

THE TWO WORLDS

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, FEB. 23, 1890

Accrington.—28, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Walsh.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Johnson.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30, Mr. H. Crossley.
Batley.—Wellington St., 2-30, 6: Mr. G. A. Wright (see Coming Events).
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Berry.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mr. Wyldes.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Mercer.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, at 6-30: Mr. Findlay. Wed., at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2, 5-30: Mr. Henery.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Craven.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. A. Moulson.
Otley Road, at 2-30 and 6: Mrs. W. Stansfield.
Little Horton Lane, 1, Spicer St., 2-30, 6: Service of Song, "Rest at Last."
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Swindlehurst.
St. James's Lyceum, near St. James's Market, Lyceum, 10; at 2-30 and 6-30, Mrs. Whiteoak.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mr. Hopwood. Tuesday, at 8.
Bankfoot.—Bentley's Yard, 10-30, Circle; 2-30, 6: Mrs. Wrighton.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Bennison. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30 and 6: Mrs. Bentley.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Riley.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Wallis.
Trafalgar Street, at 2-30 and 6-30: Mr. R. Bailey.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Blundell.
Byker.—Back Wilfred Street, at 6-30: Mr. Coxon.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Beanland.
Cleckheaton.—Oddfellows' Hall, Lyceum, at 9-30; 2-30, 6.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Stair.
Cooms.—Asquith Buildings, at 2-30 and 6: Mr. Bamforth.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. Campion.
Denholme.—6, Blue Hill, at 2-30 and 6.
Devsbury.—Vulcan Rd., 2-30 and 6: Mr. Fillingham.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30.
Exeter.—Longbrook St. Chapel, 2-30 and 6-45: Mrs. Hellier.
Felling.—Park Road, at 6-30: Mrs. White.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Road, 6-30: Mr. J. Moss. Thursday, at 7-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Ingham, and Monday, at 7-30.
Harwell Lane.—At Mr. Shields, at 6-30.
Hackmondwike.—Assembly Room, Thomas Street 10, 2-30, and 6: Mrs. Russell. Social Meeting, Thursdays, at 7-30.
Engine Lane, at 2-30 and 6: Open. Monday, 7-30, Mrs. Roberts.
Cemetery Road, Lyceum, 10 and 2-30; 6, Mrs. Bentley. Thursday, at 7-30, Circle, Members only.
Hatton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mrs. Stansfield.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Wheeler.
Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Wade.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Rushton.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6: Miss Patefield.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Hepworth.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30: Mrs. Menmuir.
Institute, 28, Cookridge St., 2-30, 6-30: Mr. Schutt, and on Monday.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mr. Hutchinson.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Green.
London.—Bethnal Green.—7, Cyprus St., Globe Rd., Wed., 8, Mr. Vango.
Camdenwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Road, at 7: Mr. McKenzie, Phrenology. Thursday, Private Séance.
Olapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 3. Wednesday, at 8. Saturday, at 7.
Edgware Rd.—Carlyle Hall, Church St., at 7: Mr. Fawcus, "Individualism v. Socialism."
Ruston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—23, Devonshire Road, at 7: Mr. A. M. Rodger.
Holborn.—Mr. Coffin's, 13, Kingsgate St.: Wed., at 8, Mrs. Hawkins.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. Battell, "Religious Reformers;" at 3-30, Bible Class; at 6-45, Mr. Wortley. Tuesday, at 8-30, Developing Circle. Wednesday, at 8-30, Social Meeting.
King's Cross.—249, Pentonville Road, (entrance King's Cross Road, third door). Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Sat., at 8.
Marylebone.—24, Harcourt St., at 11, "The Life of Mollie Faucher;" at 3, Lyceum; at 7, Mr. Towns. Monday, Music, songs, and dancing, at 8. Tuesdays, 11 to 5, Busy Bees

Word and Work. Wednesday, at 8, Séance. Friday, 2-30 to 8, for conversation and sale of literature. Glad of visits from friends on Tuesday and Friday. No collection.
Mile End.—Assembly Rooms, Beaumont St., at 7: Miss Marsh.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Mr. Pursey, "On the Nature of Things;" at 3, Lyceum; at 7, Mr. Whitley, on "Theosophy and Buddhism." Choir Practice at 68, Cornwall Rd., Bayswater, Thursdays, at 8.
Peckham.—Winchester Hall, 33, High St., at 11-15 and 6-30, Mr. J. Hopcroft; at 3, Lyceum. Mar. 2nd, Opening Services at Chepstow Hall, Peckham High Street.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. D. Summers. Lyceum at 3.
Longton.—Coffee Tavern, Stafford St., at 6-30: Mrs. J. M. Smith, and on Monday.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. E. W. Wallis.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Britten, in the Co-op. Assembly Rooms, Downing Street.
Collyhurst Road, at 2-30 and 6-30: Mr. Clarke.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Jarvis.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Rowling.
Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum; at 6-30, Mr. J. J. Morse, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15.
41, Borough Rd., at 6-30: Mr. J. Thomms.
Northampton.—Lodge Room, Temperance Hall, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. Macdonald.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Lyceum Anniversary, Mrs. Groom.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mr. Armitage.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. Hunt.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Tetlow.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. Plant. Wednesday, at 7-30, Public Circles.
Michael St., Lyceum, 10 and 1-30; 3, 6-30. Tuesday, 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mrs. Horrocks. Wednesday, at 7-45.
Saltsash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Mr. J. Rhodes', 33, New Brighton St., 2-30, 6: Miss Parker.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6: Mr. J. Lund.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Wilson.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. and Mrs. Kempster. Wed., 7-30. Developing on Fridays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Holmes.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Mr. Price. Members' Circle, Mon., 7-30. Public Circle, Thursday, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Hall.
Monkwearmouth.—3, Ravensworth Terrace, at 6: Mr. Burnett.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11, Mr. Grice; at 2-30, Lyceum; at 6, Mr. Forrester.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30: Mrs. Barr.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Dickenson.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mr. Plant.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Metcalf and Mr. Bloomfield.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 11 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
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THE ROSTRUM.

RECONCILIATION.

A SPIRITUAL ESSAY, WRITTEN THROUGH MR. WM. WALKER, OF HIGH PEAK, FOR "THE TWO WORLDS."

A PLOT of ground left to itself becomes full of weeds, as Nature will not allow any portion of her realms to be in a state of inactivity. Man is only another section of Nature, and must also be kept in a progressive condition, or ill weeds will take root, and the mind become entangled in meshes of thought.

In the case of the land, we should place it in the charge of some competent person whose knowledge—the product of study—would soon overcome the result of neglect; crops would take the place of weeds, and the world would be the better for the transformation. Thus Nature becomes reconciled to knowledge only when the knowledge is equivalent to the laws under which she is ruled on that particular plane, and man, the apex of Nature's physical results, can claim no exception to her laws.

Why, then, has it been stated (Articles of Religion, No. IX.), "and therefore in every person born into this world, it deserveth God's wrath and damnation." Here we have an assumed condemnation of the creature by his own Creator, and one only to be reconciled by means of the doctrine, also taught in the Christian religion, in Article XXXI.—"The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone." Away with such doctrines! and let the mind scale the heights, and breach the expanse between shore and shore, resting not till all shall hear knowledge proclaim freedom from such theology, and science demonstrate the mighty, beneficent, and unchangeable nature of God, in the mighty, beneficent, and unchangeable laws of creation.

To the materialist, who refuses to recognize God in Nature, we have but little to say, for Nature's spiritual meanings are only understood by the spirit, and few comprehend their indications. Still, doubt and scepticism are good educators; no doubt, no effort. Once a man doubts he also reasons, and by reasoning overcomes his doubts, and builds up faith by observation, so that honest doubt should ever command our respect, but he who will persist in writing *final* under his dogma is the very one to let the weeds take the place of better crops, and, although ignorant of the fact, such a one becomes an hindrance to the reconciliation between God and man.

To dwell on the mythical and unreasonable ideas taught by our theologians were but taxing time in vain, but so very many have dropt in the easy chair of their "Saviour," that it is, perhaps, necessary to ask the question, what reconciliation is required between God and man, and how can it best be accomplished?

No man hath seen God, and none can define him, yet all nations worship Gods. There is that in man which ever turns to some higher power than himself. Still that which alone can image forth the character of God is KNOWLEDGE. Thus, in the past, storms, dangers, and diseases wreaked their forces upon man until by knowledge he knew how to protect himself against them. But until man had so advanced in knowledge that his reasoning and deductive powers could analyze the forces of Nature, he attributed them necessarily to the vengeance of an unappeased Deity. Even spirit inspiration could only stimulate, not educate, judgment without observation.

Man's position on earth is to cultivate a true individuality, a will to battle with ignorance concerning the unknown, and only through the channel of the human mind can inspiration flow. It would indeed be well if the Church and its followers could but see this, and realize that the present is the day far more fitted for Bible writing than ever it was in the past.

Knowledge, then, is the reconciliatory power between God and man. It can make both the mind and the body strong, and enable both to rise above the absurdity and inefficiency of creeds—where God is represented as a selfish being only to be appeased by blood-sacrifices and the life of the innocent given for the guilty, and still vice, misery, degradation, and beggary exist after nineteen centuries' trial. Creeds! What are we to think of them, if we judge of the tree by its fruits?

Had man depended upon a reconciliation to God through creeds, &c., how had he fared in the dim and ignorant ages of the past? Why, ere he had attained to salvation he would have been lost through God's vengeance.

To-day the power of the spirit world proclaims in clarion tones that the change called death leaves man as before, so far as mind and soul-harmony is concerned, and no power can rescue him, but the desire to progress by means of reconciliation with the laws of harmony in Nature.

Has he wronged another? Then he must make atonement. Has he neglected his duties? Then must he repair his errors by diligence and effort. Gold becomes dross, the sharp practice of the sweater, as a thousand arrows to his soul; and only by years—nay ages—of effort made to reconcile man to man, and spirit to spirit, can the erring soul become reconciled to the God of harmony and love.

The Church collects millions from the product of labour, and expends it rather in estranging and terrifying, than in reconciling man to his God, and this will continue until the power of man by education and knowledge overcomes the fear of God, instilled in his mind from childhood. Then let our spiritual Lyceums train up our children to love and revere God by learning lessons from his physical kingdom, and finding therein how his great wisdom manifests itself for our good. Then will they grow in love as in wisdom and strength. From their ranks the future law-givers shall come forth. The geniuses of the future shall receive from the spirit world such revelations as will aid man in his physical struggles, and then as he becomes more free from errors taught and inherited, he will the better employ his time on earth. The true ministers of the future are those who of their own knowledge, further stimulated by kind and loving spirit friends, will take the future generations to the Bible of Nature, and there teach that man can best worship God under the broad canopy of heaven, and by living in harmony with Nature's laws. This is the saving power to reconcile man to man, and man to God.

Let us then take heart and be not discouraged, though our paths in life may seem to array us against the powers that be. With the angels and God on our side, truth shall conquer error and rise to celebrate the reconciliation between the disorganized forces now in our midst. Then shall man behold the kingdom of heaven without and within.

"O my brothers! love and labour,
Conquer wrong by doing right;
Truth alone must be your sabre,
Love alone your shield in fight.
Virtues yet shall cancel vices;
Love and duty calmly waits!
Only God himself suffices
Those whom God alone creates."

NOT TO MYSELF ALONE.

"Not to myself alone,"
The little opening flower transported cries—
"Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes:
The bee comes sipping every eventide
His dainty fill;
The butterfly within my cup doth hide
From threatening ill."

"Not to myself alone,"
The circling star with honest pride doth boast—
"Not to myself alone I rise and set;
I write upon night's coronal of jet
His power and skill who formed our myriad host:
A friendly beacon at heaven's open gate,
I gem the sky,
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone,"
The heavy-laden bee doth murmuring hum—
"Not to myself alone from flower to flower
I rove the wood, the garden, and the bower,
And to the hive at evening weary come:
For man, for man the luscious food I pile
With busy care,
Content if this repay my ceaseless toil—
A scanty share."

"Not to myself alone,"
The soaring bird, with lusty pinion, sings—
"Not to myself alone I raise the song:
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings;
I bid the hymnless churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar."

"Not to myself alone,"
The streamlet whispers on its pebbly way—
"Not to myself alone I sparkling glide:
I scatter life and health on every side,
And strew the fields with herb and flow'ret gay;
I sing unto the common, bleak and bare,
My gladsome tune;
I sweeten and refresh the languid air
In droughty June."

"Not to myself alone."
Oh man, forget not thou, earth's honoured priest!
Its tongue, its soul, its life, its pulse, its heart,
In earth's great chorus to sustain thy part;
Chiefest of guests at Love's ungrudging feast,
Play not the niggard, spurn thy native clod,
And self disown;
Live to thy neighbour, live unto thy God,
Not to thyself alone!

—S. W. Partridge, "Great Thoughts."

THE MYSTERY OF THE POSTERN GATE.

CHAPTER VIII.

BEFORE proceeding with the autobiography of "The Lost Soul," over which Constance Kalozy spent several hours ere reaching its close, it is necessary to remind the reader that this narrative opened at, or about, a period rife with the most momentous events in modern history. Besides the stupendous political changes which enfranchised the United States of America, inaugurated the French "Reign of Terror," and shook Europe to its very centre, there was an almost unparalleled amount of activity in the intellectual fields of mind, which tended to stimulate the progress of humanity in many directions.

Of these, we can only notice such specialities as in earlier times would have come under the designation of "Miracle" or "Magic." Such were the discoveries of Anton Mesmer, Franklin, Galvani, Volta, and Hahnemann. To Mesmer is due the demonstration of an occult force resident in man, and transferable from body to body by WILL. To Franklin the age owed the discovery of the parity between electricity and lightning; and to Galvani, Volta, and their successors, may be attributed all the marvels that are now so common, under the cognomen of "electro-magnetism," "galvanism," and "electricity."

Separately considered, each of these discoveries and their subsequent unfoldment into stupendous even now unwrought mines of scientific power, might have been sufficient "to awake the world to wonder." Following upon each other, and crowding into the second half of one century, they each seem to have acted out individually the character of a John the Baptist to the Messiah of Spiritualism, whilst in combination they are the PHILOSOPHER'S STONE, FORCE, or "THE SOUL OF THINGS."

Passing over the philosophy of all these wonderful discoveries, footprints as they undoubtedly were of the still mightier evolution of phenomena, by which came the realization that there was "no more death," and that those the world called *dead* were all alive again, and clothed in the panoply of a deathless immortality, we recur to the narration of "The Lost Soul," and for the present deem it will be less tedious to the reader to deal with some part at least of the history in the third person.

It was to the society of large and influential, but secret meetings of mesmerists and electricians, that Professor, or (as he was more generally called) Dr. Stolberg, introduced his young protégé, Paul Kalozy. Under the influence of the mesmerists the young man soon evinced the powers of seership, prophecy, and clairvoyance which the experimenters sought, but very soon they discovered in him a stubborn and unmalleable nature, which converted him from a subject into an operator, and rendered him one of the most powerful yet dangerous persons of these secret associations. At that time so little was really known or understood of occult subjects, that but few of the experimenters dared to advance to the bold and fearless measures which marked the young recruit's progress.

For the next three years of his term in the military school he devoted himself night after night to the new fields of research, upon which he had entered with an assiduity and devotion that neither sleepless nights nor weary days could check. His chief delight, however, was to arrange and contrive metallic piles, construct batteries, and literally toy with the lightnings, both real and artificial, until, it is evident—either by inspiration or accident—he stumbled upon many of those powers and possibilities of evolving and governing the magnetic and electric fluids of the universe, now so wonderfully manipulated by modern science. It was in the midst of these occult studies that the tidings reached Paul Kalozy of his father's death, and his own succession to the title and estates of the ancient barony.

Reluctant as he might have been to forego his recent associations, he knew that in his own secret experiments he had far outstripped them, and at last became an object of jealousy, even of fear, to those who could not follow in his daring flights of experimental research. He left them then with no regret, and, retiring to the solitude of his grey old castle, he determined to fit up a succession of secret underground chambers, in which, free from prying eyes, he could continue the now passionate object of his life, his electrical experiments. He also purposed ultimately to found a secret society—the nature of which would have been sternly condemned by the Government if conducted openly—wherein his own experiments were to be assisted, as he hoped, by the best minds of the age.

One terrible hiatus, however, occurred in the execution of these plans. This was the unfortunate and ill-omened attachment he conceived for the fair girl, who, although at first betrothed by her parents to the Baron Paul, subsequently, and before her anticipated wedding-day, eloped with and married the baron's younger and only living brother, Johan Kalozy. Who but those who may have suffered similarly could ever comprehend the mighty revulsion this—the one bitter disappointment of his life—the one blight of all his hopes—effected in the heart, mind, and entire character of this man? He had never loved but this once, never dreamed that any living creature could care for or love him, but this time all his humanity had been piled up on the altar of this one deep passionate concentrated life-love, and in a moment, that altar, which he had blindly believed would reach all the way up to heaven, lo! it was dashed to the ground—reduced to ashes—crushed beneath the very ground on which he stood, leaving nothing but the bare and scorched earth, from which the fires of passion had consumed every vestige of bloom.

Many years after this episode in his lonely life he went out, as was his invariable custom, to pursue his researches into the nature of the electrical fluid in a violent thunder storm. Deeming the forest the fittest scene for his observation, he went into the thickest part of the foliage, and there beheld the forms of four young children lying dead under the huge pine tree where they had sought shelter—evidently struck by the force of the lightnings then prevailing, and necessarily attracted by the very shelter which the little victims had sought. These children were, as he subsequently learned, those of his own brother and his false lady-love. He was quite unaware of this fact at the time, but his presence there in that age of superstition served to

connect the reputation of the so-called "magician" with the deaths of the unfortunate children.

In the then crude state of knowledge concerning electricity, some theorists took the ground that what could kill could also restore life. Experiment showed the power of electricity, applied to invalids in the last extremity, to prolong life, also to produce automatic muscular motion when applied to dead bodies. Paul Kalozy, becoming possessed by the prevailing idea—that electricity was life *per se*, and that its application could not only prolong but restore life—was incessantly seeking to demonstrate his theory by experiment. Hence the infatuation which possessed him to wander abroad whenever the action of thunderstorms and the prevalence of lightning offered him the opportunity of testing his theories.

Much is recorded of the successes of electrical and galvanic experiments, but little is told of the many fatalities that accompanied the first experimenters. Baron Paul Kalozy, though now written of under an assumed name, was one of these pioneers; and ever eagerly seeking the occasions which thunderstorms afforded him of demonstrating his theories, his sudden appearances, connected so ominously with the deaths that had occurred in his brother's family, served to confirm the popular superstition, that those deaths were due to his *magical arts*, and were promoted in revenge for the infidelity of his betrothed, now his brother's wife.

Sharing something of the superstitions of his age, however, the poor student, ignorant of the fact that Nature is the controller of ignorance, and the slave of knowledge, anxiously questioned with himself whether his unquenchable eagerness to pursue the forbidden and awful mysteries of Nature was not a temptation of the enemy of mankind, if such a being existed, leading him on to acquire power over life, death, and the elements at the expense of his own soul. He *knew* the fact of spiritual existence, for he had seen and conversed with the spirits of "the mighty dead" many times under the magnetic influence of the trance. He knew there were fallen as well as angelic spirits, and that some powers far beyond those of earth were urging him on to his singular and absorbing experiments. That in his very presence the awful calamities which befel his unhappy brother's family should have occurred through the lightning, to manipulate which had become the passion of his life, seemed to this lonely, isolated being the curse of heaven dodging his footsteps, and involving every creature with whom he came into contact in the results of his unhallowed pursuits. To show the terrible struggle going on in this, as in many another, fighting soul, whose plaint may never come before the world, we will quote the actual words of the biographer as he himself transcribed them. He wrote thus:

"I KNOW—for I have proved the fact—that every human soul is surrounded from the cradle to the grave by the inhabitants of countless spirit realms, all and each of whom crowd the illimitable spaces of being. The air, the water, the earth to its profoundest centre, even the seemingly all-consuming fire—all things, from the æther in which worlds swim, to the hardest crystal—have their spiritual counterpart; and, according to the grades of vice or virtue occupied by the souls of humanity, so do those souls inevitably attract around them spiritual natures in correspondence with themselves. Thus, we for ever stand between the Heaven of good, and the Hell of evil spiritual realms. These beings are not *all* concerned with earth and its inhabitants, but some at least are so, especially those who have themselves lived as we live, struggled and suffered as we suffer. Some of these, inspired by affection or the desire to do good, impel us upward on the path of progress; others, who can no more repeat the vices which peculiarly belong to matter, take delight in tempting men to repeat their own evil deeds, and feel a miserable satisfaction in dragging down other souls to their own level.

"Here I stand between these good and evil powers. An infatuation I cannot resist compels me to drag the murderous lightnings from the mineral kingdom, and try, and try, and try to bind them, fetter them, make them serve me.

"Oh, am I not mocking, even defying, the Power that made the lightnings, and gave them liberty and force to destroy? Am I not calling forth from the mineral kingdom the nature-spirits that dwell there, and by utilizing their tremendous powers, am I not binding myself to the service of demons who have bought me, soul and body, in requital for the services they confer? Alas—alas for my lost soul! . . . There are times when an invisible sun fills even the underground crypts in which I work with glory and

exaltation. There is a light within which fills my being, shines into the dark places of my soul, and makes me feel I am one with the eternal and infinite Central Sun of Being. Then speech fills up the spaces of my mind—speech softer than the sweetest music, more powerful than the roar of the tempest. It says: 'Behold thy fruition in the ages that shall be! Then this trance-sleep you now dread shall cure all the ills that flesh is heir to; it shall fill the mortal form with spiritual light, and so prepare a tabernacle in which the angels can speak and counsel with men; it shall fill the evil with good thoughts, conquer sin, and lift up even the evil ones themselves into the realms of goodness.

"Behold again the work which these lightning steeds, now so hard to harness, shall perform! They shall become the slaves of mind—carry ships across the waters, and sail them through the air; they shall propel every sort of vehicle, be the one force that shall fetch, carry, light, speak, bear messages, outstrip time, annihilate space, connect world with world, planet with planet, show the foundries of FORCE in which worlds were born, display the tools with which creative wisdom forges worlds, and become so submissive to man, that he shall become as the God in whose image he subsists. . . ."

"Ah me! ah me! Before the words of question, or rejoicing, at these glorious prophecies can part my lips, the light is quenched, the angels are gone, and I am alone again on the earth—'a lost soul,' bound, fettered, chained to the spirits of *gold* who pile up the vast stores of their treasures about me, but on the fatal condition that I shall never touch or use them. . . . I wonder if there are other souls of men on earth who stand as I do, between Heaven and Hell, the good and the evil, doubtful which to choose, or whom to serve. . . . Which is the truth? and who shall show me the way? . . ."

Two more entries only in this strange biographical confession can be referred to at present. They are as follows: "Dec. 31, 17—, once more I have seen *her* face—once more listened to *her* voice, but this only through *her* daughter, a fair and lovely being—an angel incarnate in the same form I once worshipped. This girl, yes! Katrine's daughter has come to me unsought, and asked—nay, besought me to come to the house of her father, *my brother*, to whom, as yet, my presence has wrought nothing but woe. I know Johan would revel in the same pursuits to which I am devoted. I employed him and poor blind Müller, to contrive the safeguards to my great work through the *Postern Gate*. I know Johan's skill, and henceforth he shall be my associate, my friend, my true brother. And Constance, she shall be my child—my heiress! the star of my life—the good angel that for ever shall banish every evil thought or evil presence. Yes! I will go to their home once more. Oh spirits of the lightnings, may I bring them joy instead of the curse that has ever before followed my footsteps! . . ."

SECOND ENTRY, Jan. 2nd, —17—. "All is over! Once more in the midst of the raging storm, the pealing thunder and flashing lightnings—I, the demon of the storm, visited my brother. My heart was full of love and forgiveness, but oh! fatal inspiration, born of the ever haunting spirits of evil! after our first greeting, I placed my newly-invented galvanic machine before him, purposing to delight and amaze him with the evolution of its marvellous powers. Alas! alas! one flash from the machine, and a succession of zig-zag fires from the skies, blinded, dazed us both, and then—darkness! horror! and long, loud, thunderous peals of heaven's artillery shouting in my ears, 'Cain! where is thy brother?' In the pause of the storm I looked for the answer, and found him—dead! dead! dead! . . . I can write, I can think no more. I know now, for my answer *has* come. *I am in truth a lost soul*. My pursuits are unhallowed, prompted by demons, cursed of God, fatal to man! One more victim shall be given to thee, oh spirit of the wild fires! One more sacrifice shall be laid on the altar of this murderous science—a science that has possessed my soul—and shall now claim my last act of skill, and consume my body. Farewell, earth! thou at least shalt no more be burdened by the presence of A LOST SOUL!"

(To be continued.)

REVIEW.

"THE STATUS OF AMERICAN SPIRITUALISM." By J. J. Morse.

Such is the title of a well-written and interesting little pamphlet, embodying the result of Mr. Morse's experiences and observations during a four years' tour through the United States of America as a trance lecturer. That the

great Western continent was the birthplace of the modern phase of the spiritual movement it would be sheer egotism and folly for the believers of any other nation to deny. The vast extent of states and territory over which the psychological wave of spiritual influence travelled, the immense number of mediumistic persons and phenomenal events which were distributed over the land by that tremendous influx, and the free institutions which favoured the public propaganda of the movement, have all combined to make America the focal centre as well as the birthplace of the modern spiritual outpouring. Many and rapid, however, have been the changes that have marked the progress of this wonderful movement during the eventful forty years of its open recognition. In tracing out these changes, marking their effects upon the present status of spiritualism, pointing to all that is worthy of record, and fearlessly exposing the fallacies and corruptions that have accreted to the noble ship of spiritual life from the barnacles of human folly and error—all this has been the work of the vigorous author; and so well has he executed his task that this little *brochure* is an equally valuable and necessary addition to every spiritualist's collection of modern records. Besides the capital condensation of information which forms the main theme of the pamphlet, there are many useful hints concerning the literature of the cause, and the personages who have taken part in the grand drama, that cannot fail to be of equal value and interest to spiritualists and investigators. The pamphlet is to be obtained from Mr. J. J. Morse, at his Progressive Literature Agency, 16, Stanley Street, Fairfield, Liverpool.

SPIRITUALISM IN MANY LANDS.

A HAUNTED SPOT.

THE MYSTERIOUS SPIRIT OF MYRTLE POND IN GEORGIA.

THERE is a lonely and sequestered spot in the woods around Brunswick, where no negro man, woman or child will dare be found.

In what is generally known as Fulton's pasture, near Dixville and facing the boulevard, is a pond of stagnant water, the surroundings of which are all suggestive of quiet and solitude. The surface of the pond is dotted with small clumps of sand, upon which a myrtle bush grows. The pond itself is about 500 yards in circumference, with an average depth of one and a half feet.

It is said that no negro will go near this pond at any hour of the day, and investigation has proven this statement true. Upon questioning one of these unprejudiced darkies, a reporter learned the following cause for shunning it by the coloured people.

Way back yonder in the early part of the year 1869, a young negro girl was sent by her mother to gather wood in the neighbourhood of the pond, and she never returned. Search was made for her, but nothing was found except her wide brimmed hat, which was found floating on the stagnant water. The community was aroused and turned out *en masse* to find the missing child, but they failed.

One dark night, about a year after this strange disappearance, a lone negro fisherman landed at the bluff, near where the boulevard bridge now stands, and gathering up his oar, oarlocks, and the few fish he had been fortunate enough to catch, proceeded on his way home. It being considerably nearer for him to "cut" through these woods, he did so, and had to pass directly by the pond in question. As he picked his way carefully through the underbrush, his keen-sighted eyes peering eagerly through the darkness, a strange sound met his ears. It was the voice of a child, singing some weird and discordant notes of a well known plantation air. The fisherman paused and listened. It seemed as if the source of the song was drawing nearer. At last, almost paralyzed with fear, the old negro called out:—

"Who's there?"

The song suddenly ceased and an answering voice was heard:—

"The spirit of Myrtle-pond."

So weird and unearthly was the answer that the old negro turned and ran in the direction from which he came, while the ghostly music was resumed.

The fisherman reached his cottage by a more roundabout way that night, and his family, in their humble cot, listened to his recital of the thrilling experience he had passed through. The story spread until it was general talk among

the superstitious negroes, and not one dared approach the pond, though many more have heard the singing.—*Atlanta Constitution*.

La Ilustracion Espirita of Mexico, under the heading of "Fenomenos Expontaneos" (which almost anybody can understand), publishes the following:—

"It is now two years ago, more or less, that in the home of an honorable Catholic family, noises, knockings, and the moving of furniture without any known cause, and a multitude of other unusual occurrences took place, which caused great alarm to the peaceful married couple.

"In seeking a remedy for such extraordinary misfortunes, the wife went to the Illustrious Archbishop of Labastida, and told him all about what was going on at her house. His Sanctity, who knew as much about such matters as he did about the man in the moon, quietly listened to the lady, and after offering to mention the subject to some pious corporations, he advised her to take a pencil and some paper, place herself in the attitude of writing, and thus learn what might be desired of her and her husband.

"The applicant returned to her home, and putting into practice the advice of her mitred spiritual counsellor, she found herself, after sitting for about twenty minutes, in communication with the spirits of various persons whom she had once known in material life, and from that time on the phenomena increased in extent and with more frequency.

"The married couple, thinking if they should change their domicile the disturbance would cease, removed to No. 3, Zacate Street, but the remedy had an effect different from what they expected, so much so, that the phenomena could be produced at will, and a multitude of persons, attracted by the novelty of the thing, took measures to be presented to the family in order to assure themselves of the truth of what had become public conversation.

"This worthy family is to-day residing at No. 4, Estancia de Mujeres Street, and the physical phenomena follow them to the degree that the situation has become desperate and insupportable, but they cannot free themselves from it because both of them are bound under the yoke of Catholicism.

"Phenomena of this kind and a similar character have frequently been observed in different parts of this city, and the *Monitor Republicano*, whose zeal for the welfare of the citizens of this metropolis is proverbial, has always hastened to lay such cases open to the public, and loudly called the attention of the police, urging them to hunt up and arrest the authors of these disturbances; but, unfortunately, up to now, the officers have never been able to find a single one of those to whom our esteemed contemporary attributes such occurrences. And since it has ever been actuated by so praiseworthy a zeal, a most excellent opportunity is now presented for rendering valuable service to an afflicted family by ferreting out the mischievous authors of their woes, which will be a very easy thing to do by recurring to the little domicile we have indicated."

SPIRITS OF ANIMALS.

From the late Mrs. Howitt Watt's charming "Spiritualistic Sketches" we select the following notes, sent by her to the Editor, in confirmation of the latter's fixed belief that the spirits of animals survive the change called death, and enter upon new paths of progression, as certainly as does the spirit of man.—(Ed. T. W.)

From an article, contributed by the writer to the *Psychological Review*, some years since, entitled "Ghosts in Tyrol," the following narrative is taken. It was communicated to her by H.S.H. the Prince of Solms-Braunfels, who was acquainted with a German landscape painter whose wife's experience is therein recorded.

THE GHOST OF A ROEBUCK.

"The wife of a German landscape painter, resident in the Tyrol, is a passionate lover of children and animals, and always spreads a sphere of enjoyment around herself amongst both. At one time this lady had a roebuck, a creature as tame as a pet lamb. Each morning early it was accustomed to make its appearance at the door of the lady's chamber to be fed with milk. After some time the roebuck fell ill, and its mistress, greatly distressed, carried it in her arms a considerable distance to the house of the nearest doctor. The doctor advised the lady to leave the creature with him, as it

was, he said, in a very precarious state. She did so, the physician assuring her that he would do all he possibly could to restore it to her in a fair way for recovery.

"The following morning, at the accustomed hour, the lady heard the footsteps of the roebuck bounding up the stairs. She at once hastened to the door, rejoiced to find, as she supposed, the poor animal recovered and returned home. But, behold! on opening it, no roebuck was there at all! Everywhere she sought for her favourite, calling him tenderly by his name, but nowhere was he to be seen by her; no one either had beheld him about the place, nor had anyone heard his footsteps except herself. Anxious about her pet, in the course of the day the lady visited the physician, and, approaching his house, saw extended upon a manure heap the body of her roebuck—dead! The creature had been dead some hours—was dead before the hour in the morning when she so clearly had heard his footsteps. She firmly believed that its spirit had thus come to bid her adieu!"

Dr. Justinus Kerner, in 1835, in *Blätter aus Prevorst*, a periodical edited by him, in conjunction with Eschenmayer and other scientific German gentlemen interested in the investigation of occult phenomena, narrates, as follows, regarding

THE SPIRIT OF A GREYHOUND SEEN AT THE TIME OF ITS DEATH.

"The husband of the Frau B., living in M., possessed a handsome large greyhound, which upon every occasion evinced extraordinary attachment to Frau B., and which in return received great kindness at her hands. This hound had the habit, when he desired admittance to the drawing-room, to knock with both forefeet at the door, and then to scratch until the door was opened to him. This dog once, being overheated, drank from a very cold spring of water and caught cold, suffering first from a severe cough, and then falling into a decline. Nevertheless, he went daily to the lady to receive his food, until he could move no more. A servant was in an upper room with the dog, watching him whilst he died, whilst Frau B., sitting in the drawing-room on the ground-floor, plainly heard the sound of the greyhound knocking and scratching. She immediately ascended to the upper story of the house, where she found the servant with the dying dog, and inquired from him whether the dog had left the room? 'No, indeed,' replied the servant, 'that would have been impossible. I have been here all the time, and he lies there where you see him, dying.' In a few moments the dog was dead."

Vide also, in *Spiritual Tracts* by Judge Edmonds, account of a spirit of a fierce dog seen by a young clergyman at the time of its death.

The Prince of Solms illustrated the history of the ghost of the roebuck by certain experiences of his own.

THE SPIRITUAL FORM OF A HORSE

had once been accurately described to him by a friend of his and of ours, a lady in private life, a seeress of highly-developed gifts, the truthfulness of whose remarkable clairvoyant powers had frequently been tested by His Serene Highness. The seeress described this spirit of the horse as showing a very peculiar "action;" this "peculiar action" was immediately recognised as the marked characteristic by which this old favourite would be recognised. The seeress, until she thus beheld the spirit of this horse, had neither seen it in life nor heard anything regarding it. Upon another occasion this lady beheld in vision, whilst the Prince of Solms was sitting with her for spiritual manifestations, the form of a brother of his in the spiritual world, and exclaimed with surprise that there was a bird with him.

THE SPIRIT OF A LARK!

THE late Prince Bernhard of Solms, when a boy, had possessed a pet skylark, of which he was extremely fond. This circumstance had all but passed away from the memory of his elder brother, and was entirely unknown to the seeress, who had been a stranger to Prince Bernhard during his earth-life.

Since commencing this paper, a friend of the Prince of Solms, of the seeress in question, and of ourselves, calling upon us, I asked if he chanced to remember hearing the Prince at any time refer to the spirit of one of his favourite horses having been seen with him?

"Certainly I have," was the reply of Colonel D—. "And more than that," added he, "I was present with him at the

séance when the ghost of this horse was described; and remember the delighted surprise of the Prince when its 'peculiar action' was mentioned.

"Our friend the seeress," he continued, "had an even greater surprise for myself. 'Have you ever seen any horse with me?' I asked. 'No,' was her quick reply, 'not a horse, but I have often seen with you

THE SPIRIT OF A BAY PONY WITH WHITE MANE AND TAIL!"

"She then most accurately gave a description of a pony of very striking appearance, which had, during my life in South Africa, been for months my companion on shooting expeditions up the country. I have been on his back for nine hours at a stretch. We were good comrades," added the Colonel.

THE SPIRITS OF CATS AND OF A DOG

have frequently been observed by a maid-servant, well-known to the writer. This young woman is a great "sensitive." She is fond of dumb creatures, and has had the care of various "pets."

The creatures which in ordinary parlance we term "dead," continue at times to be around her, and to her as visible as if still on earth. She has given me some pretty descriptions of the abodes in the spirit-world of these creatures. She has, she avers, been taken to see their homes. Little flowery, green paddocks, surrounded with hedges of blooming roses, full of the richest grass and bright flowers, where the cats gambol about, or lie basking in the sunshine, or curled up in the shade, amongst the flowers. They were watched and played with, instructed and corrected by shining children, who carried in their hands white wands, wherewith they appeared to guide the creatures, as if they were mesmerising them. Also she described rooms where were provided gay-coloured ropes depending from the ceilings for the amusement of the spirits of animals and birds, angel-children watching and joining in the gambols of the creatures with the help of their white magic wands.

THE SPIRIT OF A FAVOURITE CANARY

appeared to a friend of ours who died in 1877. In a letter from my father, Wm. Howitt, describing the death-bed of this friend, he says:—"I wish poor P—— in her last illness had not had her faculties so oppressed by her complaint. I think she could have told us something striking. . . . She often said she saw people in the room, and lights moving about. You saw her eyes following them. Once she saw a dog in the room. Another time she saw little Randolph, the canary, of which she was so fond, at Dietenheim, and which died there, come and sing at her window. One day she said to me 'I never imagined how beautiful it is to go.'"

MORMON MIRACLE WORKERS.

THE mode in which Brigham Young managed to spread his fame abroad as a worker of miracles, without endangering his reputation by a failure, is graphically described by a clever and reliable writer in the *Century Magazine*, as follows:—

"So great was the faith of certain Mormon converts in Europe that the priesthood could work miracles, that one of them, who had lost a leg and could not secure another through the prayers of the Mormon missionaries, crossed the Atlantic, and made a pilgrimage to Salt Lake City, where he had an interview with Brigham Young. This fox-like prophet and miracle-worker, who could cope with Horace Greeley, or any other visitor in intelligent keenness, said to him: 'It would be easy for me to give you another leg, but it is my duty to explain to you the consequences. You are now well advanced in life. If I give you another leg, you will indeed have two legs until you die, which will be a great convenience; but in the resurrection, not only will the leg which you lost rise and be united to your body, but also the one which I now give you, thus you will be encumbered with three legs throughout eternity. It is for you to decide whether you would prefer the transient inconvenience of getting along with one leg till you die, or the deformity of an extra leg for ever.' The pilgrim concluded to remain maimed in this life, that he might not be deformed in that which is to come."—J. M. BUCKLEY, in *Century Magazine*.

During the Editor's last visit to Salt Lake City, about five years ago, the same narrative, and several others of a kindred character, were related to her by the Gentile spiritualists of the city.—ED. T. W.

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FRIDAY, FEBRUARY 21, 1890.

BOLD AVOWAL FOR A SECULAR EDITOR.

THE pleasing and admired writer of the column in the excellent Cornish paper, *The Cornubian*, under the heading of "NOTES BY DRUS," speaks thus of his noble belief:—

"Some one has sent me an open letter, in the shape of a post-card, containing a brief statement; and perhaps your readers will be able to judge whether the act should be regarded as an impertinence or that of one who is really interested in my spiritual well-being. The post card, which has the Falmouth post-mark, and is headed 'Christmas, 1889,' contains the following:—

"This is the third Xmas since I first wrote to you. Are you nearer Heaven or nearer Hell than you were then? You must be one or the other."

"The wages of sin is death; but the *Gift of God* is eternal life through Jesus Christ our Lord." Romans vi. 53.

"Will you take His gift this Xmas?"

The writer evidently thinks I am nearer Hell than ever; hence his or her asking me for the third time to take something, which of course he or she has taken. Undoubtedly my great sin is my belief in what is called 'Spiritualism,' of which not only the Bible but the Nonconformist hymn-books are full. As a result of giving heed to spirit teaching, which the writer considers the teaching of seducing spirits, there is a change in my religious views; and I am regarded by such persons as the writer as being spiritually dead and hell-bound. Had I only continued to believe, among other things, that death is a curse, and not one of the dissolving processes of Nature, albeit in so doing I should have become infidel to my own reason, and have forfeited my own self-respect, all might now be well with me, and the cost of three post-cards would have been saved. Well, whatever happens, I shall not be guilty of 'disloyalty to truth, and treason to science.' The Rev. R. J. Burdette must have had such persons as the writer in his mind when he wrote those sentences printed recently in *The Two Worlds*, and too good not to be true: 'When we all get to the Summer-Land we'll be so astonished to see each other there and have so many things to take back that we've said about each other, that for the first two or three hundred years we won't more than half enjoy ourselves. We'll be afraid every time we turn a corner that we will meet some saint with a brighter crown and a louder harp than we have, and feel compelled to apologise for having denounced him with all our mortal breath as a fore-doomed scoundrel and an unmitigated hypocrite; and then how small we will feel to learn that he is an old resident, having been gladly welcomed there fifty years ahead of us,

when we thought—and, heaven forgive us, maybe hoped—that he was howling in the everlasting bonfire.'

"I am in good company. *The Wesleyan Methodist Magazine*, for November has an article by Dr. Osborne on 'Apparitions.' In commenting on a narrative of the apparition seen by his mother, the doctor remarks: 'We must believe what the church has from the beginning held as to the reality and activity of the unseen world, and the occasional intercourse of its inhabitants with their brethren.' Dr. Osborne gives some interesting cases of apparitions in connection with Methodism, and quotes Wesley, who wrote in *The Arminian Magazine*, in 1782, 'With my latest breath will I bear my testimony against giving up to infidels one great proof of the invisible world: I mean that of witchcraft and apparitions, confirmed by the testimony of all ages.' In another place Wesley wrote, 'What pretence have I to deny well-attested facts because I cannot comprehend them? . . . Giving up these apparitions is in effect giving up the Bible.' Dr. Adam Clarke, the great Wesleyan Commentator, was equally strong on the point. In fact John Wesley and Adam Clarke were pioneer spiritualists. There is no doubt the former was led by unseen intelligences to regard the world as his parish, and that he often owed his deliverance when in peril to so-called supernatural agency. When I mention these and similar facts to Methodists they shrug their shoulders, and hint that the supernatural was Wesley's weak point. Of course that is my weak point also. But is it not strange that 'the wisdom of the children so much exceeds that of the father that they look upon his beliefs as evidence of mental imbecility.'"

THE BLACK VEIL.

BY T. D. CURTIS.

"One more unfortunate,"
Just in her bloom,
"Rashly importunate,"
Gone to her doom!
Foolish delusion—
Mid priestly confusion,
She hopes, in seclusion,
For Christ as her groom!

Here on the brink of it
Pause ye, and think of it—
Canvas the truth:
Beauty and youth
Given to priest control!
Cut from protection
Of law and affection,
Of friends and community—
The priest's opportunity!
God save her soul!

See! the pale creature,
In every feature,
Betrays her insanity,
Bordering on vanity,
Fanned by the priest;
Void of humanity—
In her inanity
Wedding the Beast!

Why does the world abide
Such moral suicide,
Black as the veil?
A vile superstition
Exacts the commission
Of deeds of contrition
Which turns the cheek pale

Why condemn Mormons' lives
For sensuality
In their plurality
Openly wed of wives?
Here is a maiden fair
Coaxed from the world,
Into a prison hurled,
Never to breathe the air
Outside its walls!

Gods! what a sight for men
Civilized called,
Who should be appalled
At such a den!
No one to know
What she'll undergo
But those who deceive her!
Fareth she well or ill,
She must endure it till
Death shall relieve her.

—*Progressive Thinker.*

CORRESPONDENCE.

SPIRITUALISTS, ATTENTION!

To the Editor of "The Two Worlds."

MADAM,—In reading your valuable paper of January 17th, I noticed a paragraph which pleased me very much indeed, the heading of which was, "Spiritualists, Special Attention!" In it your Plymouth friend states how greatly they have suffered by their members (I understand) holding private circles during service hours. I quite sympathise with C. A., for I myself have felt grieved to see the same thing occurring at our own temple, in Oldham, and I am sorry to say from the same cause. I like private circles, but there is a time for all things, and the time for private circles is not when we have publicly invited our orthodox friends to come and listen to our speakers, for if spiritualists themselves are absent, how are we to keep going and support not only our places of meeting, but also be enabled to place upon our platforms the best speakers it is possible to get, so that outsiders may not only come and listen but realise the grand truth which we know to be a fact. Hoping all those who have joined these circles, or intend to do so, will think wisely and well, and by attending to our Sunday meetings, and helping our speakers by their presence and sympathy, they will have the sweet consolation of knowing they have contributed their little mite towards furthering the grand truths of spiritualism; and by unity and harmony we may so strengthen the cause, that we need not reproach ourselves for any seeming neglect on our part. Let us go hand in hand, and drive dissension and jealousy from our ranks. With truth at the helm, we shall move to the life beyond as one grand family.—Yours, &c., L. H. R.

SPIRIT MATERIALIZATIONS AT NEWCASTLE-ON-TYNE.

To the Editor of "The Two Worlds."

MADAM,—As secretary of the Spiritual Evidence Society here, by your permission, may I be allowed to inform the spiritualistic and others of the interested public, that during the past three months I have had the honour of an invitation to three sêances, each of which were held in this city, also at each of which were assembled a goodly number of ladies and gentlemen, not necessarily the same persons, neither were the gatherings held at the same places. The medium (non-professional) is one of those sweet, saintly women, loved, first and foremost, for her true womanhood. Like some spiritual sunflower, her simple presence diffuses a charming radiance beneath the protecting care of a noble, intelligent husband, who will only permit the exercise of this peculiar gift when the conditions are suitable, and then only within the sacred precincts of the "home circle." I will not detail the beautiful phenomena which all present witnessed, such as living forms approaching friends, and in particular cases establishing their identity; reciprocal interchanges of personal compliments, &c.; but I desire your readers *especially to note* that at each of the sêances I am recording the medium was seated before our eyes; the forms grew up, moved around, and stood alongside of the medium; the dual individualities confronted each observer, the mellow rays of a red lamp producing sufficient illuminating power. For the millionth time, then, certainly we may proclaim, in trumpet tones, to the world of Atheists and unbelieving Christians, that by such scientific experiments as these the proof palpable of life's continuity is placed upon a rock base.—I am, yours faithfully, W. H. ROBINSON.
Newcastle-on-Tyne.

HONOUR THE SPIRITUAL ROSTRUM.

To the Editor of "The Two Worlds."

MADAM,—Will you kindly allow me space in your valuable paper on spiritualism to call the attention of certain mediums to their inability to give clairvoyant descriptions, and point out what injury they do to the cause by attempting something they are not qualified for. It was my lot, on Sunday, the 2nd of February, to listen to a controlled medium give two very able discourses in a Yorkshire assembly-room, afternoon and evening, but a more miserable attempt at clairvoyant descriptions I have not heard since I joined the ranks of spiritualism. This person commenced, on each occasion, by fixing her eyes on certain parts of the room, and then would address herself to a portion of the congrega-

tion and say, "I hear the name of Ellen, John, James, or William," and inquire *if anyone there had* a friend in spirit-life of such a name. In some instances she would be answered in the affirmative. ("Thank you.") Now I see near you such and such a form, and it is either your father's uncle, or your mother's aunt," according to the sex alluded to. In some instances she went so far back as "Your father's grandfather, or mother's grandmother," which, of course, the person alluded to had no recollection of. In one instance she addressed herself to a young man, asking if ever he had intended going abroad, and when answered in the affirmative, she studied a few seconds, and then said, "You ought to have gone twenty years ago." Now, the young man was not more than from nineteen to twenty-one years old, and when she found how ridiculous she had made herself, she slid out of it as best she could. In that congregation of some four hundred people there were all classes, from money hunters to devotional minds, and I wish to know in what sense such babble would inspire or elevate those who are searching after truth. Trusting that these few lines of criticism may have their desired effect upon those whom it may concern, I remain, yours truly, SPIRITUAL.

[NOTE.—This is only one out of scores of similar letters sent to the Editor. When will our friends cease to give occasion for such scandals, and remember that the public rostrum is designed to teach the religion, philosophy, and ethics of spiritualism, and is not only lowered but absolutely disgraced by making it the scene of half-developed, or wholly inefficient, mediumistic experiments. Descriptions of spirits and communications from spirit friends are invaluable to enquirers, but should be strictly confined to the sêance room, unless given by fully-developed and highly-inspired clairvoyants. To make the spiritual rostrum the scene of such exhibitions as are above described by a most excellent and reliable observer is to reduce it to a puppet-show, unworthy the name of a religious assembly.]

THE DOUBLE.

To the Editor of "The Two Worlds."

I have read with much interest the contribution of "A Constant Reader" on the Double, especially that part pertaining to one method of locomotion employed on a planet visited by the contributor. I have no doubt that the planet visited was Mars, and if your readers will turn to your issue for March 15th, 1889, they will notice that the psychometric delineation there given of that planet receives, in part, corroboration from "A Constant Reader."

Although the shape of the machines described in the delineation referred to differs somewhat to those seen by "A Constant Reader," the description of the mechanical motive is almost identical, the words of the psychometer being: "Each machine is fitted with a windlass or sail-like propeller; this propeller is attached to one side of the car." As the two statements are entirely independent of each other, each one receives verification from the other, and because of this fact do I trouble you with this letter, and, at the same time, would thank "A Constant Reader" for the corroborative testimony he gives. I trust he will let us have more of his experiences, for it is by such interchanges that greater value is given to our researches into spiritual phenomena.

I have by me another delineation of the planet Mars (one of the best yet received). After receiving a further instalment, which is expected, I may forward them to you for publication if approved of. IMRI.

HYPNOTISM.

A CORRESPONDENT writing from Paris says: "The greatest medical sensation of the hour, after M. Pasteur's treatment of rabies, is the series of experiments that have been going on for some time past at the hospital of La Salpêtrière to show the effects of hypnotism and the phenomena of 'suggestion.' The practitioner takes a nervous, impressionable, or choleric person, whom he hypnotises, or sends to sleep artificially. While the patient is in that state the operator 'suggests' a number of actions which the patient is to perform when the hypnotic state is shaken off, and which the patient never fails to perform, while supposing that he or she does so of his own free will. Theatre-goers who have seen 'The Bells' will remember the scene in which Mathias, hypnotised by an operator, acts the murder of the Jew over again. That is a case of 'suggestion' after the

fact. But he experiments of the Paris doctors make that scene, powerful and impressive as it is, appear a mere trifle. Now a number of doctors, authors, and moralists have determined to move the Chamber of Deputies to pass a law which shall make hypnotism a moralizing agent for the reclaiming of criminals, or minor delinquents. They would have appointed in every town where there is a police-court, a duly and legally qualified doctor, with power to call before him all convicted persons. He would hypnotise them and 'suggest' to them never to offend in the same way again. He might also call before him non-offenders, but who, being nervous, irritable, or impressionable, are likely to offend, hypnotise them and then 'suggest' to them calmness, moderation, and fortitude. Dr. Bernheim, in his fine work 'On Suggestion and its Applications to Therapeutics,' thinks suggestion might be made the basis of an intellectual and moral orthodoxy for the use of families and schools as well as prisons. Let us take the cases of Sarah Bernhardt and Louise Michel, for instance. These doctors affirm that it would be mere child's play for them to send Sarah to apologise to Mme Noirmont, or to make Louise shout, 'Vive la Moderation!' in an Anarchist meeting. Those suggestions of actions to be performed on awaking would not prevent those ladies from falling into their old grooves again at a later date. Hence the promoters of this grand reform have a far higher aim. They would modify passions, instincts, and the psychic faculties by prolonged suggestion, ably conducted either in the waking or hypnotic state. How many annoying adventures would not Sarah Bernhardt have been spared if, at the remote period when M. Sarcey began to comment delicately and affectionately on her irritability, she had submitted herself to hypnotic therapeutics! What emotions Louise Michel would have spared peaceful and honest bourgeois with a few sittings of the same sort. It is not yet too late, if those remarkable women will but consent to the treatment. Hypnotism and suggestion will prove invaluable in the case of naughty children, no family should be without them; they will secure an immense economy in birch rods. The system might also be applied to shrews, wife-beaters, corner-men, and other disturbers of domestic and public peace—organ-grinders, pianists, brass bands, and the like. 'Suggestion' is, in short, the only antidote for the temptations of the Evil One."

HENRY WARD BEECHER'S LAST.

THE KIND OF HEAVEN HE DOES NOT WISH TO GO TO.

AT New York, just before his decease, Henry Ward Beecher preached a sermon in the morning which created a sensation among the orthodox people. "The doctrine," he said, "that God has been for thousands of years peopling this earth with human beings, during the period of three-fourths of which it was not illuminated by an altar or church, and in places where a vast population of these people are yet without that light, is to transform the Almighty to a monster more hideous than Satan himself. I swear by all that is sacred that I will never worship Satan, though he should appear dressed in royal robes and seated on the throne of Jehovah. Men may say, You will not go to heaven! A heaven presided over by such a demon as that who has been peopling this world with millions of human beings, and then sweeping them off into hell, not like dead flies, but without taking the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a heaven as I want to go to. The doctrine is too horrible. I cannot believe it, and I won't."

LYCEUM JOTTINGS

OVER THE HILL FROM THE POOR-HOUSE.

I, who was always counted, they say,
Rather a bad stick any way,
Splintered all over with dodges and tricks,
Known as "the worst of the Deacon's six;"
I, the truant, saucy and bold,
The one black sheep in my father's fold,
"Once on a time," as the stories say,
Went over the hill on a winter's day—
Over the hill to the poor-house.

Tom could save what twenty could earn;
But giving was something he never could learn;
Isaac could half the Scriptures speak,
Committed a hundred verses a week,

Never forgot and never slipped,
Tho' "honour thy father and mother" he skipped.
As for Susan, her heart was kind
And good—what there was of it, mind;
Nothing too big, and nothing too nice,
Nothing she would not sacrifice,
For one she loved, and that ere one
Was herself, when all was said and done;
And Charley and Becky meant well no doubt,
But anyone could turn 'em about,
And all of our folks ranked well; you see,
Save one poor fellow, and that was me.

And when one dark and rainy night,
A neighbour's horse went out of sight,
They hitched on me as the guilty chap,
That carried one end of the halter strap.
My mother denied it as mothers do,
While everyone else declared it was true.
Though for me at least one thing might be said,
That I, as well as the horse was led,
And the demon of whiskey spurred me on,
Or else the deed would have never been done;
But the keenest of grief that I ever felt,
Was when my mother beside me knelt,
And cried and prayed till I melted down,
As I wouldn't for half the riches in town.
And I kissed her fondly, an' then an' there
Swore henceforth to be honest and square.

I served my sentence, a bitter pill
Some fellows should take who never will;
And then I decided to go out West,
Concludin' 'twould suit my health the best;
Where, how I prospered, I never could tell,
But Fortune seemed to like me well;
An' somehow every vein I struck
Was always bubbling over with luck.
An', better than that, I was steady an' true,
An' put my good resolutions through.
But I wrote to a trusty old neighbour an' said,
"You tell 'em, old fellow, that I am dead,
An' died a Christian; 'twill please 'em more,
Than if I had lived the same as before."

But when this neighbour he wrote to me,
"Your mother's in the poor-house," says he,
I had a resurrection straightway,
An' started for her that very day.
And when I arrived where I was grown,
I took good care that I shouldn't be known;
But I bought the old cottage through and through,
Of some one Charley had sold it to;
And held back neither work nor gold
To fix it up as it was of old.
The same big fire-place wide and high,
Flung up its cinders toward the sky;
The old clock ticked on the corner shelf—
I wound it an' set it agoin' myself;
An' if everything wasn't just the same,
Neither I nor money was to blame;
Then—*over the hill to the poor-house!*

One blowin', blusterin', winter's day,
With a team an' cutter I started away;
My fiery nags were as black as coal;
(They some'at resembled the horse I stole:
I hitched, an' entered the poor-house door—
A poor old woman was scrubbin' the floor;
She rose to her feet in great surprise,
And looked, quite startled, into my eyes;
I saw the whole of her trouble's trace
In the lines that marred her dear old face;
"Mother!" I shouted, "your sorrow is done!
You're adopted along o' your horse-thief son,
Come *over the hill from the poor-house.*"

She didn't faint; she knelt by my side,
An' thanked the Lord, till I fairly cried.
An' maybe our ride wasn't pleasant an' gay,
An' maybe she wasn't wrapped up that day;
An' maybe our cottage wasn't warm an' bright;
An' maybe it wasn't a pleasant sight,
To see her a-gettin' the evenin' tea,
An' frequently stoppin' an' kissin' me;
An' maybe we didn't live happy for years,
In spite of my brothers' and sisters' sneers,
Who often said, as I have heard,
That they wouldn't own a prison-bird;
(Though they're gettin' over that, I guess,
For all of 'em owe me more or less.)
But I've learned one thing, an' it cheers a man,
In always a-doing the best he can;
That whether on the big book a blot
Gets over a fellow's name or not,
Whenever he does a deed that's white,
It's credited to him fair and right;
An' when you hear the great bugle's notes,
An' the Lord divides his sheep an' goats;
However they may settle my case,
Wherever they may fix my place,
My good old Christian mother, you'll see,
Will be sure to stand right up for me,
With *over the hill from the poor-house!*

Will Carleton.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mr. Swindlehurst's afternoon subject, "Our Revelations," was treated with his usual eloquence. Evening subjects were handed up by the audience, viz., "The Waste and Wants of this Life" and "Consumption, its Causes and how to Evade it." Mr. Swindlehurst gave powerful and intelligent discourses on both.—J. H.

BATLEY.—Our friends had a real good day with Mrs. Connell. I cannot give details, as I was absent, but from enquiries she gave every satisfaction.

BISHOP AUCKLAND. Temperance Hall, Gurney Villa.—Afternoon, Mr. Davison's guides spoke on "Love ye one another," which was impressive and good. Evening subject, "The Immortality of the Soul," well treated. Most of the time was devoted to giving eleven descriptions, seven being recognized.—J. C.

BOLTON.—Mrs. Horrocks's afternoon subject was "Sow in the morn thy seed." Evening, "Man superior to Woman physically, but not mentally." Both were well treated. Psychometric tests and clairvoyant descriptions were very satisfactorily given.—J. Pilkington.

BRADFORD. Bentley Yard, Bankfoot.—A good day with Mr. and Mrs. Marshall, who gave short addresses. Mrs. Marshall's guides were very successful with clairvoyance at each service.—G. G.

BRADFORD. Milton Rooms.—We are sorry to report that Mrs. Craven was unable to keep her engagement on account of sickness. In the afternoon Messrs. F. Bailey and A. Haigh gave the reasons why they became spiritualists. They were listened to very attentively, for both, previous to their acquaintance with the spiritual philosophy, had taken very active parts in the orthodox denominations. The evening service brought a change. Mr. Kemp, late of London, and Mr. Clavis, of Liverpool, each spoke somewhat briefly of the main features which had proved to them that spiritualism was a fact. Then Mr. Kemp discoursed upon the more practical part of religion. He contended that politics and other measures of reform should go hand-in-hand with the philosophy of our cause, or at any rate there should be such a blending as to fit us for more practical duty in daily life. The writer is of the opinion that if this were the case, instead of the hundreds of hours spent in wrangling over Bible subjects that have been worn threadbare years ago, we should have more time to study things relating to the present age and fit us better for the life beyond. The meeting was thoroughly enjoyed. I hope we shall have the pleasure of listening to such another ere long.—C. W. H.

BRADFORD. Norton Gate.—Mr. Thresh's guides took subjects from the audience, which were dealt with in a pleasing manner. 1st, "Why does Spiritualism differ from Christian teaching?" 2nd, "Christian bondage and the coming struggle"; 3rd, "What is the sting of death." Mrs. Kipling's guides gave 32 clairvoyant descriptions, 30 recognized. [Please write on one side of the paper only.]

BRADFORD. Walton Street Church.—Mrs. Hardinge Britten was the lecturer on Sunday last, speaking to two very fine audiences, coming from far and near, with even more than her accustomed power and eloquence. As I know Mrs. Britten objects to long notices and eulogies about herself, I forbear to say more, except to narrate one striking and touching incident. After the usual collection had been taken in the evening, Mrs. Britten, to the surprise of all, arose, and, speaking with a depth and earnestness that brought tears to many eyes, related how, some years ago, she was, on her first visit to Bradford, invited there by Nathan Wood, at that time secretary and general *factotum* of the spiritual association. She described this good man's ceaseless zeal, his active work and devotion to the cause—labouring untiringly for its advancement. As years passed on, misfortune fell upon him and his good and devoted wife. A patent he had long been striving to perfect preyed on, and finally unbalanced, his mind. This dreadful calamity was followed by severe injuries to the unfortunate wife. The husband was removed to the asylum, the wife to the hospital, and subsequently to the workhouse. Her injuries were life-long, and she was now destitute. Must she remain so? How would Nathan Wood have laboured to help in such a miserable case were he here in health and strength to-day, and any neighbour's sick and helpless wife destitute? Many more pleading words the speaker uttered, and, by way of enforcing the aid she solicited, she gave her own fee for that day's noble services to the contribution she asked for. Instantly every purse was out. The sum raised, including Mrs. Britten's fee, amounted to four pounds; and I, a looker-on, venture to say, even without authority, that any good Samaritans who wish to aid farther in so pitiful and deserving a case can do so by sending their mite either to the Editor of this paper (Mrs. Britten), or to the committee of the Walton Street Church, Bradford. I write this on my own responsibility, but I am sure of my ground; and though not rich enough to be a good Samaritan, I am neither a priest nor a Levite.—J.

BRIGHOUSE.—A very good day with Mrs. J. M. Smith. Afternoon subject, "Among the angels," a beautiful address; in the evening, five subjects, sent up by the audience, were ably dealt with, and gave good satisfaction. Good clairvoyance at each service, mostly recognized.

BURNLEY. Trafalgar Street.—A grand day with Mr. G. Smith. Questions were taken from the audience, afternoon, "The Seven Spirits and the Seven Churches," "Mediumship and Controlling," and "Providence"; evening, "The Claims of Spiritualism in the Bible." All were treated in a masterly way, and gave every satisfaction.—W. R. C.

BYKER. Back Wilfred Street.—Mr. Wilkinson's guides gave a very interesting lecture on "The Philosophy of Human Life, from a Spiritualistic standpoint," which was well handled and gave great satisfaction.—Mrs. H.

CLECKHEATON. Oddfellows' Hall.—A splendid day with Mrs. Bentley. Afternoon: after reading from the works of John Ashworth, the guides gave a good address on "Wealth and Poverty." Evening, Mrs. Senior gave another reading, and the guides of Mrs. Bentley gave good psychometry.—W. H. N.

COLNE.—Mrs. Gregg gave two good lectures, afternoon, "The journey of life"; evening, "Saved and unsaved." Good audiences. Clairvoyance after each lecture, 8 given, 6 recognized.—J. W. G.

CROMFORD AND HIGH PEAK.—February 12th: Mr. Morse visited us, and a meeting was held at Mr. Lennox's, Cromford, when a

profitable evening was spent under his guidance. Good thoughts, well expressed, clear and logical facts, formed the staple spiritual food. It was helpful to listen to his relation of spiritual matters over the Atlantic. It is cheering to have such a meeting; to us, who reside in our secluded nooks of this lovely vale, to get a lift so high that we can see beyond its precincts and behold that spirit prevails in all lands, and we go on our way strengthened and rejoicing.—W. W.

DARWEN. Church Bank Street.—On account of sickness Mrs. Yarwood could not fulfil her engagement. We secured Mr. John Walsh to take her place. He spoke very well in the afternoon on the "Growth of the Spirit," and in the evening on "Spiritualism, and the Witchery of Gambling" to a very intelligent audience. Clairvoyance was given, well recognized.

DEWSBURY. Vulcan Road.—An enjoyable day with Mr. Bamforth's guides. Afternoon subject, "Voices from the Tomb." Evening, two subjects from the audience, "Spiritualism v. Christianity," and the "Creation." The latter being rather a knotty subject I think on the whole they did very well.—J. R.

EXETER. Longbrook Chapel.—Afternoon: Mrs. Hellier, subject, "Are we Ornaments, or are we of use?" Spiritualism points to man, he is or ought to be of use, physically and spiritually. It is necessary for those who desire to dwell with higher intelligences after death to unfold their spiritual powers while here for the use and upliftment of mankind. Evening: Mr. Page gave his experience "How he became a Spiritualist, and to what it had led him," which was very good, and was listened to with marked attention; and, judging for myself, I think it must have supplied food for thought for the coming week. Mrs. Hellier gave good clairvoyance at each service.

FORESHILL.—February 9th, Mrs. Barr visited us, and on Sunday evening her guides gave an earnest and interesting address upon "Light in the Darkness" to a full audience. At a meeting the following evening a number of spirit friends of the sitters controlled Mrs. Barr, and made themselves known. February 16th, Miss Lucy Carpenter, after a long absence, was welcomed back. Several spirit friends controlled and spoke encouragingly of the work that was being carried on. Some of the controls were well known to the people composing the audience.—Cor.

FELLING. Park Street.—Mr. Coxon did not put in an appearance, but Mr. G. Wilson spoke ably on "The Spirit of the Age," to a large audience.—J. D.

GLASGOW.—Sunday morning, Mr. McDowall treated us to a further instalment of his very remarkable philosophy, which is unique upon this planet, so far as the writer knows. There was a further discussion among the fringe of the subject, but no one claimed to understand it. Evening, Mr. David Anderson gave a trance oration upon the social, moral, and spiritual aspects of the temperance question to a good house, which seemed to highly appreciate the powerful presentment of facts, sentiments, and duties of conscientious humanity in relation to the subject. Spiritualism was shown to be in strong affinity with all reformatory movements.—R. H.

HALIFAX.—Monday, Feb. 10th, Mr. G. Smith. Subject sent up, "The Socialism of the Present Day," to which the guides did ample justice, to the satisfaction of the proposer and all present. Afterwards five interesting phrenological delineations were given. The room about three parts full. Sunday, Feb. 16th, Mr. Schutt. Afternoon subject, "Hamlet's Soliloquy on Death," was very ably handled. Evening subject, "Human Development," was an excellent topic, and was given in such a manner that no one could fail to grasp the arguments presented. It was an intellectual treat. The room was crowded.—B. D.

HECKMONDRIKE. Thomas Street.—A good day with Mr. Milner, who took for his subjects—afternoon, "Spiritualism, builder or destroyer," evening, "The past and present religion—what has it done for humanity?" Both subjects were well handled and gave every satisfaction. The clairvoyance was also very good. Both services were well attended.—J. C.

HECKMONDRIKE. United Society of Spiritualists, Cemetery Road.—Feb. 16th: the opening of our new rooms in Cemetery Road was a successful event. Mr. Bowen, of Bradford, had the honour of delivering the first discourses. Afternoon subject, "Spiritualism, simple and pure;" evening, subjects from the audience, which he handled in eloquent style. Two more influential discourses we have not had the pleasure of hearing for some time, the audience giving high praise, which he greatly deserves.—B. K.

HECKMONDRIKE.—Mrs. Wood, of Engine Lane, has thrown open her house for spiritualist meetings. The guides of Mrs. Roberts spoke fairly well on "Spiritualism: what benefit is it to mankind?" Good audience. Twenty-nine clairvoyant descriptions given, 25 recognized.—J. Rhodes, secretary, Carr Street.

HEYWOOD.—Mr. C. E. Fillingham discoursed—afternoon, on "What does Spiritualism Teach?" evening, on "Is the Bible the Inspired Word of God?"—chosen by the audience. Great attention was paid to both discourses. Good audience at night. We are now making great progress. The people are coming to hear and see for themselves, in spite of all opposition.—J. W.

HUDDERSFIELD. Brook Street.—Our friend, Mrs. Groom, has paid us a welcome visit, and large audiences have greeted her after the long interval since she was last with us. "Charity" and "Spiritual Reformation" were the subjects dealt with in an exceedingly interesting manner. Thirty-nine clairvoyant descriptions were given, 27 fully recognized.—J. B.

LEEDS. Psychological Hall.—Our service of song proved a great success. Mr. Craven presided, and Mrs. Atkinson read the service. Our choristers, though few in number, executed their work very well. Mr. Craven stated that it was useless making any remarks, as the rapt attention of the audience was sufficient to prove that a very pleasant and enjoyable day had been spent. In the midst of the service "The Birdie's Spirit Song" was sung by Miss Amy Meninuit, the remainder of the voices joining in the chorus. Mrs. Atkinson was congratulated. The service was read so eloquently that it was impossible for anyone to misunderstand the meaning of "Marching Onward."

LIVERPOOL.—Morning: Mr. J. J. Morse gave an interesting and instructive address on "The Need of Sensuous Evidences of a Life after Death," working it out in the usual logical manner which characterises all his utterances. Evening: Fifteen questions were sent up by the audi-

ence, and answered in a manner which gave the greatest possible satisfaction; indeed his clear, brief, direct method of answering questions is to be highly commended. Monday: Mr. Morse lectured on "A State Church a Hindrance to Religious and Social Progress." This lecture was a masterpiece of eloquence and logic. To do justice to it in a brief report like this would be absolutely impossible.—Cor. Sec.

LONDON. Canning Town, 2, Bradley Street.—For some time past Mr. Weedemeyer has been preparing a large room for public meetings, chiefly by taking down partitions and other alterations, all the expenses of which he paid himself. Last Sunday it was opened. Mr. Weedemeyer took the chair, giving a reading from "Over the Tomb." He then introduced Mr. Rodger, who spoke on "How to Spread Spiritualism in Canning Town and East London." He recommended inquiry, that every one should be convinced, then earnest persevering work on the part of each to spread abroad the good news. He also gave some of his own experiences, which seemed extraordinary, especially to new inquirers, of whom there were a number present.

LONDON. Clapham Junction, 295, Lavender Hill.—Only a small number being present, we formed into a circle, and had some strong table manifestations in the light. Afterwards several clairvoyant descriptions were given by the writer, names being given in some cases. It is earnestly hoped that all in the district will make a point of being present next Sunday.—D. M.

LONDON. Marylebone, 24, Harcourt Street.—Mr. Veitch gave a most interesting and instructive address on the principles of spiritualism. Well worth repeating.

LONDON. Mile End Assembly-rooms, Beaumont Street.—Mr. Hopcroft delivered an able address to a large and very attentive audience. It was preceded by a reading from Wallace's "Miracles and Modern Spiritualism." He gave an account of the influence of spiritualism on the lives of the people, and contended that unless spiritualism was an active power, animating the will and serving as a guide to a higher and nobler life, it was not worth the trouble of propagating. Questions followed.

LONDON. Notting Hill Gate, Zephyr Hall, 6, Bedford Gardens, Silver Street.—Morning: Mr. Percy Smyth gave his experiences in relation to Physical Phenomena. Mr. Earl supplemented with some interesting remarks respecting his development as a writing medium. Evening: a capital address was delivered by the guides of Mr. J. A. Butcher, upon "Heaven and Hell—Conditions not States." This subject brought about an animated discussion from which one could readily gather the fact, as impressed particularly upon those present, by the guides of our able lecturer, that one thing positively necessary is a better knowledge and understanding of the spiritual thoughts and conditions surrounding us. One of the questioners made some remarks, putting forward the idea that spiritualism was constantly being subjected to exposures, but this gentleman was afterwards dealt with in a very severe and able manner by our chairman (Mr. W. O. Drake), who compared some newspaper reports of so-called exposures of spiritualism, with those of other orthodox religions, and very quickly pointed out the advantage spiritualism had in this matter.

LONDON. Peckham.—On Sunday morning Mr. McKenzie favoured us with a discourse on "Phrenology in connection with Spiritualism," to the great satisfaction of an appreciative audience. In the evening Mr. Yeates discoursed upon the problem of the prodigal son.—R. B.

LONDON. Coffee Tavern.—Feb. 7 Mr. J. McDonald's guides treated subjects selected by the audience, "The Origin of Life," and "Justification by Faith," in a deep, thoughtful, and scientific manner, and gave great satisfaction, even to critics. A good audience. Monday, Feb. 8th, his guides lectured very ably on "Christ's second coming," and "Man's duty to God," and finished with a speech on "Palmistry." The audience was highly pleased. Feb. 16th: Miss Bates's guides dealt in an able manner with a subject from the audience—"Homes of the Spirits."—H. S.

MACCLESFIELD.—Afternoon, our friend Mr. Macdonald discoursed on "Theology versus Thought," which was both instructive and interesting, and worthy of a better audience. Evening, Mr. Macdonald's controls replied to three questions out of five that were handed in from the audience, "Socialism and its relation to Spiritualism," "Socialism and the burning questions of the day," also "What evidences have we of the spirit's eternal progression?" which were handled in a masterly manner, with such eloquence and logic that must have given satisfaction. It was spiritual food for us all. Your correspondent is only surprised that Mr. Macdonald is not oftener engaged, and better encouraged by all true and earnest societies who have for their aim freedom, justice, equality, and truth.—W. A.

MANCHESTER. Psychological Hall.—Afternoon, Mrs. Stansfield's guides spoke upon "Conditions," which were explained satisfactorily; evening subject, "Walk in the Light"; an interesting discourse, urging upon all the necessity of clearing the darkness away, caused by the theological teachers, through keeping their followers in ignorance of the true spiritual path. Clairvoyance was given at each meeting, also solo with chorus, by Mr. A. Smith and choir.—J. H. H.

MANCHESTER. 10, Petworth Street.—The usual reception séance was held on Friday, at 8 p.m., when Mr. J. B. Tetlow's guides offered to answer questions, and dealt instructively with psychometry, explaining the science very lucidly. Several illustrative experiments of an interesting nature followed, and a good test of clairvoyance and spirit presence was given to Mr. Wallis through Mr. Tetlow. A hearty vote was accorded Mr. Tetlow and his guides, and the collection (6s. 6d.) was sent to assist a poor woman in distress.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mr. Johnson took questions from the audience; and in the evening dealt with three subjects—"The Conflict between Religion and Science," "What Good has Spiritualism Done?" and "What is Spirit?" and gave great satisfaction. Mr. Fitton presided.

MEGBOROUGH.—The guides of Mr. G. Featherstone discoursed from a subject taken from the audience, "Is the spirit the result of the body, or is the spirit infused into the body?" which they handled in a grand manner.—J. D.

MONKWEARMOUTH 3, Ravensworth Terrace.—Mr. Huskisson, of Jarrow, gave a few delineations, mostly recognized.—G. E.

NELSON. Leeds Road.—Mr. F. Hepworth's guides lectured in a most able and efficient manner. Afternoon subject, "The Eleven

Commandments," which they thoroughly thrashed out, showing the failings in the Biblical record, also the good qualities and teaching, if they were only followed up, particularly by the clergy who read them Sunday after Sunday, who ought to be the exemplars. Some of the audience might say there were only ten commandments, but the Nazarene brought another, the best of them all, viz., "That ye love one another." Evening subject, "The Theologian's Devil the Friend of Man," which was handled in good style. Fair intelligent audience at night, who seemed to thoroughly enjoy the discourse.—J. W.

NORTH SHIELDS. 41, Borough Road.—We had a large audience who listened attentively to the excellent address given by Mr. Fenwick's guides on "Let us make man in our own image," which gave great satisfaction, followed by clairvoyant descriptions, which were given with a charming minuteness. A hearty vote of thanks was given to Mr. Fenwick and his guides at the close.—C. T.

OLDHAM.—We had a good time with Mr. Tetlow, whose guides discoursed on "Mesmerism, Witchcraft, and Spiritualism," and "The Law and Use of Prayer," each being ably treated. He gave a large number of psychometric readings with fair success. Reference was made to the passing away of Mrs. Barnett and Mrs. Henderson in a suitable manner.—J. S. G.

NEWCASTLE.—Mr. Victor Wyldes's concluding lectures were given on the 16th and 17th, and comprised replies to a series of questions. The flow of inspiration resembled "a limpid stream of classic beauty"; while, like a theorist in mathematics, the psychometric experiments were exact. Mr. Wyldes's platform and private amicability also imparts a charm to his noble teachings. Mr. J. J. Morse will lecture on Sunday next. Subjects in Saturday's *City Press*.—W. H. R.

OLDHAM. Mutual Improvement.—Mr. Broadbent gave a very instructive lecture on "Socialism, or some of the Principles of Social Democracy." After explaining the words social and democracy, he related some of the advantages in the suffrages of its adherents. He dwelt strongly on the Parliaments which represented the people, and on compelling them to heed the requirements of those they represent, strongly urging that the working classes should be more on an equal footing with employers. Industrial progress depended on the working classes. He pressed home the importance of the eight hours' system being passed by Act of Parliament. After a few questions, answered with satisfaction, the usual vote of thanks closed. Saturday, Feb. 15th, a party was held in connection with this class, for the benefit of the building fund. After tea a very appropriate programme was gone through, consisting of pianoforte solo, songs, readings, recitations, &c., which were well rendered and gave satisfaction. Thanks to all for their kind support. We regret that these meetings are not as well attended as they ought to be, and hope to be encouraged to go on by the sympathy and support of all who can make it convenient to attend.—N. S. [Please do not use copying ink. Your report is scarcely readable, owing to the sheets sticking together.]

OLDHAM.—Feb. 5. A grand time for the people. A public reception séance held at the Oldham Spiritual Temple every Wednesday evening at eight o'clock. On Feb. 5th we had Mr. Wm. Taylor, of Oldham. In your correspondent's opinion he is the most successful clairvoyant he has had the honour of seeing. He gave 32 descriptions, 31 recognized, and a good many names were given. 58 persons present. Feb. 12. Mr. B. Plant gave us a lecture on "Spiritualism, a Science and a Religion." The subject was well treated and much to the point. Clairvoyance good, 26 descriptions, 16 recognized; 6 names given, 4 recognized. 145 persons present.

OPENSHAW.—Morning: Mr. Wheeler lectured on "The Reign of Law," which he showed could not be altered for good or ill. Evening subject, "Spiritualism, the Comforter," which was listened to by a very attentive audience, and appeared to give great satisfaction. Several questions were answered in a plain and straightforward manner.

PARKGATE.—We had Mr. H. Crossley for two services. His evening subject was, "The Spirit World, or the Heaven as Pictured by Theology," which was ably dealt with. He also gave good clairvoyant descriptions, mostly recognized.—J. C.

PENDLETON.—Monday: The guides of Mrs. Stansfield gave an able address on "The Search after Happiness," giving a few clairvoyant descriptions at the close. A vote of thanks was cordially passed Mrs. Stansfield for her services, which were given for the benefit of the society's funds towards the furnishing expenses.—H. J. D.

SALFORD.—Afternoon: Mr. Ormerod's guides dealt clearly with the subject, "The Guidance of Man." Evening subject, "The Human Family." The guides made a fair comparison between physical and spiritual life, asking us to make use of all opportunities to progress here.

SCHOLES.—Feb. 11: Mr. Wainwright's control gave his experience of earth and spirit life, by request; and spoke on "If God made all things and pronounced them good, whence came evil?" 16th: Mrs. Clough's guide spoke on "Spiritual Gifts," and gave very satisfactory clairvoyance. Evening: She spoke well on "O for a faith that will not shirk!" Good clairvoyance.—J. R.

SHIPLEY. Liberal Club.—Good addresses to fair audiences by the guides of Mrs. Murgatroyd. Afternoon subject, "Blessed are the poor in spirit." Evening subject (sent from the audience), "What Benefit is Cremation unto Humanity?" was dealt with at great length, and gave evident satisfaction. Good clairvoyance after each address. Twenty-four descriptions given, sixteen recognized.

SOUTH SHIELDS. 19, Cambridge St.—12th: Members' Quarterly Meeting was held, when Mr. J. Thompson was elected treasurer for the ensuing three months. After all business was settled, the guides of Mr. J. G. Grey answered questions—"By what Light do the Spirits See?" explaining it very satisfactorily. An enjoyable evening was passed. 14th: Developing circle. Some good proofs of spirit-return were given to a stranger, whereupon he became a member at once. 16th (Sunday evening): The guides of Mr. Hall dealt with the subject, "Does Man Need a Redeemer?" He showed in an instructive manner that man must be his own saviour, and is responsible for every action in his own life.—D. P.

STOCKPORT.—Mrs. Johnson's controls again delivered splendid addresses, full of vigour, drawing well the attention of the audience, giving plenty of food to the inner man, all appearing highly gratified. At the evening service the controls named an infant, which was the first at our place.

THORNHILL. Edge Top. Late Church Mission Room.—Afternoon: The guides of Mr. Armitage dealt with four subjects from the audience, one being, "The stone that the builders rejected becoming the head of the corner." Evening: Four subjects—"Jesus, our Lord and Master, on the Cross, and the two Thieves," "The Seedtime and the Harvest," "Weed thine own Garden before thou weed thy Neighbour's," "Be not deceived, God is not mocked"—listened to with much attention. A fair audience. We hope to have the pleasure of listening to the guides of Mr. Armitage again before long.—J. H.

TYNE DOCK.—Wednesday, 12th: Mr. Davidson's controls gave a short address on "Spiritualism," after which several clairvoyant descriptions were given, most of them readily recognized. Sunday, 15th: Morning. A paper by Mr. Lauder against "Re-incarnation" gave great satisfaction to all, this being his first attempt at public speaking. Evening: Mr. George Wilson spoke on "What is there after Death?" relating the convincing proofs that he has received from spiritualism of the continued existence of the human soul. His address was listened to with great attention.

WALSALL. Exchange Rooms—Tuesday, February 11: Our old-time friend, Mr. J. J. Morse, paid us a visit on the above date, for the purpose of giving his services, free of charge, in aid of the building fund for our new hall, now in course of erection. By the unanimous request of the audience, Mr. Morse devoted the time to a narration of his experiences while in America, and a most entertaining recital it proved. The time slipped away so pleasantly that all were sorry when he finished, though he had spoken to us for over an hour and a half. There was a very good attendance, and an excellent collection was taken up. We expect to have the hall ready for opening in May, and in all probability Mrs. Britten will conduct the opening ceremonies.

WHITWORTH.—We had two addresses through Mr. Plant. Subjects—afternoon, "The Nature and Objects of Evil;" evening, "Man: His Relationship unto God." Several clairvoyant descriptions given after the evening address.—J. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. St. James.—Lyceum open session. The following programme was gone through: S. and g.-c. rec., musical readings, &c. Three rec. and a reading from members of the lyceum. I think the members and congregation of the church do not appreciate the services of the young, which was proved by their absence. In the evening the service of song "Rest at Last" was given to only a thin audience compared with last time it was given, no doubt partly owing to the bad weather and counter attractions. The singing by the lyceum children was very good. Solos were sung by Mrs. Goodwin, Misses Bain, Harrison, Schue, and Davis. Conductor: Mr. J. Clayton. Organist: Master Mathew W. Wood. Connective readings by Mr. J. H. Smith.

BURNLEY. Hammerton Street.—Good attendance. Programme as usual. Groups for lesson; Mr. Mason took the young women's class, and asked questions which the young women tried to answer; Mr. Lightly taught the young men; Mr. Mason closed.—A. J. W.

CLECKHATON.—Present, 33 scholars, 4 officers. Invocation by Mr. Blackburn, and an interesting address on the Crimean War.—A. S.

HECKMONDWIKE. Cemetery Road.—Invocation by Mr. Ogram; marching and calisthenics conducted by Mr. T. Crowther and Miss Sterling, well done; readings by Miss A. Ogram; recitations by Mr. T. Crowther, Willie Crowther and Norman Fox. This being our first session in our new Lyceum was really good, and we hope to have unity, peace, and concord, and go our way rejoicing. Having omitted to give our thanks in our last to Miss Mortimer, the reader of our service of song, which she performed in an efficient manner, we wish her to accept the same.—B. K.

HUDDERSFIELD. Brook Street.—Attendance good. Several absentees through sickness. Seven visitors, who expressed themselves delighted with the proceedings. The usual programme was creditably gone through, and groups formed. Additions were made to the roll.

LEICESTER.—Children 26, officers 5, visitors 4. We are preparing for an entertainment on behalf of the Lyceum, on Thursday, the 27th instant; programme consists of a number of songs, recitations, sketches, &c., also phrenological readings of character, and readings from the hand, followed by mesmeric experiments to be given by conductor, Prof. Timson. We hope to see all our friends, as funds are needed for the children's treat. Will parents kindly send their children early on Sunday afternoon? Service commences at 2-30.—T. T.

LONDON. Notting Hill Gate.—Usual afternoon session. Conducted by Mr. Lewis and our secretary. Fourteen present. Musical readings, chain recitations, &c., were gone through with great interest. The marching and calisthenics were performed in an active and interesting manner, and showed great improvement. An instructive, enjoyable, and animated meeting.—P. S.

MANCHESTER. Psychological Hall.—Attendance good, upwards of 70 being present. The programme was performed in fairly good style, including recitation by Master W. Ashworth, nicely given; groups concluded a pleasant morning.—T. Taylor, conductor.

SUNDERLAND. Centre House, Silkworth Row.—Mr. Moorhouse presided. Mr. Westgarth gave a very interesting lecture on "Is there any pain at death, and what are the usual sensations of the spirit leaving at the term called death?" which seemed to satisfy all. Owing to the lengthy illness of Mr. Hoey, one of the leading mediums of the north, who has done more good here than any other medium, the Sunderland friends have started a subscription list on behalf of himself and family, as they have no means of subsistence. Will friends wishing to contribute kindly forward to Mr. Wilson, 42, Exeter Street, Pallion, Sunderland, or to Mr. Warren, 37, Hood Street, Monkwearmouth?

OLDHAM.—Morning, fair attendance. Mr. Wm. Meekin conducted, assisted by Mr. N. Spencer. G. and s.-r. gone through very well. Marching in the new way to our lyceumists was gone through very well. Afternoon conducted as usual.—T. T.

PENDLETON.—Morning: present, 11 officers, 36 scholars, 2 visitors. Invocation by Mr. J. Crompton. Chain recitations, musical reading, recitations by Lily, Emily, and Ben Clarke, Joseph Heason, and Ben Worthington; marching, afterwards formed into classes. Miss Alice Barrow closed with prayer. Afternoon: present, 9 officers, 49 scholars,

2 visitors. Mr. J. Crompton opened and closed with prayer. Usual programme. Recitations by Ben Worthington, Elizabeth Tipton, George Boys, jun., Lily, Emily, and Ben Clarke. Usual marching. In the absence of Mr. Ellison, his assistant, Mr. Pellowe, most ably conducted both sessions.—H. J. D.

SALFORD. Southport Street.—Morning: present, 22 members, 3 visitors. Invocation by Mr. Heggie. Marching and calisthenics. Afternoon: present, 26 members, 1 visitor. A lesson on "Truth." Both sessions ably conducted by Mr. Josh. Moorey.—M. J. B.

SOUTH SHIELDS.—Attendance very fair. Programme as usual, consisting of musical reading, chain recitations, &c. Recitations were given by the conductor, Geo. Forster, Arthur O'Connor. Songs by Miss C. Skinner and Miss M. Berkshire. Closed by conductor.—F. P.

SOWERBY BRIDGE.—Lyceum at 10-30 and 2-15. Two good sessions led by Mrs. Greenwood. Many members were absent through sickness, but we hope to see their faces again next Sunday. Two circles were held in the morning by the first classes of boys and girls; the boys preferred to sit only with their leader. We are glad to see them so interested in this—the foundation work of spiritualism. Miss Hill led the mutual improvement class in the afternoon, giving a reading on "Woman." It was much appreciated, as was afterwards shown by there being no opposition. Next Sunday, Mr. C. Rowson is the leader. We are glad to see him back at his post. Calisthenics led by Mr. A. Sutcliffe; afternoon by Mr. C. Rowson. Mr. A. E. Sutcliffe musical leader.—J. G., pro sec.

COMING EVENTS.

PLAN OF SPEAKERS FOR MARCH, 1890.

BACUP: 2, Miss Gartside; 9, Service of Song; 16, Mr. Plant; 23, Mr. Pemberton; 30, Mr. Tetlow.
BELPER: 2 and 3, Mr. E. W. Wallis; 9 and 10, Mr. J. S. Schutt; 16, Mrs. Green; 23 and 24, Mr. J. Hopcroft; 30, Mrs. E. H. Britten.
BLACKBURN: 2 and 3, Mr. J. J. Morse; 9, Mrs. Wade; 16, Mrs. Smith; 23 and 24, Mr. Wallis; 30, Mrs. Ashton.
BRADFORD (Norton Gate): 2, Mrs. Bennison; 9, Open; 16, Mrs. Metcalf and Mr. Bloomfield; 23, Mr. Thresh and Mrs. Kipling; 30, Mrs. Bentley.
BRADFORD (Bentley Yard, Bankfoot): 2, Mr. Espley; 9, Mrs. Clough; 16, Mrs. Bentley; 23, Mr. Lewis and Miss Capstick; 30, Mr. and Mrs. Marshall.
BRADFORD (Ripley Street): 2, Mrs. Denning; 9 and 10, Mr. T. Hunt; 16, Mr. Lund; 23, Mrs. Whiteoak; 30, Mrs. Ingham.
BURSLAM (Coleman's Room): 2 and 3, Mr. Macdonald; 9, Mr. Mahony; 16, Mrs. Allen; 23, Mrs. Horrocks; 30, Mr. Blundell.
COLNE (Cloth Hall): 2, Mr. A. D. Wilson; 9, Open; 16, Mrs. Craven; 23, Mrs. Bailey; 30, Open.
HECKMONDWIKE (Mrs. Wood's, Engine Lane): 2, Mr. Lund; 9, Miss Patefield; 16, Mrs. Fleming; 23, Open; 30, Local.
HUDDERSFIELD (3, John Street): 2, Mr. Bradbury; 9, Mrs. Crossley; 16, Mrs. Berry; 23, Open; 30, Mrs. Frank Taylor. Lyceum at 10.
IDLE: 2, Mrs. Dickinson; 9, Mr. Campion; 16, Mrs. Murgatroyd; 23, Open; 30, Mrs. Jarvis.
KEIGHLEY (Assembly Rooms): 2, Mrs. H. Taylor; 9, Mrs. Murgatroyd; 16, Mrs. Britten; 23, Mr. Rowling; 30, Mr. C. A. Holmes.
LONDON (Notting Hill Gate, Silver Street): 2, at 7, Miss Marsh, clairvoyance; 9, at 7, Prof. Geo. Chainey, of Boston, U.S.A. Particulars of Hon. Sec., P. Smyth, 68, Cornwall Road, Bay-water, W.
LONGTON: 2, Mrs. Houghton; 3, Mr. J. Mahony; 16 and during the week, Mr. Victor Wyldes.
MANCHESTER (Tipping Street): 2, Mr. J. B. Tetlow; 9, Mrs. Taylor; 16, Mr. J. S. Schutt; 23, Mrs. Gregg; 30, Mr. B. Plant.
NELSON (William Street, Leeds Road): 2, Mr. G. Wright; 9, Mr. G. Smith; 16, Mr. W. Johnson; 23, Mrs. Stair; 30, Mr. R. Bailey.
NOTTINGHAM: 2, Mrs. Barnes; 9, Mr. Morse.
OLDHAM (Temple): 2, Mr. J. Swindlehurst; 9, Mrs. Craven; 16, Mr. J. C. Macdonald; 23, Mrs. Wallis; 30, Mr. W. Rowling.
PENDLETON (Cobden Street): 2, Mrs. Green; 9, Mrs. Britten; 16, Mr. Tetlow; 23, Mrs. Groom; 30, Mrs. Green.
ROCHDALE (Regent Hall): 2, Service of Song, "Rest at Last"; 9, Mr. T. Postlethwaite; 16, Mrs. Venables; 23, Open; 30, Mr. Johnson.
SALFORD: 2, Mr. W. Clarke; 9, Mr. Allanson; 16, Miss Gartside; 23, Mr. Mayoh; 30, Mrs. J. A. Stansfield.
SCHOLES: 2, Mrs. Metcalf and Mr. Bloomfield; 9, Mr. Lewis and Miss Capstick; 16, Mr. and Mrs. Marshall; 23, Mr. Wainwright; 30, Mrs. Bennison.
SHIPLEY: 2, Mrs. Russell; 9, Mr. Bloomfield and Mrs. Metcalf; 16, Mrs. Summersgill; 23, Mrs. Riley; 30, Mr. Hopwood.
SOWERBY BRIDGE: 2, Mr. T. Hunt; 9, Mrs. Green; 16, Mrs. Wallis; 23, Mrs. Wade; 30, Mrs. Crossley.

BATLEY. Wellington Street.—Special lectures by Mr. G. A. Wright: Sunday, Feb. 23rd, subject—"The Great Beyond;" 6-30, six subjects from the audience. Monday, 7-30, "Woman: Her Place and Power." Wednesday, 7-30, "Physiognomy, the Great Detective." Thursday, 7-30, "Love, Courtship, and Marriage." Friday, 7-10, "A Night with Great Men." Heads examined at the close. Psychometry to follow Sunday and Monday lectures. Friends in the district, don't miss this rare treat. Admission free. Collections.

BLACKBURN.—Mr. Campion, who through having been a local preacher among the Wesleyans for twenty years was led away from the old paths by the spiritualists eighteen months ago, has nobly resolved to make an honest public confession in the Blackburn Marketplace, on Saturday, Feb. 22, at eight o'clock, and will fearlessly expose that which he has proved to be a fraud, delusion, and a snare. Come in crowds. Spiritualism true, Theology false.

BRADFORD. 1, Spicer Street, Little Horton.—By special request we shall repeat our Service of Song, "Rest at Last," on the 23rd of Feb. Reader, Mr. Foulds.—A. W.

BRADFORD. Walton Street.—Lyceum tea party on Saturday, Feb. 22nd, at 6 p.m. A good programme. Tickets, 9d. and 4d.

BRETON. Conservative Club, Town Street.—A tea and entertainment, in aid of the above, on Saturday, February 22nd. Tea at five o'clock, entertainment at seven, to consist of recitations and solos, and giving of prizes to members for good attendance and recitations during Lyceum session. Tickets for tea and entertainment, 8d., 6d., and 4d. All are heartily welcome.

BELPER.—March 2nd and 3rd, Mr. E. W. Wallis.

DEWSBURY.—Tuesday, Feb. 25th, Mr. G. A. Wright will lecture at Vulcan Road. We trust our friend will make an effort to come; it is some time since he was here, and as he gave great satisfaction I believe he will do so again.—J. R.

HUDDERSFIELD. John Street.—Ham tea and entertainment, Saturday, March 1st. Tea at 4.30. Entertainment by the Lyceum teachers and scholars at 6.30. Songs, readings, recitations, humorous dialogue, dramatic sketch, "The Loan of a Lover." Tickets 9d. Children under 14, 4d. Entertainment only, by programme, 3d.

LEEDS SPIRITUAL INSTITUTE. A Special Notice.—Sunday, Feb. 23rd, Mr. Schutt at 2.30 and 6.30 p.m.; also on Monday at 7.45 p.m. Admission free. Collection. All friends in the surrounding districts are cordially invited. Those who are desirous of obtaining a seat must be in good time, as on these occasions our room is completely packed. On Mr. Wallis's visit last month we had to refuse admittance to about one hundred on the Sunday evening.—J. W. H.

LEEDS. Psychological Hall.—A social evening and coffee supper on March 4th. There will be songs, solos, recitations, dialogues, and dancing. Tickets 7d. Our next service of song, entitled "Rest at Last," will be on March 30th.—H. A. A.

LONDON. Winchester Hall, 33, High Street, Peckham.—After three years' tenancy of the above hall, we beg to announce that on and after Sunday, March 2nd, the Sunday services will be held at Chepstow Hall, No. 1, Peckham High Street (only a few doors from our present meeting place). The new hall is far more fitted for our spiritual work. It is well lighted, and has a bright cheering aspect on entry. It will seat about 150, and we trust on March 2nd to welcome a large number of friends at the inaugural meeting. A number of prominent speakers and mediums have promised to take part in the day's services.

LONDON. Kensington and Notting Hill Association, Zephyr Hall, 9, Bedford Gardens, Silver Street.—Mr. W. Whitley, in the above hall on Sunday, Feb. 23rd, at 7 p.m. He will lecture on "Theosophy and Occult Buddhism." Collection. Questions will be allowed by the chairman. Enquirers should attend, as the lecturer is well versed.

MANCHESTER. Co-operative Assembly Rooms.—Feb. 23rd, Mrs. Emma Hardinge Britten will lecture at 2.45 on "The Gifts of the Spirit;" 6.30, six subjects from the audience.

MANCHESTER. Psychological Hall, Collyhurst Road.—Saturday, the 22nd, and Monday, 24th inst., a couple of entertainments will be given in the above hall, consisting of dramatic sketches, with concerts. Doors open, Saturday at 7, commence 7.30; Monday, commence at 8 o'clock. Admission by programme, 3d. All friends welcome.—J. H. H.

NEWCASTLE. Notice to Newcastle Spiritualists.—The Sale of Work will take place on March 3rd and 4th, to which a kind invitation is given to friends, followed by refreshments and dance.

NORTH-EASTERN FEDERATION of Spiritualists.—Mr. Morse will lecture under the auspices of the Federation as follows: February 25, Centre House, Sunderland; 26, North Shields; 27, Jarrow.

NORTH SHIELDS.—On Feb. 26th, Mr. J. J. Morse, on "Where are the Dead?"—T. P.

OLDHAM.—The Lyceum second anniversary, Feb. 23rd. Mrs. Groom, of Birmingham, will be the speaker. Recitations, songs, and solos will be rendered by the Lyceumists. All cordially invited.

PARKGATE.—Monday, Feb. 24th, we shall have a ham tea at five o'clock, tickets 9d. After tea Mr. Hunt, of Bradford, will lecture. All are invited.—J. C.

SOUTH SHIELDS. 19, Cambridge Street.—Monday, Feb. 24th, we intend holding a coffee social at 7 p.m. Admission; adults, 3d.; children, 1d.

NEWS AND NOTES.

NOTICE TO NEWCASTLE SPIRITUALISTS.—On Monday and Tuesday, March 3rd and 4th, a Sale of Work will take place in aid of the funds for carrying on the work of this society. The tables will be laden with an ample supply of the useful and beautiful in each department. For some months from "early morn till dewy eve," a battalion of industrious and self denying ladies have worked, worked with the same kindred spirit which actuated Hood's immortal heroine, and have practically resumed in real life the weird "Song of the Shirt." Ladies and gentlemen are respectfully invited to sympathise with them in making this "labour of love" a grand success. The smallest contributions either in money or kind will be thankfully received by Mrs. Hammarbom, or other ladies. The proceedings will conclude with music and dancing. Refreshments will also be provided.

MATERIALIZATIONS AT BYKER.—Mrs. Hogg, of 15, Spencer Street, Heaton, Newcastle, writes:—"A séance was held at the spiritualists' meeting room for members and their friends, the medium being Mrs. Warren, of Sunderland. There were about forty sitters, and the utmost harmony and good will pervaded the circle. The results were beyond our expectations, more especially when we take into consideration that Mrs. Warren was prostrate and confined to her bed the previous week. There was a good light, and the materializations were of a very pronounced and convincing character. We had amongst us nine district materialized spirit forms, varying in stature and bulk from the stalwart man down to the tiny infant, two of the forms being tawny or black, one claiming to be the healing guide of Mr. Ashton, the other the guide of Mrs. Warren (Zabru), who was very busy in the circle handing round water to the sitters. A spirit whom we call 'French Jack,' the guide of my husband, was most lively and energetic, and moved about the circle with the greatest freedom. A very affecting scene occurred during the séance; a lady visitor recognised a form, as soon as it appeared in front of the cabinet, as that of her mother, and wept very much at the realization; this affected the spirit, who wept with her daughter, and taking off her daughter's hat, caressed and pat-

ted her on the head and face, making every effort to soothe and comfort her, and returning to the cabinet, turned towards her daughter and fell on her knees, as if to implore her not to weep. She beckoned her to come forward, again taking her by the hand and fondly kissing it, then arose and entered the cabinet. Several of the forms were as far twelve feet from the cabinet, giving the sitters a good opportunity for observation. My little baby daughter (Ann) materialized, and after remaining some short time in front of the cabinet, dematerialized about two feet from it, apparently vanishing through the floor. The old and experienced spiritualists present expressed their unqualified satisfaction with the séance throughout, and we spiritualists of Byker offer our warmest thanks to Mr. and Mrs. Warren for their visit, and the spontaneous manner in which they answered our call, and the glorious demonstration, through the mediumship of Mrs. Warren, we received of the absolute reality of a future state of existence."

INQUIRER wishes to meet with a few friends to investigate spiritualism, or to join a private circle in Manchester or district.—J. T., 10, Gt. Ducie Street, Strangeways, Manchester.

LONDON SPIRITUALISTS' FEDERATION.—Meeting of delegates of affiliated societies, at the Kings Cross Society's rooms, 253, Pentonville Road, Thursday, Feb. 27th, at 8.30 prompt. It is hoped all societies and meeting places in London will send a representative, as important propositions, interesting to societies and individuals alike, will be brought forward for discussion.—Utber W. Goddard, hon. sec., 295, Lavender Hill, S.W.

DIVES AND LAZARUS.—Next week we shall give a full report of a trance address, by Mr. E. W. Wallis, on the parable of the rich man and Lazarus—its social and spiritual significance explained. Friends will oblige us who will kindly order extra copies, as this lecture will be found a useful one for distribution. Opponents frequently quote the parable against spiritualism. Their objections are fully answered in this discourse, and it is demonstrated that it is purely spiritualistic.

TO MRS. HARGREAVES AND OTHERS.—We cannot always tell when "Mr." or "Mrs." is intended, as many correspondents write so carelessly that the printers are unable to decide which is meant. Names should be most carefully written and spelt, that there may be no mistake. Mrs. Hargreaves wishes it to be known that it was Mr. (not Mrs.) Hargreaves who lectured at Shipley, as reported last week.

WORTH READING.—The reports given in our "Platform Record" are invariably well worth reading, but we specially commend the Bradford communications from Walton Street and Milton Rooms. The one calls for practical sympathy with suffering, and the other for practical religious teaching. Let the dead past bury its dead. The live questions of reform and progress in the present demand attention, and the spiritual rostrum should lead the van in educational work for the benefit of the race and the comfort of the sorrowing and doubting ones. Food for both heart and head is necessary, and can be provided without recourse to the Bible dogmas. The old is fast decaying, let it die. We must help to build the new social order—the brotherhood of humanity and the religion of the spirit.

A NEW HALL AT LEICESTER.—The friends here are determined they will not be behind other places, but will have a hall of their own, as the present meeting room is too small to accommodate the audiences. The ladies have formed two sewing classes, held weekly, preparing for a sale of work. They have had teas and entertainments during the winter, and are making good progress. Messrs. Wightman and Bentley have arranged for a concert to aid the funds, the former paying the rent of hall, the latter securing the services of artists free of charge, to be held March 3rd, in the Co-operative Hall, High Street, at 8 p.m.; tickets, 1s., 6d., and 3d. A splendid programme has been arranged, and a big success should result. That worthy and faithful worker, Mr. J. Bent, 1, Town Hall Lane, will be happy to receive donations, or materials towards the sale of work. So the good work grows. Unity and zeal for truth and human progress, and happiness here, bring success and blessings in their train.

BIGOTRY IN KEIGHLEY.—We regret to learn that our good friend and co-worker, Mr. J. S. Schutt, is being driven about from house to house because of the prejudice and bigotry of his neighbours. A few months ago he was compelled to leave one residence after having newly beautified it, and now, after spending £12 in putting another house in order, he has been under the necessity of again removing, as his landlord says the people around object to his presence among them. What "unco' good and rigidly righteous" folk they must be! Surely they won't be content to go to any ordinary heaven, but require a little one all their own, where their exclusiveness may be gratified! Or is it possible they may have the opportunity of starting a little domicile of the only other pattern admitted by orthodoxy for post mortem existence. Bro. Schutt has our sympathy; like the unfortunate man of the parable, the priest and Levite pass him by on the other side, but he is their brother still. His address in future will be 1, Lark Street, Highfield Lane, Keighley.

A MOST REMARKABLE RECOVERY OF HEALTH.—"Seeing constantly in your paper the advertisement of 'Alofas Remedies,' allow me to tell you that, as a great sufferer for years, I have found it the most wonderful and efficacious medicine. My lungs were in such a state that all my friends thought I was in a deep consumption; my cough was most distressing, and I looked like a living skeleton. My heart also seemed so weak that the least exertion was too much for me; and as to my liver it was evident that it was in a fearful condition, by the appearance of my face, which was yellow, &c. Actually at the present time I never cough, and look as healthy as any country girl. After God I think I can thank the 'Alofas' for all these blessed changes; and I cannot recommend it too strongly to all sufferers.—Yours truly, LOUISE ANDERSON, 33, Western Road, Wood Green, London, N." [The above is only one of many instances of cure effected by this valuable medicine, which is having a large sale, and gaining recognition solely on its merits.—E. W. W.]

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