thank God we know how to use it without having recourse to the Courts of Arches or law. (Applause.) Let a man get into that pulpit (the one in Brunswick Chapel) and preach heterodox doctrine, and in seven days you will depose him, for we have a short and easy method of dealing with such people." And from the little fishes came—(laughter.) Wesley's superstitious weakness, or voracious credulity, as Southey called it, because he believed in spirit manifestations, is now all but totally ignored by his followers, who spend more time and money in preaching unbelievable dogmas than in giving the world a demonstration of immortality such as their founder believed in, taught and proved. If history repeats itself, so does the irony of fate. John Wesley, the heretic, driven from the churches of his time into the streets and fields to preach, because he must preach, and his doctrine, too wide for the Calvinism and too narrow for the worldly fashion of his day, made him the persecuted heretic for whom it is now proposed to erect a monument and so "garnish his memory," yet withal, at the same moment, through the lips of an inflated alderman, defiance was hurled at any who dare to utter free speech from that pulpit, thoughts and words contrary to sound doctrine, which is, of course, "orthodoxy," as held by the alderman, and which labelled any departure therefrom as heterodoxy, to be denounced, condemned, excommunicated.—B. H.

CONSTITUTION AND RULES FOR SPIRITUALIST SOCIETIES.—We are so frequently requested to give advice as to the best rules for the government of societies that we print the following as a sample for the benefit of those who desire information, and have printed in italics those portions which we think are specially worthy of attention. (1) This society shall be designated "The — Spiritualist Society." (2) The objects of this society are to offer facilities to investigators, and by the engagement of lecturers and other means to induce enquiry into spiritualism. (3) The officers of the society shall consist of a president, vice-president, treasurer, secretary, assistant secretary, two visitors, and a council of six, who shall together form the executive committee, five of whom shall form a quorum. The officers to be elected half-yearly, on the second Thursday in June, and the second Thursday in December, any vacancies occurring during the half-year to be filled up by the executive committee. *No person shall be eligible for office who has not been a member of the society for six months.* (4) The executive committee shall meet on the first Monday of every month for the transaction of the society's business, and on the Monday preceding the quarterly meetings, for the adoption *pro tem.* of the quarterly report and statement of accounts. The secretary shall

convene special meetings of the executive committee when necessary, due notice of which shall be given to each officer. (5) *The executive committee shall have power to expel from the society any member, whose conduct is immoral, obnoxious, or obstructive, but such member shall have the right of appeal at the next quarterly meeting.* (6) The subscription shall be not less than one shilling per quarter, payable in advance, and in any case where subscriptions are in arrears for more than one quarter, after repeated applications have been made for payment by the secretary, the executive committee shall be empowered to cancel such membership. (7) Applications for membership shall be made to the secretary, or in his absence to the presiding chairman, which nomination shall be duly proposed and seconded at the next business meeting of the executive, and *submitted for election at the next members' meeting.* (8) The executive committee shall be empowered to elect, as honorary members, persons reputed for their efficient service in their researches after spiritualism, such election to be reported at the ensuing quarterly meeting, their subscription to be not less than half-a-guinea annually, such honorary members to have a vote at the quarterly meetings of the society. (9) Meetings for public worship according to the accepted teachings of spiritualism shall be held twice on every Sunday. (10) Private meetings for the development of spiritual gifts shall be held once a week, *at which strangers can only be admitted by the introduction of a member to the presiding chairman.* (11) Quarterly business meetings of the society shall be held on the second Thursday in March, June, September, and December in each year, when a report of the society's proceedings, and a general statement of accounts for the quarter, shall be laid before the society. Two auditors shall be appointed at the preceding monthly meeting to examine the accounts and report thereon. (12) Any proposed revisions of these rules shall be considered at a quarterly meeting. Notice of any proposed alteration to be sent to the secretary in writing, at least one week prior to the date of the meeting."

TO CORRESPONDENTS.—Mr. C. E. Deason. No names were mentioned, therefore we are not aware that your meetings were referred to. If, as you say, the medium in question was *not* invited, but, as a visitor, merely took part in the service, his complaint is certainly an unfounded one, and the shilling he received being a free-will offering, not a fee, puts quite another aspect on the affair.

J. C.—The best book for your purpose that we know of is "Modern Christianity and Modern Spiritualism," by Arcanus, post free 2s., which Mr. Wallis will be happy to supply.

The Oldham Evening Chronicle of March 2nd contained a lengthy report of a very interesting lecture, by Alderman Emmott, on "Local Folk-Lore."

NOT A SPIRITUALIST.—We commend the following to those who declare that spiritualism is a cause of immorality: "A Baptist minister, William Ernest Glenville, figured as respondent in a case at the Divorce Court. His wife said her husband had ministered at Ashton Bampton, Oxfordshire, and at Wells, Somersetshire. They were married at Bristol in 1886, and immediately afterwards he treated her badly. He threw a pint bottle at her, also a water jug. He was also in the habit of violently pinching her. The respondent appeared to have made the acquaintance of some people named Wade, and there were three young ladies in the family. He used to nurse those girls on his knee in the presence of his wife, and when she remonstrated he said it was part of his ministerial duties. (Laughter.) Mr. Justice Jeune pronounced a decree *nisi* for a dissolution of the marriage, with costs."

THE BISHOP'S GHOST.—A tale of the late Bishop Wilberforce. In early days he had a close friend, a school chum, a college companion; but about the time young Wilberforce took orders these two had a bitter and hopeless falling out. They never got over the disunion, and fell utterly apart. The chum became an extensive landowner, and was master of a charming house in the south of England. Time passed on, and he grew elderly. He thought of making his will. Being a great man, not only his solicitor but the solicitor's son arrived on the scene for the event. All three gentlemen were in the library, a long room, with many windows running down to the ground. Suddenly the young man present saw a gentleman go by the first of these windows. The elder lawyer raised his head as the figure went by the second opening. Last of all the master of the house looked up. "Why, that is Wilberforce," he exclaimed. "How many years is it since we fell out, and I dared him ever again to seek me out?" So saying he ran to the hall door to welcome his guest, towards whom no bitter feeling now remained in his mind. Strange to say, the Bishop was not at the door, nor could he be found within the grounds. At the moment of his appearance he had fallen from his horse in this neighbourhood and had been instantly killed.—*Argosy.*

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) Luniatry: 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 3d.

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