

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE ROSTRUM.

THE CELEBRATED AND WONDERFUL ELECTRIC GIRL OF LA PERRIÈRE.

[The following extraordinary history is in all probability better known by report than in actual detail, but as it seems most appropriate to the present time, and contains some valuable lessons concerning the effect of public exhibitions upon occult powers, we gladly comply with the request of some of our kind readers—who seem to think that the Editor knows everything—and now give the narrative of the Wonderful Electric Girl, compiled from a sketch written by Robert Dale Owen, and sent by him to the Editor of this paper some years ago when preparing her histories of Spiritualism.—ED. T.W.]

ANGÉLIQUE COTTIN, a peasant girl fourteen years of age, robust and in good health, but very imperfectly educated and of limited intelligence, lived with her aunt in a cottage close to the Chateau of Monti-Mer.

The weather, for eight days previous to the 15th of January, 1846, had been heavy and tempestuous, with recurring storms of thunder and lightning.

On the evening of that 15th of January, at eight o'clock, while Angélique, with three other young girls, was at work, as usual, in her aunt's cottage, weaving ladies' silk-net gloves, the frame, made of oak and weighing about twenty-five pounds, to which was attached the end of the warp, was upset, and the candlestick on it thrown to the ground. The girls, blaming each other as having caused the accident, replaced the frame, relighted the candle, and went to work again. A second time the frame was thrown down. Thereupon the children ran away, afraid of a thing so strange, and, with the superstition common to their class, dreaming of witchcraft. The neighbours, attracted by their cries, refused to credit their story. So, returning, but with fear and trembling, three of them resumed their occupation, without the recurrence of the alarming phenomenon. But as soon as the girl Cottin, imitating her companions, had touched her warp, the frame was agitated again, moved about, upset, and thrown violently back. The girl was drawn irresistibly after it; but as soon as she touched it, it moved still farther away.

Upon this the aunt, thinking that there must be sorcery in the case, took her niece to the parsonage of La Perrière, demanding exorcism. The curate at first laughed at her story; but the girl had brought her glove with her, and fixing it to a kitchen-chair, the chair, like the frame, was repulsed and upset, without being touched by Angélique. The curate then sat down on the chair; but both chair and he were thrown to the ground in like manner. Thus practically convinced of the reality of a phenomenon which he could not explain, the good man reassured the terrified aunt by telling her it was some bodily disease, and referred the matter to the physicians.

The next day the aunt related the above particulars to M. de Farémont; but for a time the effects had ceased. Three days later, at nine o'clock, that gentleman was summoned to the cottage, where he verified the fact that the frame was at intervals thrown back from Angélique with such force, that, when exerting his utmost strength and holding it with both hands, he was unable to prevent its motion. He observed that the motion was partly rotary,

from left to right. He particularly noticed that the girl's feet did not touch the frame, and that, when it was repulsed, she seemed drawn irresistibly after it, stretching out her hands, as if instinctively, towards it. It was afterwards remarked, that, when a piece of furniture, or other object, thus acted upon by Angélique, was too heavy to be moved, she herself was thrown back, as if by the reaction of the force upon her person.

By this time the cry of witchcraft was raised in the neighbourhood. On the 21st of January the phenomena increased in violence and variety. A chair on which the girl attempted to sit down, though held by three strong men, was thrown off, in spite of their efforts, to several yards distance. Shovels, tongs, lighted firewood, books, were all set in motion when the girl approached them. A pair of scissors fastened to her girdle was detached, and thrown into the air.

On the 24th of January, M. de Farémont took the child in his carriage to the neighbouring town of Mamers. There, before two physicians and several ladies and gentlemen, articles of furniture moved about on her approach. And there, also, the following experiment was tried by M. de Farémont.

Into one end of a ponderous wooden block, weighing upwards of a hundred and fifty pounds, he caused a small hook to be driven. To this he made Angélique fix her silk. As soon as she sat down and her frock touched the block, the latter was instantly raised four inches from the ground; and this was repeated as many as forty times in a minute. Then, after suffering the girl to rest, M. de Farémont seated himself on the block, and was elevated in the same way. Then three men placed themselves upon it, and were raised also. "It is certain," says M. de Farémont, "that I and one of the most athletic porters of the Halle could not have lifted that block with the three persons seated on it."

Dr. Verger came to Mamers to see Angélique, whom, as well as her family, he had previously known. On the 28th of January, in the presence of the curate of Saint Martin and the chaplain of the Bellesme hospital, the following incident occurred. As the child could not sew without pricking herself, nor use scissors without wounding her hands, they set her to shelling peas, placing a large basket before her. As soon as her dress touched the basket, and she reached her hand to begin work, the basket was violently repulsed, and the peas projected upwards and scattered over the room. This was twice repeated. Dr. Lemonnier, of Saint Maurice, testifies to the same phenomenon, as occurring in his presence and in that of the Procurator Royal of Mortagne; he noticed that the left hand produced the greater effect. He adds that he and another gentleman having endeavoured, with all their strength, to hold a chair on which Angélique sat down, it was violently forced from them, and one of its legs broken.

On the 30th of January, M. de Farémont tried, by means of dry glass, to isolate the child's feet and the chair on which she sat: the chair ceased to move, and she remained perfectly quiet. M. Olivier, government engineer, tried a similar experiment, with the same results. A week later, M. Hébert, repeating this experiment, discovered that isolation was unnecessary; it sufficed to isolate the girl. Dr. Beaumont, of Pin-la-Garenne, noticed a fact, insignificant in appearance, yet as conclusive as were more violent manifestations. Having moistened the scattered hairs on his own arm, so that they lay flattened, attached to the epidermis, when he approached his arm to the left arm of the girl, the hairs instantly erected themselves. M. Hébert repeated the experiment several times, always with a similar result.

Toward the beginning of February, Angélique was obliged, for several days, to eat standing; she could not sit down on a chair. This fact Dr. Verger repeatedly verified. Holding her by the arm to prevent accident, the moment she touched the chair it was projected from under her, and she would have fallen but for his support. At such times, to take rest, she had to seat herself on the floor, or on a stone provided for the purpose.

On one such occasion, "she approached," says M. de Farémont, "one of those heavy bedsteads used by the peasantry, weighing, with the coarse bedclothes, some three hundred pounds, and sought to lie down on it. The bed shook and oscillated in an incredible manner; no force that I know of is capable of communicating to it such a movement. Then she went to another bed, which was raised from the ground on wooden rollers, six inches in diameter; and it was immediately thrown off the rollers."

On the second of February, Dr. Verger received Angélique into his house. On that day and the next, upwards of one thousand persons came to see her. The constant experiments, which on that occasion were continued into the night, so fatigued the poor girl that the effects were sensibly diminished. Yet even then a small table brought near to her was thrown down so violently that it broke to pieces.

"In a general way," says Dr. Beaumont-Chardon, "I think the effects were more marked with me than with others, because I never evinced suspicion, and spared her all suffering; and I thought I could observe that, although her powers were not under the control of her will, yet they were greatest when her mind was at ease, and she was in good spirits."

At first wooden furniture seemed exclusively affected; but at a later period metal also, though in a less degree, appeared to be subject to this extraordinary influence. When the child's powers were the most active, actual contact was not necessary. Articles of furniture and other small objects moved if she accidentally approached them.

Up to the sixth of February she had been visited by more than two thousand persons, including many distinguished physicians, also magistrates, lawyers, ecclesiastics, and others.

Then, in an evil hour, listening to mercenary suggestions, the parents conceived the idea that the poor girl might be made a source of pecuniary gain; and notwithstanding the advice and remonstrance of her true friends, M. de Farémont, Dr. Verger, M. Hébert, and others, her father resolved to exhibit her in Paris.

On the road they were subjected to serious annoyances. The report of the marvels above narrated had spread far and wide; and the populace, by hundreds, followed the carriage, hooting and abusing the sorceress.

On the evening of the twelfth of February, Dr. Tanchon saw Angélique for the first time.

This gentleman verified, among other phenomena, the following: A chair, which he held firmly with both hands was forced back as soon as she attempted to sit down; a heavy dining-table was displaced and repulsed by the touch of her dress; a large sofa, on which Dr. Tanchon was sitting, was pushed violently to the wall as soon as the child sat down beside him. The doctor remarked that when a chair was thrown back from under her, her clothes seemed attracted by it, and adhered to it until it was repulsed beyond their reach; that the power was greater from the left hand than from the right, and that the former was warmer than the latter and often trembled, agitated by unusual contractions; that the influence emanating from the girl was intermittent, not permanent, being usually most powerful from seven till nine o'clock in the evening, possibly influenced by the principal meal of the day, dinner, taken at six o'clock; that if the girl was cut off from contact with the earth, either by placing her feet on a non-conductor or by keeping them raised from the ground, the power ceased, and she could remain seated quietly; that, during the paroxysm, if her left hand touched any object she threw it from her, complaining that it pricked her, especially on the wrist; that, happening one day to touch accidentally the nape of her neck, the girl ran from him, crying out with pain; and that repeated observation assured him of the fact that there was in the region of the cerebellum, and where the superior muscles of the neck are inserted in the cranium, a point so acutely sensitive that the child would not suffer there the lightest touch; and, finally, that the girl's pulse, often irregular, varied from 100 to 120 beats a minute.

A curious observation made by this physician was that at the moment of greatest action a cool breeze, or gaseous current, seemed to flow from her person. This he felt on his hand as distinctly as one feels the breath during an ordinary expiration.

He remarked, also, that the intermittence of the child's power seemed to depend in a measure on her state of mind. She was often in fear lest some one should touch her from behind. The phenomena themselves agitated her. In spite of a month's experience, each time they occurred she drew back as if alarmed. And all such agitations seemed to diminish her power. When she was careless and her mind was diverted to something else, the demonstrations were always the most energetic.

From the north pole of a magnet, if it touched her finger, she received a sharp shock; while the contact of the south pole produced upon her no effect whatever. This effect was uniform, and the girl could always tell which pole touched her.

Such is a summary of the facts, embodied in a report drawn up by Dr. Tanchon. He took it with him to the Academy of Sciences, and asked M. Arago if he had seen the electric girl, and if he intended to bring her case to the notice of the academy. Arago replied to both questions in the affirmative, adding, "If you have seen her I shall receive from you with pleasure any communication you may have to make."

Dr. Tanchon then read to him his report, and at the session of that evening Arago presented it, stated what he himself had seen, and proposed that a committee should be appointed to examine the case. His statement was received with many expressions of incredulity, but they acceded to his suggestion by naming, from the members of the academy, a committee of six.

It appears that Arago had had but a single opportunity of witnessing the phenomena to which he referred. M. Cholet, the speculator who advanced to her parents the money necessary to bring Angélique to Paris, had taken the girl and her parents to the Observatory, where Arago then was, who agreed to test the child's powers at once. There were present on this occasion, besides Arago, MM. Mathieu and Laugier, and an astronomer of the Observatory, named M. Goujon.

The experiment of the chair perfectly succeeded. It was projected with great violence against the wall, while the girl was thrown on the other side. This experiment was repeated several times before Arago, and each time with the same result. He could not, with all his force, hinder the chair from being thrown back. Then MM. Goujon and Laugier attempted to hold it, but with as little success. Finally, M. Goujon seated himself first on half the chair, and at the moment when Angélique was taking her seat beside him the chair was thrown down.

When Angélique approached a small table, at the instant that her apron touched it, it was repulsed.

These particulars were given in all the medical journals of the day, as well as in the *Journal des Débats* and the *Courrier Français* of February 19, 1846.

The minutes of the session of the Academy touch upon them in the most *studiously brief and guarded manner*. They say the sitting lasted only some minutes. They admit, however, the main fact, namely, that the movements of the chair, occurring as soon as Angélique seated herself upon it, were most violent.

Dr. Tanchon, who was present, by invitation, at the sittings of the committee, informs us that at their first sitting, held at the Jardin des Plantes, on the 17th February, after the committee had witnessed, twice repeated, the violent displacement of a chair held with all his strength by one of their number (M. Rayet), instead of following up similar experiments and patiently waiting to observe the phenomena as they presented themselves, they proceeded at once to satisfy their own preconceptions. They brought Angélique into contact with a voltaic battery. Then they placed on the bare arm of the child a dead frog, anatomically prepared after the manner of Matteucci, that is, the skin removed, and the animal dissected so as to expose the lumbar nerves. By a galvanic current they caused this frog to move, apparently to revive, on the girl's arm. The effect upon her may be imagined. The ignorant child, terrified out of her senses, spoke of nothing else—dreamed of dead frogs coming to life every night, and from that time her attractive and repulsive powers gradually declined.

M. Cohu, a medical man of Mortagne, writing in March, 1846, in reply to some inquiries of Dr. Tanchon, after stating that the phenomenon of the chair, repeatedly observed by himself, had been witnessed also by more than a thousand persons, adds, "It matters not what name we may give to this. The important point is to verify the reality of a repulsive agency, and of one that is distinctly marked; the effects it is impossible to deny. We may assign to this agency what seat we please, in the cerebellum, in the pelvis, or elsewhere. The *fact* is material, visible, incontestable. Here in the Province, sir, we are not very learned, but we are often very mistrustful. In the present case we have examined, re-examined, taken every possible precaution against deception; and the more we have seen, the deeper has been our conviction of the reality of the phenomenon. Let the Academy decide as it will. *We have seen*; it has not seen. We are, therefore, in a condition to decide better than it can. I do not say what cause was operating, but what effects presented themselves, under circumstances that remove even the shadow of a doubt."

The *Gazette Médicale* very justly remarks, "The non-appearance of the phenomena at a given moment proves nothing. It is but a negative fact, and, as such, cannot disprove the positive fact of their appearance at another moment, if that be otherwise satisfactorily attested." And the *Gazette* goes on to argue, from the nature of the facts, that it is impossible that they should have been the result of imposture.

The course adopted by the Academy's committee is the less defensible, because, though the attractive and repulsive phenomena ceased after their first session, other phenomena, sufficiently remarkable, still continued. As late as the tenth of March, the day after the committee had made their report, Angélique being then at Dr. Tanchon's house, a table touched by her apron, while her hands were behind her and her feet fifteen inches distant from it, *was raised entirely from the ground*, though no part of her body touched it. This was witnessed, besides Dr. Tanchon, by Dr. Charpentier-Méricourt, who had stationed himself so as to observe it from the side. He distinctly saw the table rise, with all four legs, from the floor, and he noticed that the two legs of the table farthest from the girl rose first. He declares that, during the whole time, he perceived not the slightest movement either of her hands or feet; and he regarded deception, under the circumstances, to be utterly impossible.

On the twelfth of March, in presence of five physicians, Drs. Amedée Latour, Lachaise, Deleau, Pichard, and Soulé, the same phenomenon occurred twice.

And yet again on the fourteenth, four physicians being present, the table was raised a single time, but with startling force. It was of mahogany, and weighed sixty pounds.

By the end of March the whole of the phenomena had almost totally ceased; and it does not appear that they have ever shown themselves since that time.

Mr. Owen adds: This case is not an isolated one. In the Paris newspaper, *Le Siècle*, of March 4, 1846, was published a case, given on the authority of a principal professor in one of the Royal Colleges of Paris. It was very similar to that of Angélique Cottin, and occurred in the month of December previous, in the person of a young girl, not quite fourteen years old, apprenticed to a colourist, in the Rue Descartes. The occurrences were quite as marked as those in the Cottin case. The professor, seated one day near the girl, was raised from the floor, along with the chair on which he sat. There were occasional knockings. The phenomena commenced December 2, 1845, and lasted twelve days.

A BRIEF SERMON TO THE POINT.—On one occasion a country clergyman had to preach a funeral sermon upon the death of one of his parishioners, but he forgot his sermon-book, so he tried his hand at extempore preaching, taking for his text 14th chap. Job, 1st verse—"Man that is born of a woman is of few days, and full of trouble." "My friends," said he, "the roads are bad, the night is dark, and we all have a considerable way to go to our homes; I shall therefore sum up my discourse in as few words, and in as concise a manner, as the subject will possibly allow. I shall consider—first, man's ingress into the world; secondly, his progress through the world; thirdly and lastly, his egress out of the world. Now—

Man's ingress into this world is naked and bare,
His progress through the world is sorrow and care,
His egress out of the world is no one knows where,
But if we live well *here*, we shall do well *there*,
And I could tell you no more were I to preach a whole year."

MADAME BLAVATSKY IN HER PRE-THEOSOPHIC DAYS.

A CURIOUS SKETCH OF A CURIOUS PROBLEM IN HUMANITY.

[From a well known writer, and a lady long and favourably known to the public as one of the most able reporters in the United States, we have the following graphic sketch of the founder of that Theosophy which dates alike its existence and wide spread notoriety to the subject of the succeeding sketch. We have only to add the article that follows was first published in the Spiritual paper entitled, *The Better Way*—but few writers or journalists will be disposed to question the entire truthfulness or doubt the authority of the lady whose signature is appended to what she writes. We have considerably shortened Mrs. Wolff's article in view of the limitation of our space, and we think those who may happen to read the un-excised original will feel that the subject is far more leniently dealt with in the present partial copy than in that same original.]

MADAME BLAVATSKY.

To the Editor of "*The Better Way*."

There is such a diversity of opinion in regard to this remarkable and notorious woman, and the combined result of the articles published concerning her is of such an oddly kaleidoscopic character that I am tempted to add my bit of colour to the mass of evidence which will eventually determine the verdict regarding her. That she was a woman of strong intellectual ability and great diversity of talent can not be denied. She had been well educated; travelled extensively; was fond of adventure; and a close observer of whatever circumstances surrounded her. She had marvellous readiness of adaptability to her environment, and knew "how to abound and how to suffer need." She delighted in gaining ascendancy over those about her, and would go any length to dupe them and mentally deride them when duped. I first saw her in the early part of 1874* at the Working Women's Home, in Elizabeth Street, New York, where I called on business for the newspaper upon the staff of which I was then engaged. On entering the room of the lady whom I was to interview (the room was shared with four other inmates), I saw, half sitting, half reclining on the carpetless floor, a scantily clad, and, as I then thought, very unprepossessing woman who was introduced as Madame Blavatsky. She was at that time stout, though not as unwieldy as she subsequently became. Her complexion must in youth have been fair, her eyes were magnetic and peculiar, with a strange fascination in their blue-grey depths, but were in no sense beautiful, as some have described them. The shape of her head was intellectual, and her hair was most peculiar. Its peculiarity consisted in that while it was blonde in colour, its texture was fine and light coloured, but woolly, like that of a negro.

When my interview with Miss M. was concluded, Madame Blavatsky, who retained her extremely careless attitude, and had, while attentively listening to our conversation, rolled and smoked cigarettes with marvellous rapidity, entered into conversation with me. She appeared desirous of informing herself concerning the position of women on the press in this country, and my rôle of interviewer was changed to that of the interviewed in the colloquy that ensued between us.

During this conversation she informed me that she was stopping at the Working Women's Home for economical reasons. A month or six weeks after this I met her in the ante-room at one of the women's conventions. She then told me that she had received a large sum of money from Russia, and was staying at an expensive hotel on Fourth Avenue, near Twenty-third Street. On this occasion she invited half a dozen ladies to lunch with her, and subsequently told me that her bill footed up to \$5 each. I think that this lavishness of expenditure was habitual to her when she had means. When her purse was collapsed, she retired to humble quarters and contented herself with frugal fare. She was prodigal, but not generous; lavish, but not benevolent. She had at no time any need to be cramped for the means of comfort, for she had a ready pencil and could, whenever the incentive presented itself, dash off most graphic and saleable sketches of Russian or other life, with which she was familiar. It was no uncommon occurrence for her to receive forty or fifty dollars for sketches limned in a few minutes when the mood was upon her. Two or three months after I first met her she expressed the wish to a near friend of mine, who was an ardent Spiritualist, to attend some of the Spiritualist lectures, and to study its phenomena and philosophy, of which she professed herself ignorant. Mr. W. took her to a lecture, given by E. V.

* Just one year before the first foundation of the society, subsequently called the Theosophical Society.—Ed. T. W.

Wilson, a noted trance speaker and test medium. At the close of the lecture she received from him what she declared was a very remarkable test, and told Mr. W. that it was the first experience of that sort she had ever had. Since that time she has claimed, and others have for her, that years previous to this she had not only investigated Spiritualistic phenomena, but had attempted to establish some sort of Spiritualistic organization in Cairo. I do not know which of her statements were true. I know only what she told us.

At this time she fell into the habit of dropping in at my rooms and conversing with me about her travels, occult phenomena, &c. She spoke of having been with Garibaldi in his struggle, but I was never able to hold her to the subject so as to get any succinct or lucid account of her adventures as a soldier. She showed me the scar of what she claimed was a sabre wound. A Russian acquaintance of hers told me it was the mark of the knout, one of the many that scarred her body, received for complicity with the Nihilists. It was evident from the first that she smoked tobacco to great excess, frequently, as she told me, using a pound a day. I soon learned also that she was addicted to the use of haschish. She several times endeavoured to persuade me to try the effect upon myself. She said she had smoked opium, seen its visions and dreamed its dreams, but that the beatitudes enjoyed in the use of haschish were as heaven to its hell. She said she found nothing to compare with its effect in arousing and stimulating the imagination. In all the interviews I had with her, and they were many, during the four or more months of my intercourse with her, she never mentioned Theosophy. I always believed it was an after-thought sprung from some seed sown in her fertile brain by some of her experiences in Spiritualism and her dabbings in an at least semi-spurious mediumship. Very soon after her attendance on the lecture of E. V. Wilson, above alluded to, she professed to Mr. W. to have had a new and singular development of occult power. She claimed that photographs left in her possession and shut up in a box or drawer, would, without aid of human instrumentality, become coloured as by water-colour pigments. She asked Mr. W. to go to her lodgings and see some of the specimens of spirit art, and invited me also. We went. At this time she had spent the large sum of money received from Russia, and had moved into cheap quarters down town. The apartment she occupied was shared on the co-operative plan with a party of journalists of rather Bohemian tendencies, two gentlemen and a lady. There was a good-sized room which served as a sort of *salle à manger* into which the bedrooms opened. The furniture of the room consisted of a small dining-table, a few chairs, and an old-fashioned chest of drawers, which served also as a sideboard. This bureau was just opposite the door of a small bedroom occupied by Madame Blavatsky. The pictures were in one of the three little drawers at the top of the bureau. She showed them to us, and explained that the colouring seemed chiefly to be done in the night when nature was in her negative mood. Subsequently I made acquaintance with the three young journalists who occupied the other three rooms of the apartment, and was told by them that they, being sceptical as to Madame's occult powers, had laid wait for the spirit who worked in the night-watches, and had discovered it materialized in the form of Madame Blavatsky, dressed in *saque de nuit*; had seen it glide softly across the room, armed with lamp, colours, and brushes, take the pictures from the drawers, and rapidly work upon them one after another until they were as nearly completed as could be at one sitting.

About this time she called at my rooms and told me she was doing some literary work in English, and not being sufficiently conversant with the language to write it with grammatical correctness she wished to secure my services as editor. In reply to my inquiry as to the nature of the work she said that it was a humorously satirical criticism on the government of the United States. I ventured to suggest that it might be thought an impertinence for a person who had been so short a time in the country as herself, who had so little insight into its institutions, to attempt such a structure, but she cried me down and declared that I must examine before I condemned it. She left, engaged to bring the MS. in a few days.

In the meantime I met Mrs. Y., the lady who shared the apartment with her, and told her of the proposition. She looked quizzical, and said, "When you get that MS. let me know, and I shall have something to propose to you. Do

not engage to attempt the work until I have seen you." In a few days the unfinished MS. was left at my rooms. I dropped a line to Mrs. Y., and she promptly responded by coming to see me. "Now," said she, "I want you to go to Brooklyn with me to the house where this thing was written, while Madame was the guest of the people, who are Russians." We went, and I found Mr. — and wife, very cultured and charming people. Mrs. Y. told our host that Madame B. had asked me to edit her work on our government. "Did she tell you it was original?" he asked. "Certainly," I replied. "She claimed that it was an expression of her own views of our government in satire." "Well," said he, "the portion of it that you have, she translated from this volume," taking a book from the case near by, "the second volume she borrowed when she left here and has not yet returned." The book was the work of a celebrated Russian humorist, whose name has escaped me. Mr. — said, "If you will follow me on the pages you have, I will translate a few paragraphs from the print." This he did. The MS. was an almost verbatim translation of the book, "United States" being substituted for "Russia," "President" for "Czar," and certain other needful changes and adaptations being introduced. Madame's pretended original work was a complete theft.

When I returned the MS. with a note explaining my reasons for not accepting the commission, she made no reply, but later, when I accidentally met her and brought up the matter, she sneeringly said that as Americans were almost entirely ignorant of Russian literature she saw no harm in what she had attempted. This closed my personal acquaintance with the founder and high priestess of Theosophy.

HANNAH M. WOLFE.

ITEMS FOR THINKERS.

A BURNT pinafore has been the cause of a curious debate. A girl who attended the Cuckoo Lane Schools, at Hanwell, belonging to the City of London and St. Saviour's Union, dropped the chalice at a communion service and stained the pinafore. Thereupon the high chaplain ordered the pinafore not to be washed, but to be destroyed. As it belonged to the ratepayers, the managers inquired his authority for destroying their property. The chaplain pleaded the precedent that old Bibles are destroyed in the same way, but offered to buy a new pinafore. The managers, however, are determined not to let the matter rest, and two committees are to investigate the practices of Ritualistic chaplains in regard to damaged pinafores and Bibles.—*Manchester Evening News*.

HIGH CHURCH TEACHING—ENGLISH AND CANADIAN.

THE following are extracts from a little book, entitled "A First Catechism for Young Children," which is now being extensively used in the instruction of the young in the Church of England, and has found its way into some of the Canadian parishes of that church:—

- Q. "What did the Saviour give the apostles power to do?"
- A. "To make bread and wine into his body and blood."
- Q. "Did he give this power to any one else?"
- A. "Yes; to the bishops and priests who came afterward."
- Q. "How can we be freed from sin after baptism?"
- A. "By absolution."
- Q. "What is absolution?"
- A. "Forgiveness of sins."
- Q. "Who can give absolution?"
- A. "The priest."
- Q. "What is necessary before we receive it?"
- A. "Penance."
- Q. "How can we ensure penance?"
- A. "By confessing our sins."
- Q. "What is it to confess our sin?"
- A. "To tell them one by one."

In the above teaching are clearly involved the Popish doctrines of transubstantiation and penance. These soul destroying sacramentarian publications emanate from two notorious Ritualistic societies in England, known as "The Confraternity of the Blessed Sacrament" and "The Society of the Holy Cross."—*Christian Register, Canada*.

A NOBLE UTTERANCE.—Mr. Minton, a clergyman of the Church of England, recently said, "A God, infinitely good, infinitely just, infinitely loving, they could love, but to love a Being, however powerful, who will keep multitudes of His own creatures alive to all eternity for the one purpose of

torturing them, knowing perfectly well at the time that it can never do them one particle of good, they felt was utterly impossible. It did not tend to make love spring within them to be told that this infinitely powerful Being would accept the bloody sacrifice of an innocent victim on behalf of a certain chosen few from all eternity, and that the countless millions of human kind had been by Him placed under a terrific and eternal curse, because of *one sin committed before they were born.*"

COUNT TOLSTOI'S NEW RUSSIAN RELIGION.

THE new religion of the "Kreuzer Sonata" has now taken root at Vushni Volatchuk, under the auspices of a sect called the Perhovtsi. The originator was a wealthy nobleman, and all the devotees up to the present are men and women of the higher grade of intelligence. The estate of the founder is worked by himself and his disciples, living the life of the ordinary peasantry, whose dress and habits they have adopted. When there is not enough work to do on their own lands they hire themselves out as labourers, or work for nothing amongst their neighbours, trying to inculcate their new doctrine. The theory of their faith is that the present state of the human race is so irretrievably corrupt that it is beyond all remedy, and that the best thing which can happen to mankind is to die out. Consequently they forbid marriage, or any form of union between the sexes; their principal occupation when the daily task is over being the exposition of the gospels after "Tolstoi." As there is very little danger of the sect spreading, and as they are comparatively harmless, the authorities have not, up to the present, interfered with them.

SPECIAL NOTICES.

WE again desire to call attention to the decision made of Prize Stories—two being selected in place of one, for which the equal prize of FIVE GUINEAS apiece will be paid to the successful competitors. The first story will commence with the issue of the new volume, on the first day of January, 1892. This story, full of excellent writing and sensational interest, is entitled—

"ON THE WILD CORNISH COAST; OR RETRIBUTION."

We will also remind our friends that the Christmas Number will contain a beautiful and touching narrative, by EMMA HARDINGE BRITTEN, entitled—

"MARY MACDONALD; OR, THE TRUE HISTORY OF A MINISTERING ANGEL."

The last notice we have to give is to remind our friends that an OPEN PAGE FOR CORRESPONDENCE will henceforth be at the service of writers and readers of this journal.

GOOD PUBLIC CLAIRVOYANCE.

THE following letter sent for publication in *The Two Worlds* will be read with interest by those who have become weary of the vague and *nameless* attempts at spirit descriptions, which are too often praised up by unwise reporters, and called "clairvoyance." Our correspondent says:—

With your permission I should like to give your readers a few examples that were given by Miss J. Bailey during her first visit to Bolton. As will be seen from another report, we met for the first time in the large assembly room, which will hold some 700 people. In the afternoon all was strange and cold, and we did not get along very well. Miss Bailey could only give some seven or eight descriptions, two not recognized until later on. At night we all felt more at home, the conditions splendid, and as a result we had about twenty descriptions, all recognized. She is a beautiful girl, with a clear, intelligent voice that soon wins the fixed attention of her audience as she rapidly describes the different spirit forms, often finishing with both name and relationship. The following are a few of the descriptions given: Pointing to a small balcony, she said, "I see the form of a man very anxious to be recognized," then followed a description of age, height, complexion, &c., "and he tells me his name is Tom Turbey, or something like that. Does any one know him?" No answer. "He now comes to the middle of the room, and brings a young lady about 18 or younger. He now says his name is Tom Turner, and that she is his daughter Mary. Does any one know them?" "Yes, they are my father and sister." (Sensation.) To a

gentleman she said, "I see the form of a man about 60, &c., his name is William. Do you know him?" "No." "He now shows me a Bible, he has been a teacher and superintendent of a Sunday school, and had something to do with the choir. His name is William Walsh. Do you recognize him?" No answer. "You know him, but you won't say so?" Still no answer. This gentleman afterwards asked of what use all this was, even granting that all the descriptions were true? and thought it a waste of time; verily, he got his answer. Several present, including the daughter of William Walsh, acknowledged the correctness of the description. To a young lady she described a sister, and said she could not get the first name, but the second was Bell. This was correct. To a girl she described a playmate, Janie Harcastle, and a child she had nursed, Robert Hatton. To a young man the mother of his foster-sister, giving her name, Mary Lowe, and stating she felt concerned about her son, and in answer to questions said he was in America, that his name was John, and he was seventeen years old. To a lady she gave a description of a friend, with name, that had been described on the previous Thursday by a local clairvoyant.—Yours, &c.,

November 23, 1891.

JAMES KNIGHT,
44, Bullock Street, Bolton.

QUESTION DEPARTMENT.

To the Editor of "The Two Worlds."

DEAR MADAM,—Whilst I hail with great satisfaction your "Open-court Correspondence" I sincerely hope it is not going to deprive us of your "Question Department," in which your lucid and admirable answers are instructive enough to form a complete volume concerning the philosophy of Spiritualism.—Your admirer,

LUCIEN.

ANSWER.

"Lucien" need not fear the abolition of the Question Department. One or two questions, as at present, may creep into the correspondence page, which is the beginning of "a new departure," but the question columns will be continued without let or hindrance as often as the narrow limitations of our space permit.—Ed. T. W.

DEAR MADAM,—'Tis not in idle curiosity I ask for further light on the following question. How do you account for the appearance of those people who go about more like the brute than human beings? In some people a close observer may trace all phases of the lower animal natures, both in appearance and habits. Is it possible that these people are the incarnations of the lower animal souls they so much resemble? An answer, when convenient, will oblige.—Yours sincerely,

Bolton Street, Colne.

EDWARD CHRISTIAN.

ANSWER.—This question brings prominently before the world of thought the theories which have long been pervading the minds of thinkers, no less than those who, like the Editor of this journal, have been taught by controlling spirits. Many of these allege, like Louis Figuier, the great French scientist, that there is a Spiritual evolution for the soul of man, as well as a material one for his body.

Attending recently a fine private gathering, entitled "The Sirius Circle," the spirit of Chas. Darwin reported himself, giving unmistakable tests of identity to some of those present who knew him most intimately. When questioned if he was still satisfied with his theory of man's physical evolution from lower forms, he replied, the chief fault of that theory was that it did not include the *spiritual* evolution of man's soul, as well as the upward march of his form and physical functions. Like many other philosophic spirits, the one claiming to be "Darwin" alleged that myriads of earths in space existed below the status of our planet; that in order to produce all the necessary and almost infinite varieties of mind and body, of which the race of man consisted, his spirit, after passing through innumerable lower stages of being *on other earths*, enters this, for the *first and the last time*, as man, and a self-conscious immortal being. Also that man's spirit has come up through the mineral, vegetable, and animal kingdoms, taking on higher forms and functions with every stage of life, death, and new birth, but only as an embryotic being in all and every form, until it reaches the apex and culminating point of growth—*man*. That from this point man has done with matter for ever—never returns to it, but moves onward and upward, never downward and backward. As this spirit taught that the soul of man passes its elementary existence upon many earths, and on many rounds of the ladder of progression, so some souls retain the prior type of the animal forms they have passed through, more or less forcibly in conformity with hereditary tendencies, their human surroundings, and their educational opportunities. Now, without either affirming or denying the theories above briefly summarized, we can all agree—nay, *must* agree—that hereditary tendencies, circumstances, surroundings, the absence or influence of good educational impressions, and the very food we consume, all charged with animal influences, to say nothing of the possible effect of planetary conjunctions, are all factors in the formation of character, disposition, and physical appearances. The theory of a spiritual—as well as a material—Darwinism is fast gaining ground among modern philosophers, but whether true or false, in our own time, no less than in the day and land "when we shall know even as we are known," it is no problem to suppose that the children of a drunken, brutal father and weary, work-worn mother, born and dragged up amidst fetid airs, filth, impurity, and sin can scarcely exceed in mental characteristics the swine whose impress is on his form and face; whilst the children of luxury, refinement, and the beautiful everywhere, *must* enter life and unfold form and character as differently to the above woeful picture as the garret and cellar differs from the *salon* and princely birth chamber.

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THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 73A, Corporation Street, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, DECEMBER 11, 1891.

THE PAULINE SPIRITUAL CHRIST VERSUS THE JESUS OF THE CANONICAL GOSPELS.

Abstract of the Meeting of the Manchester Conference at the Vegetarian Restaurant, Fountain Street, Nov. 25, 1891.

MR. W. H. ROOKE, the speaker of the evening, opened the proceedings with an address on the above subject.

The speaker's opening statements consisted of a brief *resumé* of the life and teachings of Jesus of Nazareth, viewed from the standpoint of the Christian faith, without assuming that such a person either did or did not exist as an historical character, around whom might have been entwined the myths of earlier beliefs. The difficulty of obtaining anything authentic in reference to his life, death, and resurrection was frankly admitted, the fact of there being no original gospels in existence and the evidence that the earliest "scriptures" had been tampered with being corroborated by Pappus, Mosheim, Scaliger, &c. The first of these authorities informs us "that the bishops having promiscuously put all the books that were referred to in the Council for determination under the communion table of the church, they besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath, and that it happened accordingly." Mosheim says they were grossly dishonest men, and states that "it was the universally adopted maxim that it was an act of virtue to deceive and lie when the interests of the Church might be promoted." In reference to the fifth century he adds, "the simplicity and ignorance of those times furnished occasion for the exercise of frauds, and the impudence of impostors in contriving false miracles was artfully proportioned to the credulity of the vulgar."

It was held that Paul was not converted by a vision of the historical Jesus, who, if we compare the accounts in the Acts, Paul's Epistle to the Galatians, the time spent in Arabia, and his visit to Jerusalem, &c., was not then dead, and therefore could not have appeared to Paul in a vision.

Instead of preaching the resurrection of a personal saviour as a *physical* resurrection he claims an original gospel, and chides those who had lapsed from the faith or mystery of the "Gnosis." [Here the learned speaker defended his position with numerous quotations and comparisons of the time when the various epistles were written and the mystic language in which some of them were clothed.] Further on he argued that if the doctrinal teaching of Paul, in spite of the interpolated doctrines of the believers in the Christ carnalized, is identifiable by the

comparative process, as being anterior to the "gospel history," it is anti-Christian, the gnosis being first, whether Essenian, Chaldean, Kabbalist, or Egyptian, and the adaptation to the gospel history was a later invention. Thus the Christ of the gnosis could never become any single historical person, his only birthplace being in the mind of men, who could neither take to, nor be taken in by the corpus of Christian belief.

The facts of Spiritualism with its supra-normal manifestations, its persistence in spite of all opposition, its voices of the beloved ones from beyond the tomb, the revealing of its sublime philosophy in relation to man, its noble conception of God, its rejection of Beelzebub and salvation by faith instead of works, all points to the fact that Paul, as one of the "Gnostics," or *men who knew*, could not have been the apostle of the Gospel Jesus, but was instead the opponent of historic Christianity, just the same as the Spiritualist of to-day knows, by the Gnosis of Spiritualism, that knowledge supersedes blind faith, notwithstanding those who—

Make their doctrine orthodox
By apostolic blows and knocks.

Mr. Tetlow agreed in the main with Mr. Rooke's arguments, but thought that the Jesus of the four gospels never existed. In his opinion we were no more justified in accepting the gospels as literal history than we should be in accepting the plays of Shakespeare as correct accounts of the life and doings of the personages whose names they bore. In the past, men who were above their fellows in intelligence, were, after death, regarded as divinities, and all kinds of supernatural powers were attributed to them. The birth legends were non-natural and impossible, so also of the physical resurrection and ascension. As regard the teachings *they* pre-existed. The "Sermon on the Mount" had been incorporated into the gospels from other sources, as was clearly proven by Gerald Massey, in his lecture on "The Logia of the Lord." Spiritualism was a factor in the thought of ancient times. Mediumship was universally admitted. It would be possible to personify mediumship, and attribute to an imaginary individual all the excellencies of modern mediumship, and thus make a wonder worker as marvellous as the gospel Jesus.

Mrs. Williams referred to "re-birth" and suggested that the idea intended to be portrayed was "The birth of the spirit *within us*," when, for instance, we became conscious of the possession of higher powers and realized our Spiritual nature. She thought as regards Paul's "thorn in the flesh" that it may have been a tendency to over-estimate his powers. As a medium he may have had Spiritual experiences of an elevating kind; been inclined to take too much credit to himself and not sufficiently recognize his indebtedness to the Spirit. She thought Spiritual discipline was needed to force us to be "born of the Spirit."

Mr. Wallis referred to the importance of the subject, and the extreme necessity for information being given to the public in a "popular" rather than a learned form, as few people were able to understand the more abstruse points. He agreed with much of what Mr. Rooke had said, and referred to the serious contradictions and discrepancies in the different accounts given in *Acts* of Paul's conversion. "The Acts of the Apostles" is now generally admitted to have been compiled or concocted by some clever people for the purpose of reconciling the Pauline and Petrine schools. It will be noticed by the careful reader that the compilers of this precious "reconciler" have carefully balanced the claims of both Paul and Peter, so as to make them equal and satisfy both parties. If Peter has a trance so does Paul. If Paul heals the sick so does Peter. If Peter is released from prison so is Paul, and the fact of this adroit manipulation of the marvels credited to them both, greatly detracts from the value of the book. He also referred to the fact that the principal supernatural events recorded as being connected with Jesus had all been previously attributed to the Sun.

Mr. Shaw admitted that the Sun *is* the Saviour of the world, for without it there could be no life. He contended that we ought to know more of nature. He thought there was deeper meaning in the Bible than people generally supposed. Terms differ but ideas were the same, and the knowledge of scientific facts would be the saviour from ignorance, as knowledge and light is God. Christ, he understood to be spirit influence, or the light that lighteth every man, the divine in the human God in the soul manifest in the flesh.

Mr. Rooke made an interesting reply, summing up the various points advanced.

THE "ASHTON OBSERVER" ON SPIRITUALISM.

IN a late number was republished a report given in the above named journal of the first meeting at Ashton organized by the Propaganda Committee of the Spiritualists' National Federation. That the good work effected in this meeting is likely to bear fruitage in the future is shown by the following extracts from the same journal given in the issue of November 19.

SPIRITUALISM AT ASHTON.

A stir is just now being created by the friends of Spiritualism in Ashton. They are trying to increase their numbers—in short, to proselytise. To this end they met some ten days ago in the Oddfellows' Hall to hear the leaders of the movement expound their philosophy and put the uninitiated into the way of getting communion with the spirit world. The meeting was comparatively well attended, and everything seemed to pass off satisfactorily. The room in which the friends at Ashton meet is rather inconvenient for such a purpose. It is used by an ardent enthusiast in the movement (Mr. George Colbeck) for a workshop, and there, week after week, the people meet and "mediums" and "clairvoyants" give lectures and descriptions. They are trying just now to get strong enough to hire a larger room for their meetings. On Wednesday evening a meeting was held in this workroom, Mr. Platt presiding. There was a large attendance. The proceedings were begun by the singing of a hymn and prayer by Mrs. Stansfield, of Oldham, who afterwards gave a stirring address, or rather, as she would put it, the spirits spoke through her, for she went into a sort of mesmeric trance, and spoke with her eyes closed. She referred to many of the existing sects in the religious world, and said none of them would satisfy man in this age of thought and reason. Men were asking "What must I do to be saved?" There were over 360 religions of which they knew, they could not say how many more, and how could men tell which was right and which was wrong? They saw around them poverty, crime, want, and misery, and men were saying "Surely we cannot want bread, we cannot work by the sweat of our brows, and toil as we toil here, and then burn in hell hereafter." Man, by holding theological views of heaven and hell, had put a human limit to space. He had gone out of his sphere. He was just as powerless to prevent his spirit living after death as he was to prevent himself being born into this world. The great doctrine of Spiritualism was progression after death, and all, however bad, would have the power of becoming better. At the close of the address, clairvoyant descriptions were given by Mrs. Stansfield. One was told of the dying words uttered by a soldier friend in a foreign land, another of her friend who died suffering from rheumatism. Mr. S. H. Emmett was told of a young lady and a little child, both in their spirit robes, and of the messages they brought to him; and others had "messages" equally interesting.

BOOK REVIEW.

Amongst a number of other "Booklets," to coin a new word for endless strings of rhymes, neatly bound, but really otherwise worthless, we received some weeks ago a simple paper-covered affair which contains more thought and sound sense than ninety per cent of the ordinary cloth bound, gold lettered rhymes aforesaid. The work in question is all in prose. It is entitled, "*Books and Men*," or "*Literature Sham and Real*," by Abel Andrew, author of "*The Bible of the Future*," "*Vegetarianism and Evolution*," &c. Published by William Reeves, 185, Fleet Street, London, E. Paper Covers, 1s.; Cloth, 2s. This work consists of 143 pages, all made up of paragraphs, bright, often witty, always pungent, and worthy of quotation in any journal or magazine likely to be read by thoughtful people. As the subjects of these paragraphs are simply all of life, and its varied states that the mind can conceive of, we cannot do fuller justice to its gifted author than to quote some samples of his bright imaginings. Take then the following as specimens of hundreds of a similar kind:—

"LIVING SACRAMENTS. — *Remember when you give alms to the blear-eyed beggar, you are then partaking of the most holy sacrament, which it is yet given to poor Humanity to eat.* ['Ye do it unto me.'] Never mind if he does spend it in gin, as long as it makes him happy. *The secret of Jesus is the secret*

of Love. The secret of happiness is to make others happy. In the eyes of angels every kind word, every gentle look, is a living sacrifice, holy and acceptable unto God."

"EARTHLY-ANGELS.—Young girls from 7 to 14 inclusive are the nearest approach to angels, in this earthly-hell of our pilgrimage. *We like to see these angels in petticoats, these short-frocked Seraphim.* Before 7 they are infantile. After 14 they quickly develop all the vices of the sex. During these 7 years they breathe of Eden, not the imaginary Eden of the Past, but the real Eden of the Future."

"THE GOOD SHIP HUMANITY. — The good ship 'Humanity' hath been long out on a voyage of Discovery. She hath sailed unknown seas, and visited strange lands. Her progress is only slow, for her keel is covered with the barnacles of the Past, but she now heads straight for her destination. She hath already got that skilful pilot 'Sweet Reason,' on board of her. Her cargo is priceless, and best of all, God is with us."

[The following are examples of rather more extended articles—but are none the less worth reading.]

"RICH AUTHORS AND TOADY EDITORS.—In an American paper we find the following: 'Before Madame Patti reached New York, she had made a partial understanding with a certain editor, that she should write an article for his magazine on, "How to take care of the Voice." In some manner this fact got to other editorial ears, and when the famous singer reached New York, she found no less than fourteen literary offers awaiting her. They were all of the most lucrative character, and averaged from £50 per thousand words to £200 for an article of any length. With this state of affairs confronting her, Madame Patti absolutely refused to write anything, although all the literary "modern conveniences" were offered to her in the way of stenographers and a phonograph; and one editor offered the services of a well known author, who, he said, would write the article if the *diva* would supply the points and her signature.' The poor author who may have *important truth to give to the world*, has no facilities afforded him for carrying out the mission entrusted to him by nature. He may rot in his lonely garret. But when an author writes with a golden pen all is changed. There is now no hanging back on the part of Mr. Publisher. He does not now say 'This is not in our line.' Gold and 'gush,' pounds and popularity, the gods of his idolatry, all are here!"

"CRITICS.—Harsh critics, and sordid booksellers, are the two great enemies of literature. 'The common place [and many acute critics have very common-place minds] cannot take the measure of genius. It always requires some originality, to discover the merits of an original mind.' *A harsh critique sometimes murders a fine but timid genius.* Think of that, ye professors of literary vivisection! It is a curious fact, that Lord Byron was advised by an eminent critic of the day, to 'devote his undoubted talents, to *anything but poetry*.'"

"OUR NEWSPAPERS are, like the readers, only rudimentary. Newspaper literature is yet at a very low ebb. Cheevy Slyme, Esq., makes a most successful editor. His paper *The Daily Horror* is most successful. At one and the same time he panders to the passions, the party passions, of the *classes*, and the murder-taste of the *masses*. He dishes up his 'murders' with a most *recherché* flavour. Like a clever cook he has always a large store of sensationalism on hand—a sort of stock-pot in case of emergency. Now and again he throws in a *soupçon* of cant, just to tickle the 'unco guid.' The amusement of his readers, and his own aggrandisement, these are his two first objects in life. *The social and mental elevation of the people takes a back seat.* The Press is not yet emancipated from the bonds of flunkeyism, venality and servility; she still dearly loves a lord, even though he be Lord Dunderhead. She still licks the feet of the great, and refuses to see Truth in rags."

[The entire volume is a chime of bells ringing out the advent of bright ideas to all who may be in want of the same at—the price of one shilling.]

Men and women both should cease to grow old in any other way than as the tree does—full of grace and honour. The hair of the artist turns white, but his eye shines clearer than ever, and we feel that age brings him maturity, not decay. So would it be with all were the spring of immortal freshness but unsealed within the soul.—Margaret Fuller.

OPEN COURT CORRESPONDENCE.

[The Editor cannot be held responsible for any opinions published under the above heading. All correspondents, though signing initials or any *nom de plume* they choose, must send their names and addresses to the Editor in token of good faith, as no anonymous communications can be noticed. Harsh personalities must be avoided, and correspondents are kindly reminded that our space is limited, hence brief letters—each in turn to be inserted as opportunity permits—will be most acceptable.]

GOOD TESTIMONY TO PLATFORM CLAIRVOYANCE AND PROPHECY.

To the Editor of "The Two Worlds."

83, Whitworth Road, Rochdale, November 27, 1891.

MADAM,—I send you a copy of a letter received by Mrs. Johnstone, who was filling her date at the Colne Spiritualist Society's Rooms, on Sunday, November 22, 1891.

[COPY.]

Assembly Rooms, Cloth Hall, Colne,
Victoria House, Colne Lane, Nov. 26, 1891.

To Mrs. Johnstone,

Dear Friend,—I thought it only my duty to write and inform you of the sudden death of our esteemed friend, Mr. Wm. Lambert. You will remember the coffin you described, coming up the aisle and stopping just before reaching the platform; and you perhaps will remember an aged gentleman sitting up to the wall, about three or four forms from the front on your right-hand, and you described his wife to him. He was a big stout gentleman, with grey hair. He told a friend on Tuesday that he never felt better, but on Wednesday morning he was not about as usual. This caused some alarm with the neighbours, and his friends and one of his relations broke in and found him dead in bed. The church you described is the church that his family are buried at, and he is to go there on Saturday next, and Mr. Swindlehurst is coming to inter him. You can make what use you think fit of this letter, and my name. I was your chairman. Had you any idea of who that coffin was for when you were here? If so, you did not mention it. Yours, in the cause of truth,

J. W. COLES.

P.S.—Mr. Lambert has been a member of our society ever since its commencement.

Dear Madam,—I have looked up the article, Vol. III., No. 135, dated June 13th, 1890, and entitled, "A Great Religious and Scientific Discovery." I trust you will not think me critical. Having read your "Faiths, Facts, and Frauds of Religious History," I gathered therefrom the idea that there never was a *personal* "Jesus Christ," the Christ of Christianity being derived from natural indications, and having no personality, and only a symbolical meaning; whereas the above article indicates a personal human being, charged before common law, and executed according to the custom of the age. I hope I mistake not your work, which I have not at hand to refer to, and several months have elapsed since my perusal of same.

ENQUIRER.

November 30, 1891.

["ENQUIRER" has mistaken the tenour of the Editor's work above named, as well as the authority and the sentences printed in *The Two Worlds*. The author, in her "Faiths, Facts, and Frauds of Religious History," never argues against the *existence* of some personal Jewish reformer who arose at or about the time of the Christian era, or, as Gerald Massey infers in his great work, "The Book of the Beginning," perhaps a hundred years earlier, as "Jesus Paudira"; but Mrs. Britten shows in her "Faiths, Facts, &c.," that the idea of a "Messiah" periodically appearing on earth in the character of a "Son of God," was derived from the most ancient of all faiths, solar worship. This again was designed to impersonate the annual progress of the sun through the twelve zodiacal signs, and record those cycles and periods in the sun's passage which changed the earth's relations to its parent centre at stated times, such as every 600, 1,500 or 6,000 years. To show the various religious teachers who in long ages prior to the Christian era had been written of and worshipped as "Messiahs," or impersonations of the solar hero, and to prove by the authority of scores of the most learned writers of this century that Jesus—though a great reformer and wise teacher—was only the last of these imaginary Messiahs, with a history *made up after his death* to correspond to the universal Messianic legends of former times, was the object of the book referred to, not to question that a good man and inspired teacher *did* live, and *did*, by the same religious doctrine as all good men had uttered before him, succeed *for a time* in superseding the cold and idolatrous ritualism of his day, with a purer, more human, and natural system of religious faith. This is all that any of Mrs. Britten's writings or lectures have ever implied in reference to Jesus of Nazareth. As to the quotation in Vol. III. of *The Two Worlds*, June 13, 1890, it is taken from *Notes and Queries*, and attributed to that publication. "The Discovery," as it is called in that work, may refer to a genuine document, or one of the ten thousand pious frauds put forth—like the *Holy Coat of Treves*—for the benefit of idol-worshipping "Faithists," and the revenues of unscrupulous holy showmen. On those points we know as much of the document of Jesus' condemnation for a *political offence* as we do of the Treves rags he is said to have worn. Neither one nor the other prove anything, except the immensity of human gullibility, illustrated quite as clearly by the hundreds of thousands of Treves pilgrims worshipping a Monkish rag, as by Mark Twain's description in "The Innocents Abroad" of how he "wept over the tomb of Adam"!

GOOD CLAIRVOYANCE.

To the Editor of "The Two Worlds."

MADAM,—Some sort of controversy, I understand, has been running its course in your columns on the subject of the validity of the mediumship of Mrs. Smith, who, on the invitation of the Glasgow Association of Spiritualists, was recently in this city. I have seen none of the letters, nor did I happen to be present at any of Mrs. Smith's public meetings, the common foe, influenza, having had me in

its clutches at the time. I had, however, in my illness, the privilege and pleasure of a visit from Mrs. Smith, accompanied by her host and hostess, and during that visit, which was entirely informal and unexpected, I witnessed perhaps the best example in my experience of Spiritualism of what, for want of a better term, I must call clairvoyance.

Passing out of her normal condition, Mrs. Smith (or her control) proceeded to describe minutely a female spirit form adjacent to me, and who, I was informed, was a relative of mine. Notwithstanding the thoroughness and subtlety of the delineation, however, I failed for a time to identify, until at length the name was given, and then I could not but be struck by the *vraisemblance* of the description, which was that of an elderly cousin whom I knew when I was a child in the Highland village where I was born, and where I lived during the first eleven years of my life. The name was given in a peculiar way. "Her name," said the medium, "is something like Emmeline, but that isn't it. It is something between Emma and Emmeline." Then followed another attempt to express it exactly. At this juncture my wife came to the rescue and suggested "Em'ly." "That's it," was the immediate reply.

There were so many characteristics peculiar to "Emily," discerned by the clairvoyant, that identification could not well have failed. I am, however, anxious to pass on to what followed this personal description, and will therefore refrain from commenting further upon it. Having satisfied me as to the identity of the "form," the medium proceeded to describe the house in which "Emily" dwelt in the village above alluded to, and it was at this point that a marvellous faculty of "vision, other than physical," began to reveal itself. Not only were the externals of the house minutely described, but the interior also, and all its contents—oddities of furniture and the peculiarities of its arrangements—true, as far as my recollection could extend, but the inventory was much too exhaustive for me to check. Then Emily's father (my uncle) was seen and described, then her mother; the routine of the house was indicated, and the very aroma of that simple domestic circle, long ago broken up, could be sensed! Coming out of the house, the village generally was described, accurately, so far as I could mentally follow the description. The clairvoyant dwelt particularly on the village smithy—its surroundings and its interior, which, together with the lanky, loose-jointed smith of those days at his ringing anvil, she presented with an artist's accuracy. Finally, whom should she describe but myself in the midst of the picture—myself as a little chap tricked out in a certain velvet blouse, of my revered mother's own making, and of which I can well remember being not a little proud. She saw my father in the act of imparting some wholesome parental counsel to me, which, doubtless, was not unnecessary! In short, that village picture, drawn every line of it with such an air of confidence and without a shadow of hesitancy, and so faithful to facts, could not and did not fail to impress me deeply. There was in it something that appealed to me even more directly than the striking representation of the persons and the objects it comprised. It was a picture—not of the village which I saw a year ago when I visited my native place, but of the village of my early years. It was a picture not less than a quarter of a century old; and the atmosphere and life of it were those of a time that is now no more, and can never be again.

At the conclusion of this informal séance, I endeavoured to test Mrs. Smith as well as I could. Amongst other photos I showed her one which arrested her attention the moment she looked at it. She said, "That's a strong face. It's very like your uncle [Emily's father] whom I saw, but it isn't the same. He must be a brother." This was correct. Then I showed her a sort of photo-lithograph, small and not very distinct, of the village she had just been visiting clairvoyantly. Without suggestion from any one or hesitation on her part she said, "That's the place." Then she said, "Wouldn't the house [Emily's house] be along there on that side?" pointing to the extreme end of the village, where the houses, in the narrowing perspective, could be only dimly discerned. Right again. In fact, it was to me almost, if not quite, the most astonishing and convincing display of clairvoyance I have ever witnessed, and feeling grateful to Mrs. Smith, not only for this, but for the kindness and sympathy of her visit at a time when I was physically unable to see her elsewhere, I thought the least I could do was to bear my testimony to the genuineness of the medium and to the goodness of the woman, and this, it occurred to me, could not be better done than by giving a recital of what actually took place on the occasion in question.—Yours, &c.,

J. Mc G. MUNRO.

P.S.—Besides affording evidence of Mrs. Smith's clairvoyant powers, the above description had, for me at least, a value apart from this. When listening *en séance* to mediums describing spirit forms, one is often puzzled to determine whether a form so described represents a spirit who, *in propria persona*, is really *there*; in other words, whether the form is consciously *en evidence* when described, or whether it may not sometimes be that the description is only that of a picture furnished by one's sub-conscious state, i.e., mind-reading. It is known, of course, how easy it is for a clairvoyant occasionally to mistake purely subjective phenomena—the "creatures of the brain" of a sitter—for genuine objective ghosts. In the case above cited, however, I am precluded from thinking that the form of "Emily" was merely the *replica* of an image suddenly discovered in some deep stratum of my consciousness by the search-light of clairvoyance, or that the village description was but the result of a deep draught, so to speak, upon my "subjectivity." There were certain features in the picture which could not have been obtained from my mind, consciousness, or sub-consciousness at all. Due reflection upon this fact has led me to the conclusion that the vision was not obtained as the result of any *rapport* between the medium and me, but rather that it was a consequence of the medium's or her control's *rapport* with the aforesaid Emily in the spirit-world, through whom alone could certain particulars in the description have been obtained. The importance of this conclusion must be obvious to any intelligent Spiritualist. It confirms the Spiritualist theory to the exclusion of all other theories, that of Theosophy especially.

J. M. M.

Glasgow, November 25, 1891.

[Many correspondents' letters await space. Our friends must remember that brevity is the soul of wisdom as well as of wit.—Ed. T. W.]

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.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ARMLEY. Temperance Hall.—We held service in the above place and had a crowded audience, but I am sorry to say we had not a fit person to advocate our cause, as required. Just now it is hard fighting. I was only able to avert failure by taking the principal part of the evening service.—R. P.

BATLEY.—Mr. Bloomfield gave a good appropriate address. Evening: Four subjects from the large audience were well and satisfactorily treated. Good clairvoyance at both services. £1 0s. 3½d. was collected, and will be handed over to the Hospital Committee. Tender thanks to all.—J. P.

BIRMINGHAM. Thursday, Dec. 3: Usual circle for the development of local mediums at the Broad Street Corner Coffee House. Oozells Street, Dec. 6: Our worthy friend, Mr. Carlile, spoke on "Spiritualism in connection with social questions," and "The Spirit World." The members tender him their best thanks for the assistance he has rendered our society in platform work.

BIRMINGHAM. West End Chambers, 7, Broad Street Corner.—Professor Burton spoke on "Self-esteem." Those present thoroughly approved of the knowledge imparted to them. Ideas and questions were put forward, which the lecturer answered in a clear manner. Evening: Mrs. Groom addressed a crowded meeting on "The voice of God," in quite a new light to those present. We hope to enlarge our room, as we have not nearly enough space for those who come.

BLACKBURN.—Afternoon: Mrs. Craven delivered a most instructive and impressive address on "Watchman—What of the night?" Evening: She answered questions from the audience in a most eloquent manner, giving great satisfaction. Large audience. Monday, Dec. 7: Mr. George Edwards delivered an impressive trance address on "Ministering angels," and Miss Janet Bailey gave thirteen descriptions, with names in a number of cases, eleven recognized. Our young friend's clairvoyance is awaking interest in a large number of people in this district.

BOLTON. Bridgeman Street Baths.—Mrs. J. A. Stansfield gave an address on "The Temple of God." It was deemed advisable, the room at the Baths being too small, to hold the evening service at the Co-operative Hall, when Mrs. Stansfield gave a forcible address on "Comfort ye, my people, saith your God," followed with clairvoyance. Superintendent Phillips, of the Fire Brigade, in a brief address, said he had received the collection, £2 15s. 7d., and thanked them on behalf of the brigade and widow.—*Bolton Evening News*.—T. T.

BOLTON. Old Spinners' Hall.—Afternoon: Mr. Connor, of Edgeworth, gave a short speech, and at night an elaborate address on "The Problems of Life," showing that man was made to enjoy life, and by neglecting the laws of nature by gluttony, drinking to excess, and immorality, we bring on ourselves or our offspring those ills which it is said "Flesh is heir to." We are trying to get a better hall.—H. G. [Note new address: Mr. Wallis, 73a, Corporation Street.]

BRADFORD. 448, Manchester Road.—Morning: Circle. Twenty-four present. A good meeting. Mrs. Bentley discoursed on "What is Spirit Communion?" and "Bud, blossom, fruit, and fall"—the four seasons of the year. Two good discourses, followed by excellent psychometry and clairvoyance.—J. A.

BRADFORD. Norton Gate.—Mr. G. A. Wright spoke on "The Communion of Spirits," and dealt with four written subjects from the audience in a very intelligent manner, to the approval of the questioners. Clairvoyance very good.—S. C.

BRADFORD. St. James's.—Morning circle, present 11. Good feeling. A nice address by one of Mrs. Croft's guides. Afternoon, small audience. Mrs. Mercer gave a good discourse on "Cast your bread upon the waters and it shall be seen after many days," showing it our duty and interest to do deeds of kindness, we shall surely reap a harvest of pleasure and profit. The influence of good being like a pebble cast into the sea, causing a ripple that will reach to the shores of eternity. Evening: "Spiritual Progress." A good practical discourse, listened to with rapt attention by a respectable audience. Very successful clairvoyance at both meetings.—E. H.

BRIGHOUSE.—Miss Patefield's guides gave excellent and interesting discourses. Afternoon: "Where are the dead?" Evening: "The World's need." Good clairvoyance, and good audiences.—R. R.

BURNLEY. Hammerton St.—Mr. E. W. Wallis very ably criticised Mr. Stead's ghosts, showing conclusively that this publication is a distinct gain to those who have steadfastly declared that life after death could be and is constantly demonstrated. Evening, he took eight subjects from the audience, two in particular receiving special attention, viz., "What has Christianity done for humanity?" and "What is the Spiritual Philosophy?" These subjects were handled in Mr. Wallis's best fashion, which was creditable to himself.—F. N.

BURNLEY. Robinson Street.—Mrs. Green had very successful services—the clairvoyant part of both was good, only two descriptions of spirit presence remained unrecognized for both services. Those who could not remember, at once recognized the descriptions before leaving the room, and made acknowledgment. Subject for evening, "Our homes in the spirit spheres."

BURNLEY. Maden Fold.—Mrs. Best's guides gave clairvoyant delineations to good audience at night. On Saturday a potato-pie supper was held, and proceeds, 17s. 3d., were devoted to the building fund.—G. H. E.

BURNLEY. 102, Padiham Road.—Mr. Taylor's guides gave psychometry and clairvoyance both afternoon and evening, which was well received by good audiences. Many strangers were greatly interested.

BURSLER. Newcastle Street.—Our friend Miss Jones delivered two addresses. Evening subject, chosen by the audience, "Eye hath not seen, ear hath not heard," &c., which was very satisfactorily dealt with, followed by very successful clairvoyance and psychometry.—W. W.

CLECKHEATON.—Mr. J. Kitson's guides spoke on "Darkest England and the Way Out" to the satisfaction of a fair audience. Evening subject, from the audience, "Is Spiritualism in Harmony with Christianity?" I am sure he gave satisfaction, and hope he will come again ere long. A good day.—C. H. C.

DARWEN. Church Bank Street.—Mr. J. C. Macdonald spoke on "Who are God's Ministering Angels?" "Some of the Struggles for Truth," and "What is Theosophy?" Mr. Macdonald treated these subjects in a very clear and vivid manner, which seemed to give general satisfaction. Good audiences.

GATESHEAD. 1, Team Valley Terrace, off Askew Road West.—We opened our new hall on Saturday, December 5. The tea was a great success, friends came in large numbers to help us. Great praise is due to the ladies. There were plenty of good things, and every one seemed to enjoy themselves. A good programme was gone through. Sunday evening Mr. Lashbrooke gave instructive advice, which, if followed up, there will be no fear for the future. Mr. Marray related some interesting experiences. A friend from Tyne Dock gave a reading. The hall was well filled. Mrs. Hall, of Coburg Street, could not be present, being unwell, but has promised to give a séance for the good of the hall when her health permits. She has done a good work for Spiritualism in Gateshead.—T. J. M.

FELLING. Hall of Progress.—Mr. T. Wright and Mr. J. Wilson spoke on "Religious Subjects and Reform" to a good audience, and gave general satisfaction. Dec. 13: Mrs. Caldwell. Clairvoyant friends invited.

HALIFAX. Winding Road.—Mrs. Butterfield discoursed on "Spiritualism as a Necessity," and "The Sublime Mysteries of Life." It would be impossible to describe the remarkable way in which these subjects were dealt with. We have never before seen such crowded audiences sit so spellbound. The evening discourse lasted one hour and fifteen minutes.—F. A. M.

HECKMONDWICK. Blanket Hall Street.—Mr. Galley with us for the first time. He gave splendid addresses on "Is life worth living?" and "Spiritualism v. Christianity." The controls analysed the teachings of early Christianity, taking narratives from the Bible as illustrations, including the creation as compared with science. Speaking of Spiritualism he had no fear of the so-called death. His experience in Spiritualism and its facts proved he had gained a glorious light far beyond the teachings of Christianity. The addresses were instructive and highly appreciated.—W. H. [Lyceum report written at back contrary to rule.]

HEYWOOD.—Mr. Palmer, of Rawtenstall, delivered brief addresses in his usual energetic style. Evening: subject, "Mesmerism, Hypnotism, and Spiritualism," explaining the differences and the value of each to humanity. We are pleased to record our appreciation of the services of Mrs. Ashworth, also of Rawtenstall. This being her first attempt away from home we have no hesitation in saying that her clairvoyance was successful. Her pleasing manner and easy delivery quickly put her on good terms with the audience.—R. D.

HUDDERSFIELD. St. Peter Street.—A capital time with friend J. B. Tetlow. Good, sound, and practical addresses, concluding with marvellous psychometry wonderfully accurate; many startling tests. Saturday last: Mr. Tetlow gave a capital lecture upon "The Fallacies of Theosophy." The audience was only moderate. Taking it altogether this visit of Mr. Tetlow's is a memorable one.—J. B.

LANCASTER.—November 27: Afternoon, a circle was formed, Mr. Hepworth, under control, giving clairvoyant descriptions of departed friends. Evening, "Spiritualism, its achievements and possibilities." Spiritualism, despite the fact that, through preconceived convictions, it had always been opposed, had been able to prove the utility of its claims. When its phenomena had been proved opponents began to shift their ground to its origin. In the future it would, in all probability, have to fight against Theosophy, and prove its superiority by its facts and by the truth and nobility of its teachings. December 6: We were favoured with some excellent clairvoyant delineations through the mediumship of Miss Janet Bailey, of Blackburn. We hope this young girl's extraordinary gifts will be used with care and for a good purpose by all societies engaging her services, and there is no doubt she will be able to convince many of the truth of a life beyond.

LEEDS INSTITUTE.—With Mr. Hepworth and his pupils (a number of the Lyceum children) we spent a day to be remembered by all who had the good fortune to be present. Mr. Hepworth gave two pithy, logical, cultured, eloquent, and inspiring trance addresses, both testifying a marked advance in the unfoldment of his mediumistic gifts, and the no less gifted children whom he has trained to such comparative perfection, viz., the Misses Bairstow, Cran, Craven, Pogsons, and Dodgson, and Masters Anton Wilson and Harry Dodgson acquitted themselves to the intense delight of crowded gatherings. Mr. H. Cran was the organist, and Mr. S. Dalton, violinist, special. The services were, indeed, a spiritual feast, and in the opinion of the writer Mr. Hepworth justified in practice the attitude he assumed in his recent Rostrum article, re "Sunday Service Reform."—*Imprimatur*.

LIVERPOOL. Daulby Hall.—Farewell addresses by Mrs. E. H. Britten. Morning: "Thirty years' experience in the harvest-field of Spiritualism." Fair attendance. Evening: written questions were answered by Mrs. Britten, in her usual able, lucid, and convincing manner, to the satisfaction of the crowded audience, viz., "Magicians of India and Egypt, the Rosicrucians of Germany, and the points of difference and agreement with our modern movement"; "The progress of the human soul"; "The means adopted in the writing of the Planchette and the Ouija"; "Conditions pertaining to materialization"; "The condition of the medium's spirit while entranced"; "Efficacy or non-efficacy of prayer"; "Meaning of the term Spiritualism, and whether the time had arrived for Spiritualists to organize." At the close of the addresses Mrs. Britten took an affecting farewell of the friends. Mr. John Chapman (who welcomed Mrs. Britten on her first visit to Liverpool) immediately rose and feelingly proposed, "That the meeting tender to our dear sister their grateful appreciation of her thirty years' arduous labours in the cause, their deep sympathy with her in her retirement from platform work, and the hope that she may be long spared to advocate with her pen the truths we love." The proposition was eloquently seconded by Mr. Priest, and on being submitted by the chairman (Mr. S. S. Chiswell) was unanimously carried.

with acclamation. Mrs. Britten suitably responded, and the meeting closed. Monday evening: Mr. N. R. Maginn spoke on "Trance Mediumship," which elicited a pleasant conversation.

LONDON. 311, Camberwell New Road, S.E.—The "Ghosts" number of the *Review of Reviews* was reviewed by Mr. W. E. Long. The influence of such a publication must tend to stimulate inquiry, and will undoubtedly lead many to an earnest study of psychology in all its branches. The "Caution Addressed to the Readers" will assuredly increase their number, as many will be curious to learn of the danger they are warned to beware of. It is a healthy sign of the times when one of our leading journalists makes such a prominent feature of the hitherto tabooed subject of ghostly visitants. Spiritualists should introduce this interesting book to their friends. It is well worthy of attention.

LONDON. Canning Town. 2, Bradley Street, Beckton Road.—Attendance small, so a circle was formed with good results. I tender my sincere thanks for the insertion of the Canning Town lecture.—F. W.

LONDON. Forest Hill. 23, Devonshire Road.—Thursday, Dec. 3, Capt. Pfoundes gave an interesting address on "Re-incarnation." A lively discussion followed, both sides being advanced. It was shown by unanswerable arguments how degrading this teaching is. Dec. 6: Mr. Veitch, of Peckham, gave a truly splendid discourse on "Spiritualism" from the religious aspect. Lofty ideas were advanced, and all must have felt better for attending the meeting. A members' meeting was held at close. Treasurer's report showed receipts for Oct. and Nov. to be about £8 10s., and expenditure for same time £10 18s., and a balance in the treasury of £2 15s., and no outstanding debts. We decided to hold a concert on Dec. 30, at 7-30 p.m. Admission 6d.

LONDON. King's Cross. Copenhagen Hall.—The chairman gave a reading from the *Review of Reviews* (page 73), entitled, "A Dead Man's Description of His Death." Mr. Everett gave an interesting discourse on "Mesmerism," now called hypnotism, detailing some marvels he had witnessed among the *savans* in Paris, when there two years ago attending a Conference of Spiritualists. Mr. Wortly also spoke on the "Gospel of Spiritualism, the brightest and the best ever given to humanity." A very pleasant meeting. We hope the same gentlemen will soon visit us again. [Address to 73a, Corporation Street, Manchester.]

LONDON. 245, Kentish Town Road.—A very harmonious circle was held for the benefit of Mr. John Hopcroft; 11s. was realized. All friends were well pleased during the evening.—J. W.

LONDON. Marylebone. 24, Harcourt Street.—Evening: Mrs. Perrin delivered a trance address illustrative of the meeting of friends in the spiritual spheres and their progress thereafter.—R. M. and C. W.

LONDON. Peckham. Winchester Hall, 33, High Street.—11-15: An address on "Astrology," by Mr. Brown. 7: An able address by Messrs. Leach and Clark.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting. Mr. Portman's guides gave an excellent discourse on "Sympathy," pointing out its urgent need to cultivate a life of purity and love for the life hereafter. Mrs. Mason's guides followed with good clairvoyance, also answering many interesting questions.

LONDON. 44, Church Street.—Mr. Llewellyn, of Burslem, spoke on "Progression," in a very masterly and scientific manner, quoting largely from the various scientists, which was much enjoyed. Only a small audience.—H. S.

MACOLESFIELD.—Miss Pimblott answered six questions satisfactorily. This mode of conducting the evening seems to be a very favourable one as it gives strangers an opportunity of seeking information.

MANCHESTER. Tipping Street.—Miss Walker's afternoon subject: "Why tarriest thou? Arise and be baptised," was ably dealt with. Evening subject: "Spiritualism, the Redeemer of the World." A very telling discourse, listened to with marked attention. Our speaker had the pleasing duty of naming the infant son of one of our members, which she performed in a very touching manner, the sympathy of the audience being given to the little one.—H. W.

MANCHESTER. Collyhurst Road.—Miss Gartside spoke on "Spiritual Reform" and "Angels' Ministrations." Her plain and impressive discourses led the mind to reflect upon the arts and sciences achieved by mankind by the practical application of the various impressions from angel visitants.—T. T.

MANCHESTER. Edinboro' Hall, Moss Side.—Mr. J. Pilkington gave a treatise, going down to the very source of evolution, on "The Origin of Worlds." Evening subject, "Man lives on after Death; or, Evolution not a Natural, but a Spiritual Law." A grand and scientific discourse, showing spirituality exists in all things, from a grain of sand up to the grand composite construction of man. An attentive and appreciative audience.—J. G. M.

MIDDLESBROUGH.—Afternoon: The inspirers of Mr. H. Hunt spoke on "The land that is fairer than day." Evening: "The king of terrors," depicting in graphic terms the fear and consternation of the many at the approach of the grim tyrant, and the consolation afforded by Spiritualism in the hour of trial. Three impromptu poems were well received, special notice being given to one on "Home Rule." Mediums and speakers must be afraid to face Middlesbrough. I have still many dates open.—William Innes, cor. sec., 9, Balder Street.

NELSON.—Mrs. Beanland discoursed upon "Past, Present, and Future," and "If a man die does he live again?" in an able manner. Clairvoyance good. She said some one in the audience had brought a photo. At the time no one seemed to know anything of it; but a lady said after, she had one in her pocket, but she did not like to take it to the medium. Audience moderate and attentive.

NEWCASTLE-ON-TYNE.—Mr. R. B. D. Wells, the great phrenologist, of Scarborough, discoursed on "The Brain and Mind: its relationship to our religious beliefs," which was full of good thoughts, and gave great satisfaction to a packed audience.

NORTHAMPTON.—Local friends. Mr. Cheshire spoke from subject "Supernatural," showing that Spiritualism and its teachings were more natural than the teachings of modern Christianity. Night, Mrs. Walker's controls spoke on "Moses and his Familiar Spirit."

NORTH SHIELDS. Camden Street.—Nov. 29, splendid discourses by Mrs. Wallis, on "The Dark and Bright Sides of Spiritualism," and "The Search for God;" also on Monday, on "Social Salvation and how to attain it," and Wednesday, Dec. 2, questions were answered, also

clairvoyant descriptions were given, all of which gave great satisfaction, the only cause for regret being the small audience.

NOTTINGHAM. Morley Hall.—Morning circle well attended and much enjoyed. Evening: Large and appreciative audience. Mr. Ashworth, who presided, read, from *The Two Worlds*, Mazzini's Creed. Mrs. Barnes' control gave a very eloquent and enjoyable address, followed by the usual members' after circle, where several strangers, including an army member, seemed much interested at the evidences of spirit control which were given through several mediums.—J. J. A.

OLDHAM. Bartlam Place.—Thursday: Public circle. Mr. Moorey gave successful clairvoyance and psychometry to a large audience. A few questions answered to the best of the medium's ability. Sunday: Afternoon, Mr. Blackburn spoke on "Man shall not live by bread alone." Evening: Three questions sent up by the audience, viz., "Does psychometry further the proof of spirit return?" "Why do Christians dislike Spiritualism?" and "Is Mesmerism a science?" Very instructive lectures delivered to large audiences. Successful healing at the close. Monday night, to ladies only. A good lecture to a large audience.—V. T.

OPENSHAW.—A very interesting and instructive day with Mr. Armitage, who discoursed morning and evening upon twelve subjects from the audience, such as "Out of these let us make man—to whom was God supposed to speak when man was not created?" "Socialism," "Is there any greater science than astronomy?" "Theosophy," &c. It being so long since Mr. Armitage's last visit, we were pleased to see old and new friends to welcome him. We regret that our organist, Miss Fernley, owing to unforeseen circumstances, is about to leave us. The society tender her their best thanks, and trust her future may be successful. This is poor pay for such valuable services given for so long a time each Sunday. We shall be pleased if any lady or gentleman willing to assist in the matter, will kindly communicate with the secretary.—J. G.

PENDLETON.—Mrs. Wallis. Afternoon subject, "Revelation." Evening: Six subjects from the audience. A good day, and a large audience at night.—J. J.

RAWFENSTALL.—Mrs. F. Taylor, of Manchester, gave two interesting discourses to good audiences.—J. M.

ROCHDALE. Water Street.—Opening services by the Rev. C. Ware. Our room was filled both afternoon and evening by attentive audiences, who were rewarded by two excellent discourses. It was a successful day altogether and gave us great encouragement.—G. F.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, December 1: Usual meeting. December 6: Mr. W. Lynn, chairman, gave a short account of his experience of a vision of his future home. Afterwards the guides of Mr. Jos. Griffiths spoke on "Where are the dead?" showing clearly that "there are no dead, all live, all love." They afterwards gave several very correct psychometrical readings. Very fair audience.

SOWERBY BRIDGE.—Mrs. J. M. Smith, of Leeds, spoke to a full hall on "The New Gospel or Dispensation," and was truly eloquent. Spiritualism is the new gospel, and worthy of all acceptance, according to the control's ideas. Clairvoyant descriptions followed, which were recognized in the majority of cases, and others remembered afterwards. We feel justified in engaging Mrs. Smith for next year. Mr. Sutcliffe presided. He mentioned an old folks' free tea, which is to take place (according to present arrangement) the day after Christmas Day, and a few gave donations towards expenses.

STOCKPORT.—Mr. G. Featherstone spoke for his brother, who is seriously ill. He read some of Mr. Stead's Ghost Stories, which made an impression. Important questions handed up, viz., "Miracles and Modern Spiritualistic Phenomena" and "An Exposition of Spiritualism on the After Life" were pointedly treated in an impressive style, many thoughtful strangers remaining to make inquiries.—T. E.

WALSALL.—Our local medium, Mr. P. Woolison, spoke on "God and Man, or Spiritualism a Necessity." There was a good attendance, all being very pleased to see Mr. Woolison. We hope to have him on our platform often in future. On Monday, Dec. 14, entertainment and distribution of prizes to the Lyceum scholars. We hope friends will come in large numbers to encourage the Lyceum members.—S. B. B.

WISBECH. Public Hall.—The guides of Mrs. Yeeles took for their subject, "What will it profit a man if he gains the whole world and lose his own soul." Clairvoyance good.—A. W.

WINDHILL.—Thursday, December 3: Mr. Craven was very successful with clairvoyance and psychometry. Mr. Hilton gave an interesting lecture on "Peace and War" to a good audience. Dec. 6: Mrs. Jarvis gave an instructive discourse on "Past and Present Religion" to a good audience.—E. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Webster. The usual programme well done. Reading by Mr. Webster. Liberty group discussed "Tranced but not controlled." One or two pointed out that it was possible for a spirit of a stronger will to force out the spirit of a weaker-willed person, but not knowing the laws of control could not take possession, thereby entrancing the person, but not controlling him. Present: Morning, officers 6, scholars 20, visitors 2. Afternoon, officers 8, scholars 25, visitors 16.—J. C.

BLACKBURN.—Present: 70 scholars, 8 officers. The scholars were put through marching, calisthenics, and wand-drill exercises by M. Brindle. Mr. W. Lord closed with invocation.

BOLTON. Old Spinners' Hall.—Invocation by Mr. Rigby. Songs, duets, and recitations by the members; marching and calisthenics, which all enjoyed. Groups. Our conductor, Mr. Hutton, is going to get badges, and then we shall be in full working order. A good attendance.

BURNLEY. Hammerton Street.—Nov. 29: Mr. Morse gave an interesting speech. A good session. Dec. 6: Invocation by Mr. Davies. A happy session. A good number of recitations, which taught kindness to dumb animals and aged people, also to those in the lower conditions of life. Reading and comments by Mr. J. Nuttal on "Inspiration." Mr. H. Bailey spoke of the kindness he had received at the Lyceum. It was the teaching of the Lyceum that led him to the position he was in to-day. Mr. Wallis paid us a brief visit.

BURNLEY. Robinson Street.—Morning: Conductor, Mr. P. Anforth. Calisthenics led by A. Howson. Present, 15 officers, 77 scholars. Rec-

tations by Maggie Wilkinson, Amy Wilkinson, Sarah Walton, Bessie L. Dent, Annie Evans, Gertie Ingham, Emily Skipper, Mary E. Tillotson; songs by Maggie Green and Peter Anforth.—A. J. H.

HECKMONDWIKE. Thomas Street.—Prayer by Mr. F. Hanson. Calisthenics led by W. Crowther. It was the best session for a long time. The various exercises were gone through with regularity, earnestness and efficiency. Recitations by Miss Hutchinson, Miss Stocks, and Master Crowther. Short addresses by Mr. Ewart and Mr. Hendry on "The Sowers," and "The duties of Lyceum scholars." They both gave us plenty of food for thought. The children seem to love the Lyceum. It was quite a treat to see their bright intelligent faces. Would that we could see more members of the society do what little they can to help us. Prayer by Mr. Ewart.—W. C.

LEEDS. 25, Cookridge Street.—A very pleasant morning. Good attendance. Mr. F. Hepworth conducted in grand style. Recitations by Misses L. Craven and R. Laing, and Master B. Dalton.—F. T. W.

LIVERPOOL. Daulby Hall.—Attendance, officers 9, children 45, visitors 13. Short address by the conductor on "The Works and Goodness of God." Mr. Stretton introduced a new feature in connection with our flags and the marching. We have been most fortunate in obtaining good friends. Our latest benefactor is Mr. George Wharmby, who, at his own expense, has taken the cabinet photographs of the twelve officers and leaders, fixed them on one large mount, framed it in a handsome frame, and presented it to the Lyceum. The picture now occupies a conspicuous place in our hall.

MACCLESFIELD.—Dec. 6: Half-yearly meeting. A good muster. The financial statement showed the Lyceum to be in a sound position. The following were elected for the six months: Conductors, Messrs. Hayes, Albinson, and Pimblott; guardians, Messrs. C. and W. Challinor; musical conductor and assistant, Misses Lovett and Hayes; leaders, Messrs. Hayes, Bennison, and Smith, Misses Pimblott, Gregory, and Bertha Taylor; treasurer, Mr. Albinson; secretary, Miss Lovett. A sub-committee was formed to discuss and award the prizes earned by the scholars during the last 12 months. It is hoped the officers will realize the responsibility of their position, and try their utmost to do their share of work. An important item decided was, that the Lyceum commence at 10 o'clock in lieu of 10-30, after the last week in December. At about 11 o'clock the groups will be formed, the first group throwing themselves into a public debating or discussion class. The essayists and speakers will not be confined to Spiritualists alone, but we shall endeavour to get outsiders to read papers. By adopting this method we hope to induce older Spiritualists to attend, as also strangers, and thus they will see the superiority of the Lyceum system over other schools. In thanking the Editors of *The Two Worlds* for their kindness in inserting reports and notices for me during my official position as secretary, I hope that the same courtesy will be shown to my successor, whose address is 102, Brock Street, Macclesfield. Please, therefore, address all *Lyceum* communications in future to her at the above address.—W. P.

MANCHESTER. Collyhurst Road.—Very good attendance. Mr. Haggitt opened with prayer. Responses, marching, and calisthenics ably performed. Recitations by Masters Bertie Whitehead, Frank Warburton, and Dicky Haggitt.—T. T.

OLDHAM. Bartlam Place.—Revival of old scholars. We formed groups, which felt very pleasant, as we have been without for many a week.—L. A. D.

OLDHAM. Temple.—Attendance 54. Conducted by C. Garforth, and assisted by others. Programme gone through exceedingly well. Recitations by Louisa Calverley, Margaret Gould, Mary A. Gould, Edward Calverley, Wilfred Berry, Luther Mills. Reading by Mr. Mills, and from *Lyceum Banner* by J. T. Standish.—J. T. S.

PENDLETON.—Morning opened by Mr. J. Jackson. Usual programme, including marching, &c. Recitations by Lily Clarke and John Crompton. The seniors' class was taken by Mr. Crompton, and the juniors by James Jackson. Closed by Mr. Crompton. Afternoon opened by Mr. Crompton. Usual programme. Conducted by Mr. Wardle. Good attendance.

STOCKPORT.—Average muster. Usual programme fairly done. Recitations by Janet Hamer and S. A. Bailey. A number of visitors from a neighbouring Sunday school expressed themselves much interested.—T. E.

PROSPECTIVE ARRANGEMENTS.

HOLIDAY ANNOUNCEMENTS.

Old friends and new are invited to the following social meetings:—

ARMLEY.—Christmas Day, tea and entertainment. Particulars later.

BATLEY CARR. Town Street.—Christmas Day: A tea and sale of work provided by the Lyceum members. Useful articles for sale, including a children's stall and fish pond. Opened 2 p.m., tea 4-30. At 7, service of song, "Rest at Last," will be rendered. Tickets for the day, 9d., 6d., and 4d.; evening only, 3d. On Saturday, Dec. 26, tea and entertainment. Sale re-opened at 3 o'clock, tea at 5, entertainment at 7 p.m. Tickets for tea and entertainment, 6d., entertainment only, 2d.

BLACKBURN.—Christmas Day, morning: Lyceum officers will give a free breakfast to poor children, in the hall, Freckleton Street. Subscriptions will be thankfully received by them, or by the hon. sec., G. E. Harwood.

BURNLEY. Robinson Street.—Christmas Day, tea party and entertainment.

BRADFORD. Bowling. Harker Street.—Dec. 26, ham tea, at 4-30, 6d. each. Social at 7-30.

BRADFORD. Bentley Yard, Bankfoot.—Christmas Eve, pie supper, at 9-30. Midnight service. Application for tickets not later than Dec. 21. Tickets 8d.

BURSLEM.—Tea meeting, Jan. 4.

HALIFAX. Winding Road.—A grand knife and fork tea, Friday, January 1. Tickets, 1s. 3d.; proceeds to the building fund. Saturday, Dec. 26: Annual Christmas tea and entertainment. Tickets, adults 9d.; children under 12, 4d. Entertainment only, 3d.

HECKMONDWIKE. Blanket Hall Street.—Christmas Day: Public tea and entertainment, songs, etc., and dialogues, "Old Fat Joss" and

"Love in a Collar Box," in costume (by desire). Tickets, 9d. and 6d. Entertainment only, 3d.—Cor. sec., Wm. Hodgson, 32, Thornton Villa, Cleckheaton, via Normanton, to whom all communications should be sent.

HECKMONDWIKE. Thomas Street.—Dec. 26: Annual tea and entertainment. Tea at 4-30; entertainment at 7 prompt, by the amateurs of the society, to consist of a costume choir and minstrels, who will give songs, recitations, dialogues, jokes, and conundrums. Tickets for tea and entertainment, 9d. and 6d. Entertainment only, 3d. and 1d.

HUDDERSFIELD. St. Peter Street.—Christmas Day: Annual tea and entertainment, in the Friendly and Trades Societies' Hall, Northumberland Street. Mr. F. Hepworth, and other attractions.

LONDON. Forest Hill, 23, Devonshire Road.—Wednesday, Dec. 30, at 7-30 p.m., a grand concert of vocal and instrumental music. Refreshments provided during the evening. A pleasant evening may be expected. We possess a fair share of musical talent. Price for concert and refreshments only sixpence.—H. W. Brunker, sec.

LONDON. Marylebone, 86, High Street.—Jan. 3, tea meeting at 5. Tickets 9d.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mrs. Charles Spring will give a special séance on Monday, Dec. 21, at 8 p.m., in aid of the Lyceum children's Christmas tea party and organ funds. Tickets 1s. of Mr. Mason, conductor.—J. H. B., sec.

MANCHESTER. Edinboro' Hall.—Tuesday, Jan. 5, annual tea party and soirée. Tickets 1s. After tea, for dance and entertainment, 6d. Tickets from the treasurer, Mr. Winson, Edinboro' Hall.—J. G. M.

NORTHAMPTON.—December 29: Tea party. Tickets 6d.

NOTTINGHAM.—Tea and social evening on New Year's Eve. Tickets 1s., after tea 6d.

OLDHAM TEMPLE.—Christmas Day: Annual tea party and entertainment. Tea and sandwiches at 4-30. Adults 9d., children under 13 years 6d.; after tea 3d.

OLDHAM. Bartlam Place.—December 25: Annual tea party and entertainment. Tea at 4-30. Saturday, January 2: Lyceum tea party. Further particulars next week.

STOCKPORT.—December 25: Social and entertainment. Tea at 4-30. 9d., children 4d.

BELPER.—13, Mr. W. Rowling; 20, Mr. W. Walker; 27, local.

BRADFORD. Milton Rooms.—13, Mr. J. J. Morse, at 2-30, "Ghostology: what it teaches." At 6-30, three subjects from the audience. Monday, at 8, "Upon the art of Necromancy."

BRADFORD. Walton Street.—Dec. 14, Mr. Rowling, "Faces we meet and how to read them." Examinations after. Dec. 21, Mrs. Farrar, at 7-45, "Free Healing."

BRIGHTON. Saturday, Dec. 12: A meat tea in the Oddfellows' Hall. We expect our friend Mr. Hepworth, of Leeds, to take a very prominent part in the entertainment, which will consist of songs, readings, recitations, and dancing at the close. Tickets for tea and entertainment, 9d.; children half price.

BURNLEY. Robinson Street.—13, Mrs. Butterfield; 20, Mrs. Stansfield; 27, Mr. Champion.

BURSLEM.—13, Local; 20 and 21, Mr. G. A. Wright; Jan. 3, Miss Jones; 4, annual tea meeting.

COWMS.—I, George Bentley, Cowms, Lepton, near Huddersfield, am the secretary of our society, the late secretary, Mrs. Papsch, is not now a member. All speakers booked for our place are requested to write me with particulars. Those having open dates please write me with terms, &c. Do not leave out Cowms in the address.

FOLESHILL.—Dec. 13, Mrs. Groom, at 10-45, at the Edgwick room; at 6-30 at Co-op. room.

HANLEY. Marsh Street.—Dec. 13, 14, and 15, Mr. G. A. Wright.

LIVERPOOL. Daulby Hall.—Dec. 13, and Monday, at 8 p.m., Mrs. Green. Tuesday, 8 p.m., circle for beginners directed by Mr. John Chapman, also developing circle directed by Mr. Bishop. Wednesday, 8 p.m., debate, on "Free Education from a Business Point of View," paper by Mr. E. A. Tester. Friday, 8 p.m., Mesmeric class.

LONDON. Peckham, Winchester Hall, 33, High Street. Mrs. J. M. Smith, of Leeds, psychometrist, &c., will give inspirational addresses and clairvoyance on Sunday, Dec. 27, at 11 a.m. and 7 p.m. On Monday, séance at 8 p.m. Spiritualists cordially invited. Mrs. Smith is open for engagements during the week, including Sunday, Jan. 3, 1892. Societies desiring her services please apply to J. T. Audy, 28, Gowlett, East Dulwich.

LONDON SPIRITUALIST FEDERATION. Athenaeum Hall, 73, Tottenham Court Road.—December 13, Richard Harte, F.T.S., "Occultism; What is it?" Dec. 20, T. B. Dale, "Ancient Beliefs in Astrology."—A. F. Tindall, A.T.C.L., 4, Portland Terrace, Regent's Park, N.W.

LONDON. Shepherd's Bush. 14, Orchard Road.—Dec. 13: Mr. Pursey will read some original spirit writings, given through the mediumship of Mrs. Pursey. Organ recitals and sacred solos.—J. H. B.

LONDON. Stratford.—Mrs. Spring will be at 7, Belgrave Terrace, Union Road, Leytonstone, every alternate Monday, commencing Dec. 14, from 4 to 6 o'clock for private sittings. Apply by letter to 8, Wilkin Street, Grafton Road, Kentish Town, N.W.

LONDON.—THE MARYLEBONE ASSOCIATION, now holding meetings at 24, Harcourt Street, will discontinue after Thursday, December 10, at the above address. They will open their new premises, to be known as the Marylebone Spiritual Hall, situate at 86, High Street, Marylebone, on Sunday, Dec. 20. Miss Florence Marryat will discourse on "There is no death," at 7. Chairman, T. Everitt, Esq. Dec. 21: Speeches by prominent and local friends, Dr. Gale presiding. Tea and entertainment on Boxing Day. Admission 9d.; tea at 5. The new venture costing a very heavy outlay the friends interested are hereby invited to rally round and give their kind co-operation to sustain the band of workers.—C. W.

MACCLESFIELD. December 13, Mr. W. H. Wheeler, to the Lyceum, on "Our Companions." 2-30: "On Stilts through Heaven." 6-30: "The Temple of Truth. Discussion invited after each lecture.

MACCLESFIELD.—Dec. 20, Mr. Minshall and Miss Janet Bailey of Blackburn (clairvoyant), at 2-30 and 6-30.

MANCHESTER.—Sunday morning circle at the Bridge Street Chapel, off Fairfield Street, and Pin Mill Brow, at 10-45. Doors closed at 11, prompt. Admission 2d., to defray expenses.

MANCHESTER. Edinboro' Hall.—Mr. Moorey, psychometrist, at 3 and 6-30. After the evening service we shall commence our circle (for

members only), from 8 to 9. Membership 1s. per quarter. We hope to have Mr. Moorey with us.

MANCHESTER.—Dec. 13, at 2-45, Mrs. E. H. Britten, at Tipping Street. At 6-30, at the Co-operative Assembly Rooms, Downing Street, Mrs. Britten. Mr. A. Smith will sing the fine classic song, "The Children's Land," composed by Victor Vienot.

Mrs. ASHTON BINGHAM will gladly welcome investigators at her séances, every Thursday, at 17, Maiden Lane, Covent Garden, London, W.C., at 8 prompt. Mrs. Mason, Medium.

NEWCASTLE-ON-TYNE.—On Sunday and Monday, December 20 and 21, Mrs. E. Hardinge Britten will pay a farewell visit prior to her retirement from the rostrum. The committee have therefore arranged to take a larger hall, viz., the Loraine Hall, St. Mary's Place, Northumberland Street, for the Sunday services, at 10-30 a.m. and 6-30 p.m., and on Monday, at 7-30 p.m., at our own place, Cordwainers' Hall, 20, Nelson Street. Friends from adjacent towns and country villages are cordially invited to join in making our meetings a complete success. For their convenience a cold lunch (and tea) will be provided in the society's hall, 20, Nelson Street, at very moderate charges, after which a fact or experience meeting will be held at 2 or 2-30 p.m. Societies and friends would oblige if they could send word to the secretary, R. Ellison, 14, Alexandra Terrace, Gateshead, something like the numbers coming, so that we would know how to provide.

NOTTINGHAM. Masonic Hall.—13, Mr. J. McDonald; 14, tea party at 6 p.m., Albert Hall. Tickets 9d. After 7-30, admission 3d.

OLDHAM. Temple.—Lyceum. The children intend having a grand Christmas tree and fancy fair on Saturday, January 2, 1892. Donations or goods thankfully received by Mr. J. T. Standish, sec., 17, Hornby Street.

OPENSHAW. Granville Hall.—Dec. 13, Mr. E. W. Wallis.

Rev. C. WARE will conduct an eight days' Spiritual Mission at Colne, Lancashire, from December 20 to 27. Mr. Ware's address is Newton St. Cyres, near Exeter.

WALSALL.—Dec. 20: Mr. E. W. Wallis will be happy to meet all his old friends at 11 and 6-30.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

GRACIOUS ACTIONS.—Bolton friends, on Sunday last, made collections on behalf of the widow of one of the local firemen, a non-spiritualist. Batley friends, too, contributed their collection to aid the local hospital.

THE MIGHTY DEAD.—Mr. Morse's lecture on the above subject at Burnley, on November 27, has been very highly spoken of. A crowded audience enjoyed his eloquence.

Mr. G. H. EASTWOOD, of Burnley, complains that he has written several times to Mr. U. W. Goddard, of Clapham, London, and can get no reply. Will Mr. Goddard please note?

FOLESHILL.—*The Coventry Times*, Dec. 2, has a column and a half devoted to letters on Spiritualism, which should do much good in keeping the subject before the public.

IN RE MR. PEEL'S APPEAL for help for Armley friends, Mr. J. B. Tetlow writes: "If any Manchester society will loan their room I will give my services for the purpose required."

OPENSHAW friends had some 300 persons last Sunday evening to hear Mr. Armitage, and we hope to see equally as numerous an audience next Sunday, Dec. 13, when Mr. E. W. Wallis will deal with questions or subjects from the audience.

ROCHDALE. Water Street.—The opening of the New Hall of Progress by Mr. Ware was a good success. Mr. France intimates that a stall for spiritual literature will be commenced. We trust he will be assisted in his efforts.

The Bingley and District Chronicle gave a good report of a lecture by Mr. Campion, and made some comments thereon. Mr. Campion, and Mr. Pawson, of Batley, send good letters in explanation and defence, which should stir up "the opposition."

THE MANCHESTER CONFERENCES.—Wednesday next, Dec. 16, at the Vegetarian Restaurant, Fountain Street (behind Lewis's), Mr. Horrocks, "Socialism." Dec. 23, Mr. Wallis, "Should Spiritualists organize, if so, why?"

BLACKPOOL.—We are endeavouring to establish a society here. Meetings are held at Mr. Milner's, 81, Albert Road, Sunday, 6-30 p.m. On Christmas Eve there will be a special gathering, when several mediums are expected. All visitors welcome.—Jno. Ainsworth, 14, Clare Street.

BEDWORTH.—Amongst the heartiest of our hearers at Foleshill were a party of miners and friends from this village, where there are some good mediums, and circles are being held. Ashcroft is determined to put them on their mettle by one of his visitations. They will no doubt hold their own.

Mr. FRANK HEPPWORTH is now in demand for social evenings. His singing of amusing songs gives much satisfaction. As a speaker, too, we hear good reports. He is developing rapidly, and should be kept busy. He has, owing to a misunderstanding, a vacant Sunday in Jan., viz. the 24th. Apply to him, at 151, Camp Road, Leeds.

The Burnley Express (Tory) last week gave over a column of its space to a report of Mrs. Mellon's séances in Burnley, quoted from a contemporary. *The Burnley Gazette* (Liberal) loses no opportunity to have a dig at Spiritualism. Perhaps the fact that the editor is a dissenting local preacher may account for the illiberality!

ARMLEY, near Leeds.—Mr. R. Peel, of 40, Town Street, writes: "We have found friends even with the Materialists, for the first who contributed to our relief fund was one, giving 10s. We have received 5s. from S. Hartly, Monkmonwear; 5s. from a friend in Aberdeen, and 2s. 6d. from Mr. Hargreaves, 1s. Mrs. Gregg, 1s. from a friend, and more promised."

HEARTY CONGRATULATIONS, that is what we extend to Mr. and Miss Kersey for the beautiful "Spiritual Songster" just received. It is a most important and welcome addition to our literature, and should give universal satisfaction. Lovers of poetry and melody will, we predict, be delighted. Our public services should benefit and speakers receive fuller inspirations from the harmony these songs and solos will assist our musical friends to produce.

LIVERPOOL friends are putting forth unwonted efforts to spread the truth. We wish them success. Enquirers and developing circles are steps in the right direction.

OUR ANNUAL CENSUS will be published in our issue of Dec. 25. As a record of the status and growth of public Spiritualism, it should be as complete and accurate as possible. Every society should favour us with the desired particulars not later than December 18. Printed forms will be supplied by Mr. Wallis on application.

BRADFORD friends can be supplied with *The Two Worlds* by Messrs. Bilbrough and Kitchingman, 81, Kirkgate, wholesale newsagents, at 10d. per dozen, delivered to their own homes. *The Two Worlds* will be delivered by Master Hoyle, 18, City Road, Bradford, to regular customers, or it can be obtained at the various societies' meeting-rooms on Fridays or Saturdays. Mr. Russell has our thanks for his efforts and good wishes.

MATLOCK.—At Ashcroft's first meeting the audience voted to give Mr. Walker fifteen minutes to reply to the lecturer. He denied the accuracy of Ashcroft's charge of immorality and demanded proof. He offered Ashcroft £1,000 if he could then and there move the table by will power, and answer a mental question. Needless to say, Ashcroft failed to answer both challenges. Mr. Walker will hold a public meeting shortly.

THE CONFERENCE last Wednesday was one of the most successful and interesting, yet held. Mrs. Britten's speech was an emphatic declaration that no theory could explain the facts recorded but the one which affirmed that the phenomena were of spirit origin. Human beings, intelligent, conscious, and responsible had revealed their existence and established their identity in thousands of instances. It was idle to call them "spooks," and impossible to ignore or set aside the testimony in proof of the humanity of the spirits who communicate. An interesting discussion followed, in which a number of speakers participated. Mrs. Britten ably summed up in an impressive speech. An extended report will we trust be published in an early issue.

TO CORRESPONDENTS.—F. A. Moore. No, we shall not issue a double Christmas number this year. It does not pay. But a good Christmas story will be given in our issue the week after next. We shall be glad of extra orders.—Mrs. G.—(Sowerby Bridge). Bills are sent every month. But he need not remit until the sum named is reached.—Mrs. J. M. S.—The testimony was already in type. We did not discern "spite" or should not have published. It will prove a useful advertisement, and do more good than harm. People will want to hear and decide for themselves. You have our best wishes.—Observer. We accept your disclaimer of any personal feeling against the medium, or "difference" with local workers. It seems clear that very few acknowledgments were given at the time. Make your proposals to the local friends.

MRS. MELLON'S TESTIMONIAL.—The Committee of Newcastle Spiritualists, who were appointed to manage the testimonial to Mrs. J. B. Mellon, met on Friday, Dec. 4, when the treasurer, Mrs. Hammarbom, reported that the sum of £13 10s. 2d., the amount subscribed, had been duly paid over to Mrs. Mellon on the eve of their departure, viz. Tuesday, Dec. 1. There was a cordial vote of thanks passed to the Editors of the different Spiritual papers for their kind assistance in advertising same, also to Mrs. Hammarbom and the secretary for the labour they have had in connection with it. Amount already acknowledged, £12 19s. 2d.; Mr. W. Gray, 1s.; Mr. E. Sawyer, 5s.; Mr. and Mrs. Harrison, 2s. 6d.; A friend (Southport), 2s. 6d.—£13 10s. 2d. The above amount has been paid over to Mrs. Mellon.—J. Hammarbom. Mr. and Mrs. Mellon and family left London on Saturday last for Portsmouth, where they joined the steamer "Genoa" on Tuesday, and expect to have a comfortable voyage.

TESTIMONY TO MRS. SMITH'S MEDIUMSHIP.—Mr. J. Robertson, president of the Glasgow Association, writes: "Few phenomenal workers have been better received amongst us. The lady is a person of strong common sense, and when under influence this faculty was not weakened but heightened. Marked cases of genuine spirit seeing came under my own notice. My son can also supply a good case. The well-known medium, Mr. David Anderson, will gladly do likewise. Mr. Jno. Dewar, and in fact, all the principal members of the association will corroborate my statement."

IN MEMORIAM.

Mr. THOMAS SPENCER, Burnley.—The remains of one of the pioneers of Spiritualism were on November 16 laid away in mother earth. Mr. Spencer was one of the first workers in Burnley and in Nelson. Mr. W. Mason conducted the funeral service. My sympathy goes out to the bereaved family who are left to mourn his loss in the form, but, through the knowledge of Spiritualism they rejoice that he still lives.—W. Mason.

WE REGRET to learn that Mr. Richard Yeomans, who was an honorary member of the Manchester Society and also a shareholder in *The Two Worlds* Publishing Company Limited, passed away November 28, aged 78 years. His body was interred at the Middlewick Cemetery. Mr. Yeomans was an earnest, kindly, and worthy man, who won esteem and respect from all who knew him. Surely he has his reward.

PASSED to the higher life, November 26, aged 7 months, Harriet Ann, daughter of Mr. and Mrs. H. Saville (née Miss Bolt) of 14, Smiddle Lane, Bradford. On the 29th, service was conducted at the house prior to leaving for the cemetery with the little form, and again at the grave side by Mrs. Beardshall, who spoke in loving terms of the little flower that had gone to bloom in spheres eternal.

ONE more vacant chair at 16, Queen's Parade, Clapham Junction, one more link in the chain uniting the two worlds, by the passing on of Christina Churchill, on Wednesday last, after a long and painful illness, in her 32nd year, blessed with knowledge and peace by communion with those who have passed beyond the veil. In deference to the wishes of relatives, the funeral service will be that of the Established Church. On Sunday next, at 7 p.m., at the above address, we purpose holding a memorial service. I hope to see a goodly number of friends take part in this, one of the crowning works of Spiritualism.—Video.

Mr. HEPPWORTH has just lost a brother, who was a schoolmaster in Rotherham for nearly fourteen years, and had gained a distinct popularity in the town. He fell a victim to typhoid fever at the early age of 35, and leaves a widow and two children.

BUSINESS CARDS.

Terms, 2/6 per line per quarter in advance.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.
Mrs. Frank Taylor, Trance Speaker, 28, Council St, Hulme, Manchester.
Professor Timson. Open dates. 201, Humberstone Rd., Leicester.
Mrs. J. M. Smith, Speaker, Clairvoyant, 5, Colville Ter, Beeston Hill, Leeds.
Miss Wheeldon, Inspirational Speaker, Coal Aston, Sheffield.
Astro-Clairvoyant for 10 years. Fee 2/6. Prof. Bland, 31, Frances St, Hull.
Mrs. Shulver, Speaker and Clairvoyant, 55, Church Street, Burnley.
Mrs. Perrin, Curative Mesmerist. Thoroughly experienced. Lessons given. 73, Messina Avenue, West Hampstead, N.W.
W. J. Leeder, Speaker, Clairvoyant, and Psychometrist, 17, Horton Street, Halifax. Advice given on all matters.
R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol. Send stamped envelope for prospectus.
Mrs. Bradley, 1, Reservoir Road, Normacot, Longton. **Medical Diagnosis**, advice, &c. Consumption a speciality.
Mr. WM. LAMB, Test, Trance, & Business Clairvoyant, gives private sittings by appointment. Rose Cottage, Barton Moss, nr. M'chester.
Mr. Towns, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.

PHYSIOGNOMY! PHYSIOGNOMY! PHYSIOGNOMY!

Send your Portrait, Lock of Hair, stamped envelope, and receive return post full Delineation of Character and Mental Powers. Fee 2/6.—Address Mr. Victor Wyldes, Stanley Villa, 364, Long Acre, Birmingham. A respectable Married Man, aged 29, is anxious to find employment in the Midlands, North of England, or Scotland. Thirteen years' retail business experience (five on own account). Wife could assist in any joint undertaking. Inquiries solicited. Address J. SWYER, c/o Mrs. Yetman, Salisbury Street, Blandford, Dorset.

NOTICE.

Mrs. E. Gavan, Medical Psychometrist, 18, Clowes Street, West Gorton, Manchester, gives State of Health, Ailments, time to Cure, Advice, &c., from lock of hair, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

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TESTIMONIAL No. 3.

Moldgreen, near Huddersfield, July 4th, 1891.

Dear Mrs. Goldsbrough,—I feel, dear madam, that I cannot find words to express my thanks for the cure you have succeeded in effecting in my case. I have suffered, for many years, with an *Ulcerated Stomach*, *Weak Heart*, and a *very bad Liver*. I despaired of ever being made right again. When I came to you at first (nearly two years since) I was reduced, through long suffering, to nothing but skin and bone (as the saying goes), and *scarcely able to walk about*, and if I had not persevered with your treatment, which I felt from the commencement to be slowly but surely *restoring* me, there would have been no cure, but to-day, I am happy to say, I am *completely cured* of the above ailments, and in the enjoyment of *excellent health*. Life to me is now *worth living*; I feel I could spend the remainder of my life in spreading your name and fame throughout the wide world.

Your very grateful friend,

Miss J. BEDFORD.

No. 4.

11, Russell Street, Carr Lane, Windhill, June 1st, 1891.

Madam,—It is with much gratitude that I inform you that my cough has entirely gone, through your skilful treatment and the efficiency of your Cough Mixture that you gave me last Saturday. In three days I was liberated, but this cough seemed to irritate the old wound a little, where the enlargement has been, as it was not entirely well, but all the humming noise has gone, and I believe through your skill and the efficient power of your medicine in due time shall be restored to my wonted health and strength. From experience I have every confidence in your treatment, so you may prescribe as you think best, as you know my complaint. I return many thanks for benefits received at your hands already.

Yours truly,

W. BARNETT.

No. 5.

George Street, Ravensthorpe.

Dear Madam,—Please find enclosed an expression of thankfulness for the skilful and effective cure you have made upon me, having previously been under three doctors, and all failed to do me any good (one a most eminent doctor), but after being under him nine months, he came to my house to examine me the second Sunday in August, 1889, and the result was this, he told my wife that he may be able to prop me for a short time, but I could not get better again. After hearing my wife say that he used the word "prop" I began to think it was time to try some one else, and I tried your treatment and you have cured me of liver and stomach complaint and also a bad ankle, thanks to Mrs. Goldsbrough, and I hope you will live to a very long age to do good to suffering humanity.—I am, yours faithfully,

A. BILTCLIFFE.

Testimonials sent free on receipt of address.

DR. BLACKBURN, N.Y.

3, Martin Street, Booth Town, Halifax.

Dr. Blackburn,—I am pleased to say that I have been cured by your treatment of St. Vitus Dance, for which I am very thankful. I shall recommend anyone suffering from disease to try your system.

Yours,

CLARA PARROTT.

15, Cromwell Street, Oldham.

Dear Sir,—It affords me much pleasure to be able to add a testimony of mine to the many others which I have no doubt you have received. For the medicine which you gave my child, suffering then from inflammation, and for which I have no one else but you to thank for her recovery, for, after being attended by a doctor in this town, she was cured by one bottle of your medicine. You may make what use you like of this note, and I shall ever be grateful to you for your remedy.

Yours very truly,

H. TINSLEY.

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Before consulting anyone else send to

DR. BLACKBURN, N.Y., 17, Horton Street, Halifax, Yorks.

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READ THIS TESTIMONY.

Mr. WM. MOULE, of 75, Albert Street, St. Paul's, Bristol, writes:—"I am delighted to bear testimony to the powerful efficacy of your magnetic embrocation. It has scattered like magic my rheumatic pains."

Mr. A. CROCKER, 7, Blenheim Square, Marlborough Hill, Kingsdown, Bristol, states:—"My daughter for some time suffered greatly with indigestion and sickness after meals, as well as other affections, but since using your Embrocation and taking your Compound Tincture she can take her food without feeling any pain after, and the hand that has been useless for many years and the stiff joints in other parts are giving way. I cannot sufficiently express my gratitude to you for the benefit she has received."

Mrs. STEPHENS, 13, Shaftesbury Terrace, Ashley Road, Bristol, writes:—"After years of suffering and after exhausting my credulity in medicine, I was persuaded to try your ALOFAS FEMALE TINCTURE, and, simply as an act of justice to yourselves, I am pleased to write and say that I have never had cause to be so grateful to any remedy as yours for benefits derived, which I can only describe as marvellous."

Mr. H. J. NORTH, Bible reader, St. Luke's, writes:—"Many of those in our district to whom you gave Medicine have been much benefited thereby."

Rev. W. C. MOUNSEY, late senior curate of Bedminster, writes: "I have much pleasure in saying that your remedies have proved very beneficial to the poor of our large parish."

Rev. WILLIAM DAVIES, senior curate of St. Paul's, Bedminster, writes: "I thank you very sincerely for so kindly and so freely giving your oils and medicines to the persons I have recommended. I have to-day made personal inquiries from a number of them, and the testimony is unanimous that they have been benefited by your treatment."

W. TERRETT, Esq., town councillor, Bedminster, writes: "In every case you gave the medicine to the poor people I sent you, I find it did them great good."

Mr. EDWARD WILLIS, Brewer's Place, East Street, Bedminster, writes: "I have received from your remedies great relief. I have been suffering from a severe rheumatism this last twelve months; this last three months I have scarcely been able to move until a fortnight ago I began to try your remedies and found immediate relief."

From LADY HALL.

Dunoon, Argyllshire, July, 1888.

Dear Mr. Younger,—I have been taking your ALOFAS for a severe cold accompanied with pains in my chest. It has acted like a CHARM, relieving my chest within a few hours, producing perspiration, and taking away all painful tightness, and the next day I was nearly free of my cold. It certainly arrested what might have proved a serious illness.

Yours very truly,

(Lady) L. C. HALL.

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The Manager of Alofas Company. December, 1890.

Sir,—I pen these few lines to you, thanking you for sending on pamphlets and medicine, which I received all safe. I also bless the day that I got your medicine for my daughter, as it has made a new child of her, besides removing a nasty cough of twelve months' standing, and a heavy heaving at the chest; but she is hale and well now. Where ALOFAS remedies are once used, they will be their own testimonials. I shall do all that lies in my power to spread the medicines of ALOFAS.—I remain, yours truly,

(Signed) THOMAS FOGGON.

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