

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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OR

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BY

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Chapter IV. Narrates some particulars concerning Frank Winfield.

Chapter V. Serves to show that listeners seldom hear good of themselves, with other matters of importance to this story.

Chapter VI. A virtuous resentment, ending in an edifying scene, which causes our hero to indulge in some reflections and form a doubtful resolution.

Chapter VII. How Frank spent his Christmas Day, and what he did thereon.

Chapter VIII. We meet Welgood Wilbram, and learn something about him.

Chapter IX. Partly political, a trifle socialistic, a little "uncanny," but, the author hopes, interesting withal.

Chapter X. Frank is sorely perplexed over his new friend's sanity, but his fortunes are advancing.

Chapter XI. A madman's dream.

Chapter XII. Shows how Carmer prospered, and how Jane was jilted.

Chapter XIII. Concerns Florence, and tells how she continued to enjoy life in the Walworth Road.

Chapter XIV. Tells how Frank returned to London, and some things he did while there.

Chapter XV. Frank increases his responsibilities.

Chapter XVI. The author indulges in some comments concerning pork pies, piety, and porter.

Chapter XVII. Concerns Wilbram City, and narrates how it was inaugurated. It also discloses the contents of a paternal letter received by our hero.

Chapter XVIII. Relates to the vanity of riches, the advantages of submitting to fate, and takes farewell of Wilbram City and the considerate reader.

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# PLATFORM GUIDE.

SUNDAY, JANUARY 11, 1891.

**Aberdeen.**—Mr. Findlay's, 47, Wellington Street. Séance.  
**Accrington.**—26, China St., Lyceum 10-30; 2-30, 6-30: Mrs. Horrocks.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30: Mrs. Hoyle.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mrs. Best.  
**Barrow-in-Furness.**—82 Cavendish St., at 11 and 6 30.  
**Bailey Carr.**—Town St., Lyceum, 10 and 2; 6-30: Mr. J. Kitson.  
**Bailey.**—Wellington St., 2-20 and 6: Mr. Hepworth.  
**Beeston.**—Temperance Hall, 2-30 and 6: Miss Walton.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Lyceum Day.  
**Bingley.**—Wellington St., 2-30, 6: Mrs. Murgatroyd.  
**Birkenhead.**—84, Argyle St., 6-30. Thursday, at 8, Mesmeric Séance.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—43, Hume St., 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, 2-30, 6.  
**Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Wallis, and on Monday.  
**Bolton.**—Bridgeman St. Baths, 2-30, 6-30: Mr. Leeder.  
**Spinners' Hall,** Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. Taylor.  
**Bradford.**—Walton St., Hall Lane, 2-30, 6: Mrs. Wade.  
**Otley Road,** at 2-30 and 6: Mrs. W. Stansfield.  
**Little Horton Lane,** 1, Spicer St., 2-30 and 6.  
**Milton Rooms,** Westgate, at 10, Lyceum; 2-30, 6: Mr. Tetlow.  
**St. James's Church,** Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mrs. Jarvis.  
**448, Manchester Rd.,** 2-30 and 6: Mr. Long.  
**Ripley St., Manchester Rd.,** at 2-30 and 6-30: Miss Patefield. Tuesday, at 8.  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; 2-30 and 6: Messrs. Lee and Galley. Wed., at 7-30. Saturday, Healing, at 7.  
**Birk Street, Leeds Road,** at 2-30 and 6.  
**Bowling.**—Harker St., 10-30, 2-30, 6. Wed., 7-30, Mr. Whitehead.  
**Norton Gate, Manchester Rd.,** 2-30, 6. Tues., 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Connell.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30.  
**North St., Lyceum** at 10; 2-30 and 6: Mr. Rowling.  
**Trafalgar St., Lyceum,** 10; 2-30, 6. Monday, 7-30.  
**102, Padiham Rd.,** 2-30, 6. Circle, Thursdays, 7-30. Mrs. Heyes.  
**Burslem.**—Colman's Rooms, Market, Lyceum, 2; 6-30.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Coxon.  
**Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 8; at 11 and 6-30.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Newton.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30.  
**Colne.**—Uloth Hall, Lyceum, at 10; 2-30 and 6-30.  
**Cowms.**—Asquith Buildings, at 2-30 and 6.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Stansfield.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—13, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, Charlton Row, at 6-30: Mr. Westgarth.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.  
**Glasgow.**—Bannockburn Hall, Main St., Lyceum, 6; 11-30, 6-30. Thurs, 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. G. Smith. Monday, at 7-30.  
**Hanley.**—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Berry. Thursday, at 7-30.  
**Blanket Hall St., Lyceum** at 10; at 2-30 and 6: Mrs. Whiteoak. Mon., 7-30. Tues., Wednesday, & Thursday, Members' Circles.  
**Hetton.**—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. Lomax.  
**Discussion Hall,** Adelaide St., at 2-45 and 6: Mr. Mayoh.  
**Houghton-le-Spring.**—At 6. Tuesday, at 7-30.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. M. Ringrose.  
**Institute, 8, John St., off Buxton Rd.,** 2-30, 6: Mrs. Midgley.  
**Hull.**—Seddon's Rooms, 81, Charles St., at 6. Thursday, 7-30, Circle.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Dickenson.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
**Assembly Room,** Brunswick St., 2-30 and 6.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6 30: Mr. P. Lee.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.  
**Institute, Cookridge St., Lyceum,** at 10; at 2-30 and 6-30: Mr. Campion.  
**Leicester.**—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30.  
**Lecture Room,** Temperance Hall, at 2-30, Lyceum; at 6-30.  
**152, High Cross St.,** at 11 a.m.  
**Leigh.**—King Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. W. Howell.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Beeton Rd., at 7: Mr. Wallace. Tuesday, at 7-30, Séance. Thursday, 7-30, Members' Circle.  
**Clapham Junction.**—16, Queen's Parade, 7: Mr. Hopcroft.  
**Forest Hill.**—23, Devonshire Rd., 7, Mr. Drake. Thurs, 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 6-45.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 245, at 7. Thursday, at 8, Mrs. Spring.  
**King's Cross.**—46, Caledonian Rd. Saturday, at 8, Mrs. C. Spring.  
**King's Cross.**—182, Caledonian Rd., at 10-45, Mr. McKenzie, "How to remove the Hindrances;" at 6-45, Mr. Selley, "History of Astrology." Wed., at 7-30, Mr. A. M. Rodger, "Time and its Divisions."

**Lewisham.**—198, Hithergreen Lane. Séances every Friday, 8.  
**Lower Edmonton.**—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.  
**Marylebone.**—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; 8, Lyceum; at 7, Mr. Towns. Monday, at 8, Social. Thurs, 7-45, Mrs. Treadwell. Saturday, at 7-45, Mrs. Spring.  
**Mile End.**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chepstow Hall, 1, High St., at 11-15, Mr. W. E. Long, "Apparitions;" at 8, Lyceum; at 6-30, Mr. Long, "1890-91;" at 8, Annual General Meeting. Friday, 7-30, Healing Séance.  
**Peckham.**—Winchester Hall, 33, High St., at 11-15, Open meeting; at 7, Experience Meeting; 8-30, Special Committee Meeting.  
**Seymour Club,** 4, Bryanston Place, Bryanston Square, W., at 7: Miss R. Vincent, Clairvoyance.  
**Shepherds' Bush.**—14, Orchard Rd., Lyceum, 8; 7: Mr. Houchin. Tuesdays and Saturdays, 8, Séance, Mrs. Mason, Clairvoyant. Thursdays, 8, Mr. Mason, Physical Medium. Members only.  
**Shepherds' Bush.**—At Mr. Chance's 1, Lawn Terrace, North End Road, West Kensington. Wednesdays, at 8, Mrs. Mason.  
**Stamford Hill.**—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeeles.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, at 10-30; 2-30, 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. Groom.  
**Collyhurst Road,** at 2-30 and 6-30: Local.  
**Edinboro' Hall,** nr. Alexandra Park Gates, 3, 6-30: Mr. Standish. 10, Petworth Street, Cheetham, Friday, at 8-15.  
**Mexborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum and Phrenology, at 2-30; at 10-45 and 6-30.  
**Granville Rooms,** Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. A. Smith.  
**Nelson.**—Sager St., 2-30, 6: Mr. T. Grimshaw.  
**Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. Rutherford.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. Lashbrooke. 41, Borough Rd., at 6-30: Mr. Henderson.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. E. W. Wallis.  
**Hall, Bartlam Place, Horsedge St., Lyceum,** 10 and 2-30; at 3 and 6-30: Mrs. Craven. Mondays, at 7-45.  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. Geo. Featherstone.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Gregg.  
**Rawtenstall.**—10-30, Lyceum; 2-30 6: Messrs. Palmer and Yates.  
**Rochdale.**—Regent Hall, 2-30, 6: Mr. Johnson. Wed, 7-30, Public Circles. Michael St., at 8 and 6-30. Tuesday, at 7-45, Circle.  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Miss Jones. Wed., 7-45.  
**Scholes.**—Tabernacle, Silver St., 2-30, 6.  
**Sheffield.**—Coocoo House, 175, Pond Street, at 3 and 7.  
**Central Board School,** Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30, 6: Mr. Armitage.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slithwaite.**—Laith Lane, at 2-30 and 6: Mr. Swindlehurst.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30, 2-15; 6-30: Local.  
**Spennymoor.**—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.  
**Station Town.**—14, Accolom Street, at 2 and 6.  
**Stockport.**—Hall, Wellington Road, near Heaton Lane, at 2-30 and 6-30: Mrs. Hyde. Thursday, Circle, 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.  
**Monkwearmouth.**—8, Ravensworth Terrace, 6-30.  
**Tunstall.**—18, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6.  
**Walsall.**—Central Hall, Lyceum, at 10; 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, 2-30 and 6.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Mr. T. Postlethwaite.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mrs. Marshall.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
**Yeadon.**—Town Side, at 2-30 and 6.

## REV. PETER DEAN, ON REV. T. ASHCROFT'S ATTACK UPON SPIRITUALISTS,

Given in the Walsall Unitarian Free Church, Nov. 16th, 1890.

Mr. Dean is not a spiritualist, but he desires justice and religious equality, and his protests against the methods of Mr. Ashcroft and his supporters are

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## CONTENTS.

The Rostrum.....	93	Church Bells .....	98
Spiritualism and Prophecy in the Middle Ages .....	94	Spiritualism, Occultism, and Theosophy in Paris .....	99
Poem—A Litany .....	95	Spiritual Fragments .....	99
A Living Ghost; or, the Longest Night in a Life .....	95	Lyceum Jottings .....	100
Important and Interesting Questions.....	97	Platform Record .....	101
		Prospective Arrangements .....	103
		Passing Events and Comments ..	104

## THE ROSTRUM.

### THE FIRST EXPERIENCE OF VOLTAIRE AS A SPIRIT.

[We have been requested to print the following interesting communication, which was given through the organism of Mrs. G. Sweet, several years ago, and published at the time in pamphlet form by S. A. & H. Hoyt, New York. When the spirit took possession of Mrs. Sweet, he said "that while on earth he had resided in France, and was known as Voltaire." The communication was taken down by Mr. Sweet, as spoken, at three different times. The medium describes his influence as being powerful, his aspirations high and noble, and his thoughts far-reaching, grand, and elevating. In alluding to this peculiar influence, Mr. Sweet says: "While the spirit is speaking through her she seems to travel with him, and see that which he speaks of; and at times he soars up to where the grandeur and brightness of the countless glowing worlds is so great, that she shrinks and struggles to return, fearing that the intensity of the light and glory which is opened to her vision will dethrone her reason; and realizing in her case the truth of what we have often been told, that there was much to tell us, but we could not bear it yet—only a little at a time, as we could comprehend and receive it. The sketch is published as an illustration of one of the many phases of spirit-life."]

In the bustle and confusion of the outer life, how utterly do men forget the last great scene to be enacted on the visible stage, before they enter the portals of the unknown land, whither they go, as they think, never to return. My life was one of deep yearning and unsatisfied longing. I was fierce and bitter, deep and grasping, in my search after the invisible wisdom, which was shut out from my hungry gaze. I could not be satisfied with what other men were: I desired something which they had not. The deep within me called to the deep, from which God once spake when he said "Let there be light." But with me there was no light. For humanity's surface presented to me nothing but a fleeting picture, filled with mimic shadows, called men and women. They lived either above me, or below me, I then knew not which. I was among them, yet not of them; their forms and ceremonies sickened my soul, and provoked the ready sneer and the sarcastic remark.

When my spirit came into its earthly temple, it was altogether positive in its manifestations. It had none of the ready sympathy and gentle charity necessary to bear it pleasantly through life; it was angular, and ever going out in quest of some real support on which to lean. I asked for proof from ancient lore. All were to me as fables, voices of the imagination, enough for those to lean on who desired no other authority save what they were told was right; who prayed by rule, and served God by measure. I despised, with a heartfelt contempt, the child's play which I saw daily enacted by kings and princes; and I felt within me a power that, could I give it utterance, would hurl all their air-built structures to the earth, and leave them naked in their own ignorance, and clothed with nothing better than the tinsel with which they covered themselves, and gloried in their greatness.

I did not deal in sarcasm and invective because it pleased me; I did not level the shafts of satire because it was pleasant, but it gave the keenest edge to that which I could utter, and tore away the thin veil of conventionalism and rank hypocrisy.

I experienced many triumphs in my own way; they were the only pleasant spots which my earthly existence knew,

for I loved power and desired to hold the reins in my hand, by which I was controlling the human mind, and making it a mere machine. God knows since how deeply I have repented the means which I used to bend mind, and bring it on my own plane of action. But it is past, and the memory of it now is humiliating to me. But I could not be other than I was; my character was strongly marked, and it left its impress behind long after the body had perished. I met the angel of death fearlessly. I thought I had proved all things, and I was content to die and be forgotten. I had often desired to know the philosophy of death. I had looked upon the fading flower and the withering grass. They but served to enrich the earth; to spring forth in new forms to please the eye; and should not the elements of my body go to perform some like service? And now the time had come to prove it. The limbs were nerveless, the eyes glazing, the voice mute, earth was fading—receding—but the thought lived still. All sensation ceased, save in my brain, and there was thought still, it would not die; but sat, independent and strong, apparently gathering up force, body, and form unto itself. I made one effort to forget—to die; but without an effort the spirit left the body and hovered above it. So intensely did I believe in the utter death of soul and intelligence with the body that I did not desire to live. I strove to sleep, forget, blot myself out. Senseless worm! Nature's laws no longer obeyed me; my control over natural things was at an end; and I found myself—where? you ask. I knew not. Gloomy and sullen, refusing to believe myself a spirit, and yet feeling intensely alive, having no desire to be so—can you imagine the keen agony of that moment? Pray God that you never may. I, who had denied this, was now compelled to believe it. What? must I myself prove myself to have been deceived, in spite of all I had spoken and written? Was there still a reality in the weak imaginings of what I had heard men prate? I could not bear the thought. I would rather die ten thousand deaths than live to prove the falsity of my own position. It is true I lived, but how, and in what condition? The location in which I was impelled to rest appeared as one vast, uninhabited country, bleak and gloomy, mountainous, barren, and sombre-hued. No life broke the leaden atmosphere. The very waters flowed along sluggishly in their murky depths, and seemed as though they were molten lava, death and disease lurking beneath their dark surface.

Alone I stood in this bleak solitude; still I sought to die—to be blotted out. I would not believe that this was other than a terrible fantasy of the brain. No human being was to be seen. I wandered up and down, gloomy, wretched and incredulous. Proud and defiant I sought to be still, yet felt a yearning desire to know more. I forgot myself in the struggle; but the silence and solitude were so incomprehensible that I knew not where to turn. Whom could I ask for knowledge? Where would I bend my footsteps to find it?

I said to myself, "This is a horrible dream—one of those strong delusions under which men labour who are grappling with disease and death. I shall forget this; it will serve as a vision for some of the puppets to profit by." And again I held my head erect, waiting to awake from the unnatural trance.

I know not how long I waited, but my heart sickened within me. A great heaviness and sense of desolation fell upon my spirit, a weakness overcame me, and I trembled with an undefined dread. I gradually became accustomed to this scene of desolation, and I spent long periods of time in meditation, deep and profound. I wandered up and down the place I had been compelled to inhabit, seeking in vain for some trace by which I might discover the laws which

forced me thus to be the only inhabitant of the country. And I sought long and in vain; I asked not for sympathy nor love, I only asked for knowledge, and yet it was denied me. But I demanded it with a heart full of revilings toward the cause of all my misery. No answer came—no marvel that it did not to such as I then was. When I would blaspheme or when I would rail, it was alike impotent—there was no object upon which to vent my feelings, or to combat my vengeful threatenings.

I prided myself upon my solitary life. I said, "I desire no human sympathy; I could exist without it—within myself." Thus far I had been looking without, and had become weary, oh, very weary of the changeless prospect. I turned to look within. Ah! what was there to see but a fountain filled to overflowing with bitterness and unbelief, of railing against everything good and lovely; a heart of adamant, walled around with brass, impervious alike to fear or love. I prayed for slumber; as well might the eagle slumber while winging his way through the pure ether of heaven's blue arch, with the sun's rays blazing in his eyes, as I could forget for a moment that I lived, that I thought, that I knew there was a something beyond myself which I yet knew not of.

I know not how long I tarried in this place, but it was a very long time; the monotony and silence were dreadful, and only gave additional fear of what might next be revealed. Death to me had been the gate of horrors, the plaything of mystery growing greater and denser as I proceeded. I knew not how much the pleasure of my earth-life had consisted in opposing and setting at naught the opinions of my fellow-man. It had called forth my energy, given play to my intellect, diversion to my every day existence; and now there was none but myself to strive against myself. Oh, the utter misery, the want of companionship which I then experienced! At first I had thought I would flee from the face of a fellow being. I abhorred the thought of a witness to the downfall of my theories, but the rocks gave me no reply when I upbraided them for their silence. The trees appeared as though formed of rock, so unbending in their appearance. Everything seemed locked up against me. The grass was crisp and hard, and when I sought to hear the waters ripple, there was but a hollow echo, as of a moan, from their turbid depths. I saw no twinkling star, no silver moon. All was inanimate save me. And what was I? A thing of life. Of what value was it? I had better be a stone, for then I would be in keeping with the scene. My stoicism gave way; the hard walls of adamant were beginning to break down in utter wretchedness for want of sympathy, and I groaned aloud, "Who shall deliver me from the body of this death?" And now there arose within me a desire for sympathy, of something which was pervaded by human life. A dog would have delighted me; it would have called forth a flood of tears—something, anything, to which I might unbosom my over-charged heart.

Tears came at length. Strong and mighty was the struggle, but the citadel yielded; the strong man bowed down and wept. And I prayed, as I had prayed when an infant at my mother's knee.

It was the beginning of repentance, the breaking down of the barriers which had so long kept me separated from the better impulses of love and human sympathy. Too long had I steeled my spirit against every power but that which I vainly conceived was of myself and within me. I disdained to own other authority than my own; but now I wished to flee from myself. I wished but to know that there was a power beside myself, that I might see it. My earth-life rose up and confronted me with nothing but dark images of distrust in all things sacred, of reverence for nothing good. Gloomy picture! How it pained me to look back upon the seeds of dissension and unhappiness which I had planted in thousands of hearts.

There arose within me at length an intense desire for some intelligent being, with whom I might take counsel; but none came near me. Long and dreary seemed the time which I spent in that place, reviewing the past, uncertain and unprepared for the future. One by one my stern resolutions gave way, and with no witness save the voice within, I was compelled to acknowledge, in that dreadful solitude, that there was a power, grand, supreme, and inscrutable. My spirit was bowed in deep contrition, and I prayed, oh so humbly, that the great Intelligence would vouchsafe to hear me, to speak in some manner, to break the wretched sense of loneliness which was becoming insupportable. I slumbered long and deeply.

I thought that bright forms stood beside me, that they soothed my weary spirit, that they spoke in tones of love and peace to my breaking heart. I thought I had left that place of gloom with those bright guides; its chill air no longer oppressed and benumbed my movements; its death-like quiet was only a dreadful dream. And I thank thee, oh my God, that it was no dream, but a bright and glorious reality. I had left that place, and with it all the sin and selfishness, unbelief and arrogance, which had so long been my close companions. The heart which had seemed as of marble, cold and insensible, was now fresh and warm.

I had found sympathy! Human voices greeted me. They took me by the hand, they called me brother, and they said I had come up from out of the vale of repentance; that I had learned that God was love, and all-powerful; that I was but a spirit who depended upon that great cause for every breath which gave me life. Oh, how sweet were their tones, and how gentle and kind their looks! They led me along by a pleasant path, and sought to make me forget the dark place which had been my abode so long.

(To be continued.)

## SPIRITUALISM AND PROPHECY IN THE MIDDLE AGES.

(From Melvil's "Curiosities of Literature.")

IN the "Memoirs of Sir James Melvil," written under the reigns of Queen Elizabeth, Mary, Queen of Scots, and King James, there are some curious items worth recalling. About the time when the Duke of Alva and the Duke Maurice were exercising much influence in European affairs, and the King of France was involved in trouble with the Dutch, "the Bishop of Valence, at Paris, was desirous to have some knowledge in the Mathematicks; and for that effect he found out a great scholar in high Sciences, called Cavatius. This Cavatius took occasion frequently to tell him of two familiar spirits that were in Paris waiting upon an old Shepherd, who in his youth had served a Priest, and who at his death left them to him. The Bishop upon the King's return from Germany, introduced the said Cavatius to the King, and offered to lose his head in case he should not shew the two spirits to his Majesty, or to any he should send, in the form of Men, Dogs, or Cats. But the King would not see them, and caused the Shepherd to be burnt, and imprisoned the said Cavatius."

"The Bishop had another learned man to his Master, called Taggot, who had been curious in sundry of the said Sciences, and knew by the Art of Palmestry, as he said to me himself, that he should die before he attained the age of twenty-eight years. Therefore, said he, I know the true Religion to be exercised at Geneva, there will I go and end my life in God's service. Whither accordingly he went, and died there, as I was afterwards informed."

When the Constable of France was on his way with sixteen thousand men to oppose the King of Spain, then entering the frontiers of France, "there came a man in grave apparel following him on foot, crying for audience for God's sake. Whereupon the Constable staid, willing him to speak. Who said, *The Lord says, seeing that thou wilt not know me, I shall likewise not know thee, thy glory shall be laid in the dust.* This strange language put the Constable in such a rage, that he strook the poor man into the face with his horse rod and threatened to cause him to be hanged. The man answered he was willing to suffer what punishment he pleased, seeing he had performed his commission." When further questioned by Melvil he replied, "*That the Spirit of God gave him no rest till he had discharged his mind of that commission given him by God.*" The Constable was defeated, wounded, made prisoner, and the King of France was reduced to so great straits, that he was compelled to accept a very hurtful peace at Cambray.

Sir James Melvil, in one of his journeys from Scotland to France, fell in company with an Englishman who was one of the Gentlemen of the Queen's Chamber; a man well skilled in mathematics, necromancy and astrology. "He showed me," says Sir James, "sundry secrets of the Country, and the Court. Among other things he told me that King Henry the Eighth, had in his lifetime been so curious as to enquire at Men called Diviners, or Negromancers, what should become of his Son King Edward the Sixth, and of his two daughters, Mary and Elizabeth. The answer was made unto him again, that Edward should dye, having few days and no succession; and that his Two



Daughters should the one succeed the other. That Mary, his eldest Daughter, should marry a Spaniard, and that way bring in many strangers to England, which would occasion great strife and alteration. That Elizabeth would reign after her. Whereupon the King caused to give poison to both his daughters, but because this had not the effect he desired ( . . . ) he caused to proclaim them both bastards."

When the Queen of Scots fled to England, seeking that protection and friendly aid which had often been promised her, and she was instead made prisoner there, it put Sir James in mind of a tale told him by his brother, Sir Robert: "The time when he was busiest dealing betwixt the two Queens to entertain their friendship and draw on their meeting at a place near York, one Bassintoun, a Scotsman, who had been a Traveler, and was learned in high Sciences, came to him and said, 'Good Gentlemen, I hear so good a report of you, that I love you heartily, and therefore cannot forbear to shew you how that all your upright dealing and honest travel will be in vain. For whereas you believe to obtain advantage for your Queen at the Queen of England's hands, you do but lose your time and your travel. For first they will never meet together, and next there will never be anything else but dissembling, and secret hatred for awhile, and at length Captivity and utter wrack to our Queen from England.' My brother answered, he liked not to hear of such devilish news, nor yet would he in any sort credit them, as being false, ungodly, and unlawful for Christians to meddle with. Bassintoun defended himself against the implied slur and said, 'God gives to some less and to others clearer knowledge, by the which knowledge I have attained to understand, that at length the kingdom of England shall of right fall to the crown of Scotland. . . . But, alas, it will cost many their lives, and many bloody battles will be fought . . . and by my knowledge, the Spaniards will be helpers.'"

While the Earl of Arran was Chancellor of Scotland—holding the castles of Edinburgh and Stirling—very few felt that their estates or their lives were safe. "He shot directly," says Sir James, "at the life and lands of the Earl of Gaury. For the Highland Oracles had shewn unto his wife, that Gaury would be ruined, as she told to some of her familiars. But she helped the Prophesie forward, as well as she could. . . . His Majesty also dreamed a dream, that he saw the Earl of Gaury taken and brought in prisoner before him." The Earl was taken prisoner, lost his lands and died upon the scaffold.

When the King of Scotland was negotiating a marriage with the daughter of the King of Denmark and sent ambassadors therefor, "tempestuous winds drave them upon the Coast of Norway. . . . Which storm of Wind was alledged to be raised by the Witches of Denmark, as by sundry of them was acknowledged, when they were for that cause burnt. That which moved them thereto, was, as they said, a blow which the Admiral of Denmark gave to one of the bayliffs of Copenhagen, whose Wife consulting with her associates in that Art, raised the storm to be revenged upon the said Admiral."

Soon after the marriage of James VI. with the King of Denmark's daughter, "many witches were taken in Lauthian, who deposed concerning some design of the Earl of Bothwell's against his Majesty's person." After some account given of meetings at which the devil presided, the historian goes on to say that, "Among other things some of them did shew that there was a Westland man called Richard Graham, who had a familiar spirit, the which Richard they said could both do and tell many things, chiefly against the Earl of Bothwell. Whereupon the said Richard was apprehended, and being brought to Edinburgh and examined before His Majesty, he granted that he had a familiar spirit which showed him sundry things; but he denyed that he was a witch." Upon further examination it seemed that he had had something to do with a medium named Amy Simpson in connection with the Bothwell affair, so "he was burnt with the said Simpson and many other witches. This Richard alledged, 'That it was certain what is reported of the Fairies, and that spirits may take a form, and be seen though not felt.'"

Thus it is seen that in the age of Elizabeth the angels were manifesting themselves to mortals; that the latter, not fully comprehending the naturalness, the beauty, the import of these revelations, mixed them often with so much that was absurd and unnatural, with so much of their own imaginings, with so much of ancient superstition, and with such phenomena as doubtless came oftentimes from evil or undeveloped spirits, that they were in part to blame

for, or rather they were partially the cause of, the persecutions that ensued. I, for one, recognize the constant effort of the immortals to wing their way to our midst, to permeate society with celestial waves of thought, to win us with loving and genial influences to their glad spheres, and make the frontiers of the placid land of unshackled souls like flowery archways along triumphal and festive processions.

G. L. DITSON, M.D.

## A LITANY.

### I.

Thou, who dost dwell alone,  
Thou, who dost know Thine own,  
Thou, to whom all are known,  
From the cradle to the grave,  
Save, O save!  
From the world's temptations,  
From tribulations,  
From that fierce anguish  
Wherein we languish:  
From that torpor deep  
Wherein we lie asleep,  
Heavy as death, cold as the grave,  
Save, O save!

### II.

When the soul, growing clearer,  
Sees God no nearer,  
When the soul, mounting higher,  
To God comes no nigher;  
But the arch-fiend Pride  
Mounts at her side.  
Foiling her high emprise,  
Sealing her eagle eyes;  
And, when she fain would soar,  
Makes idols to adore;  
Changing the pure emotion  
Of her high devotion  
To a skin-deep sense  
Of her own eloquence;  
Strong to deceive, strong to enslave—  
Save, O save.

### III.

From the ingrained fashion  
Of this earthly nature,  
That mars Thy creature;  
From grief that is but passion,  
From mirth that is but feigning,  
From tears that bring no healing,  
From wild and weak complaining,  
Thine own strength revealing—  
Save, O save!

### IV.

From doubt where all is double,  
Where wise men are not strong;  
Where comfort turns to trouble,  
Where just men suffer wrong;  
Where sorrow treads on joy,  
Where sweet things soonest cloy,  
Where faiths are built on dust,  
Where love is half mistrust,  
Hungry, and barren, and sharp as the sea,  
O set us free!

### V.

O let the false dream fly  
Where our sick souls do lie,  
Tossing continually.  
O, where Thy voice doth come,  
Let all doubts be dumb;  
Let all words be mild,  
All strifes be reconciled,  
All pains beguiled;  
Light brings no blindness,  
Love no unkindness,  
Knowledge no ruin,  
Fear no undoing,  
From the cradle to the grave,  
Save, O save!

—Matthew Arnold.

## A LIVING GHOST; OR, THE LONGEST NIGHT IN A LIFE.

### STILL ANOTHER CHRISTMAS STORY.

It was Christmas time, and one of those old-fashioned winters in Scotland, when the snow lay on the ground for weeks, when railways were unknown, and the electric telegraph had not been dreamed of. The South road had been blocked up for nearly a month, when a partial thaw caused a public rejoicing; coaches began to run, and weather-bound travellers to have some hope of reaching their destination. Among the first ladies who undertook the journey from the West of Scotland to London was a Miss Stirling, who had, for weeks past, desired to reach the metropolis.

Her friends assured her that it was a foolhardy attempt, but Miss Stirling's business was urgent, and she was not to

be deterred from doing what she thought was right. So she kept her purpose, and took her seat in the mail-coach for London.

The second day was the more trying than the first; when on reaching a little roadside inn the snow began to fall, the guard and coachman urged their solitary passenger to remain there for the night. Miss Stirling hesitated for a moment, but the little inn looked by no means a pleasant place to be snowed up in, so she resisted their entreaties, and, gathering her furs more closely round her, she nestled herself into a corner of the coach. Thus, for a time, she lost all consciousness of outward things in sleep. A sudden lurch awoke her, and she soon learned that they had stuck fast in a snow-drift, and that no efforts of the tired horses could extricate the coach from its unpleasant predicament.

The guard, mounting one of the leaders, set off in search of assistance, while the coachman comforted Miss Stirling by telling her they were only a mile or two from "the Squire's." Within an hour the distant tinkling of the sleigh bells was heard, and soon a hearty voice was heard hailing them. A strong arm lifted Miss Stirling from the coach, and supported her trembling steps to a sleigh, close at hand, and she soon found herself in a large hall brilliantly lighted by a blazing wood fire, and kindly hands were busied in removing her wraps.

"I told you that the sleigh would have plenty of work this winter," exclaimed the host, addressing his wife.

"We all say at Hawtree that Uncle Atherton never can be wrong," said a merry voice.

"Atherton! Hawtree!" repeated Miss Stirling. "Ellen, is it possible that you are here? Don't you know your old friend, Miss Stirling?"

Mrs. Atherton fixed her eyes on the stranger, and recognized the bright-haired girl she had loved in their school days, and cordial was the welcome she gave her as she congratulated herself on having her under her own roof; and then laughing, she told her she did not know how to dispose of her for the night, for the house was as full as it could hold. Miss Stirling told her to take no trouble on her account; a chair by the fire was all she cared for.

"But I have one chamber still at your service; it is very comfortable, but as it is detached from the house I have never asked a lady to sleep there till now."

"I am quite willing to become its first lady tenant," said Miss Stirling, heartily.

So the matter was settled. It was long past the hour of retiring at Belfield when Miss Stirling, under her hostess' guidance, took possession of her out-door chamber. The crimson hangings of the bed and window looked warm and comfortable in the flashing firelight; the long-parted friends found it impossible to resist the temptation of sitting down to have what in the old days they used to call a "two-handed chat," and midnight rung out from the stable clock before Mrs. Atherton said "good night."

She had already crossed the threshold to go, when she turned back to say, "I forgot to tell you that the inside bar of this door is not very secure, and that the key only turns outside."

Miss Stirling laughingly allowed she had no objection to it on this particular occasion.

"Very well, then, I will send my maid with the key at eight precisely."

They parted; the door was locked outside, and the key taken out. Miss Stirling, standing by the window, watched her friend depart.

As she turned to fling a fresh log into the grate, her eyes fell upon the dressing-glass, when she fancied she saw the bed-curtains move. She stood for a moment gazing at the mirror, but all was still, and she blamed herself for allowing nervous fears to overcome her. She approached the bed and withdrew the curtains, and was rewarded by finding nothing, save the bed-clothes folded neatly down. Allowing herself no time for further doubts or fears, she placed the candle on the mantelpiece, and stepped into bed.

Her eyes ached with weariness, but sleep seemed to fly from her. She was restless, and the moonbeams stealing between the window curtains cast ghostly shadows on the wall. So she carefully shut out the light on that side, and turned again to sleep, but she was soon thoroughly aroused by feeling the bed heave under her. She started up, and waited with a beating heart a repetition of the movement, but it did not come. Laying her head once more on the pillow, she determined to control her groundless terrors.

Again she started up! This time there could be no doubt; the bed heaved more than once, accompanied by a

strange gurgling sound, as if of a creature in pain. Leaning on her elbow, she listened—it came again, followed by a loud rustling noise, as if some heavy body were dragged from under the bed in the direction of the fire. She longed to call out for help, but her tongue clave to the roof of her mouth.

The unseen thing dragged itself along until it reached the hearthrug, where it flung itself down with violence. As it did so she heard the clank of a chain. Her breath came less painfully as she heard it, for it occurred to her that the creature might be nothing worse than the house dog. Even this notion was disagreeable enough, but it was as nothing to the vague terror which had hitherto oppressed her. She persuaded herself that if she lay quiet no harm would happen, and the night would soon pass over.

By-and-by the creature began to snore, and it struck her that the snoring was not like that of a dog. She raised herself gently, and with trembling hands drew back an inch or two of the curtains and peered out, thinking that any certainty was better than such terrible suspense. She looked toward the fireplace, and there, sure enough, the huge creature lay—a brown, hairy mass, but of what shape it was impossible to divine, so fitful was the light and so strangely was it coiled on the hearthrug. By-and-by, it began to stretch itself out, to open its eyes, which shone in the flickering rays of the fire, and to raise its paws above its hairy head.

Good God! those are not paws. They are human hands, and dangling from the wrists hang fragments of broken chains. A chill of horror froze Annie Stirling's veins as a flash of the expiring fire showed her this far too clearly—and the conviction seized upon her mind that she was shut up with an escaped convict. An inward invocation to Heaven for aid rose from her heart, as with the whole force of her intellect she endeavoured to survey the danger of her position. For the present she must be still; the night must be far spent; she must wait and hope.

She had not to wait long. The creature moved again—stood upright—staggered toward the bed. For one moment—one dreadful moment—she saw his face—his pale, pinched features, flashing eyes, black bristling hair; but, thank God, he did not see her. She shrank behind the curtains; he advanced to the bed, slowly, hesitatingly and the clanking sound of the broken chains fell menacingly on her ear. He laid his hands upon the curtains, and fumbled to find the opening.

The moments were all in all to Annie Stirling. Despair sharpened her senses; she found that the other side of the bed was not set so close against the wall but that she could pass into the narrow space between; this she contrived to do noiselessly. She had hardly accomplished the difficult feat, and sheltered herself behind the curtains, when the creature flung itself on the bed, and drawing the clothes round him, uttered a sound more like the whinnying of a horse than the laugh of a human being. For some time Miss Stirling stood in her narrow hiding place, trembling with cold and terror, and when her composure had in some degree returned it occurred to her that if she could but reach the window she might attract the attention of some passer by.

Very cautiously she attempted the perilous experiment, and a friendly ray of moonlight guided her safely to the window. As she put out her hand toward the curtains, her heart gave a free bound of terror, for it came in contact with something soft and warm. At length, however, she remembered that she had flung down her fur cloak in that spot, and it was a mercy to come upon it now; she wrapped it round her, and reached the window without any alarm from the occupant of the bed, whose heavy breathing gave assurance that he was sound asleep.

She heard the stable clock strike four. Only four! She felt as if it were impossible to survive another hour. Was there no hope?

Drops of agony fell from her brow as ever and anon a rustle of the bedclothes, or a slight clank of the manacle hands, sent a renewed chill to her heart.

The clock struck five. Suddenly a man's whistle was heard in the court, and the driver of the mail coach, lantern in hand, crossed the yard. Would to God she could call to him, or in any way attract his attention, but she dared not make the slightest sound. He looked up at the window against which he almost brushed in passing, and the light he held flashed on Miss Stirling's crouching figure. He paused, looked again, and seemed about to speak, when she hastily made sign that he should be silent, but seek assistance



the house. He gave her a glance of intelligence, and hastened away.

How long his absence seemed. Could he have understood her? The occupant of the bed was growing every instant more and more restless; he was groping round the room. They would come too late! too late!

But no! steps in the courtyard; the key turning in the lock, the door opens. Then, with a yell that rang in Annie Stirling's ear until her dying day, the creature rushed to her hiding place, dashed the slight window-frame to pieces, and finding himself balked of his purpose to escape by the strength of the iron bar outside, turned like a wild beast on his pursuers. She was the first on whom his glance fell. He clasped her throat; his face was close to hers; his glittering eyes were glaring at her in frenzy, when a blow from behind felled him.

She awoke from a long swoon to find herself safe in Mrs. Atherton's dressing-room, and to hear that no one was hurt but the poor maniac, and that he was again in the charge of his keepers, from whom he had escaped a few hours before.

"A few hours? A lifetime, Ellen! But, Heaven be thanked, it has passed like a wild dream!"

But one enduring effect remained ever after to imprint on Annie Stirling's memory the event of that long night. Such had been her suffering, anxiety, and terror, that in those few hours her hair had turned as white as snow.

Miss Stirling's is one of the few well-attested cases in which this remarkable physiological change occurred in the period of time stated; and her portrait, still hanging in the hall of Atherton House, with snowy bands of silver hair drawn across a young face, bears testimony to this weird night's adventure and its results.

#### IMPORTANT AND INTERESTING QUESTIONS.

*To the Editor of "The Two Worlds."*

DEAR MADAM,—I wish to ask you two questions through your valuable paper. I have been investigating spiritualism for twelve months, and I believe in the truth of spirit return, but I would like to know if "controls" speak *the truth* when they say that they have seen "Christ," and that he died for us, was born on Christmas Day, also that we shall have to look to him for our salvation? Secondly, would you kindly inform me why spirits want to be in the dark before they speak? An answer will oblige and enlighten one who is searching for the truth.—I remain, yours truly,

A LOVER OF THE TRUTH.

ANSWER.

If our correspondent has faithfully read *all* the articles in *The Two Worlds* he will have seen many papers written or compiled by the Editor *proving* historically that there were not one but many "Christs" in ancient times, all having the same allegorical origin, birth, mission, and miracles. The most striking of these mythical Christs are the Buddha and Krishna of India, Osiris of Egypt, and Mithra of Persia. All these, no less than some fourteen other ancient "Saviours," all date back originally to the allegories of solar worship, and the assumed history of the sun's annual passage through the zodiacal constellations, while the New Testament history of Jesus is the *last* of these myths. It is also a direct copy in respect to the birth, parentage, miracles, and death of the various allegorical Messiahs that have preceded him.

That some man, such an one as Gerald Massey and other writers describe as "Jesus Pandira," the son of a soldier of the Temple, and (as Celsus affirms) "Mary, the strayed one," may have lived in Judea, and taught the doctrines of the Essenes, is more than probable, as a "Messiah," according to the solar myth, was due about the year one of our era, and a marked change took place at that time in the religious belief of some of the Jewish people. This person, whoever he was, only revived, however, the doctrines, word for word, which had been preached by the Jewish Essenes and Alexandrian Therapists, more than a century previous to his time, performing also such "miracles" as, according to contemporary history, were common enough at that time, and were openly "practised in the market places." This Jesus Pandira did not *in any sense* "die for mankind," but was executed according to the Roman law for entering Jerusalem in triumph as "King of the Jews," and the best proof that such an one lived and died for that offence, is the alleged inscription written by Pilate over his cross: "The King of

the Jews." For a multitude of the most authoritative proofs that the history attributed to the Jesus of the Jews is a direct plagiarism stolen from older histories, read the Editor's work, "Faiths, Facts, and Frauds of Religious History," the twentieth thousand, published by Mr. John Heywood, of Manchester and London.\* To find all the collected evidence that there never was such a person even in *existence* as the Jesus of the Jewish scriptures, read still more expensive, but not less authoritative works, such as Higgins's "Anacalypsis," Gerald Massey's "The Beginnings," Saladin's "God and His Book," *The Agnostic Journal*, together with scores of modern works, the only answers to which have been the abuse of bigots and the anathemas of the church. The work published, as above stated, by Mr. John Heywood, has all the testimony in full. Let it be answered by who will, or can.

As to man's salvation, millions of returning spirits, through WELL PROVEN TESTS, such as WE DEFY OUR QUESTIONER'S SO CALLED CONTROL TO GIVE, have come to earth to declare there is no Saviour but the individual's own soul, no salvation but to do good and eschew evil each one for himself, and himself alone.

As to the "control" of which our questioner writes, we can only advise him to "try the spirits," and then to "prove all things" before he attempts to hold fast to anything as "good."

To our correspondent's second question, we say the custom of turning out the lights for the purpose of holding circles, is equally unnecessary and pernicious.

The most powerful physical mediums of the Modern Spiritual Dispensation were J. B. Conklin and George Redman, of New York, and Mr. D. D. Home. The writer has for years been the intimate associate of these mediums, and affirms positively that they never sat in the dark, and that all their unparalleled manifestations were given in sufficient light to disclose their every movement. The late Mrs. Leah Fox Underhill, the Editor's oldest friend, gave all her most powerful manifestations in the light, and only sat occasionally in dark circles with a few private friends. We have witnessed just as powerful manifestations of spiritual phenomena through the mediumship of Mrs. Everitt in broad daylight as in the dark, and that dear lady and admirable medium only sits in darkness for "the direct voice" and with her most intimate friends.

Mrs. Ada Foye, the finest test medium of the age, by rapping, writing, clairvoyance, and clairaudience, gives all her marvellous tests in brilliantly lighted rooms, and the best materializations the Editor has ever witnessed were produced in subdued light, quite sufficient to disclose the faces and motions of all persons present. Whilst it is certain that light, by causing vibrations in the atmosphere, disturbs the quiescence of the air, and is therefore unfavourable to the production of powerful physical manifestations, *through some mediums*, it is equally certain that in the presence of the very best media, such as those we have named, no less than through the charming mediumship of Mrs. Mellon, of Newcastle, *total* darkness is not an essential element. Subdued light is better than a full glare, but except amongst the most intimate friends, and in private circles, we protest against dark circles, first, as unnecessary, and next, as opening the door for the entrance of fraud, and affording opportunities for reproach and scandal to the opponents of spiritualism.

One of the inimitable Manchester *Sunday Chronicle* writers says, in a recent issue: A Philadelphia publishing company favours me with an advance copy of the *Ladies' Home Journal*, containing an article by the Rev. T. De Witt Talmage, entitled "Under my Study Lamp," which I am requested to quote for the benefit of English readers. I have given it immediate insertion "Atop of my Study Fire." Talmage is eminent amongst the prize ranters of America, and I fear that this kindness of his publishers forebodes an early visit to this heathen country. Don't come yet, doctor; Moody and Sankey scooped up all our loose dust, and snatched every available brand from the burning. The Booth family now have us in charge, and to the foreign inquirer the great heart of England is compelled to answer, "Nary brand."

\* It is only due to the author of this work to say she has neither financial interest in, or benefit from its sale. It has been transferred to Mr. John Heywood, and it is believed that even with an issue of 20,000 this enterprising publisher cannot realize a single penny on its sale price of *eight pence*; in fact, the entire transaction is undertaken in the spirit of the author's motto only, "The truth against the world."

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FRIDAY, JANUARY 9, 1891.

#### CHURCH BELLS.

##### ONE OF THE SUPERSTITIONS OF OLD THEOLOGY.

MR. ANDREW D. WHITE, formerly President of Cornell University and United States Minister to Berlin, has recently written a couple of articles for the *Popular Science Monthly*, in the second of which he treats of the old superstitions respecting meteorology, cherished all through the Middle Ages, and even past the time of Dr. Franklin by the Roman Catholic Church, and to a large degree by the Protestant Church also. He is writing on the warfare of science, aiming to show the slow and difficult progress it has made in attaining its present position. In treating of meteorology, he necessarily discloses and describes the belief universally entertained by the clergy in "demons of the air," and other malignant spirits that caused thunder and lightning, and were responsible for various calamities. It was in order to exorcise these demons that bells were set up in the towers of the churches and rung, having first been baptized and blessed by the priests. At the same time that the bells were rung the people were summoned everywhere to prayer, that the power of these evil demons might be abated and overcome. Hence the direct connection between the ringing of bells and the call to worship—a relic of superstition which remains even to this day. A few points, with their illustrations, cited from Dr. White's last paper, will prove not uninteresting to the general reader.

The means of baffling the powers of the air which came to be most widely used, said he, was the ringing of consecrated church bells. This custom took its rise in the time of the Emperor Charlemagne. He prohibited the custom of baptizing bells and hanging certain tags on their tongues as a protection against hailstorms; but even his great authority was powerless against this mediæval superstition. About the year 970 Pope John XIII. is said to have baptized a bell in the Lateran, christening it with his own name; also to have stood sponsor for one of the bells of St. Peter's, and to have issued a bull for the baptizing of bells "to cleanse the air of devils." The idea spread widely in sermons, and was popularised in multitudes of inscriptions cut upon the bells themselves. One bell, for instance, declares that "the sound of this bell vanquishes tempests, repels demons, and summons men." Another declares that it can "ward off lightning and malignant demons." Another bears the inscription, "They praise God, put to flight the clouds, affright the demons, and call the people." Another makes the declaration, "It is I who dissipate the thunders." All was, of course, in Latin, of which the foregoing are translations. A

ritual for the consecration of bells grew up with the doctrine. Popes, kings, and prelates were proud to stand as sponsors at these bell baptisms.

As late as January, 1824, four new bells were baptized at the Cathedral of Versailles, in France, to take the place of four that were destroyed in the French Revolution. The great reformer, Luther, told the story of a certain bell having been christened "Hosanna," by the authorities of the older church, they ignorantly supposing it was the name of a woman. Water was sometimes brought from the River Jordan, to add to the efficacy of such baptisms. Rituals were regularly prepared for these ceremonies, that of Paris including the petition that "whenever this bell shall sound, it shall drive away the malign influences of the assailing spirits, the horror of their apparitions, the rush of whirlwinds, the stroke of lightning, the harm of thunder, the disasters of storms, and all the spirits of the tempest." Forms of baptism were prescribed in various manuals sanctioned directly by papal authority. The Protestant theologians of the Reformation, as a rule, opposed the baptism of bells, and denied the theory of their influence in dispersing storms, although they admitted that storms were caused by Satan and his angels. While Luther himself never doubted that meteorological phenomena of a troublesome character were caused by devils, he treated with contempt the idea that the demons could be scared by the clang of bells.

Toward the end of the sixteenth century, says Dr. White, the Elector of Saxony strictly forbade the ringing of bells against storms, urging penance and prayer instead; but the custom was not so easily driven out of the Protestant church, and in some quarters a Protestant theory was developed of a rationalistic sort, ascribing the good effects of bell-ringing in storms to the calling together of the devout for prayers during storms at night. As late as the end of the seventeenth century we find the bells of Protestant churches in Northern Germany rung for the dispelling of tempests. The bells, in fact, may be heard ringing during storms to this day in various remote districts in Europe. This belief was really part of a deep theological current steadily developed through the middle ages, the fundamental idea of the whole being the evident influence of the bells upon the "powers of the air." Having grown steadily through the middle ages, it appeared in full strength at the Reformation period. The archbishop of Upsala and primate of Sweden, in the sixteenth century, declared, in his great work on the northern nations, that it was an established fact that cities and harvests may be saved from lightning by the ringing of bells and the burning of consecrated incense, accompanied by prayers. He tells his readers, in a vein of caution, that the workings of the thunderbolt are rather to be marvelled at than inquired into.

The agency of demons in storms and the power of bells over them, as well as the portentousness of comets and the movement of the heavens by angels, were taught by a Franciscan professor in Italy, in a school-book, as late as 1673. Both Descartes and Bacon speak of it with respect, the English philosopher admitting the fact, but mildly suggesting that the bells may accomplish this purpose by the concussion of the air. And a number of authorities are cited by Dr. White to corroborate the statement that this superstition was long cherished by the Protestant teachers and theologians. In the very time of Sir Isaac Newton, the rector of the Clementine College at Rome published under the highest church authority his lectures on meteorology, in which it was taught that "the surest remedy against thunder is that which our Holy Mother, the Church, practises, namely, the ringing of bells when a thunderbolt impends; thence follows a twofold effect, physical and moral—a physical, because the sound variously disturbs and agitates the air, and by agitation disperses the hot exhalations and dispels the thunder; but the moral effect is the more certain, because by the sound the faithful are stirred to pour forth their prayers, by which they claim from God the turning away of the thunderbolt." Demoniacal influence is kept in the background, little being said of the efficiency of bells in putting to flight the legions of Satan.

Thus we see the beginnings of the dawn of rationalism on the subject. The superstition was here and there assailed by noted ecclesiastics, but still to no purpose. The tide rolled on. The bull issued by Pope Innocent VIII. in 1484 has doubtless caused, says Dr. White, the greatest shedding of innocent blood of all documents ever sent forth from Rome. It exhorted the clergy of Germany to leave no means untried to detect sorcerers, and especially those who by evil weather destroy vineyards, gardens, meadows, and growing crops,



basing its precepts upon texts of Scripture. Witch-finding inquisitors were authorized by the Pope to scour Europe, especially Germany, and a manual was prepared for their use. This manual was revered for centuries, both in Catholic and Protestant countries, as almost divinely inspired. The delusion continued to prevail until Franklin's famous discovery concerning the nature of lightning brought it into disrepute. Nevertheless it was persisted in for many years after he drew down the lightning from the clouds, and showed the only method of securing protection from its ravages. Tens of thousands of people suffered torture and death as "weather-makers," under a bull issued by Pope Innocent VIII. And still we are told to confide in theology rather than actual knowledge. It requires even a physical demonstration to convince modern orthodoxy of the reality of the spirits which theology was ever so ready to believe in as devilish only.

### SPIRITUALISM, OCCULTISM, AND THEOSOPHY IN PARIS.

In a recent issue of the *Banner of Light*, Mr. Henry Lacroix, the indefatigable and esteemed correspondent of the various spiritual papers, writes as follows:—

The cause in Paris is progressing somewhat. New societies have been started with active elements that bid fair to surpass the old schools. There are attempts made also in liberalizing Theosophy. New centres are established in complete rivalry with the Blavatsky system, which is now obsolete in the gay capital. It is out of fashion, which word has an immense import in Paris. Oriental Theosophy is too elementary with its elementaries. Theocratic it is, like all things that come from the East. Western ideas, clear and simple, broad and liberal, cannot be mated with antiquated limping notions of the Orient, nor produce any offspring fit to live. Therefore, I augur no decided good from the even new attempts made in Paris to liberalize Theosophy or cut it on a different pattern. The organ edited by the Countess d'Adhemar (an American lady), under the direction of Madame Blavatsky, is defunct. It has lived the life of an Eastern rose, and cast its fragrance but to a few nasal appreciators.

The artistic work on which I had spent years of mediumistic labour, or the tableau representing my twelve spirit-children, I have left in the keeping of the Spiritual Society of Paris, of which Mr. Leymarie is the manager. I have parted with that original object of love, so that it may live on here even after I shall have passed onward, bound to my spirit home.

During my three months' stay in Paris this time I received many inquirers, who wished for instruction or tests. With a free hand I gave what came, and often noticed that my clairvoyance went far ahead of what I expected. With my legion of prompters on the other side I was enabled to satisfy yearning hearts, and enlarge their horizon. In Europe, as well as in America, many of the initiated even have expressed wonderment that "the spirit-world should be so much like ours!" What a fund of ignorance and presumption people do possess! That the cause should be so much like the effect! That the mother should take after the child! instead of the reverse. I dare say that these remarks will strike some of my readers, and be the means of putting them in a new current of thought—the right one! The oak is altogether in the acorn—and no mistake about it. Many would say to me also: "Why, spirits seem to dress as we do!" "Reverse it!" is always my answer. To the Parisian ladies I often said: "You are mediums for fashion, and the world goes by your dictum, or the inspirations that you receive from the tasty or capricious belles on the other side, who delight in adorning themselves to please and captivate their male partners, apart from other considerations."

Away with the tinctures of theological teachings, that pretend to overturn the beautiful realities of the spirit-world. It is high time for the children of earth to teach those would-be teachers, their clerical advisers, who, in fact, ignore completely what the other world is. Imagine a blind man leading another. On two occasions a D.D. and a Romish priest said to me, in the same tones: "Wait until you get into eternity!" "What," replied I, "you know not what you are saying. Study the word, and learn that eternity has no beginning—has no end—that you never can get into it, nor out of it." My answers simply stunned and perplexed my two would-be advisers. They had never thought of the real meaning of the word which they lisped so nimbly, and sent forth so foolishly.

Many spiritualists, and even mediums, are but poorly enlightened on what the other fluidic world is. Matter of fact instructions on that subject are sorely wanted everywhere. To all, I would repeat, that the effect takes after the cause, and let every one remember that plain and simple instruction.

While in Paris, this time, I went to see Mrs. Widow Louis Auffinger, a celebrated somnambule and medium, whom Kardec used to consult very often when he wrote his celebrated works. This old but youthful-looking lady is the mother of Mr. Louis Auffinger, the able editor of the *Chaine Magnétique*, published monthly in Paris, and dating from 1859. Mr. Auffinger used to be the secretary of Baron du Potet, so well known all the world over. Mrs. Auffinger's clairvoyance keeps intact, notwithstanding her advanced age, and it was finely demonstrated in an interview with interested inquirers who came to consult her as to the disappearance of Mr. Paul Lecoq, in 1869. She saw and described how the missing man had been waylaid and murdered, and where the body was under the snow—all of which turned out later to be found true to the letter. The press related the fact at the time and eulogized the seeress to the skies. Lately, in the same way, this medium was the means of discovering and proclaiming how another tragedy took place in Paris, the murderer having been arrested at Havana, some months since and brought over to Paris, confronted there with his female accomplice, who became State evidence. The case is now pending before the courts, and it excites much public attention. Mrs. Auffinger, like Alexis, whom Alexandre Dumas, Sr., speaks of so much in his works, stands forth as a prominent subject in the occult sciences, and is well known among those who take an interest in those things. *La Chaine Magnétique* devotes much space to the Spiritual Philosophy and its phenomena.

Paris, Nov. 30th, 1890.

### SPIRITUAL FRAGMENTS.

"Gather them up."

#### GHOSTS ON THE RAILROAD.

THE Iowa daily journal, *The Hawkeye*, says in a late issue:—

The queer sights on the Chicago and Burlington Railroad still continue. An engineer on the road says that as he was approaching Galesburgh, a few nights since, he suddenly saw a woman standing upon the track, about ten feet ahead of the engine. The train was at full speed, and of course could not be stopped. The engineer remarked to the persons on the engine that that was the first person he had ever killed during his railroad experience. Arriving at the depôt, he sent men and lights back to the spot where he saw the woman, but no sign or trace of anything was there. There was no body, no blood, no marks upon the track. Next morning the search was renewed, with no better success. Lights have been seen lighting several acres of land with the brilliancy of noonday.

#### PSYCHOMETRY IN AID OF ART.

George Combe says that a painter who inherited much of the patronage of Sir Joshua Reynolds, and believed himself to possess a talent superior to his, was so fully engaged that he told him he had painted three hundred large and small portraits in one year. The fact appeared physically impossible, but the secret of his rapidity and astonishing success was this—he required but one sitting of his model. His method was as follows, as given by himself: "When a sitter came I looked attentively on him for half an hour, sketching from time to time on the canvas. I did not require a longer sitting. I removed the canvas, and passed to another person. When I wished to continue the first portrait, I recalled the man to my mind. I placed him on the chair where I perceived him as distinctly as though really there, and I may add, in form and colour more decidedly brilliant. I looked from time to time at the imaginary figure and went on painting, occasionally stopping to examine the picture exactly as though the original was before me; whenever I looked towards the chair I saw the man. This method made me very popular, and as I always caught the resemblance, the sitters were delighted that I spared them the annoying sittings of other painters."

This painter was far from incipient insanity. He was sensitive to impressions, and able by that organization to recall the image of the sitter, but not that of one who had not occupied one particular chair.

## OMENS.

Stow, in his *Chronicle*, relates that the silver cross which was wont to be carried before Wolsey, fell out of its socket, nearly knocking out the brains of one of his servants. Soon after, the cardinal was arrested, before he could leave the house.

The removal of a long-worn finger ring was deemed unlucky in the time of Elizabeth. Baker says that in the queen's last illness, she commanded the ring to be filed from her finger. It had not been removed since her coronation, and had grown into the flesh in course of years.

Cooksey, in his life of Lord Chancellor Somers, asserts that once, when a boy, Somers was walking with one of his aunts, when a beautiful rooster cock flew upon his curly head, and while perched there, crowed three times. The incident was construed as an omen of his future greatness.

It is firmly believed by the natives of Nagpore, that when anything is about to happen to the family of the Rajah, the spirits come in the form of black-faced monkeys, who sit upon the palace and hold a consultation of two or three days, and that after this calamity must occur.

A hare crossing a man's path on starting in the morning has been held in all countries to prognosticate evil in the course of the day.

When George III. was crowned a large emerald fell from his crown. America was lost in his reign, and the loss of the jewel was constantly referred to as an omen.

## DEATH WARNINGS IN A DREAM.

A. F. McNEAL, a well-known citizen of Rawson, Ohio, died on the 26th November last, after a short illness, and now comes a strange story connected with his death which is fully authenticated. On the night of January 28th last, he dreamed that he had died and gone to heaven. In the dream the date of his death, November 26th, was firmly fixed upon his mind. In the golden city of his dreams, Mr. McLean met Mahlen Povenmire, of Ada, an old friend, and asked him when he had died and left the earth. Povenmire replied that he had died a week before. There were other striking circumstances in the dream equally as strange, which so impressed McNeal that the next morning, when he awoke in his usual good health, he reduced the details to writing, and laid the manuscript away in his desk. His wife found and read it with fear and trembling, but said nothing, although it made an impression upon her mind which she could not efface. On the 26th November last, McNeal died exactly as indicated in the dream, while Povenmire passed to the land of the unknown just a week before. Mrs. McNeal is in possession of the manuscript containing the substance of her husband's dream as above recited, dated January 29th, the morning after the vision came to him.

## SINGULAR CASE AT MARYPORT.

AN extraordinary affair occurred at Maryport recently. Mr. and Mrs. Graham, who keep the Swan Inn, Nelson Street, Maryport, had a child about 13 months old, which died about eight or nine weeks ago. The child when alive was in the habit of sitting opposite a pane of glass facing the street. One afternoon some of the neighbours saw the child sitting as usual at the window. The whole neighbourhood was aroused, and the street became blocked by people gazing into the window. All the pictures in the room were removed, to see whether the apparition was not a reflection, but the figure did not disappear until the wire gauze blind was removed. Mrs. Graham, who was very much excited, sent for a policeman to disperse the crowd, and the gauze blind was not replaced, so that the figure has not been visible since. Many people who saw it and knew the child declare that it was perfectly recognizable, and that the attitude was that of the dead child, which habitually sat at the window with its head on one side.—*Carlisle Express*.

Cremation was proposed in Italy, in 1866, experimented upon in 1872, illustrated at Vienna in 1873, and advocated by Sir Henry Thompson as a desirable substitute for burial in 1874. One cremation at Breslau and one at Dresden took place in 1874; and two at Milan in 1876. It was shown in 1879 that the human body can be entirely consumed, without smoke or effluvia, in about an hour. In the ten years ending with 1886 there were 461 cremations at Milan; and at Gotha 473 bodies were burned between January 1, 1879, and October 31, 1887. There are now cremation societies in Denmark, Belgium, Switzerland,

Holland, Sweden, Norway, France, England, and various parts of the United States. Cremation is especially recommended where death has occurred from small-pox, scarlet fever or diphtheria.

## THE PHONOGRAPH IN MEXICO.

The Mexican Government has given a contract to a company formed by John M. Ceballos, of 80, Wall Street, New York, giving the exclusive right for fifteen years to place phonographs in the post offices of that republic for the use of people who cannot read or write, and will send their messages by talking through the phonograph. The charge will probably be about ten cents for the message in addition to the postage. This will supersede the business of letter-writers for the ignorant.

## LYCEUM JOTTINGS.

## SHUTTING UP HER FOLD.

THE fire burns dimly on the hearth ;  
The light is turned down low ;  
And wintry winds through bare old trees  
In fitful gusts oft blow.  
The mother pulls the curtains down,  
To keep away the cold ;  
Tucks tightly in the children's beds—  
She's shutting up her fold.  
She covers up the little hand  
Thrown o'er the coverlet ;  
She wipes the place on baby's cheek  
Which one stray tear had wet ;  
Kisses the little ones who sleep,  
And smooths the hair of gold,  
Then kneels and "prays the Lord to keep"—  
She's shutting up her fold.  
Oh, little ones, fenced round secure,  
With mother's love and care,  
What looks of peace and trust and joy  
Your sleeping faces wear !  
Outside to-night some children, who  
Are tall and large and old,  
Are wishing they could be once more  
Sheltered in mother's fold.

—Home Maker.

## THERE COMES A TIME.

THERE comes a time when we shall meet  
The watchers on the other shore ;  
There comes a time when we shall greet  
The loved ones gone before.  
Friends in this world may turn to foes,  
And love its fondest vows forget ;  
Fortune may fly from us, and woes  
Our pathway may beset.  
A beggar's lot may be our share,  
A stall our only place of rest,  
A crust of bread our daily fare,  
And rags our very best.  
And yet there comes a time when we  
Shall win, who fail not in our trust,  
The crown of immortality,  
Reserved unto the just.  
There comes a time when newer life  
Shall pulse through every swelling vein,  
When peace shall take the place of strife,  
And loss give way to gain.  
There comes a time when angel hands  
Shall close on earth our aching eyes ;  
And waft our souls to greener lands,  
And more ethereal skies.  
There comes a time when we shall meet  
The watchers on the other shore ;  
There comes a time when we shall greet  
The loved ones gone before.

—St. George Bosc.

## THAT BABY !

AROUND the house all day he goes,  
By baby fancies led ;  
He sometimes stands upon his toes,  
And sometimes on his head.  
Your silk umbrella, spick and span,  
He sticks in deep rat-holes ;  
And with his mother's rarest fan  
Hammers your frailest bowls.  
He ties the pendulum with a string,  
While singing baby songs ;  
He's always sure to put one thing  
Where something else belongs.  
He'll take a match and light the cat ;  
He'll paint the poodle's head ;  
And pour frail crackers in your hat,  
And leave them in your bed.  
Adown the cellar stairs he'll throw  
The spools with nimble wrist ;  
He's often wished in Jericho—  
That baby, oh, that baby !

—Puck.



## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

**ACCRINGTON.** 26, China Street.—Jan. 1: Annual tea party and entertainment. About one hundred sat down to an excellent repast. A first rate programme was well rendered. Two recitations, Master H. Whittaker; song and recitation, Master W. F. Holmes; recitations and songs, Misses Ida Gething, Woodhouse, Leach, and Tomlinson; three songs, Mrs. Edmondson; two readings, Mr. Abbot, of Blackburn; reading, Messrs. Swire and Whittaker; Dialogue, Misses Gething, Holland, Gething, Tomlinson, and Leach; dialogue, Misses Woodhouse and Tomlinson; recitations, Misses Eastwood, Ida and A. M. Gething; reading, Mr. Woodhouse. Mr. Butterworth presided. Every one was delighted, and many expressed the wish that such gatherings were more frequent as they would have a tendency to do much good. Jan. 4: Mr. T. Grimshaw's discourses seemed to give every satisfaction. This was his first visit, but we hope it will not be the last.—J. H., sec.

**BATLEY.**—Jan. 4: Mr. Galley's first visit. Afternoon: "Christianity v. Spiritualism" was ably dealt with, showing that the philosophy of spiritualism is far before that of Christianity. Evening: "Is the Bible the Word of God?" was well treated, showing that the God of the Bible was not a God of love, but of enmity and vengeance. Attendance moderate.—J. C.

**BATLEY CARR.**—Dec. 28: The usual quarterly meeting was held and those who filled the offices during the last quarter were re-elected. Jan. 4: Prizes were presented to the lyceum scholars who had made the requisite number of attendances during the year. The conductor made a few remarks on the suitable selection of prizes, and urged upon the several officers present the importance of punctuality. First prize was awarded to Norman Kitson; the second to Jos. A. Harrison, Samuel Harrison, Mosella Harrison, Mary Jane Firth, Ruth Dewhurst; third prize, Jos. Rhodes Arran, Rowland Arran, and Chas. Dewhurst.

**BLACKBURN.**—Mrs. Wade, owing to her husband's illness, was unable to attend. Mrs. Best, of Burnley, did remarkably well in describing some fifty spirits, most of whom were recognized. Very good attendances. Jan. 1: The choir and friends, about 60, held a conversation in the Good Templars' Hall, Mr. T. Coupe presiding. The provisions included fruit, which was taken round at intervals. Games and dancing were thoroughly enjoyed. Mr. H. Weston played the violin, accompanied by Mr. A. Weston on the piano. The vocalists were Messrs. J. Stott, J. Airey, T. Holland, and John Greenwood, and Messrs. Swindlehurst, Hastings, and A. Greenwood contributed largely to the enjoyment by several comic songs. A very pleasant evening.—G. R.

**BOLTON.** Bridgeman Street Baths.—Jan. 4: Mr. Sutcliffe's afternoon subject was "Unity," and evening, "More Light." The controls showed that it was our duty to impart to others the light we received from the spirit world, that they might be recipients of good from the higher sources. Psychometry very good.—J. P.

**BOLTON.** Old Spinners' Hall.—Good addresses from one of our members, on Sunday last, of an instructive and elevating character, this only being the second appearance on the spiritual platform. The audiences enjoyed them very much. At our sale of work, Jan. 1, 2, and 3, we realized £9 17s. 6½d. in all, this far exceeding our expectations, from the number who visited us. The Rev. J. J. Wright, Unitarian minister, of Commission Street, opened it on Thursday, and presented us with several books he had written, which were very soon sold.—A. H.

**BRADFORD.** 448, Manchester Road.—Jan. 4: Mr. Espley's guides gave intelligent and instructive discourses on "Love one another" and "Where are the Dead?" Clairvoyance very good.

**BRIGHOUSE.**—Dec. 28: Mr. Hepworth gave trance addresses. Afternoon, on "Retrospect and Prospect." Evening, subjects from the audience were very satisfactorily answered. Very good audiences. Jan. 4: Mr. Lomax gave very interesting trance addresses on "The Voice of God" and "God—what is he, and where is he?" Clairvoyance very good. Good audiences.—R. R.

**BURNLEY.** Hammerton St.—Jan. 4: Mr. J. C. Macdonald gave two very instructive lectures, which were full of food for thought, on "The Work of the New Year" and "Religion—past, present, and future."

**BURNLEY.** North Street.—Mrs. Wallis discoursed. Afternoon subject on "Children in the Spirit World." In the evening from subject "The Old and New." Clairvoyance at the end of each discourse to very attentive and full audience.

**BURNLEY.** Trafalgar Street.—Jan. 4: Mr. J. Long's afternoon subject was chosen from the audience, viz., "Spiritual Gifts." Evening subject, "Prayer to an Unchangeable God." Both were very creditably treated. Notice of Removal.—The Trafalgar Society of Spiritualists are removing to Bread Street, and will in future be called the Bread Street Spiritual Society, off Padiham Road, Burnley.—S. T. Knowles, sec., 18, Penistone Street, Whittlefield, Burnley.

**BURNLEY.** 102, Padiham Road.—Jan. 1: Mrs. Heyes' guides gave a grand discourse on "The New Year, and what we should do," to a good audience. 4: The same lady's guides gave us excellent advice in reply to questions, and at night spoke on "Spiritual Gifts," a very appropriate discourse, especially to some half dozen mediums, who are just developing very nicely. Psychometry and clairvoyance followed, and all were well pleased. Mrs. Heyes, every Thursday, at 7-80.

**BYKER.** Back Wilfred Street.—Mr. Lashbrooke disappointed us, and there was no meeting.

**CLACKHEATON.** Northgate.—Afternoon: Mr. Thresh dealt with the roll-call of the past year, and a retrospective view of what modern spiritualism had done for humanity. It had made rapid strides, while various religious sects were falling away. Science was coming to the front, and demonstrating by thousands of facts the manifold truth which God reveals to his children. Closing remarks on worldly affairs, and interesting advice for the new year. Evening: Five subjects from the audience were dealt with in a powerful manner, to the satisfaction of all. P.S.—In the evening Mrs. Thornton, after a few weeks' absence through ill health, gave a few very satisfactory psychometric delineations.—W. H.

**DARWEN.** Church Bank Street.—Jan. 4: Mr. George Smith took subjects from the audience: "Is the Spiritualism of to day in accord with Biblical Teachings?" "The Stream of Death is Bridged with Flowers, o'er which the Angels Come and Go." "What is the Creed of the Buddhists?" "What was the Origin of Christmastide?" All were treated in a masterly manner. Good and attentive audiences.—W. A.

**FELLING.** Hall of Progress.—New Year's Eve, annual coffee supper. There was a large attendance, and Mrs. Shannon, as on the previous occasion, catered very successfully for our creature comforts. Songs and hymns were rendered by Messrs. Laws, Hattle, Borthwick, and Mrs. Peters. Dancing followed. Mr. R. Peters, jun., ably performed on the violin till the New Year dawned, when the usual greetings were exchanged. A very enjoyable meeting. Jan. 4: Mrs. Peters gave 25 good tests. Good attendance.—J. D.

**HEYWOOD.** Argyle Buildings, Market Street.—At a committee meeting held last year it was resolved to hold a free public circle the first Sunday in every month, the first of which was held on January 4, and opened by a short reading given by our president, Mr. Peel, which was eagerly listened to. The rest of the services consisted of a short lecture and clairvoyance.—J. E. S.

**HEYWOOD.** Discussion Hall, Adelaide Street.—Mr. Price gave excellent discourses on "What has the Bible done for humanity?" and "Spiritual Unity," to good audiences, heartily appreciated.—M. D.

**HECKMONDWIKE.** Blanket Hall Street.—Mr. Wainwright gave discourses, followed by clairvoyance by Mrs. Wainwright at each service. Grand and intelligent audience at the evening service.—H. O.

**HUDDERSFIELD.** Brook Street.—Mr. J. S. Schutt has given great satisfaction to fair audiences by his masterly addresses. Questions were well answered in the afternoon; and the evening subject was "The Physical Body and Spiritual Body."—J. B.

**LEICESTER.** Liberal Club, Town Hall Square.—Dec. 28: Mr. Chaplin gave an address on "Peace on earth, goodwill toward men." Jan. 4: Mr. Chaplin discoursed on "The Old Year and the New" very effectively. He said we had done with the old year, as far as time, but our thoughts and actions still live, and will come up before us again and again in the new; and if we have failed in our desires and attempts, he urged us to start again with a full determination to push on the car and advance the honour of our cause, to work shoulder to shoulder and put away all that would hinder progression. Dec. 26: Our tea and entertainment, which consisted of songs, etc., and a sketch by Mr. Sainsbury and friend, and a Christmas tree, and by the show of work and other articles given, which were sold for the benefit of the society, and money given towards the tea expenses, prove there is no lack of kind hearts and willing hands, for which we are grateful. We were pleased to meet with Northampton friends.—S. A. S.

**LEICESTER.** Temperance Hall.—Mrs. Hodson spoke on "The Kingdom of God and Christ," to a good audience, followed by successful clairvoyance, all recognized. Some very good tests of spirit identity were given, and all seemed well satisfied. We have to record the passing over of Phyllis Salt, one of the singers in our choir, and one that would have been a good worker in our cause. She was expected to come as a helper in our Lyceum last Sunday for the first time, but her presence will be felt in spirit, as, no doubt, she will bring her influence to help us on with our work.

**LONDON.** Canning Town.—Jan. 4.—We were thrown upon our own resources owing to the illness of our engaged speaker. We had a reading from the chair. Mr. Weedemeyer invited questions which he satisfactorily answered. Afterwards Mrs. Weedemeyer's controls gave a few descriptions which were recognized.—J. D. H.

**LONDON.** Clapham Junction, 16, Queen's Parade.—Mr. A. M. Rodger gave some of his early experiences in spiritualism, which proved very interesting, and led to other friends relating theirs at our social tea table. As Mr. Hopcroft was unavoidably absent in the evening, Mr. Wyndoe kindly gave some excellent clairvoyance. Strong physical manifestations also proved the power our spirit friends possess when all unite in harmony. Jan. 11: We expect Mr. Hopcroft, and Mrs. Spring on the 18th. We hope that many who have not yet visited our new premises will speedily do so. Enquiries specially invited. A very cordial invitation to all.—U. W. G.

**LONDON.** Forest Hill, 23, Devonshire Road.—Mrs. Spring's guides gave an address followed by some excellent clairvoyant descriptions, in two cases giving both christian and surname.

**LONDON.** King's Cross, 182, Caledonian Road, N.—Jan. 4: Morning: Mr. A. M. Rodger delivered an address upon "Hindrances to the Spread of Spiritualism." The following were, in his opinion, the three chief stumbling blocks in the way of progress: First, The indifference of the mass of people, their energies being absorbed in the struggle for daily bread; second, prejudice; third, internal weakness, such as fraud on the part of mediums, inconsistency and cowardice on the part of professing spiritualists, and the insincerity of many of their professions. Next Sunday morning Mr. McKenzie will endeavour to show how these hindrances can be removed. Evening: Mr. Vogt gave an interesting address upon the prophets of the Bible, showing a strong likeness between them and modern mediums. Messrs. Wallace and McKenzie followed, dealing with the Bible and spiritualism.—S. T. R.

**LONDON.** Marylebone, 24, Harcourt Street, W.—Evening: Mr. Hancock gave an interesting lecture on "The Life, Birth, and Death of Christ," replying to many questions.

**LONDON.** Peckham, Chepstow Hall, 1, High Street.—Our New Year's tea festival was very enjoyable, but the attendance was not so large as had been anticipated. Messrs. Wortley and Drake addressed the friends assembled, while Mr. Coote was very successful with clairvoyance and psychometry. Mr. Perry presided. We congratulate our fellow-worker, Mr. Coote, on his success of yesterday, and would urge all members to attend the annual meeting, on Sunday evening next, after the service.—E. L.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—Our séances continue well attended, with good results. Several young members show unmistakable signs of mediumship. Sunday service: Good meeting. Mr. Hopcroft's controls gave us a grand spiritual discourse of sound practical advice, much appreciated by all.

**LONGTON.** 44, Church Street.—Bro. Charlesworth conducted our services. Bro. Gennings, normal, gave a discourse on "Spiritual Death" in a very able manner, which was well listened to by a good



audience. An after meeting was held as a séance, with good results by several promising mediums both for the rostrum and other gifts. We held a free and easy on New Year's Eve, consisting of songs, speeches, and developing circles. A most enjoyable time was spent. About thirty present.—H. S.

**MANCHESTER.** Temperance Hall, Tipping Street.—Afternoon: Mr. J. B. Tetlow answered questions sent up by the audience; also in the evening. One question was, "Was Jesus Man or Myth?" He not only went into the theological, but the astrological aspects of the subject. He did not believe in Jesus as the Christians did, as there is evidence to prove that December 25 was the birth of the sun, not son. Psychometry closed a pleasant day. Jan. 1: Annual tea party and ball in the Ardwick Public Hall. About 300 sat down to a good tea, after which games were the order until 7-30, when dancing commenced; it was interspersed with songs and games. Mr. Smith presided at the piano, and a friend played the violin. Mr. Smith, junr., sang several songs, which were much appreciated. A good evening's entertainment. January 8: Lyceum annual tea party. Children and friends turned up in goodly numbers. After partaking of the good things provided games were resorted to, and the Christmas tree was fine fun; it was loaded with toys, &c., and every child had one or two, which pleased them very much. A gentleman friend with his son, 8 years old, and his daughter, 11 years old, gave us some music, the children playing violins and the father the bass. They played some hymn tunes to which the Lyceum sang. It is wonderful how they could play as they did and so young, every one was amazed, it really did us good to see the girl use her bow. Dancing was enjoyed by the elder portion, and all were satisfied with the evening's entertainment. The committee wish me to thank the gentleman and his children for so kindly entertaining us.—A. B.

**MANCHESTER.** Psychological Hall.—Jan. 4: Afternoon, Mrs. Horrocks discoursed from hymn sung, "Nearer, my God, to Thee," showing that the only way to accomplish it was by living good and pure lives, and assisting our fellow beings. The evening discourse was also taken from hymn sung. Good psychometric delineations and clairvoyance at each meeting.

**MANCHESTER.** Edinboro' Hall, opposite Alexandra Park Gates.—Afternoon: Mrs. Hyde's controls gave clairvoyant descriptions of a very convincing character. Evening: An earnest address on "The Lights of the Harbour, or, The Harbour Lights," which was listened to with marked attention. Excellent tests of spirit return concluded a day long to be remembered. Mr. Braham (our new president) said he fully endorsed the speaker's remarks from his own experience.—J. B. L.

**NELSON.** Sager Street.—Jan. 3: A pie supper was provided, of which seventy persons partook. An enjoyable evening was spent in games, recitations, and songs. All seemed well pleased. Jan. 4: Mr. Runacres gratified the audience by reading from spiritualistic literature, and discoursed upon people wishing one another a happy new year. He pointed out that it was not in wishing, but in taking one by the hand and leading them up to better conditions that made them happy.

**NEWCASTLE-ON-TYNE.**—Mr. J. J. Morse lectured in his usually eloquent and instructive style. The lectures were exceedingly appropriate to the opening of the solar year. The various spheres of progressive thought were reviewed, and prophetic probable changes in the future painted in glowing periods, much to the delight of thoughtful listeners. These lectures concluded the fifteen months' course which were arranged with Mr. Morse while on American soil, and it may be said that no Novocastrian pulpit or platform, beginning with his reverence the bishop downward, has presented so varied a series of brilliant "expositions" of philosophical thought, ever fresh, aggressive, educative, and constructive. For myself I am ever grateful for the opportunity of listening to inspiration so divine, and wisdom so ripe and rare. I believe I have not missed one lecture. Mr. Morse will visit us six times during 1891.

**NORTHAMPTON.**—Mrs. Walker's controls gave stirring addresses on "A Season's Greeting," and "Peace I bring unto you," which were much appreciated by moderate audiences.

**NORTH SHIELDS.** Camden Street.—Before a large and intelligent audience Mr. H. Grice delivered his popular lecture, "Booth's Darkest England and the Way Out." The lecturer was repeatedly applauded, the reasons assigned for his objection to the Booth scheme being extremely good and highly appreciated. A hearty vote of thanks was accorded to Mr. Grice.

**NOTTINGHAM.**—Sunday was occupied by a conference of the friends and members to consider the best means of carrying on the local work. In the morning various suggestions were offered and discussed. This somewhat prepared the way for the evening meeting. The writer gave a short paper on "Local Work," chiefly devoted to the issues likely to arise from the projected opening of other public meetings. It was claimed that the cause would be best helped by earnest individual effort to make the present meeting helpful and effective. In the discussion which followed some of the friends expressed themselves strongly in favour of taking another hall and having a continual change of speakers. The present meeting had grown out of a house meeting at Mrs. Barnes', and had existed nearly seven years. While there were some who did not care to listen to Mrs. Barnes' controls, there were many (evidently the majority of the meeting) who did derive pleasure and profit from the addresses. A vote, taken as an expression of feeling, disclosed the fact that the largest portion of the friends were favourable to the view taken in the paper. On Sunday evening next, a new committee will be elected for the year. Mrs. Barnes has been seriously ill, and will hardly be out for a week if things are favourable. She much regretted her inability to be at Belper on Sunday, as announced.—J. W. B.

**OLDHAM.** Spiritual Temple.—On New Year's Eve a social gathering of members and friends was held, when about 120 were present. Songs, recitations, and dancing were the order of the evening, the whole company joining in singing "Hail, Smiling Morn" as the new year came in. Jan. 4: the discourses of Miss Walker were "Man's Redeemer," and "Ancient Prophets and Modern Mediums," giving the greatest of satisfaction. The clairvoyant descriptions were very clear, and in most cases easily recognized. The following officers were appointed by the committee: Vice-presidents, Messrs. Taft, Platt, and Gibson; treasurer, Mr. J. Mills; cor. sec., Mr. J. S. Gibson; librarian, Mr. J. Sutcliffe; bookstall keeper, Mr. W. Mills.—J. S. G.

**OLDHAM.** Bartlam Place.—Jan. 4: A good day with Miss Cotterill (late lieutenant in the Salvation Army). Being the first time with us she gave her experience of how she became a spiritualist, giving an outline of her life from seven years of age up to the present time. The subject in the evening, "The truth shall make you free," was very interesting. The chairman, Mr. Butterworth, made a few remarks, followed by Mr. Savage, which closed a very pleasant evening.—E. A. W.

**OPENSHAW.**—Mr. Swindlehurst occupied the morning in explaining the importance of self-culture; in the evening he gave a very good lecture on "Universal sacrifice," explaining how in the past sacrifice had been made, hence the grand and noble advantages we now enjoy. We hope to have our friend with us again at some future date.—J. G.

**PENDLETON.** Hall of Progress.—A pleasant day with Mrs. J. A. Stansfield, whose guides gave very interesting addresses. Afternoon subject, "Looking upwards." Evening, "Spiritualism, a living inspiration to a holy life." Very good audiences, seemed highly pleased. Clairvoyant delineations of a very striking nature at each service.—J. G.

**RAWTENSTALL.**—A very successful day with Mrs. Ashworth and Mrs. Gretton. These friends have rendered good service to the cause at Rawtenstall, the committee thanks them for past help and hopes they will continue the same. On Sunday night the room was crowded, many strangers being present. Mrs. Gretton delivered a brief but good discourse. Mrs. Ashworth followed with clairvoyance, giving a large number of descriptions, nearly all recognized.—W. P.

**ROCHDALE.**—A few members of the Rochdale Spiritualists' Society opened their new room in Penn Street, on Sunday, January 4, with public circles, and had very good services. Meetings every Sunday at 2-30 and 6. Will mediums, with spare dates, willing to come for expenses, please communicate with the secretary, Mr. A. Smith, 7, Francis Street, Milnrow Road, Rochdale?

**SALFORD.** Southport Street.—In the evening the Service of Song, entitled "Rest at Last," was very well rendered, after which, the election of officers took place. President, Mr. J. H. Blake; vice-presidents, Messrs. D. Arlott, Ross, and Livesey; secretary, Mr. R. Barrow; treasurer, Mr. R. Heggie; committee, Messrs. Rowbotham, Cowburn, Betts, and Mesdames Heggie, Blake, Barrow, Tyldesley, and Denson.—R. B., sec.

**SOWERBY BRIDGE.**—Dec. 21: Mr. E. W. Wallis answered questions from the audience in his usual competent and thorough manner. "The Shortest Day, and Why?" "General Booth's Scheme, &c.," and "The Present Crisis in Ireland" were the three subjects dilated upon. One gentleman visitor remarked that it was a pity a reporter was not present to take notes, he was so well satisfied. Dec. 28: Mrs. Green spoke on "The Consolations of Spiritualism." The address was characteristic of simplicity, and able arguments were advanced in favour of spiritualism. Her clairvoyance beat previous records, being clear, pointed, and all recognized. Jan. 4: Mr. A. D. Wilson, although pleading indisposition, we never heard him to better advantage, or with more vigour. The subject was "A Retrospect of the Past Year." The political side of the question was waived in favour of the social and religious. The absence of war was noted, as also the general aversion manifested by all classes to such means. The struggle between capital and labour afforded a good topic for a short time. A point to be noted with satisfaction by spiritualists, was the widening of theological thought, judged by various instances enumerated, e.g., the publishing of "Lux Mundi," the late farce in the Scottish Presbyterian Church over the very advanced views of some of its dignitaries. The death roll was briefly commented on, and eminent characters mentioned.

**STOCKPORT.**—Afternoon: Mrs. Taylor's control made some touching remarks in reference to the passing away of an aged gentleman who was connected with us, and it was shown how impossible it was for one who like him had been through the course of a long life trying to elevate and benefit mankind, to rest content in the orthodox heaven of idleness. At night, "The Need of the Age" was clearly demonstrated to be spiritualism, and the false and demoralizing doctrines of the popular theology of the past and present thoroughly exposed. The audiences were good, attentive, and evidently impressed. Clairvoyance at both services mostly recognized, and made interesting by a few words of advice and sympathy after each description.—T. E.

**WIBSEY.**—Mr. D. Milner's afternoon subject "What is Spiritualism?" Evening: "Nearer, My God, to Thee." Both were treated in a masterly manner to the satisfaction of very good audiences. Good clairvoyance and psychometry.—J. E.

**RECEIVED LATE.**—Armley, Mr. Dawson has much improved. He pointed out how spiritualism is permeating the whole literature of the times.—Lancaster, Dec. 28, Mr. Baird was our speaker. Jan. 4, Mrs. Fryers gave an address and clairvoyant descriptions. Mr. Baird spoke briefly. A full audience.—London, Mile End, 48, Jubilee Street, Mrs. Marsh gave remarkably clear clairvoyant descriptions, which elicited general approval. On Tuesday, Jan. 20, Mrs. Marsh will give another séance.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—Present: 80 scholars, 10 officers. Marching led by Mr. T. Howarth, and calisthenics by Mr. Coupe, of Rawtenstall, who made a few encouraging remarks and wished us all a Happy New Year. The lyceum leaders intend to have a tea party on February 21, for the benefit of the lyceum.—G. E. B.

**BRIGHTON.**—Usual programme, including calisthenics and marching. Recitations by Francis Brearley, Sarah Sunderland, Annie Crowther, Charlotte Ann Naylor, and Louise Green. Mr. Shillitoe conducted. We had a nice morning attendance: girls, 45; boys, 34; officers, 6. Mr. Greenwood is about to start a musical class. As we have some sweet young voices we expect to have a good choir, which is essential to spiritualism.—W. H.

**BURNLEY.** Hammerton Street.—Large attendance. Usual programme gone through. Some talk on kindness to dumb animals and birds, and the bony structures of man; all going on well, being the first Sunday in the New Year and the new officers taking part. W. Mason, conductor.—New secretary, John Fowls, No. 5, Crown Wood Terrace.

**BURNLEY.** North Street.—Good attendance.

**CARDIFF.** Friday, Dec. 28: The first entertainment in connection with our lyceum was held in Psychological Hall. About forty children sat down to an excellent tea, and were followed by an equal



number of parents and friends. The hall was decorated with banners, &c., while most conspicuous was a fine Christmas tree with its burden of such nic-nacs as the youthful mind readily appreciates. After tea, pianoforte selections, songs, and recitations were given by the Misses Nellie and Clara Phillips, Annie Phillips, Gertrude Miles, Kate Hollyhead, Mr. E. G. Sadler, &c. A feature of the programme most thoroughly enjoyed by the children, young and otherwise, was a clever Punch and Judy entertainment; after which the nice things on the Christmas tree were distributed among the children, who were then dismissed in happy mood to their homes, the adult friends engaging in enjoyable dance until 11 p.m. Special thanks are due to Mrs. Daly, upon whom, principally, devolved the laborious task of preparing the good things for the feast, as well as several elegant items of needlework, &c., for the tree. Liberal presents of beautiful cards, &c., were very kindly made by Mr. and Mrs. Rd. Brooks. The financial and general arrangements were ably superintended by Miss Elliott, Mr. R. Phillips, and Mr. R. C. Daly. Our lyceum was only started on 13th July last, and general satisfaction is felt at the way in which the interest of the children in it has been sustained, and at the promise of still further usefulness in the near future.—E. Adams, conductor.

CLECKHATON.—Attendance: Officers 3, scholars 19. Hymn and invocation. Afterwards our time was taken up with g. and s. recs., from the Manual, explained by the conductor (Mr. Hodgson). We are sorry our room is not large enough to allow marching and calisthenics, but we anticipate that we shall some time have more accommodation.

LEEDS. Cookridge Street.—A very pleasant morning. Moderate attendance. We had a visit from our old friend, Mr. Campion, who gave some good advice, and referred to the sad calamity at Wortley. Our conductor, Mr. Young, distributed prizes to Miss L. Craven, E. B. Dickinson, and Master Harry Dodgson, for saying the most recitations. Election of officers for coming half year: Conductor, Mr. Young; Guardian, Mr. Cran; Guard, Mr. Dickinson; Leaders of Groups, Messrs. Young, Cran, May, Hanson, Miss Warhurst; Treasurer, Mr. Dalton; Secretary, F. T. Wilkinson.

LIVERPOOL. Daulby Hall.—Usual programme. Attendance: Children 45, officers 8, visitors 4. Marching led by Mr. Stretton. Recitations by Alma Chiswell, C. Nevatt, F. Robinson, H. Cooper, May Parkinson. Short address by the conductor.—E. J. D.

LONDON. Marylebone. 24, Harcourt Street.—In the absence of conductor through indisposition the session was carried on by the elder children, including marching, calisthenics, readings, recitations, &c.

LONDON. Marylebone, 24, Harcourt Street, W.—“Dear Madam,—Kindly oblige by inserting this letter to those interested in the lyceum movement in London. After January I shall be compelled to withdraw from active connection with above movement, on account of health, &c. Sincerely hoping others will come forward and help on the work, that the movement may still have a footing and a hold on the young in our midst. Yours truly,—O. WHITE.”

LONDON. 44, Church Street. Jan. 4: Mr. Grocott conducted the Lyceum, who mustered, with friends, forty persons. We may say the work seems to be much appreciated by all who attend. We expect to have to get larger rooms by-and-bye.—H. S.

MANCHESTER. Psychological Hall.—New Year's Day, Lyceum tea-party. About 140 members and friends partook of a good tea, after which an open session was held, that visitors might witness our methods. Recitations were well given by the children, being too numerous to mention individually. The piano was ably manipulated by Misses Rotheram, E. A. Taylor, and Foy; the violin by Miss A. Stanistreet. Prizes were given for recitations at our sessions to Misses Lottie Whitehead, Annie and May Pollock, and Masters Alfred Rostron and Willie Ashworth. A few suitable remarks were made by our conductor (Mr. T. Taylor) to encourage them in the work. General amusements followed. A genial and happy gathering, auguring well for the future. Jan. 4: Being the first session of the term, the general election of officers was held, the following being appointed to serve until July: Conductor, Mr. J. Taylor; sub-conductor, Mr. Haggitt; secretary, Mr. T. Taylor; treasurer and guardian of groups: Mr. J. Yates; musical director, Mr. H. Tift. Leaders of groups: Fountain, Miss F. Dean; Stream, Miss Nellie Ashworth; River, Mr. E. Whitehead; Shore, Mr. Whitehead; Beacon, Mr. H. Tift; Banner, Mr. Haggitt; Star, Mr. W. Crutchley.—J. H. H.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A fair attendance of officers and members. A recitation by Edith Hunter, and a piano solo by Dick Graham. Instead of lessons, Mr. Morse addressed us. He expressed himself much pleased with the improvement we had made in marching and calisthenics, and the prompt way in which the members obey the conductor; he is also pleased with the reception we have given the lyceum banner. All our members intend to join Aunt Edith's golden group, and we hope other lyceums will follow.—M. A. B.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. The usual programme was gone through, including marching, calisthenics and recitations, all very successful. The usual half-yearly meeting was held, at which the following officers were elected: Conductor, Mr. Spencer; assistant-conductor, Mr. W. Mills; guardian, Miss Taft; assistant-guardian, Miss E. Hepworth; secretary, Mr. Whitehead; general committee, Mr. Spencer, Miss Taft, Miss Sankey; visiting committee, Messrs. Taft and E. Berry, Misses Berry, Hepworth, and Emmott.—E. W.

OLDHAM. Bartlam Place.—Dec. 29, committee meeting elected the following officers: Conductor, Mr. W. H. Wheeler; assistant-conductors, Mr. W. Ward and Miss J. Halyhard; reporting secretary, Miss E. E. Meekin; guardians, Misses L. A. Drinkwater and E. Clegg; teachers, Messrs. J. Savage, C. Shaw, W. Meekin, W. Ward, W. H. Wheeler, and W. Peel, Misses C. Butterworth and E. A. Wainwright. January 3, lyceum tea party, over 130 people sat down to tea; afterwards a merry programme was gone through, the elder members taking part in the laughable dialogue “The Bobby's Courtship.” Mr. E. A. Verity played the Police Sergeant in excellent style, creating great amusement. 47 prizes were presented for good attendance and recitations. Amusements followed. January 4, morning, good attendance, usual programme, recitations by Misses B. Butterworth, A. Ward, and Lily Fielding; Mr. Wheeler continued his lessons on phrenology; Mrs. Stansfield took a group of younger girls. Afternoon, good attendance, recitations by Miss L. Fielding and Master F. Shaw; Mr. Wheeler gave a reading. We hope a larger number will regularly attend.—E. E. M.

PENDLETON.—The morning opened by Mr. Wardle. A good attendance. The usual programme was gone through well. Recitations by George Boys (2), Emily Clarke, Lily Clarke, Francis Boys, and Rebecca Poole were well delivered. A great improvement. Classes: Junior girls were taken by Miss Boys; junior boys by Mr. Wardle; adults by Mr. Crompton, who gave them a few illustrations on the “Construction of Man,” but I am sorry to say that he had to stop the lesson, owing to a few of the elder members laughing and talking, which I think is a disgrace to any lyceum. Prayer by Mr. Hunt. Afternoon session, a large attendance, 55 members and a few friends. Recitations by Francis Boys (2), G. Boys (2), C. Boys, Lily Clarke, and F. Green. Closed with singing “Home, Sweet Home.” Prayer by Mr. Moulding.

SALFORD. Southport Street.—New Year's Day. The annual tea-party was well enjoyed by the members and friends. After the well-spread tables had been cleared, the evening was nicely spent, pleasant spells of dancing being interspersed by humorous songs and recitations.—A. J. T.

## PROSPECTIVE ARRANGEMENTS.

BACUP.—Society's Bazaar is put off till Good Friday. Thanking those who have already contributed towards it, the treasurer, Mrs. Firth, 31, Dale Street, Bacup, will thankfully receive any further help either in money or articles, the proceeds to go towards a building fund.

BKLYN. Jan. 11, Service of Song, entitled “Marching Onward,” and presentation of prizes to Lyceum; 18, Mr. W. Walker; 25, Mr. G. Featherstone.

BREXTON. Lyceum.—The leaders and members will hold a public tea meeting on Saturday, Feb. 7. Tea at 5 p.m. Tickets 8d., 6d., 4d. An entertainment after tea and distribution of prizes for good attendance by Mr. Walter Howell. We hope to have the presence of all friends.

BOLTON (Bridgeman St. Baths Society): Sat., Jan. 10, Tea party and entertainment, at the Bolton Coffee Tavern, Bradshawgate. Tea at 4-30. Tickets 9d. We hope friends will rally round us.

BRADFORD (Bowling): Jan. 11, Mr. Whitehead; 18, Mr. Thresh; 25, Mrs. Place.

BRIGHTON: Jan. 11, Mrs. Connell; 18, Mr. G. A. Wright; 25, Mr. J. S. Schutt.

BURNLEY (Hammerton Street): Saturday next, Jan. 10, a free tea will be given to the children of the Lyceum. Adults will be charged 6d., strange children 3d. Also the opening of a new library in connection with the Lyceum and society.

BURSLAM. Newcastle Street, (late St. Paul's Hope Mission).—Opening services. January 11: Mrs. Barr. Monday, January 12: Mr. E. W. Wallis, at 7-30, “Spiritualism, True, Scriptural, Moral, and the Need of the Age.” An hour will be devoted to written questions from the audience.

DARWEN.—Jan. 11, Mrs. Stansfield; 18, Mr. J. Macdonald; 25, Mrs. Bennison.

LANCASTER.—On Saturday, Jan. 17, at 7-30 p.m., we give a popular entertainment at the Palatine Hall. The proceeds, after paying expenses, to be given to a fund for the assistance of the blind of Lancaster and neighbourhood.

LEEDS. Psychological.—Jan. 18, Mrs. Whiteoak; 25, Mr. H. Crossley.

LONDON. King's Cross.—On Sunday, January 18, a Buddhist sermon will be delivered by the representative of the Propaganda, who is already well known amongst our societies, and it is expected that a native priest will be present with his colleague, probably in his robes. The Propaganda is active among spiritualists generally.—S. T. R.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Jan. 11, at 8-15, half-yearly general meeting. All members kindly attend. Important business in connection with Building Fund. Election of officers, and financial statement.—W. T. R., assist. sec.

LONDON. Seymour Club, 4, Bryanston Place, Bryanston Square.—Jan. 11, Miss Rowan Vincent will give clairvoyant tests. Jan. 18, Mr. Tindall on “The Two Foes to Spiritual Religion—Roman Catholicism and Puritanism,” criticising Mr. Booth's scheme.

LONDON. Shepherd's Bush.—Lyceum Children's Tea Party, Monday, Jan. 12, at Stephenson Hall, Cambridge Road, Hammersmith, followed by a vocal and instrumental concert, several ladies and gentlemen having given their valuable services in aid of our organ and lyceum funds. Tickets 6d., including tea; 1s. for adults, to be obtained of Mrs. Cusdin, 11, Overstone Road, Hammersmith; Mr. Chance, 1, Lawn Terrace, West Kensington; and Mr. Mason, 14, Orchard Road. We beg to announce that a new spiritual song, written for this occasion, will be sung by Miss Zillah Morgan, words by McCreary. New music composed and accompanied by Madame Clara Fanoon. Grand piano kindly lent by Mr. Chance.—J. H. B.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Every Sunday, at 11 a.m.; and Tuesdays, at 8 p.m., public circles; Thursdays, at 8 p.m., circle for spiritualists only, admission 2d.

NEWCASTLE-ON-TYNE.—Mr. John Rutherford, Jan. 11, at 6-30. Do not miss him. Owing to family affliction I regret to say that Mrs. Robinson, medium, cannot attend on the 10th.—W. H. R.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The executive have arranged to hold a ball on Tuesday, January 13, 1891, in the Cordwainers' Hall, Newcastle-on-Tyne, and they cordially invite all friends of the movement to support the Federation by their presence. Dancing will commence at 8-30, and there will be selections of music at intervals during the evening. Tickets, 1s. 6d. each, including refreshments, may be had from the secretary of any of the societies in the North-eastern district.

NO SALARY.—A lady (spiritualist) of thorough education requires position as governess, lady housekeeper, or companion.—Miss Frost, c/o Ketton's Library, West Kensington Terrace, West Kensington, London. (Advt.)

OLDHAM. Temple.—Jan. 11: Mr. E. W. Wallis, at 2-30, “What the Spirits come to earth to do;” at 6-30, “Light in Darkest England—Rescue and Reform.”

PENDLETON.—Jan. 11, Mrs. Gregg; 18, Miss Walker; 25, Mr. E. W. Wallis.

ROCHDALE (Regent Hall): 11, Mr. Johnson; 18, Miss Patefield; 25, Mr. A. D. Wilson.



SALFORD. Southport Street.—A free supper and entertainment will be given to 200 poor children on Saturday evening, January 10. Contributions to this object, however small, will be gladly received by Mr. D. Arlott, 188, West Park Street, Trafford Road, Salford.

SALFORD. Southport Street.—Jan. 18: Miss Jones, clairvoyant, psychometrist, &c.

SLAITHWAITE.—Speakers and friends please note my address:—John Meal, Wood Street, Slaithwaite, cor. sec.

SOWERBY BRIDGE.—Jan. 11, local; 18, Mrs. Wade; 25, Mrs. Crossley.

STOCKPORT. Wellington Road.—Mrs. Green on Jan. 19.—J. A.

PASSING EVENTS AND COMMENTS.  
(Compiled by E. W. WALLIS.)

IN MEMORIAM.

Our beloved brother, friend, and co-worker, Mr. John Barnes, passed to the higher life on Sunday, December 21st, after a short but painful sickness. The spiritualists of Rawtenstall are not the only parties who mourn his loss. He was a very hard and energetic worker in every society which had for its object the benefit of the people; always to the front in denouncing injustice, oppression, and wrong. Identified with a sick society in connection with one of the religious denominations, he was recognized as the very life of the society, and attended unfliningly and most disinterestedly to the duties incumbent upon him; thus friends outside the spiritualists feel the loss they have sustained through his departure to the higher life, and have passed a vote of condolence to the bereaved family, expressing their sympathy with them, and at the same time expressing the fear that they will not be able to fill his place with such an energetic and faithful worker well known throughout the whole district. He had a large number of friends as well as opponents—not, however, opposing him as a man, but his advocacy of spiritualism; hence a very large number of people attended the funeral on Saturday last. Friends came from Rawtenstall, Stackstead, Bacup, Whitworth, and Rochdale. The weather was bitterly cold, but the interest and sympathy was manifest on every side. Arriving at the cemetery the procession, which must have numbered two hundred, myself, Mr. Tetlow, and Mr. Swindlehurst leading, entered the chapel, and Mr. Swindlehurst gave out a hymn, then gave a reading as a lesson. Mr. Tetlow's controls gave a beautiful and sympathetic address, closing with invocation. At the graveside Mr. Swindlehurst gave out another hymn, and delivered a short address of exhortation, pointing out some of the traits of our brother's character, the most prominent of which was that in whatever conditions and circumstances in life he ever tried to do his duty. Mr. Tetlow, with a few words and invocation, closed the service. I cannot write of our friend as I would. I fail to find words to express my feeling of sorrow for the loss I, as an individual, have sustained, and more especially to us as a society. Locally we have lost a good and great man, though humble, yet strong to do good; but it is as a spiritualist we shall miss him most—one of the oldest spiritualists in the district. He never missed an opportunity to advocate its truths. He was one of the founders of our society, and one of our most active workers—ever ready with advice and counsel for all; willing either as doorkeeper, teacher, chairman, or speaker, and we know that his place will be hard to fill. As a teacher in the lyceum he strove until the last to attend to his duties, and the young have lost a true friend. His religion was practical, and must be lived every day to be of any earthly or heavenly use. Just before his spirit winged its flight, he said, "the angels have come," then added "home, happy." He lived a spiritualist, he passed on a spiritualist, giving his blessing to one and all who visited him, and desiring them to tell everybody that he was happy. On Sunday evening Mr. Swindlehurst conducted a funeral service, and paid a high tribute to the memory of our brother, the singers rendering special selections, whilst Mrs. Holden and Mrs. Gretten sang a duet. Our room was crowded. Rawtenstall friends have suffered terribly through death. They have existed, as a society, but some three years, and have lost four good workers. There is a wide gap in our ranks which must be filled, or we must fall. Who will help us?—W. P.

Passed to the higher life on Monday, Dec. 29, 1890, Ada, the fourth daughter of the late Mr. Joseph Sutcliffe, of Linthwaite, Yorkshire; and the mortal remains were interred at Slaithwaite Cemetery by Mr. E. W. Wallis, who conducted the service in the usual spiritualistic manner. Our young friend was a member of the Slaithwaite Lyceum, and took an active interest in our movement, realizing its beautiful philosophy during her illness, and at the hour of departure. Her kindly and affectionate disposition won for her many friends, both in connection with the lyceum and her daily occupation, who showed their sympathy to the bereaved family by their attendance at the interment, and at the service on the Sunday afternoon. Mr. W. Johnson, of

Hyde, delivered a very appropriate address at the meeting-room on Sunday afternoon, taking for his subject "Death in the light of the Spiritual Philosophy."

STOCKPORT. Passed on to the higher life on December 31, 1890, at Heaton Mersey, Mr. Edmund Feltham, aged 83 years. Although our good old friend had only been a member of our body a short time, he had during his long life been connected with many benevolent and progressive movements, whose objects are the uplifting of humanity. The interment took place at the Stockport Borough Cemetery, on Jan. 3, 1891, and was attended by a goodly number of our members and friends. An impressive service was conducted by Mr. J. Burns, who travelled from London to be present, in compliance with the wish of Mr. Feltham, expressed some time before his passing away. Hymns 36, 194, and 62 from the Hymns of Progress were sung during the ceremony.—T. E.

LANCASTER.—Cuttings from the *Lancaster Guardian* re the annual tea party and lyceum treat have reached us just as we go to press. A presentation of a time piece and a pair of beautiful ornaments was made to Mr. Quigley, who has removed to Blackburn, in recognition of his past services. A lady's companion bag (fitted) was presented to Miss Jones for her services as pianist.

NEWCASTLE-ON-TYNE. Cordwainers' Hall. — New Year's Day, annual social gathering. The committee, with commendable wisdom, invited a sub-committee of ladies to undertake the management, and consequently Mesdames Hammarbom, Martin, Moore, Mellon, and Ellison having accepted the duty, the success which crowned their efforts fully justified the trust reposed in them. The tea was admirably served, the viands were excellent and abundant, and between 160 and 170 friends partook thereof, necessitating two servings. Shortly after seven o'clock the entertainment was opened by the chairman, Mr. J. J. Morse, whom the committee had specially invited to preside. His remarks were brief, pithy, and humorous, and put the audience, which completely filled the hall, into high good humour. The opening piano duet, felicitously rendered by the Misses Ellison, was followed by an action song, "The Japanese Fan," rendered with admirable precision and go by the juvenile members of the Lyceum; a recitation, rendered in excellent style by Capt. T. J. Ranton; a song, in her usual pleasing and effective manner, by Miss Mary Black; a temperance song, well sung by Mr. Ben Fender, gained an encore; then another action song, by the Lyceum choir, "A Sneezing Song," with its comical chorus of sneezing, was vigorously encored; a piano solo by Miss Ellison was followed by a song in character, by Miss Black, which was delightedly redemanded. After an interval a very pretty operetta, entitled, "The Queen of Choice," by the Lyceum singing class, i.e., the Misses Bacon, Black, Fetis, Lottie and Ada Ellison, Godfrey, Brown, Martin, Hunter, and Miss J. Robson as the "Queen," was admirably rendered, the music being bright and tuneful, the dialogue of useful import, and the singing excellent. The specially designed costumes were elegant and appropriate, and the audience were charmed with the beauty and taste displayed in the delightful little production. A word of praise is due to Miss Kersey for her admirable training of the singers, who clearly disclosed the patience, skill, and care she had devoted to their preparation by the excellent manner in which they performed their various parts. That her efforts were fully appreciated by the class was unexpectedly made known to her by a very pretty little surprise, caused, at the end of the operetta, by the queen, in the name of the class, presenting to her a very handsome music portfolio, engraved, and with her initials in silver, "S.M.K.," and at the same time expressing, in a few choice words, the affection and esteem of the class. Miss Kersey, taken unawares by this act of generous kindness, was completely overcome. Utterance was choked by tears, and the overflowing emotions proved too much, when one of her unseen angel guides stepped in, and instantly the words of wise counsel and earnest thanks of the beloved spirit friend rang out clear and firm. It was a unique event, and produced a profound impression. It was a sweet illustration of the nearness of our dear ones, and their interest in our proceedings. After the hall had been cleared and the handsome throne of the "Queen of Flowers" had been removed, the musicians took their places and dancing followed till the "sma wee hours," under the management of Mr. H. A. Kersey and Mr. J. J. Morse, who, as M.C.'s, gave every satisfaction. Supper was served shortly after midnight. A word of praise is due to Mr. Hunter for the able service he rendered Miss Kersey in the musical department, for he was most assiduous and attentive in all that could help the success of the evening. It was one of the best and most successful entertainments ever given by the society, and the audience was in every way worthy, in point of numbers and quality, of the highest traditions of Novocastrian spiritualism.—Argus.

OUR THIRD ANNUAL CENSUS OF SOCIETIES.									
NAME OF SOCIETY.	Number of Membership.	Seating Capacity of Hall.	Average Attendance.	Mediums.	Number of Circles.	Lyceum Membership.	Average Attendance.		
Batley .....	38	220	160	6	6	—	—		
Belper .....	—	300	150	several	several	80	50		
Blackburn.....	160	350	250	many	many	120	80		
Bradford, Little Horton.....	20	250	150	4	—	64	45		
Halifax* .....	71	250	230	20	several	144	79		
London, King's Cross .....	40	60	35	3	3	—	—		
Leeds, Psychological Hall .....	25	200	120	21	24	—	—		
Leeds, Spiritual Institute .....	100	500	300	9	—	60	50		
Nottingham .....	55	150 to 200	80	several	6	45	35		
Openshaw .....	57	600	200	10	many	60	45		
Pendleton (Cobden Street).....	115	325	275	many	many	85	50		
Shipley .....	39	200	150	2 or 3	many	—	—		
Stockport .....	25	400	150	5	4	26	20		
Walsall .....	57	400	150	9	6	60	45		

\* Our last year's number of members represented names who have not paid for years, and these we do not now include.



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