

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 62.—VOL. II. [Registered as a Newspaper.] FRIDAY, JANUARY 18, 1889.

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ALOFAS

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Barrow-in-Furness.—32, Cavendish St., 6-30. Sec. Mr. Holden, 1, Holker St.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6: Mrs. Britten. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., 2-30, 6. Sec. Mr. J. Graison, Caledonia Rd.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Rowling. Sec. Mr. J. Robinson, 82, Danube Terrace, Gelderd Rd., Leeds.
Belper.—Jubilee Hall, 10, 2, Lyceum; at 10-30 and 6-30: Local. Sec. Mr. H. U. Smedley, Park Mount.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Newton.
Birmingham.—Ladies' College, Ashbed Rd., 6-45. Séance, Wednesday, 8. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 8, Sun Street, St. Andrew's Place.
Blackburn.—Exchange Hall, 9-30, Lyceum; 2-30, 6-30: Mr. G. A. Wright. Sec. Mr. Robinson, 121, Whalley Range.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Russell. Sec. Mr. Poppleston, 20, Bengal St.
Otley Rd., 2-30, 6: Mr. Hepworth. Sec. Mr. M. Marchbank, 129, Undercliffe St.
Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Miss Wilson. Sec. Mr. M. Jackson, 35, Gaythorne Road.
Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mrs. Wallis. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.
St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mrs. Midgley. Sec. Mr. Smith, 227, Leeds Rd.
Ripley St., Manchester Rd., at 2-30 and 6: Mr. and Mrs. Marshall. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Rd.
Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Worsman. Wednesdays, 7-30. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.
Horton.—55, Crowther St., 2-30, 6. 21, Rooley St., Bankfoot, 6.
Brighouse.—Town Hall, 2-30 and 6: Mr. Bush. Sec. Mr. D. Robinson, Francis St., Bridge End, Raistrick.
Burnley.—Tanner St., Lyceum, 9-30; at 2-30 and 6-30: Mrs. Green. Sec. Mr. Cottam, 7, Warwick Mount.
 102, Padham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.
Burslem.—Colman's Assembly Rooms, Market Place, 2-30, 6-30: Local
Byker.—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.
Cleckheaton.—Oddfellows' Hall, 2-30, 6: Mrs. Beardshall. Sec. Mr. W. H. Nuttall, 19, Victoria Street, Moor End.
Colne.—Cloth Hall Buildings, Lyceum, 10; at 2-30 and 6-30: Mr. Plaut. Sec. Mr. E. Christian, End St.
Cowms.—Lepton Board School, at 2-30 and 6: Miss H. A. Wilson. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.
Darwen.—Church Bank St., at 11, Circle; at 2-30, 6-30: Sec. Mr. G. W. Bell, 80, Marsh Terrace.
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Dewsbury.—Vulcan Road, at 2-30 and 6: Mr. Peel. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley.
Eccleshill.—Old Baptist Chapel, 2-30 and 6-30: Mr. Espley.
Exeter.—Longbrook St. Chapel, 2-45, 6-45. O.S. Mr. Hopkins, Market St.
Felling.—Park Road, 6-30: Local Mediums. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—Bannockburn Hall, 36, Main Street, 11-30, Mr. Corstorphine; 6-30, Mr. G. Finlay. Sec. Mr. Drummond, 80, Gallowgate.
Halifax.—1, Winding Road, 2-30 and 6: Mr. C. A. Holmes. Sec. Mr. J. Longbottom, 25, Pellon Lane.
Heckmondwike.—Assembly Room, Thomas St., at 10-30, 2-30 and 6: Mrs. Riley. Sec. Mr. J. Collins, Northgate.
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Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Local. Sec. Mr. Ball, 17, Shaw Street.
Leeds.—Institute, 28, Cookridge St., 2-30, 6-30: Mr. Bradbury. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.
Leicester.—Silver St., 10-30, Lyceum; 8, Healing; 6-30: Mr. Barradale. Cor. Sec. Mr. Young, 5, Dannett St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. J. Stirrup, Bradshawgate.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11, 6-30: Local; Discussion, at 3. Sec. Mr. Russell, Daulby Hall.
London.—Baker St., 18, at 7: Mr. Butcher, Trance Address.
 Camberwell Rd., 102.—6-30. Thursday, 8.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Canning Town.—125, Barking Rd., at 7: Mr. Savage.
Cavendish Square.—13a, Margaret St., at 11. Wednesday, 2 till 5, Free Healing.
Dalston.—21, Brougham Rd., Wednesday, 8, Mr. Paine, Clairvoyance.
Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.
Hampstead.—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.
Holborn.—Mr. Coffin's, 18, Kingsgate St. Wednesday, at 8.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, Thurs., 8, Séance, Mrs. Spring.
King's Cross.—184, Copenhagen St., corner of Pembroke St., 10-45, Enquiry Meeting; at 6-45, Mr. Veitch, "Evidences for Spiritualism." Sec. Mr. W. H. Smith, 19, Offord Rd., Barnsbury, N.

Marylebone.—24, Harcourt St., 11, Mr. Hawkins, Healing; 7, Mr. Clack, Address; Mr. Matthews, Clairvoyance. Tuesday, Mrs. Wilkins, 8, Séance. Thursday, Mr. Towns, Séance, 7-30. Sec. Mr. Tomlin, 21, Capland St., N.W.
Mortimer Street, 51.—Cavendish Rooms, 7: Mr. T. Hunt.
New Cross Rd., 475.—7: Mrs. Spring. Thursday, 8.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 11, Healing, Mr. Goddard, sen.; 3, Members' Meeting; 7, Mr. Paine, Psychometry. A Lady will sing a beautiful song, "Harp and Crown."
Peckham.—Winchester Hall, 38, High St., 11, Mr. U.W. Goddard; 8, Children's Service—Address, Miss Keeves; 7, Miss Keeves, 99, Hill St., Wednesday, 8, Séance. Saturday, 8, Séance. Sec. Mr. Long.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7. Sec. M. A. Bewley, 8, Arnold Villas, Capworth Villas, Leyton, Essex.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise Street, at 2-30 and 6-30: Mrs. Groom. Sec. Mr. S. Hayes, 20, Brook Street.
Manchester.—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mr. Schutt. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.
 Collyhurst Road, 2-30, 6-30: Mr. Pearson. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats.
Mexborough.—2-30, 6. Sec. Mr. Watson, 62, Orchard Terrace, Church St.
Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30: Mr. G. Wilson. Sec. Mr. H. Brown, 56, Denmark Street.
 Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
 Granville Rooms, 10-30, 6-30. Sec. Mr. E. Davies, 61, Augyle St.
Morley.—Mission Room, Church Street, at 6: Mrs. Mercer. Sec. Mr. Bradbury, Britannia Rd., Bruntcliffe, near Leeds.
Nelson.—Public Hall, Leeds Rd., 2-30 and 6-30: Mrs. Gregg. Sec. Mr. P. Holt, 23, Regent Street, Brierfield.
Newcastle-on-Tyne.—20, Nelson St., 6-30: Mr. Alfred Rowe. Sec. Mr. Sargent, 42, Grainger Street.
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 41, Borough Road, 6-30: Mr. G. Forrester.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 9-45, 2; 2-30, 6-30: Mr. E.W. Wallis. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum, 9-15, 2; 10-30, 6: Mr. Johnson. Sec. Mr. J. Ainsworth, 152, Gorton Lane, West Gorton.
Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; at 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
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Plymouth.—Notte St., at 11 and 6-30: Mr. Leeder, Clairvoyant.
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Salford.—48, Albion St., Windsor Bridge, 2-30 and 6-30: Mr. Ormrod. Wednesday, 7-45, Local. Sec. Mr. T. Toft, 321, Liverpool St., Seedley, Pendleton.
Scholes.—Mr. J. Rhodes, 2-30 and 6. Silver St., 2-30 and 6.
Saltash.—Mr. Williscroft's, 24, Fore St., at 6-30.
Sheffield.—Cocoa House, 175, Poud St., at 7. Sec. Mr. Hardy. Central Board School, Orchard Lane, 2-30, 6-30: Mr. Wyklea. Sec. Mr. Anson, 91, Weigh Lane, Park.
Skelmanthorpe.—Board School, 2-30 and 6: Mrs. J. M. Smith.
Staithewaite.—Laith Lane, 2-30 and 6: Mr. T. Bamforth. Sec. Mr. Meal, Wood St., Hill Top.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6. Sec. Mr. Graham, 18, Belle Vue Ter., Tyne Dock.
Sowerby Bridge.—Lyceum, Hollins Lane, at 2-30 and 6-30: Mrs. Carr. Sec. Miss Thorpe, Glenfield Place, Warley Clough.
Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, High St., W., 2-15, Lyceum; 2-30 and 6-30: Mr. Westgarth. Wednesday, 7-30. Sec. Mr. J. Ainsley, 48, Dame Dorothy St., Monkwearmouth.
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mrs. White.
Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Flindle, 6, Darlington Street.
Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton.
Westhoughton.—Wingates, 2-30, Circle; 6-30, Service of Song. Sec. Mr. J. Fletcher, 344, Chorley Rd.
West Pelton.—Co-operative Hall, 10-30, Lyceum; at 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.
West Vale.—Green Lane, 2-30, 6: Locals. Sec. Mr. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., 2-30 and 6: Miss Harris. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, 1-15, 6-30. Sec. Mr. Cook, 12, York St.
Wisbech.—Lecture Room, Public Hall, at 6-45. Sec. Mr. W. Upcraft, 32, Albert Street.
York.—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.

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THE ROSTRUM.

THE WORK BEFORE US.

(Address delivered by Mr. E. W. WALLIS before the Federation of London Spiritualists' meeting, at GOSWELL HALL, LONDON, on Sunday, Jan. 6th, 1889.)

WE know of no more practical theme than the one for our consideration this afternoon, especially when we have before us a number of energetic workers who are anxious, for the benefit of mankind, to promote the knowledge of immortality. Spiritualism, like all other systems, has had to pass through various stages. First of all, it was simply laughed at and ridiculed. When it became strong, it was opposed as the work of the devil, and all the arts of the enemies to new truth and progress were expended to destroy it. In spite of all it lived, and even thrived upon the opposition it met. Persecution has been the means of cementing workers together and enabling them to encourage each other, and promote their cause by drawing attention to it, thus indirectly increasing the number of its adherents. Spiritualism has almost reached, in our estimation, the third and most trying stage, when it will be "left severely alone." It has proved its right to existence, because only the fittest survive. Unless its workers can find scope for action that they may exert an influence for good; unless it can be practically applied to the needs of the age and the race at large, it is fit only to be relegated to the limbo of oblivion, for no system has a right to existence which does not tend to do good in the world. Spiritualism is a movement which is not only iconoclastic, but it is also a work of a constructive character. We hold that the man who clears away the weeds is a benefactor to his race, because he prepares the ground. The man, however, who follows him and ploughs the soil, and he who scatters the seed over the land, which will, by and bye, produce a glorious harvest as the ultimate result of his labour, does more good, for it is he who provides for and feeds the hungry that shall follow.

Whilst spiritualism has done an immense amount of good in the direction of clearing away the weeds of thought; breaking the fetters of the mind; dispelling the darkness which has for so long hung round the tomb; whilst spiritualism has melted the hardened hearts; has quickened the flow of sympathy; wiped away the mourner's tears, and brought back the dead, results of which no other system can boast—it has not yet by any means accomplished its full mission.

Turn for a few moments to the conditions existing in various walks of life. Take, for instance, the social condition of humanity, and who shall say that there is no necessity for a new gospel of socialism? Turn to the condition of mankind physically, and who shall say that there is no necessity for the proclamation of a gospel of healthfulness of body and of mind? Look at the tendencies of modern discoveries in science, and you realise how iconoclastic and sceptical they are. You feel that this age has become an age of machinery, when not only is the work done by machinery, but there is a wide-spread tendency to transform human beings into machines, with the result that the kindlier feelings, the deeper emotions and generous impulses, are, to a large extent, crushed and almost obliterated.

You have only to turn your eyes in the direction of religion, and there you meet with the same mechanical tendency. It is largely ritual, ceremonial, and show; artificial without a soul: a body almost practically dead; galvanized into a semblance of life by the addition of sensational attractions, excellent singing, or some other means of drawing men into the fold and money into the coffers.

One has only to look at the business of the world—this hard, crushing, cruel competition in the mad rush for wealth—making men and women of the age so continually anxious, in respect of the means of subsistence, that they can pay very little attention to the other requirements of their offspring.

The education of the age is, like the rest, mechanical. The idea seems to be that children are all of one metal, cast in one mould, and to be dealt with upon one plan. After reading, writing, arithmetic, and a few extras, with which they are crammed, many of them are turned out poorly equipped for the practical duties and moral responsibilities of life.

What is wanted is a return to nature. To this spiritualism points the way. It proves that man lives a natural life after death; that the passing away into the next life is not that a man leaps from this imperfect state of existence to angelic beatitudes, but a *going on* of life naturally, where nothing avails but the life lived on earth.

This spiritualism has been to many a very unwelcome revelation. They imagined that their dear departed, by the fact of entrance into spirit life, had become so good, so wise, and powerful, that they could be nothing less than the ideal angel; but when they have communicated with earth we find that death has not transformed the spirit, and it comes back manifesting its ordinary characteristics. This truth is well represented in our spiritual discourses. The hope of the future is in the children. Men whose hands now grip the banner of progress, will shortly pass on, and their places be taken by the rising generation. Therefore it is your duty to see to it that our little ones are provided with favourable conditions. Train them to avoid the errors and follies of the past. Let them have elbow room for growth and action. They will then become self-reliant, and their education will be one of self-culture.

You all know the old ideas—man a fallen creature—an angry God—an eternal fire, wherein men are everlastingly tormented—and a monotonous heaven as a reward for faith. This philosophy begins with a failure and ends with a blunder, and is horrible enough to drive the thoughtful into the lunatic asylum. Spiritualism claims that there is no flaw anywhere. God is always *supreme*. Good always comes uppermost. Man, as a spiritual being, is capable of progress, and acted upon by various influences, pre-natal and post-natal, which affect his conduct and tend to make or mar his career. Consequently, an individual can only be responsible to the extent of his knowledge and consciousness of power and right. Every man acts out his own nature according to his heredity, his training and discipline, or lack of it; so will he live until the spirit within awakens into conscious activity. When he knows the "second birth," he rises to a consciousness of his true position and power.

The work before us may be summed up practically as being—to impart, as fully as possible, a knowledge of man's spiritual existence and powers here and hereafter—in fact, it is the science of life. Spiritualism has that which all other systems fail to present to the observer—the evidence of immortality. Mediumship is the corner stone of the religion of the future. We care not who it may be that derides

mediumship, without it you can have no proof of the continual welfare of those you have loved, or of their interest in your well-being. Mediumship—abnormal or normal—whether it be of a physical character, whereby objects are moved and raps are produced; whether it be clairvoyance in a normal or trance condition; whether it be clairaudience, impersonation, or trance speaking, every phase of manifestation depends upon organic fitness. Mediumship exists in your poets, writers, musicians, artists, and speakers, though perhaps unconscious to themselves. Mediumship is the evidence of the nearness and reality of the spirit world, and forms, as we contend, the corner stone of spiritualism, or the religion of the future. A very important branch of your work, then, is to foster mediumship, and to develop spiritual gifts. We commend to your notice whether it is not worth while to establish home circles; it is by this means that the largest number of mediums have been won, and remember that every medium becomes a missionary. If you adopt the means just suggested, you will speedily double or treble your numbers. Public lecture work is of inestimable value, but the gospel not only requires proclaiming, but wants to be signed and sealed.

This can alone be accomplished by bringing the investigator face to face with the facts. You cannot convert a man to spiritualism. He must be convinced.

Spiritualism is an appeal to the head as well as to the heart. There are very few who are able to enter its temple through the doorway of philosophy without witnessing the phenomena. It builds on facts. It has no popes or priests in its ranks. In the work before you we hope to see you united in brotherly sympathy as workers in the army, whose leaders, if you have any, are the unseen host. If spiritualism is true—and we claim it is—if spiritualism is the work of the spirit world (as you know it is), then that spirit world has so far done its work well, and may be trusted in the future. No movement has gained such a grand and bloodless victory! No movement has contributed so much to current thought! No movement has spread its influence in the ranks of all professions, in every phase of life, and is known and felt of men such as this spiritualism! It has been a great and mighty triumph. If all those who are privately aware of its truth and enjoy its blessings were to unitedly and publicly proclaim their knowledge, such a voice would ring through the land as to for ever silence its foes, and its power could never be gainsayed.

Those for whom the spirits have made sacrifices, and to whom they have given their choicest treasures, constitute but a rope of sand, instead of being a united force, unless they stand shoulder to shoulder. Their strength is frittered away by civil warfare that brings discredit and disgrace, not only upon themselves, but upon the truth they advocate. If there is anything palpable and clear, it is the necessity for the closing up of the ranks, that those who work for truth, right, and justice should encourage each other. By doing so greater progress would be made and more good done.

The work before you, then, appears practical and clear. The methods must be left largely to the decision of those who are best acquainted with the difficulties. We would not presume to dictate the methods to be employed. In a few words we would ask you to consider how necessary your work is. We find the Christian world fumbling in the dark to find out where she is. Science leaves you in doubt at the grave, and agnosticism does not know. It needs the aid that spiritualism can give to lead men into the paths of knowledge of immortality, and to recognise that religion is not Christian, Buddhist, or Mohammedan, but of all time and all men, the outgoing of the soul in search after and love of all that is good and spiritual.

By and bye we shall have that natural religion of brotherhood; that spontaneous expression of the spirit guided by the divine light within. We shall have a trinity in the spirit of love—love of God, love of beauty, love of mankind: a trinity of father, mother, and child. We shall have a morality that shall scorn to do wrong, a morality which will do right because it is right, a morality which shall serve and hold the truth against the world. With such a religion of morality as this, which spiritualism is calculated to bring about, we shall look forward to the resurrection of humanity and an improved social condition.

REASON as we must, judge as we may, we must still trust the issue somewhat to the invisible, ever active forces of the universe.

THE IMPROVISATORE; OR, TORN LEAVES FROM REAL LIFE HISTORY.

BY EMMA HARDINGE BRITTEN.

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CHAPTER III.

GABRIELLE was mistaken when she supposed that her dramatic art had enabled her to hide from Lord Ravensleigh her all-absorbing interest in her musical protégé. The eyes of love may be blind, but those of jealousy borrow their keenness from the lynx. Lord Ravensleigh had discovered the existing condition of things between Gabrielle and his rival; but fierce as were the passions which this knowledge awakened, he never swerved from his purpose of compelling the object of his adoration to become his wife.

With far more consummate art than that of the lovers, he disguised his real sentiments, and thus he was enabled to carry forward a plot by which he confidently expected to free himself of the presence, and ultimately of the life, of his dangerous rival.

General Kalozy was all anxiety to be of some service to Ernest Rossi, to whose generous exertions, during the wreck of the Santa Cecilia, he owed his life. When the Improvisatore's peculiar gifts were found to be absolutely impractical in the career of a studied opera singer, the grateful general offered to procure for the young Italian a commission in the Hungarian army, where his own son was the colonel of a regiment. General Kalozy flattered himself that he had originated this scheme of providing for his young friend, forgetting, however, that it had been first suggested and urged upon him by his nephew, the Earl of Ravensleigh.

In Ernest Rossi all the zeal of a patriot and lover of freedom was kindled up when this tempting offer was tendered to him. Besides these inducements, something like a distant gleam of hope arose in his mind, that he might yet attain to a position of fame, and perhaps of competence, which would not be wholly unworthy of the acceptance of the renowned lady to whom he was by ties of gratitude, if not of passion, almost pledged.

"I will at least offer her a good name, and a brave soldier's reputation," he thought, "if I cannot lay wealth and rank at her feet, and perhaps I may yet become not entirely unworthy of the great guerdon of the hand she is willing to bestow upon me." Colonel Kalozy, Earl Ravensleigh's cousin, in whose regiment Ernest Rossi was now to become a subaltern officer, was deeply indebted to the British peer for certain favours; and the Earl determined to make use of his cousin's base and treacherous nature. After confiding to him, by letter, a full detail of the circumstances of the case, he wrote: "This singing vagrant **MUST BE KILLED**. Look to it, therefore, that the Austrians, or, if need be, *accidental death*, do the work for me . . . but remember *he must never return here*."

"He will go," said Gabrielle, "and I shall have time to think. Before he returns, I will shake myself free of the terrible incubus of aristocracy, and will bring him honest gains and professional honours to match his name and fame as my minstrel knight. And so, farewell, moonlight trysts and tales of love; deep in our hearts the secret shall be hid. Farewell, **LIEUTENANT ERNEST ROSSI!**"

It is not our purpose to touch upon vexed political questions, or to dwell on the struggles by which in past times Hungarian patriots have endeavoured to shake themselves free from the yoke of Austria. We follow the fortunes of an individual, rather than of political enterprise, and all that is necessary to know is, that such an one as our minstrel knight, Ernest Rossi, fought, bled, and played a noble part in the bitter struggle made by the Hungarians against the oppressions of their relentless foes.

Besides the kindly and generous nature which won for him the affection of all who came in contact with him, the great charm of Ernest's life was his wondrous voice, fascinating talent of improvisation, and the cheerful readiness with which he lent his marvellous gifts, either to entertain or inspire his comrades. No hearts are so susceptible to the power of music as those in whom the presence of danger kindles the constant fever of excitement.

Thus the comrades of Ernest Rossi would sit around the camp fires, or recline beside the half-dug trenches which might be their graves on the morrow, and forget home and friends, the tented battle-field, and their own impending doom, as they listened in speechless ecstasy to the inspiring songs of their beloved minstrel soldier. And never trumpet's bray, or clarion's call, woke up such martial fire as did his

exalting lays. When he sang of home and lady's love, old eyes—that had grown dim in the hard campaigns of a long life—rained fast-falling tears; while gallant young warriors drew their glittering blades, flashed them in the pale moon-beam, and repledged their vows of truth to their absent loves.

Sometimes he sang of heaven and the better life to which the ensanguined field of martial glory might be the pathway, and then every knee was bent, and officers and men alike, with upturned glance and moving lips, sighed out an echo to the singer's plaintive prayer—*Ora pro nobis*; "Virgin mother, hear us!"

It was on a bright, starlight night in early spring, some months after Ernest Rossi had joined the Hungarian troops, that he sat, according to custom, in his colonel's tent, transcribing orders concerning various points of interest connected with the campaign. These literary occupations were no part of his duty, but, strange as it may appear, the very man whom the tricks of fortune had placed in Kalozy's power had a far deeper interest for that wily plotter than their mere official relations seemed to warrant.

Kalozy was in many ways dependent on the patronage and influence of his cousin, Lord Ravensleigh, and being ever ready to further his personal interest by any sacrifice of conscience, he had resolved, when he first received young Rossi into his regiment, to obey his patron's behests by placing his lieutenant in the most *honourable posts of danger*, at the earliest possible opportunity. Pending the execution of these humane purposes, Kalozy, taking advantage of the excellent education his young subaltern had received from his uncle, the priest, found it exceedingly convenient to employ him in the transcription of such official documents as required specially good scholarship, and it was these tactics which had brought the kind and willing young lieutenant into his colonel's tent, in the capacity of secretary, on the night in question.

"See, Ernest," said Kalozy, "I wish you to put all these rough memoranda into suitable form for the war department, so that they can be sent off with our early morning despatches. Can you devote the time to do this?"

"At your service, colonel," replied the scribe, cheerfully, entering at once upon his task.

The colonel then left the tent, and Lieutenant Rossi had been writing for some time, when he came upon a scrap of paper the perusal of which he had almost completed before he realized how totally foreign its contents were to the task he had in hand. The paper ran as follows:—

"You have either mistaken me or betrayed my trust, friend Hermann. I told you I would have that singing beggar KILLED, and you send home accounts of his wondrous bravery and prowess, until all those who read news of the war raging in your most accursed and insubordinate country, begin to think the Italian vagabond is going to turn out a second Napoleon Buonaparte, and convert a handful of Hungarian guerillas into a second imperial army. I know, my worthy cousin, it matters little to you on which side you fight. The bread that is the best buttered tastes the best to you, whether it be baked in Austria, Germany, or Hungary. Must I tell you again, then, that while I am paying you handsomely to do my work, that work is to get Ernest Rossi killed in battle—or anyhow else you may contrive—not made a hero of. Look to it then, and as I am now even more in earnest than when I sent him out to you, I will add to what I have already promised, that the day that sends me tidings of this vagrant's death, shall see you master of the long-coveted manor of Wallingford. . . . So now, choose and determine whether you serve the God who presides over the destiny of your rebellious country, or the Mammon who has the honour of subscribing himself,

"Your loving cousin, RAVENSLEIGH."

It might have been difficult to decide whether the honest and honourable spirit of Ernest Rossi was most humiliated by the act of surreptitiously reading a letter not intended for him, or the monstrous wickedness which that letter revealed. At the very moment when he concluded the reading, Kalozy entered the tent. His quick eye at once detected the nature of the paper which his lieutenant held, and he understood at a glance the entire situation. Ernest, on his part, simply folded up the letter, placed it at the top of the official package he had been writing, and then, without the slightest tremor of voice or change of manner, said: "Colonel, have you nothing more for me to write to-night?"

"Nothing, lieutenant; I will call on you again to-morrow. Good night."

"Good night!"

While Lieutenant Rossi withdrew from his colonel's tent, actually remonstrating with himself for allowing the information of Kalozy's treachery to prey upon his mind, because the knowledge had been—according to his high sense of honour—*illegally obtained*, Colonel Kalozy was repaying his act with interest, by deliberately opening and reading a letter intended only for the eyes of Lieutenant Rossi himself. Nor was this the only act of espionage perpetrated by the man, who, by virtue of his command, held the position of a *gentleman*. Kalozy had received strict charge from his noble cousin to intercept, and return to him, all letters addressed to his subaltern that might bear the post-mark of England, and be superscribed in a female hand. Kalozy's rank enabled him, without suspicion, to have the mail brought to his tent for distribution, and it was thus that he discovered a second female correspondent, whose letters to the young lieutenant were of even more importance than those of the fair Gabrielle. They were written by Madame Rossi, the mother of poor Ernest, and while they were portions of a tender and touching correspondence between the mother and son, they also disclosed certain particulars, which the wily spy found himself able to turn to useful account.

Madame Rossi shared with her boy his fine gift of improvisation; she also possessed the singular faculty of discovering, by "second sight," or what is now called "clairvoyance," the hidden secret of obscure disease, and its appropriate remedy. Her remedial arts, acquired from an Arabian physician, a friend of her brother's, she had uniformly exerted for the benefit of her poor neighbours, by whom she was regarded as a veritable saint.

Since the departure of her beloved Ernest, her brother, the priest, had passed on to the higher life, and so the lonely mother resolved to join her absent son, and cast in her lot with the struggling Hungarians among whom he was now in service. Madame Rossi had become comparatively independent by a bequest from her good brother, and she determined to devote her little fortune to the behoof of her darling Ernest and his distressed comrades. In following up these plans, she chanced to meet a noble Austrian family, among whom her sympathies were strongly awakened by the sight of a fair young daughter, the idol of her parents, but evidently one upon whom the seal of incurable consumption had been set.

By the aid of Madame Rossi's remarkable skill, this beloved child was completely restored to health, and the grateful parents, learning that their benefactors was about to travel through a district beset with contending armies, in order to join her son in the Hungarian lines, kindly furnished her with a pass, by means of which she was assured she would be able to wend her way unmolested through the Austrian ranks.

It was up to this point that the correspondence between Ernest and his mother had already proceeded, and as it was the policy of the crafty Kalozy to keep himself informed of all these details and yet avoid any suspicion of his atrocious treachery, he was prompt to send the mother's letters carefully resealed (after having been read) to her son. It may seem strange that Colonel Kalozy should take such pains to arrive at knowledge of so petty a character, but there was unhappily a deeper meaning in this system of espionage than the mere aim of arriving at his unfortunate victim's secrets. Kalozy did not devote himself to the desperate cause of the downtrodden and impoverished Hungarians simply for love of his native land, or fellow-countrymen. Every way a traitor, he had long been a secret spy of the opposing faction, and any and every means by which he could render service to his Austrian employers, unsuspected by his own party, it was his policy to avail himself of.

Hitherto this base espionage of his lieutenant's letters had been principally conducted in behalf of Lord Ravensleigh. Now another motive for action was superadded. Ernest Rossi had read *his letter* of instructions and *knew* the base and murderous part which his colonel was called upon to play. The mask was dropped, and immediate results *must* ensue. Amiable and kindly disposed as he *knew* his young subaltern to be, he also recognized in him the subdued fire of an impulsive Italian nature, while his well-known bravery and chivalric sense of honour inspired the desperate plotter with the most abject sense of fear.

Kalozy was by nature disposed to achieve his aims rather by hypocrisy and deceit, than by fair and honourable means. To show his zeal for his real paymasters, the Austrians, perform his remorseless cousin's bidding, and become master of Wallingford Manor, had long been his leading aims; but

what he now did must be done quickly, and the last intercepted letter between the mother and son seemed to furnish him with the much desired clue to all his future manoeuvres. Madame Rossi was already within the Austrian lines, and on her way to join her son.

What so easy as to overrule her friends' protection by declaring her to be a spy, and in treasonable league with her son, an officer in the opposing service? She would be *punished, flogged, perhaps put to death*, if she refused to give up the secrets she was assumed to possess. The fury of the Austrians would be directed against Ernest, the wretched mother's supposed confederate, while he on his part would be ready to rush upon any danger, or any course however deadly, to avenge his mother! . . . Colonel Kalozy *did not* send for his young scribe the next day, or the next, and yet he was busily engaged in forwarding other despatches than those intended for the service of his countrymen.

(To be continued.)

SPIRITUALISM IN MANY LANDS.

THE SABEANS OR STAR WORSHIPPERS.

THIS most ancient sect—in all probability the FIRST ORIGINATORS of sun and star worship, and, therefore, of all *theologies and sects*—is still to be found in small communities on the banks of the Euphrates. In last year's *St. James's Chronicle*, is the following interesting sketch of their New Moon Watch Night:—

“Gaunt, shaggy-browed men, whose beards, like those of the ancient Nazarites, have never felt the shears, are hurrying along in the direction of the river. Some have their unkempt heads partly covered with a square of linen reaching to the eyebrows: these are the ‘Gavro’ or elect—men who have performed the act of renunciation known as the ‘Shalmono Tobo,’ who have given up all earthly things, and are numbered among the dead. But the majority have little white caps, from beneath which their locks, unshorn from the cradle to the grave, hang in tangled masses below their shoulders. All are clad in the garments designated ‘rasta’—‘costume of the dead,’ the common people call it—a garb distinctive of the Star-worshippers, who wear in life the white shrouds in which after death they are buried.

“Seven times, facing due north, they dip themselves in the running stream, repeating their chief invocation, ‘In the name of the Living One, and in the name of the Living Word.’ Near at hand is the tabernacle, or house of prayer, close to the stream, a plunge in whose running waters is the indispensable preliminary of every act of devotion. It is a small rectangular building, the walls constructed of canes, reeds, and osiers, interlaced, covered over with sun-dried clay and clods. Two apertures at the northern end serve for windows. The door is placed at the other extremity, so that those who enter have the polar star straight before them. This star they revere as the ‘world of light,’ and abode of the blessed; the heaven to which every true believer will hereafter be translated in spirit. It is the first object on which the eyes of the new-born infant rest; the last on which the dying Sabeans gaze. Even in his grave his body is so placed as to face the northern star.

“In the centre of the tabernacle is a raised altar of earth on which lie the two sacred books of their ritual, gnostic compilations of uncertain origin and mystic import, together with a vase of sesame oil, a pot of incense, and a number of small cakes. In front of the altar sits the spiritual head of the community, and by his side is the cross of bamboo, the four arms of which symbolise the four divisions of the universe. Behind him stand two priests with their assistants, and around this group the worshippers place themselves in a circle, all attired, even the unweaned child, in the ‘garments of the dead.’ The tabernacle is soon full, for no one would dare to stay away on the night preceding the new moon. To do so would be to invoke the most evil fate.

“The Star-worshippers believe in a Supreme Being whom they designate Elaha; but they hold that He rules through the agency of the celestial bodies. And it is an article of faith with these singular people that in the interval between the death of the old and the birth of the new moon there is no governing agency in operation, and the world is consequently left to the power of the ‘Molokhons’ or evil spirits, who are free from the usual influences that restrain them during the hours of darkness. Hence no Sabeans ever sleeps on the eve of the new moon, no marriage is ever consummated on that night, and no one remains at home in his house. All

gather in the tabernacle, where they watch the whole night through. As soon as the members are gathered in the tabernacle—about midnight, that is—a couple of lamps are lighted upon the altar; the Chief Priest rises, with the symbol of the creed in his hands, and pronounces the invocation, ‘The name of the Living One and the name of the Living Word be remembered upon you!’ To which all respond, ‘May it indeed be so.’ The ‘priests’ take the sacred books in their hands and begin to read, alternately, passages from the Order of Ritual, the recitation of which is not alone efficacious against the evil and malign influences abroad, but is calculated to ensure the weal of those who are condemned to the torments of the Star-worshippers’ purgatory. The books are written in the sacred Mandaic tongue, an idiom so closely resembling that of the Talmud and Targumim that a rabbinical scholar finds little difficulty in interpreting them. For two hours or more the reading is continued by the assistant priests, when a benediction is pronounced, and the chief prepares to consult the stars. The assistants station themselves one at each of the windows facing the north, and, after scanning the skies a few moments, they announce to their superior the aspects of the planets and their relative positions. The Chief Priest consults a volume before him, and by its aid interprets to the people the signification of the astrological phenomena; informing them whether or no, from the auguries of the heavenly bodies, they are likely to have a good or a bad month, a period of sickness or distress, and so forth. After each prediction the chief recites a lengthy formula designed to confirm what is good and avert what is evil. The reading of the stars goes on until the first signs of dawn appear, when the worshippers rise in a body and hasten to the river to cleanse themselves from the impurities of the night. As soon as they return and resume their places, the priests take a dozen pigeons, kill them, and save the blood in a basin. Then they obtain some meal, mingle it with a little honey, add one drop of sesame oil, and one drop of pigeon’s blood, and form the mass into a small cake, on which they impress an astrological or gnostic symbol. As soon as a sufficient number of these cakes is prepared, the priests pass round the tabernacle, handing one to each of the worshippers, who then and there eat it.

“And now the sun has risen, and it is time to commence the great ceremony of initiation of a member to the highest grade of sanctity that a Star-worshipper can attain. The postulant has taken no part in the ceremonies of the night. Near the tabernacle two little huts have been erected, in one of which the candidate keeps his solitary vigil. As soon as the sun has risen, the priests and all the male worshippers go in procession and release him. At the door his garments are removed, and he undergoes the ceremonial washing of the dying. He is placed in a sitting posture on the ground, and seven measures of water are poured over his body. He is clothed in seven symbolical garments woven by the priest; these he never removes from that moment—they are his robe in life, and his shroud in death.

“Thus attired in the garb of the dead he is laid like a corpse upon a bier. The hut he occupied is pulled to pieces, symbolically representing the severance of all earthly ties and associations, and he repeats the confession of the dying. He is then carried through the middle passage of a three-arched bridge, also made of reeds, and deposited in the second hut prepared for him. Here he rises to his feet in token of his resurrection, is anointed with sesame oil, and receives three sesame cakes, emblematical of the rewards that await him in the ‘World of Light.’

“After this he is again conducted to the tabernacle, where three sheep are slaughtered and divided among the poorer worshippers. He takes a seat next to the Chief Priest, and is now to all intents and purposes accounted dead. If he is married the ceremony annuls the marriage. He may not speak even to his nearest relatives. He must draw water for himself, prepare his own food, and never touch anything which any one has handled. In return for this he has the privilege of freeing sixty souls from hell. For this reason many sacrifice themselves, in order that by their act of self-abnegation they may free the souls of those friends about whose salvation they are uncertain.

“The whole ceremony is intensely mystical, and the self-denial of these strange Star-worshippers is in its way beautiful in its complete abandonment of self.”

THE reason we fail oftentimes to accomplish what we desire, although we bring our utmost force to bear upon it, is because our efforts are not in accord with some natural law.

SPIRITUAL FRAGMENTS.

"Gather them up!"

A GOOD SOCIETY.—New York has a number of clubs of ladies interested in various intellectual and benevolent matters, but none better than the one which the *Home Journal* describes as follows: "One society that has given itself no name is a large coterie of women devoting their best mental and sympathetic energies to the study of 'Poverty: its Causes and its Cure.' These students of misery and hopelessness have supplied themselves with such published authorities as furnish especial information upon these grave subjects, and also, by personal investigation and familiarity with the poor, they hope to discover at least some of the concealed causes of human wretchedness, and perhaps a cure may be found and applied, or at least an amelioration of the most grievous phases of their poverty. A year hence it is confidently expected that a concise report of the researches of this band of earnest, intellectual women will be published, after which time the professional philanthropist will doubtless be wiser than he is at present about the best means and methods for improving the condition of the poor but courageous industrious classes, also that of his despairing brother who is nearing the threshold of the *Hôpital de Charité*."—*Buchanan's Journal of Man*.

SUPERNATURAL VOICES.—Dante in the first canto of the "Inferno" or "Divina Commedia" meets a ghost, whom he thus addresses—

I pray thee pity me, what'er thou art,
A shade or living man! I was thus, I cried.
It answered: "No man am I, I was a man."

Dante's conversations with the shade of Beatrice, whom he had loved in life, are proverbial. Tasso had a warning spirit, like Socrates, and, like him, underwent the severest persecutions and imprisonment for conscience sake. "Tasso sometimes questioned and sometimes answered, and by his answers I guessed the meaning of what he had heard. The subject of this conversation was so elevated, that I myself fell into a sort of ecstasy." Milton had a spirit monition, whom he thus apostrophises in "Paradise Lost"—

Descend from heaven, Monia, by that name
If rightly thou art called, whose voice divine I was
Following, above the Olympion Hills,
Above the flights of Pegasean wing.

Charles Dickens, in a letter to Forster, the author of the "Life of Charles Dickens," says, "When in the midst of this trouble and pain, I sit down to my books, some beneficent power shows it all to me, and tempts me to be interested; and I don't invent it—really I do not—but *see it* and write it down." James T. Field, Dickens' American publisher, says Dickens told him that when writing "The Old Curiosity Shop," little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to anybody else. When he was writing "Martin Chuzzlewit," Mrs. Gamp kept him in such paroxysms of laughter by whispering to him in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force, when he did not want her company, and threatened to have nothing more to do with her unless she could behave better, and come only when she was called. Mrs. W. H. Beecher Stowe tells us that she did not write "Uncle Tom's Cabin," it was given to her—it passed before her. She had to tell it as it came, and suffered in so doing. George Eliot declared that her best work was done when there was a *not herself which took possession of her*, and that she felt her personality to be only an instrument through which this spirit was acting. Longfellow says of a poet, himself most likely—

Far voices pursue him by day,
And hunt him by night,
And he listens, and needs must obey
When the Angel says—Write.

George Fox, the founder of the Quakers, heard voices which told him of the faults of society, and how to amend them. Scipio Africanus, on the authority of Cicero, affirmed that he was guided by supernatural beings, and conversed with them. Mohammed heard an angel speak to him when living in a cave in the deserts of Arabia, who sent him on his mission. Socrates had his *Dæmon* who instructed him, and Joan of Arc her *voices*. A great religious festival is to be held in the Cathedral at Rheims, to commemorate the exploits of the Maid of Orleans, a special mass being composed for the occasion by M. Gounod, in which he has

introduced a solo for the violin with obligato organ accompaniment, intended to represent those *interior voices* which Joan always professed to follow.

WITCH-BURNING IN RUSSIA.—The St. Petersburg *Government Messenger* reports that early last month a woman named Agrafena Ignatjeva was burned as a witch by the peasants in the village of Wratshevo, in the Government of Novgorod. It seems that the wretched woman, who was the widow of a soldier, had the reputation of being a sorceress and witch, and strove to promote this delusion by every means in her power. The peasants of the whole neighbouring district had such a dread of her powers of mischief that they endeavoured even to anticipate her wishes, and although an absolute pauper she lived very comfortably on the contributions spontaneously made to her. There were many persons in the district suffering from epilepsy, and it was popularly believed that the witch had thus punished them for offending her in some way. One of these epileptic sufferers, a girl from a distant village, besought some peasants to burn the witch and so release her from her sufferings. At an assembly of headmen and seniors of the village it was resolved to extinguish the source of mischief. They proceeded to her hut, which they found fastened up. They broke it open, discovered the wretched woman, charged her with the crime, and then nailed up the window and door to prevent her escape. By this time over two hundred men had assembled around the hut, and amid their jeers and shouts of exultation it was set on fire, and the whole crowd remained until it was quite consumed. The sum of 21 roubles and 90 copecks (nearly £3 6s.) was collected and offered to the rural policeman as a bribe to secure his silence. But he rejected it, and so this terrible tragedy came to light.

SPIRITUALISM IN THE 7TH CENTURY.—Old Celtic poetry tells us how "the voices of singers, singing sweetly, descended from heaven to the little cell besides St. Mary's church, where the Bishop lay dying, then the same song ascended from the roof again and returned heavenward by the way that it came." It was the song of his brother, the missionary Cedd, come with a choir of angels to solace the last hours of Ceadda. Edmund Rich—Archbishop of Canterbury and saint in later days . . . in some hour of dream, the form of his dead mother floated into the room where the teacher (Rich) stood among his mathematical diagrams. "What are these?" she seemed to say; and seizing Edmund's right hand, drew on the palm three circles interlaced, each of which bore the name of a person of the Christian trinity. "Be these," she cried, as the figure faded away, "thy diagrams henceforth, my son." Rich later resigned his tutorship, took orders, and became the first prelate of England, though originally a scientist.—*Green's "History of the English People."*

WONDERFUL EXHIBITION OF PHENOMENAL STRENGTH.—Miss Lena Loeb, known as the Little Rocky Mountain Giant, gave an exhibition of her wonderful feats in what appears to be a supernatural strength. She invites from fifteen to twenty of the most muscular men upon the stage. Taking an iron rod or hoe handle, she requests any one or two to so brace themselves that they may resist her force. Six heavy, muscular men were readily pushed around and over the stage by her, she simply plying her hands to the stick. Ten men, each grasping the rounds of a chair, and one standing upon it, exerted all their strength to force the back legs to the floor, she quietly holding on to the chair-back. These feats do not seem to exhaust her in the least, her pulse beating about seventy immediately after the struggle. An umbrella is torn to shreds if any one tries to wrest it from her grasp. As a mind-reader she certainly is a phenomenal success, scarcely ever failing. Quite a sensation is being created wherever she has been, giving sceptical minds food for digestion.—*Kansas Times*.

REFORMERS are necessarily narrow in their outlook. It is only thus they can concentrate their forces upon a certain work. They do not choose their work; their work comes to them from the spirit world, because their organization and environments especially fit them for it.

STRIFE and discord are the fruitful soil in which germinate many of the evils, as well as much of the disease, of earth life.

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The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, JANUARY 18, 1889.

OUR OPPONENTS AND THEIR VIEWS.

WE are in receipt of several papers containing articles designed to achieve the great feat which has hitherto been found to be so entirely impracticable, namely, to put down spiritualism. Of course each of the opposing writers seizes hold of the last and most salient point on the *tapis*, namely, the *great toe-snapping theory*, by which they claim to explain all the healings, trance speaking, speaking with new tongues, clairvoyance, psychometry, visions, dreams, apparitions, prophesying, spirit drawings, spirit portraits, spirit photographs, direct spirit voices, writings, drawings, passages of matter through matter, levitations, fire tests, and millions of intelligent tests given and verified by witnesses of all classes and of all countries occurring during the last forty years! Wonderful as new are the powers attributed now to *great toes*! and time it is that physiologists began to revise their systems, and instead of locating the seat of intelligence or the instrument through which it becomes operative in the grey and white matter of the brain, surely they will begin to find that it is finally to be sought for in the great toe!! Does any ignorant weak-minded person yclept a spiritualist presume to doubt this? Why then take as authority for such a marvellous statement the great Professor Huxley—"He has said it!"—and being, of course, a modern Pythagoras, what small fry shall presume to doubt it? Referring, however, once again to the fact that many papers have been sent us, no doubt by kind and earnest friends, permit us to answer to one and all, that, whilst we are always obliged and assisted by having attention called to those matters which might otherwise be overlooked, we find neither time nor inclination to notice more than two of these last-named papers. The first we call attention to, only from its extreme badness, and the spleen, vulgarity, and insolence with which it bandies about the names and doings of all those who stand in the category of earth's great and notable personages. In this case, we have only to add, that abuse and misrepresentation from a *black mail paper*, is certainly the highest compliment we can receive—and from such a source, we should have indeed felt that our noble cause was in danger, had we received any words short of abuse and misrepresentation. The second newspaper *bombshell*, we deem it worth while to notice, is the attack, already alluded to, by the great Professor Huxley, and this we might well have passed by as a matter of course, seeing that spiritualism—being a phase of SCIENCE that the said professor has not deigned to study, master, or attempt duly to comprehend—of course it can have no real existence for him; and thus we should not have deemed there was any common ground between that gentleman's material views of science and our spiritual

realizations of science, and here the matter might have dropped. But the rebuke which Professor Huxley administers to the spiritualists has been unfortunately too well deserved by the absurd and sycophantic tone in which some of the spiritual papers have commented on his alleged investigations of this subject. When will spiritualists begin to understand that this great movement has not been inaugurated by any man, great or small, but by the spirit world, and God's ministering spirits? When has the allegiance of any great Professor helped on the movement, although we have plenty of such in our ranks—and when has the abuse of press, pulpit, or professorial chairs, succeeded in putting down, or even hindering it? Never! and never will these sources of simple human influence affect us, so long as the world of causes guides and conducts the movement, and we ourselves are faithful to the several duties, that world of resistless power assigns us. Of course we have foes enough of our own household—how should it be otherwise in an age so teeming with crime and fraud as the present, and especially when every street corner of every Christian land offers salvation from the consequences of vice, crime, acts of fraud, meanness, or falsehood, on the easy terms of casting all sins and shortcomings on the atoning sacrifice of one innocent life! and so, let the wicked, impure, or drink-besotted ones who have professed spiritualism turn Christians, and they are whitewashed from all sin past, present, and to come, hey presto! by the magical utterance—"I believe." Meantime, are spiritualists, spiritualism? and have spiritualists made spiritualism or spiritualism made spiritualists—which? You may as well ask which was first, Christ, or the murderers of St. Bartholomew, the witch burners, Pizarro, the Duke of Alva, and all the monsters who rejoiced in the shrieks of the *auto da fé*, or the groans of the Inquisition?

Thus it is, then: if true and earnest spiritualists are satisfied of the good, power, and divinity of their cause, let them work in the day and hour assigned them, and let Professor Huxley follow the example of his learned compeers, Brewster, Faraday, and others of that ilk. What are they all to us? and how far have they succeeded in stamping out the cause they so blindly and ignorantly assailed? For the past thirty years the writer of this article has been reviled and denounced by the pulpit, insulted by the press—her very life threatened by the ignorant and attempted by the bigot. In every emergency she has heard and obeyed the voice of the Angels of the New Dispensation, "What is that to thee? follow thou me." And to-day she lives to remember only how the cause, to which she has devoted her life, has triumphed over all opposition.

As we propose to follow up this article by adding one out of a perfect flood of letters we have received on this subject, we shall conclude by giving Professor Huxley's opening and closing remarks as printed in the *Manchester Guardian* of January 2nd. By the first paragraph it will be seen how much reason the Professor had to complain of being accused of the crime of being a spiritualist; by the second, the deluded ones of our ranks will see how much and how tenderly he cares for their souls' welfare. As to all the rest, why, the great toe does it all. The mighty man himself can snap his toes and make a noise therewith—and is not that enough? Re-read our opening lines, and see what snapping-toes can do, and then learn to respect the new rôle in which Professor Huxley figures before an admiring world!

Professor Huxley writes as follows in the *Pall Mall Gazette*:—

"The *Pall Mall Gazette* of the 20th December contains a quotation from a Chicago newspaper in which not only is it stated that I have taken part in 'a series of experiments, chiefly with the medium Home,' but it is pretty plainly suggested that I am disposed to judge what is called 'spiritualism' more or less favourably.

"The statement and the suggestion are alike erroneous. I never met with the medium Home, and my knowledge of him, derived from the reports of the proceedings of courts of justice, is not such as to lead me to regret that circumstance. But I have had to do with certain other 'mediums' of hardly inferior notoriety; and my deliberate judgment is that they were, each and all, utter impostors, and, with one exception, not even clever at their shameful trade. . . ."

Closing paragraph of the above letter:—

"I have for many years watched, not without anxiety, the recrudescence in our times, and under respectable sanction, of that belief in man's power of evoking spirits

from which the basest and cruellest superstitions of bygone ages logically enough took their origin; and perhaps the expression of my views may be of use, at least to those who have not yet toppled over the edge of common sense into the spiritualistic puddle. Those who have, seem to be past praying for."

Although the entire letter, its author, and its author's opinions appear to the present writer to be totally inconsequential, in justice to the numerous persons who seem so eager to defend their cause from what perhaps they fear may be an injury (though of an infinitesimal nature), we now select from the rest a letter from Mr. J. B. Tetlow, the popular trance lecturer, and so commend the whole matter to the repose of an unresurrecting oblivion.

PROFESSOR HUXLEY ON SPIRITUALISM.

To the Editor of "The Two Worlds."

THE above learned gentleman has been giving to the world his experiences (?) of spiritualism, which have been published in the *Manchester Examiner and Times*, Jan. 2, 1889, from which we learn that those experiences have been very small indeed; and yet from which, because some he can imitate and others can be readily accounted for, in his way, he passes anathema on the whole subject. We feel sorry for this learned gentleman, his logic is so very bad. Because learned men in the past believed foolish things, in the present the like must necessarily be the case. Here we have a learned Professor so ignorant of spiritualism that he fancies the whole of its phenomena can be accounted for by cracking toes and hesitating pencils before lettered dials. Oh, Professor, go to school, and learn that it is not wise to write, unless you *know*, any more than it is to prophesy. Did this great man never read what his fellow scientists have written on this important subject? We remember reading that the Professor had no time to inquire into the subject, and we verily believe him; but he has time to offer opinions and condemn those who have had the time, and obtained the facts. How the people of the future will laugh at this worthy man and his conceits, as we now laugh at the folly of some scientists in the past. These know-all gentlemen, who can only see down their street, are very condescending. They pity our ignorance, and are very sorry that we should be so readily gulled. But the world is composed of gulls and gullers; fools and foolers. The largest proportion of mankind are gulls and fools, so says a certain wise man, and we ought to yield to the dictates of those who know.

If Professor Huxley had not devoted more time to physiology and other studies—for which he is justly famous—than he has done to spiritualism, we think the world would have heard but little from him, and have taken less notice. Could he not apply the logic of common sense to this inquiry? He who knows the least can say the least—sensibly. Spiritualism courts, and demands, serious and earnest consideration, and fears not. The wise ones of his day laughed at Columbus for his theories, but he lived long enough to laugh at their impertinence, and to give evidence of a new world. So the spiritualist can laugh at the impertinence of a Huxley, important as he is, for every day we are obtaining fresh evidence of a NEW-FOUND-LAND; proofs of a new psychology, that shall crush the baseless theories of all and every know-nothing philosopher.—Yours truly,

JAMES B. TETLOW.

46, Harrison Street, Pendleton.

RELIGIOUS INTELLIGENCE.

PEN PICTURE OF THE HEREAFTER.

(From "Sermons of the Rev. C. H. Spurgeon, of London." Second Series, Sermon XVII., page 275. Italics ours.)

"THERE is a *real fire* in hell, as truly as you have now a real body—a *fire* exactly like that which we have on earth in everything except this, that it will not consume, though it will torture you.

"You have seen the asbestos lying in the fire red-hot; but when you take it out it is unconsumed. So your body will be *prepared by God* in such a way, that it will burn forever without being consumed. It will lie—not, as you consider, in metaphorical fire, but in actual flame. Did our Saviour mean fictions when He said He would cast body and soul into hell? What should there be a pit for, if there were no bodies? Why fire, why chains, if there were to be no bodies? Can fire touch the soul? Can pits shut in spirit?

Can chains fetter souls? No; pits, and fire, and chains, are for bodies, and bodies shall be there. Thou wilt sleep in the dust for a little while. When thou diest, thy soul will be tormented alone—that will be a hell for it; but at the *day of judgment thy body will join thy soul*; and then thou wilt have twin hells; body and soul will be together, each brimful of pain; thy soul sweating in its inmost pore drops of blood; and *thy body*, from head to foot, suffused with agony; conscience, judgment, memory, all tortured. But more: thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with

"Sullen moans and hollow groans,
And shrieks of tortured ghosts."

Thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs crackling like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's Unutterable Lament; thy soul for ever and ever aching, and thy body palpitating in unison with thy soul. . . . If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be so."

QUESTIONS FOR THOUGHT.

If God created an endless hell before he created men, did he know there would be any use for it?

If God knew there would be any use for an endless hell, must he not have created some men for endless misery?

If God created an endless hell, was it included in the works which he pronounced "very good."

If there be a personal devil, who made him, and for what purpose was he made?

If there was sin in heaven, and angels were cast out, may there not be sin in heaven again, and may not the present inhabitants be cast out?

As sin results from temptation of some sort, who tempted a holy angel to sin?

If a holy angel was tempted by surrounding evil, is heaven a holy place?

If an angel was tempted by evil passions, could he have been holy?

If an angel became a devil by sinning, was Adam's the original sin?

Finally—If there is a personal devil at all, who has seen or interviewed him? and if the kingdom of heaven is within you, is not the kingdom of hell there also?

SPIRITUALISM IN GLASGOW.

THE *Glasgow Evening News*, of December 22nd, in the course of an article on the "Use of Mission Halls," says:—

"With special reference to what might be done for the young, we have before us the programme of a Lyceum Christmas tea-party given under the auspices of the Glasgow Association of Spiritualists. It might be under Presbyterian or Methodist or any other auspices. We take it up almost at hazard. It contains a number of songs and recitations, a cantata, a solo with organ accompaniment, and a dialogue. Its charm is that all the performers are youngsters. What we wish to point out is that these boys and girls are being taught the true ministerial function, that of serving themselves, serving each other, and serving others by ministering to their pleasure. The lesson lies in the amusement, and none can dispute the harmony between such a lesson and the ordinary purposes of a mission hall."

The editor then goes on to give a slight but candid account of another excellent movement in Glasgow, entitled "The Baunockburn Chapter of the Sunbeam Society." We have received a prospectus of this association, and cannot but highly commend its purposes and working. In the above-named prospectus we find the following admirable and exemplary rules announced:—

"*Rules.*—The general object of the SUNBEAM CLUB shall be to promote among young people the love of the True, the Beautiful, and the Good. It will seek to carry out this object by encouraging the study of Nature by the observation, collection, and exchange of natural objects and facts; the protection and kindly treatment of animals, and especially of birds; the avoidance of all bad habits, such as swearing,

smoking, gambling, and drinking; the doing of helpful work for others, especially for the poor and the suffering.

"The objects of the society will be carried out by Natural History Talks, Science Chats, Conversations on the Human Frame, Lessons from the Great and Good in History, Musical Entertainments, and other sources of instruction that tend to the social, intellectual, and moral improvement of youth.

"Being unsectarian, workers of all shades of opinion who can subscribe to the pledge are heartily welcomed. The services of ladies and gentlemen who can aid occasionally in lecturing, &c., will be appreciated. Prizes will be awarded at the end of the session for the best written essays on the various subjects delivered during the year, also for solo singing and recitation efforts. The opening night is fixed for Thursday, 3rd January, 1889. Our paper for disseminating those principles is the *People's Journal*.

"Sympathisers with this movement can be enrolled as honorary members at the minimum subscription of one shilling yearly. Further information may be had from Willie Paterson, secretary, 44, Langside Road, Glasgow."

Every word in the above extracts points to the fact that the work of this society is the implanting of the TRUE RELIGION OF LIFE among the young. By slow degrees and painful revulsions of long-cherished opinions, we—the "old guard" of the age—have won our way out of the darkness of the past into the light of the new, the true, and the beautiful. Glorious mission that which at once keeps our rising generation in the light of "the sunbeam"! and that, unhindered by the chains and darkness of sectarian prison walls! That the broad-minded editor of the above quoted paper thinks with us on a point of such vital interest and importance, we may determine by glancing at the following additional extract:—

"There is laying before us the constitution of the 'Bannockburn Chapter of the Sunbeam Society.' It is unsectarian, and its general object is to promote among young people the love of the true, the beautiful, and the good. . . . The machinery employed consists of lessons from the great and good in history, musical entertainments, and other instructive methods of improving youth. It ought not to be necessary for us to insist upon the value of lessons imparted in such pleasurable ways, and not submitted to as a sort of religious penance. If one dare contemplate the possibility of a Sunbeam Society in connection with every mission-hall, a great work would be done by their agency, and a great reform be in time effected. The religion of the poor is sadly in need of the vivifying contact of pleasure and of the touch of beauty, beauty of music, speech, sight, moral beauty—of all manner of beauty tending to make religion attractive and life something more than endurable. *This is true missionary work.* The dissemination of pleasure, light, and joy is the highest function of a mission-hall. We want the preaching of the bright as well as the gloomy part of the grand old gospel of self-sacrifice and love."

The Sunbeam Society is promoted by the Glasgow spiritualists, who are naturally proud of the above appreciative notice. Thus we may add with Emerson—"Truly the world moves! Long may the press be the pioneer and the pulpit the slow but inevitable follower!"

TO CORRESPONDENTS.

"SPIRITUALISM AND RELIGION."—To the Messrs. Theobald, whose calm and logical defence of their views of the above subject has been printed in our last issue, answering a brief criticism in an article in "Passing Events" of a previous number, we must offer an apology for not immediately following up the subject. Whilst we dissent in many respects from our friends' views, we deem that open discussion on the vital points involved, *must* promote the best interests of truth. We had hoped, therefore, to have presented our own views on this deeply important theme in this number. Press of matter, however—especially the necessity of complying with our printing-house agreement, and furnishing copy for certain columns a week in advance—have thwarted our purpose and obliged us to defer the next instalment of the discussion to the succeeding number, i.e. 63. From all others we would kindly ask still more grace.

We have some *ten very long* articles on "Spiritualism and Theology," "Thoughts on Theology," "Religion and Theology," &c., &c.—subjects so thoroughly threshed out, that nothing short of the *necessity* for answering criticisms or direct attacks on our cause, could induce us to inflict such over-worn subjects on our readers. The Editor alone being responsible for all matter of this kind introduced into the paper, the Editor must reply to all and sundry. Essays on these subjects then, for the present, must be held in abeyance.

As to poems, we propose to purchase the first old oak chest that will hold a ton fairly, to contain those that are already awaiting the poem readers' attention. Until this receptacle is procured we would ask our young unfledged poets to kindly refrain from further attempts to tell the world what it already knows so well concerning "How the angels watch over us," &c. To all others we have only to add "There's a good time coming," wait a little longer. All WELL ATTESTED accounts of circles, spiritual phenomena, or good test facts, will be more acceptable to our readers than abstract philosophy or dry essays.—EDITOR T. W.

LYCEUM JOTTINGS.

A PLUCKY BOY.

THE boy marched straight up to the counter.

"Well, my little man," said the merchant complacently—he had just risen from a glorious good dinner—"what will you have to-day?"

"O, please sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy wasn't seven yet, and small of his age at that.

"Do some work for me, eh? Well, now, about what sort of work might your small manship calculate to be able to perform? Why, you can't look over the counter!"

"O, yes, I can, and I'm growing, please, growing fast—there, see if I can't look over the counter?"

"Yes, by standing on your toes—are they coppered?"

"What sir?"

"Why, your toes. Your mother could not keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," and the voice hesitated.

The man took pains to look over the counter. It was too much for him—he couldn't see the little toes. Then he went all the way around.

"I thought I should need a microscope," he said, very gravely, "but if I get close enough I can see what you look like."

"I'm older than I'm big, sir," was the rejoinder. "Folks say I am very small of my age."

"What might your age be, sir?" responded the man, with emphasis.

"I am almost seven," said Tommy with a look calculated to impress even six feet nine. "You see, my mother hasn't anybody but me, and this morning I saw her crying because she could not find sixpence in her purse, and she thinks the boy who took the ashes stole it—and—I have—not—had—any—any breakfast, sir." The voice again hesitated, and tears came to the blue eyes.

"I can help you to a breakfast, my little fellow," said the man, feeling in his vest pocket. "There, will that sixpence do?" The boy shook his head.

"Mother wouldn't let me beg, sir," was the simple answer.

"Humph! Where is your father?"

"We never heard of him, sir, after he went away. He was lost, sir, in the *Brig Betsey*, from North Shields."

"Ah! that's bad. But you are a plucky little fellow, anyhow. Let me see," and he puckered up his mouth and looked straight down into the boy's eyes, which were looking straight into his. "Saunders," he asked, addressing a clerk, who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah, I'm sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly—then he put his pen behind his ear—then his glance travelled curiously from Tommy to Mr. Towers.

"O, I understand," said the latter; "yes, he is small, very small, very small indeed, but I like his pluck. What did No. 4 get?"

"Three shillings, sir," said the still astonished clerk.

"Put this boy down four. There, youngster, give him your name, and run home and tell your mother you have got a place at four shillings a week. Come back on Monday and I'll tell you what to do. Here's a shilling in advance; I'll take it out of your first week. Can you remember?"

"Work, sir—work all the time!"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever broken stairs that had a twist through the whole flight creaked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in the mother's lodging enjoyed themselves thoroughly that morning.

"I've got it, mother! I'm took. I'm a cash boy! Don't you know when they take parcels the clerks call 'Cash'?—well, I'm that. Four shillings a week! and the man said I had real pluck—courage, you know. And here's a shilling for breakfast; and don't you ever cry again, for I'm the man of the house now."

The house was only a little ten-by-fifteen room, but how those blue eyes did magnify it! At first the mother looked confounded; then she looked—well, it passes my power to tell how she did look as she took him in her arms and hugged him, kissed him, the tears streaming down her cheeks. But they were tears of thankfulness.—*Daily News*.

ALL do not see, hear and enjoy alike. Appreciation, enjoyment—these things grow out of the sightseer's own condition; the city which is to one person a hell, may be to another a heaven.

FAR away in Egypt, from 4,000 to 6,000 years ago, Osiris, the spiritual messenger whose ministry was at the commencement of the Adamite period recorded in Genesis, was regarded as the angel of the Sun, and also as the God incarnate.

CHRONICLE OF SOCIETARY WORK.

BRADFORD. Ripley Street.—Mr. and Mrs. Hargraves addressed good audiences, afternoon and evening. The addresses by Mr. Hargraves were remarkably powerful and much appreciated. Mrs. Hargraves closed with clairvoyance, the evening tests being many and remarkably good.—*T. T.*

BRADFORD. St. James's Lyceum.—In consequence of the Conference of the Yorkshire Confederation of Spiritualists being held in our room we had no usual service in the afternoon, but in the evening Mr. J. Armitage's guides gave a very powerful address on "Animal Physiology and False Bible Teaching," making use of many telling and powerful illustrations which were highly appreciated.

BRIERFIELD.—On Friday, Jan. 11th, Mr. George Smith, of Colne, the "Pioneer Medium," who, in this district, is doing a glorious work in opening out new circles and convincing many of spiritualism, gave a trance discourse in the Congregational Chapel, at Brierfield, to the members of the Mutual Improvement Society. It was made public, and over 200 persons attended. The meeting unanimously voted for the medium to address them under control. Seven subjects were sent up, the control offering to speak from the whole, but at last the subject chosen was "Spiritualism: Is it Scriptural?" The control spoke for nearly one hour to a spellbound audience, the spiritualists present acknowledging they never listened to a grander discourse. The audience cheered heartily at the conclusion. We were more successful than we anticipated, and the seed sown will no doubt bring abundant harvest.

BRIGHTON.—The inspirers of Mr. E. W. Wallis delivered two instructive lectures with their usual ability and power to good audiences. These addresses were specially valuable at this time, when spiritualism is being misrepresented in the district by the notorious showman.

BURNLEY.—Tanner Street.—The guides of Mr. J. G. Macdonald dealt with subjects chosen by the audience. In the afternoon, "The Philosophy of Spirit Control," "Canst thou by searching find out God?" also "The Power of Spirit over Matter." In the evening, "The Origin of Man, according to Moses and Darwin—which of them are true?" also "Is the Bible the Word of God?" Each subject was treated in a splendid manner, to very attentive audiences.—*R. J.*

BURSLEM. Colman's Assembly Room.—Afternoon, the guides of Miss Pimblott discoursed upon the last verse of Longfellow's "Psalm of Life," which was given in a very homely and interesting manner to a fair audience. Evening subject, "Be thou faithful unto death, and I will give thee a crown of life," which was very attentively followed. At the close she gave a few clairvoyant descriptions, some of which were recognized.

CLECKHEATON.—Afternoon, the guides of Mr. Hepworth dealt with subjects from the audience very ably. In the evening they gave an excellent discourse on "Is Spiritualism a Fact or a Folly?" and proved from a Scriptural standpoint that spiritualism is a fact; two splendid lectures. We think Mr. Ashcroft's coming to Cleckheaton has done us a great deal of good. He keeps making challenges, why does he not take the challenge which appeared in last week's *Two Worlds*? On Monday, Mr. Bush, of Bradford, chairman, supported by Mr. Goldsbrough, Mr. Foulde, and Mr. Rowling, Mr. E. W. Wallis's guides lectured to a crowded audience on "Spiritualism defined and defended against its foes." It was admitted on all hands to be a masterly and crushing reply to the Rev. — Ashcroft, and done in the best spirit, fairness, and love. Mr. Wallis for upwards of an hour and a half answered questions brilliantly, maintaining the interest and commanding attention for nearly three hours. Great good has been done, as the "better way" of reason and truth was shown.

COLNE.—Mrs. Connell gave two splendid lectures. Afternoon: "What is the Use of Spiritualism?" Evening: "Life as a vessel, God the captain, and the angels as sailors." Clairvoyance, nineteen given, twelve recognized.—*J. W. C.*

CROMFORD AND HIGH PEAK.—"The Laws of Construction and Destruction: the parts they play in nature." The control said we were indebted to the few, who in each decade boldly thought out and classified their ideas for the terms we used to convey concise and clear meanings of our conceptions. New thoughts, new ideas, and new materials, were being added day by day, but the facts, on analysis, ever pointed constant change, and the thoughts, ideas, or materials, were not new; man had only developed to perceive them in a fresh form. Nature always maintained her equilibrium, though to do so meant destruction to property, man, or beast. The laws of construction were ever maintaining life and the means on which life rested secure. Man had embodied many happy thoughts that led him to an exchange of the beautiful adaptations termed forces, and in his evil (ignorant) moments had turned these into engines of destruction rather than maintaining other conserved energy of brain and other material substances to build up human nature to a purer state. Man and animals were dependent upon the vegetable kingdom, which in turn was dependent upon the minerals for its power to construct a body that would support the animal world. The rocks had their nature in harmony with gases, and though man had made a classification of primates he knew little of their origin, their construction, and the laws governing them. He had until recently been led to seek outside, but was now turning his attention to himself, and the wondrous results of construction and destruction hourly displayed within. But the higher application of these laws is best found in the séance of the harmonious spiritualist, where nature yields her power to prayers and conditions, (the tiny raps, the moving table, and the materialized form, claim the attention of all thoughtful minds), for it is there we observe the most rapid effects of the law under consideration. Much more was said, and many questions followed. Evening: "The Conversion of Paul," Acts ix. 3 and 4, was treated at length. Both meetings well attended.

DENHOPE.—Afternoon: The guides of Miss Musgrave, of Keighley, gave a very interesting discourse, on "Who are the World's Reformers?" Evening subject, "The good time coming," concluded with a poem on "Love," which was well handled.—*A. B.*

DRWSBURY.—Monday, 7th, the guides of Mrs. Stansfield and Mrs. Shore (another local medium), creditably filled our platform, giving addresses and clairvoyance. Sunday, 13th, Mrs. Croesley gave much satisfaction. Her guides gave two good addresses, followed by exceedingly satisfactory descriptions of "those not lost, but gone before."—*W. S.*

ECCLESHILL.—Afternoon: In the absence of Mr. Hopwood, through sickness, Mr. Espley kindly officiated, and answered questions from the audience. Evening: Mrs. Bentley's guides spoke upon "Spirit Return," being the experience of the control since passing on in the orthodox belief. Mrs. Kendall gave clairvoyance to eight or nine persons, six being recognized. Considering that Mrs. Bentley has only spoken a few times, and that this was Mrs. Kendall's first time on the platform, these mediums bid fair for the future. We wish them every success.

FELLING-ON-TYNE.—The guide of our local medium gave a very good address from the subject, "The Poets and Philosophers," which was well handled, giving great satisfaction, the house being comfortably filled.—*G. L.*

GLASGOW.—Morning: Annual meeting. Expenditure for the past year, £51 15s. 1d., leaving a balance of £6 11s. 11d. in hand. Officers elected: President, Mr. Jas. Robertson; vice-presidents, Messrs. Corstorphine and Harkness; secretary, Mr. A. Drummond; corresponding secretary, Mr. G. W. Waldron; treasurer, Mr. Gavin Finlay; librarian, Mr. Kane; organist, Mr. F. Griffin; stallkeeper, Mr. Thomas Wilsun; and a committee of twelve ladies and gentlemen. The year 1888 has been one of progress and success for the association in every way, and we start the new year with every prospect of continued advancement. We have a good staff of local speakers and zealous workers, and what we lack in finance we make up in literary talent. The welfare of the association is secondary only to the spread of the holy truth, as revealed to us from the spirit world. Evening: Mr. Jas. Robertson gave an inspirational discourse on "Modern Spiritualism," and read an extract from one of Theodore Parker's sermons.—*G. W. W.*

HALIFAX.—Mrs. J. M. Smith, Leeds, afternoon subject, "The Builders," which was treated in a very effective and intelligent manner. Evening, several subjects from the audience were handled satisfactorily, for what they were, after each discourse. She gave about sixteen descriptions, mostly owned. Monday, 14th, five subjects chosen by the audience, which were all touched very nicely; afterwards gave six phrenological delineations in a very creditable manner. Good audiences at each service, and on Sunday evening many could not get in.

HECKMONDWIKE. Thomas Street.—Mrs. Russell gave two excellent addresses. Afternoon subject, "When shall true Humanity reign on this Earth?" Evening, "Blessed are the pure in heart, for they shall inherit a crown of wisdom." Well handled. Clairvoyance very good. Fair audiences.—*J. N.*

HUDDERSFIELD. Brook Street.—Our esteemed friend Mrs. Britten has rendered magnificent service to our cause, speaking to a numerous audience in the afternoon, upon "The Old Year and the New," in her peculiarly pleasing and eloquent manner. A very interesting and impressive feature of the afternoon's service was the naming of an infant boy of our worthy and esteemed president. This was rendered most beautifully, and was fraught with sterling advice and counsel to the parents. It is a service that everyone should witness, and is one in which the fair speaker excels. We were thoroughly crowded out at night, when the speaker spoke splendidly to eight questions—indeed, such an oratorical display has not hitherto been made in our room. Everyone delighted.—*J. B.*

HUDDERSFIELD. Kaye's Buildings.—We had our esteemed friend Mr. Bradbury, who devoted the afternoon to answering questions. Evening subject, "Man, as a Physical and Intellectual Being." This was very good, everybody seemed to enjoy it; ending with clairvoyant delineations by one of our locals.—*J. H.*

LEICESTER.—The controls of Mrs. Barnes, of Nottingham, lectured to good audiences. Afternoon subject: "Many are called but few are chosen." These words, taken literally, conveyed a very distorted idea of the character of Deity, but it was pointed out that the meaning of the original was "many are called but few choose." A totally different aspect was thus given to the passage, which was dilated upon with great power. The context and passages from other portions of the New Testament, were cited as proofs that the voice of God was continually calling man to His kingdom, but that few responded. The evening lecture at the Co-operative Hall, on "God is a Spirit," was preceded by an explanation of the lesson read by the chairman, an obscure chapter in Revelations. "God," said the controls, "was spirit," not "a spirit." The life, the force, and motive power of man, nature, and the universe, was spirit, which was God. Man had often pondered upon the subject, where and what was God, but he had so accustomed himself to consider Him as a personal Being, that his eyes were blinded to the true significance of the name. It was a grand discourse, to which we cannot do justice in a brief report. In the benediction Mrs. Barnes was controlled by a Wesleyan preacher, late of Leicester, "Ann Moore;" many present recognised the control. Mrs. Barnes leaves a very good impression behind her, and we shall welcome her next visit to our platform.—*C. W. Y.*

LEIGH. Railway Road.—Our esteemed and worthy friend, G. Wright, gave two grand and instructive lectures to good audiences. Subjects: Morning, "Life beyond the Grave;" Evening, "Spiritualism Explained," which were dealt with in such a manner as to leave a good impression. We trust that Mr. Wright will be long spared to proclaim the glorious truths of spiritualism.—*J. S.*

LIVERPOOL.—Mrs. Wallis occupied the platform at Daulby Hall, when she delivered two addresses on behalf of the hospital fund, which reached the handsome sum of £36 7s. 6d., the morning subject being "Practical Charity." Evening: "Spiritualism in relation to the needs of the age." On the Wednesday previous, 250 old men and women were regaled to a sumptuous meal, at the close of which an excellent concert was given by a number of ladies and gentlemen, each of the old folks being presented with a quarter of a pound of tea and a pound of sugar on retiring.—*Cor.*

LONDON. 125, Barking Road, Canning Town.—Miss Keeves's guides spoke on "The purpose of life," which was well received; questions were asked and very ably answered. A full audience, mostly strangers. Friends, once more we solicit your assistance; you know we are weak in numbers: why not assist us to carry on this grand work? Remember, "No man can serve two masters."—*Cor.*

LONDON, 9, Bedford Gardens, Notting Hill Gate.—Morning: a good number of members and friends exchanged opinions respecting spiritual teachings. Healing, by Mr. Goddard. A very pleasant morning. Afternoon: members' meeting, some effectual work was done.

several friends commenced with subscriptions to the guarantee fund to assist in paying the expenses of the Sunday services. Other friends offered the use of their rooms to hold weekly séances. Evening: Mr. Walker being absent, in consequence of a mistake in the booking of date, Mrs. Treadwell generously offered her services, and greatly gratified the large audience in giving an instructive address, which many considered the best address given by her. A lady visitor rendered "Angel Land" most effectively, and was much applauded. Mr. Robert Lees added to the interest in commenting upon various topics mentioned in the address.—*W. O. Drake, Hon. Sec.*

LONDON. Canning Town Association.—The seventh monthly séance (Mr. Vango, M.P.A., medium) proved one of the most harmonious meetings we have ever held. The clairvoyant descriptions were exceptionally clear, and readily recognized. The spirit of the late well-known physical medium Mr. Hearne controlled and spoke in a friendly manner to Messrs H. and J. Copley. Several other spirits controlled during the evening.—*H. A. Copley, Sec.*

LONDON. King's Cross.—Morning: we had a harmonious meeting; also an address on "Liberty," followed by discussion. Evening: in the place of Mrs. Wilkinson, who was to have conducted the evening service, but who was out of town, our worthy and obliging friend, Mr. Paine, kindly gave us some psychometric readings, which were in nearly every instance recognized. We hope to have him again on the 10th of February.

LONDON. Peckham, Winchester Hall.—The half-yearly meeting of the South London Spiritualists' Society was held on Tuesday, January 8th, when the report showed a slight decrease in the number of members, and a deficiency of 4s. 10½d. on the financial statement, which was, however, met and "wiped out" during the course of the meeting. The following were the officers elected for the ensuing half-year: president, Mr. Robert Harper; vice-president, Mr. J. F. Steven; treasurer, Mr. Sutcliffe; hon. secretary, Mr. W. E. Long; librarian, Mr. R. Beaton; lyceum conductor, Mr. W. T. Coleman; organist, Mr. Blackman; assistant secretary, Mr. F. Vaughan; committee, Mrs. Bell, Mrs. Veitch, Mrs. Harper, Mr. R. T. Copley, Mr. Waters, and Mr. T. Parker. The children's anniversary service and prize distribution, with addresses by Miss Keeves, will take place on Sunday next, at 8 o'clock. On Sunday, Mr. J. Veitch delivered a fine address on "Orthodox Christianity," upon which system a vigorous attack was made, the lecturer ably showing the difference between the teachings and actions of the Church to-day, and the life and work of Jesus of Nazareth. Evening: Mr. R. Harper spoke upon the subjects handed from the audience, which gave great satisfaction. It was indeed a spiritual feast, and was much enjoyed; the subjects being "Is man generally subject to spirit influence?" "Resurrection, when and how?" Earnest, thoughtful questions, which were well replied to, closed a very harmonious and spiritual gathering, which was presided over by Mr. J. F. Steven.—*W. E. L.*

MACCLESFIELD.—Mr. Tetlow, of Pendleton, spoke in the afternoon on "What is Truth, and Where is it Found?" The truth is, and is found, everywhere and in everything. Evening subject, "Phenomenal and Spiritual Spiritualism." Very eloquent discourse, and listened to by a good and appreciative audience. The controls pointed out in a clear and concise manner what spiritualism really was. If any person thought of making a tool of the spirits for their earthly welfare they were greatly mistaken. Spiritualism was not dependent on the Foxes, as Christianity was dependent on Christ. The Fox Sisters were not the originators of spiritualism. They traced spiritualism as far back as the reign of Charles II. At the afternoon service he gave three psychometric delineations—two were very successful, the third fairly so. In the evening he gave four delineations, including one of a piece of stone which was brought from St. Paul's Cathedral by our Secretary (Mr. Hayes). He was very successful with the same, and all the more so as this was the first time he had ever tried anything of the sort. At the close our President (Mr. Rogers) made a few remarks on prayer, which, he said, was neglected by spiritualists. They placed too much reliance on the spirits, instead of praying to the Almighty for help.—*W. P.*

MANCHESTER. Downing Street.—Mrs. Craven took for her subject, in the afternoon, "The Religion of the Future," which she worked out in such a manner as to show that spiritualism would be the religion of the future. It was a good, sound, sensible lecture. In the evening she answered four questions, viz., The True Way to the Cross; Capital Punishment; The End and Aim of Spiritual Intercourse; What is the Difference between Life in the Spirit World and in the Material? The audiences were well pleased, and went home with something to think about.—*W. H.*

MANCHESTER. Psychological Hall.—The afternoon was devoted to the answering of questions relative to spiritualism by Mr. Crutchley, who dealt with them in a very able manner. Evening: Our local medium discoursed at considerable length on "Religion Weighed in the Balance and Found Wanting," dealing with it in a very lucid manner, which proved both interesting and instructive.—*J. H. H.*

MEXBOROUGH.—Afternoon: The guides of George Featherstone, of Parkgate, gave a very interesting discourse, "Is man a spiritual being?" At night they spoke from seven subjects chosen by the audience, in a masterly style. Well received.

MIDDLESBROUGH. Spiritual Hall.—Jan. 1st: A highly enjoyable tea, supper, and social evening. The hall was handsomely decorated by Messrs. Clayton, Metcalf, Watts, &c. Mesdames Brown, Colpitts, Telford, Gibson, &c., were indefatigable in the catering department. On the programme were Misses Brown (three); Clark, and Parkinson; Mrs. Suffield; Messrs. Burton, Dack, Fryer, Gallettie, Gardner, John Hopcroft (Kilburn), S. and W. Johnson, Moffatt, and Jesse Roberts (prize baritone). Nearly £9 was realised, about half of which was donated in money or goods. Principal donors: Mesdames Colpitts, Metcalf, and Telford; Messrs. Clayton and Lister. Mr. Roeder and several others also subscribed. Mrs. Metcalf ably accompanied on the piano. Jan. 13th, 6-30 p.m.: A beautiful trance discourse by Mr. J. Livingston, subject, "Our Heavenly Home." Jan. 20th, 10-45 a.m.: Mr. George Wilson, president, Newcastle Society, will conduct a conference "On the Use and Need of Organization." All friends and sympathisers are urged to make a special effort to welcome Mr. Wilson to Ironopolis. 6-30 p.m.: Mr. Wilson will answer the question, "Why am I a spiritualist?"—*S. B. S.*

MIDDLESBROUGH.—The Spiritual Mission has removed from Sidney

Street to the Granville Rooms, Newport Road. Services as of late. Officers elected for the next three months, are Mr. Harobin, president; Mr. E. Davies, vice-president; Mrs. Varey, financial sec.; Mr. E. Davies, cor. sec.; Mr. Bynon, treasurer; Mr. C. Johnson, doorkeeper. Committee: Messrs. C. Johnson, Pratt, Robson, Saville, and Mottley. The guides of our worthy president, at 6-30 p.m., gave an address, on "A voice from the dead," in a very pleasing manner. He quoted from the Bible about Adam and Eve being put in the garden of Eden, and showed that Satan spoke more truly than Jehovah, according to the story.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mrs. Hoey gave a grand address on "Is spiritualism true, and where is its foundation." Nineteen delineations were given, mostly recognized. Next Sunday, Mrs. White, of Sunderland.—*G. E.*

NEWCASTLE-ON-TYNE.—On the 6th inst., Alderman Barkas lectured on the problem of the age: "If a man die shall he live again?" Mr. Barkas said there was no progress in animals, and queried: "Are all men progressive?" He held that men are divisible into two classes: animal and spiritual, many being no better than animals. He was not sure that the man who had made no progress here, but had lived the life of an animal, would continue to live, any more than would animals, about whose future existence there was a doubt; but that as our prospects here become brighter, so does our hope for the future. Mr. Barkas alluded to the article from the pen of Professor Huxley, which lately appeared in the *Pall Mall Gazette*, and characterised it as childish, and showing that the Professor was totally ignorant of the subject of spiritualism. On Sunday, Mr. J. Hopcroft drew together excellent attendances. Both services consisted of short addresses, followed by clairvoyance. There were some remarkable tests given, also personal messages. One gentleman, who could not recognize the particulars given him in the morning, came forward at night, after having made enquiries, and testified to the accuracy of every detail.—*F. S.*

NORTHAMPTON.—Mrs. Butterfield's guides indulged in some hard hitting, in which they were truly brilliant. Subjects, 2-30, "Spiritualism: what it teaches, and how?" 6-30, "What is Man?" The discourses were listened to attentively by a good audience, the room being full; happiness seemed depicted on every face.—*T. H.*

NORTH SHIELDS. 41, Borough Road.—A large and attentive audience to hear Mrs. H. Davison, who has not been with us for a long time. Her guides gave a large number of clairvoyant descriptions, which were nearly all recognized, and gave excellent spiritual advice to those sitting in circles, and to those thinking of forming circles. A great improvement has taken place in this lady's development since we last heard her, and she gave great satisfaction.

NOTTINGHAM.—Mr. Wyldes, as usual, drew two good audiences; at night the room was filled—many strangers. The address on "The Spheres of Spirit Life" was one of the best we have heard. The word pictures of the various conditions of the "life beyond" were most vivid and powerful, showing that while the orthodox "hell fire" was a logical absurdity, yet the anguish of soul and spiritual darkness of the lowest spheres was of unutterable intensity. Each sphere was in turn described, showing the gradations in spiritual growth until the higher spheres were beyond the language of earth to depict, and from these higher spheres came the message of hope even to the lowest. The address was most impressive and powerful, elegant in diction, and full of instruction. Strangers seemed favourably astonished. Mr. Wyldes gave some clairvoyant descriptions in his unique manner, the excellence of which lies in his knowledge of physiology, phrenology, &c. Strangers received the chief attention, and the clear and forcible portraits made recognition almost a certainty, and drew forth many expressions of satisfaction.

OLDHAM.—In the unexplained absence of Mrs. Gregg, our friend Mr. Garforth kindly gave a short address in the afternoon on "Standing for the Right." It being his first attempt he spoke very fairly, concluding with clairvoyance. Mr. Wheeler was to the front again in the evening, when he gave an instructive address on "Spirit Revelations from the Land Beyond." It was by far the best lecture we have had from Mr. Wheeler, and the audience, though disappointed in not having Mrs. Gregg, manifested their approval of his efforts.—*J. S. G.*

OPKNSHAW.—Morning: Mrs. Rogers, of Macclesfield. Subject, "Life on this side;" evening, "Life on the other side." Both discourses were delivered in a very quiet and gentle manner, and pointed to the path of progression on both sides, exhorting all to help a brother or sister, young or old, onward, and thus add to our pleasure here and our glory hereafter, showing that there is life beyond the grave, and that the soul is not shut up in an eternal heaven or hell, but that each one made or marred his or her own happiness.—*J. A.*

PENDLETON.—Mrs. Bailey's controls in the afternoon gave an address, entitled "True Worship—what is it?" and in the evening she took for her subject, "Spiritual Guidance." Both addresses were attentively listened to by very good audiences. Clairvoyance followed both lectures.

RAMSBOTTOM.—A good day with the guides of Mr. John Long, who took the platform in the absence of Mr. Southwell, who was ill. Afternoon subject, "In my Father's House are many Mansions"; evening, "Did the Devil get in the Garden of Eden?" and "Let us Reason Together." Both subjects were taken as one, and were ably explained, so that all could understand. Poetry was given from subjects chosen from the audiences at both meetings.—*J. L.*

RAWTENSTALL. Spiritualist Society.—On Saturday last, the body of Mr. Thomas Fenton's child was buried in the cemetery. Mr. Swindlehurst officiated at the grave side. The service was listened to by a good number of people, who were very attentive. Miss Schofield assisted with prayer. On Sunday we had two good discourses from the control of Mr. Plant. Afternoon subject, "A Soul in search of God"; evening, "Christianity, Materialism, and Spiritualism." Well handled. Clairvoyance moderately good.—*W. P.*

SCHOLFS. Cottage Meeting, Low Fold.—Mr. Clough, chairman. After reading, Mr. Pickles, of Wike, gave clairvoyant descriptions and the full names of several spirits, which were recognized in all cases.

SCHOLFS. Silver Street.—The guides of Mr. E. Wainwright gave two admirable discourses. The subject in the afternoon was on "Delusion." Evening: "What is the religion of the spirit world?" He compared the religion of orthodoxy with that of true religion to the disadvantage of the former. Miss Orme gave eight clairvoyant descriptions, all recognized. This was the first time in public.—*T. M.*

SKELMANTHORPE.—A very good day with the guides of Mrs. Bealand, who delivered two addresses, which gave great satisfaction. Clairvoyance followed each address, mostly recognized. Some very startling facts were given.—*H. D.*

SLAITHWAITE.—Mr. A. D. Wilson, of Halifax, gave two eloquent addresses. Afternoon: "The Mission of Suffering" showing that all suffering had its good qualities. Evening subject, "Infidelity and Heresy." The control, who claimed to be Henry Ward Beecher, treated this subject in a masterly manner. Many showed signs of a desire to applaud. Audience very good. We only need another visit from the Rev. T. Ashcroft, and then we shall be sufficiently advertised to do a good work in this little town. We hope that our Christian friends will bring him again soon, and show another sample of their Christ-like spirit.—*T. B.*

SOUTH SHIELDS. Cambridge Street.—Morning: Mr. Kempster spoke on "Conditions of the Spirit Circle and Séance Room," urging the necessity for everyone who sits in circle, to have an object in view, and strive by all that is pure and godlike to reach it. Evening: The guides of Mr. Kempster spoke on two subjects sent up by the audience. First, "The Control's Experience in Spirit Life," and second, "Is Spiritualism a Religion?" Both subjects were treated in a masterly manner and well received.—*J. G.*

SOWERBY BRIDGE.—Miss Walton addressed a good audience. Subject: "Where are our dead?"—*Cor. Sec.*

SUNDBLAND.—Jan. 13th, morning: We commenced a debating class, which was well attended, and we hope will continue. In the evening, Mr. McKeller gave an address on "My nature and destiny, what are they?" which was grand and stirring, giving some good instructions, and was well liked by all. Monday, Feb. 4th, we intend giving the Lyceum children their annual tea, after which there will be a social gathering. Tickets, 9d. each.—*J. A.*

WESTHOUGHTON.—In the absence of Mr. Gregory, we had a circle in the afternoon, and in the evening an address from Mr. J. W. Boulton, on "Frauds in Spiritualism." He showed that the Fox sisters could not now be relied upon. If they had been practising fraud for over forty years, it is possible they may be speaking falsely at present, for habits of such long standing do not leave people all at once. He dealt at some length with Professor Huxley's letter, on spiritualism, and asked his hearers to rely on no one, whether spiritual or not, but prove the thing for themselves.—*J. F.*

WIBSKY.—Afternoon: Miss Harrison took for her subject, "Be ye pure and holy," &c., which was very good. She gave clairvoyant descriptions—nearly all recognized. Evening subject: "How do the dead return to earth?" followed by a number of clairvoyant descriptions, nearly all recognized.—*G. S.*

WISBECH. Public Hall.—Wednesday, Jan. 9th: A social gathering, when the following programme was given: Duet, Misses A. M. and B. Yeeles; recitations by Mr. Oswin and Miss B. Yeeles; songs by Messrs. Gathercole and Jackson, Mesdames Smithe, Hall, and A. M. Yeeles, after which tea and refreshments were handed round. The proceedings were brought to a close by a vote of thanks to Mrs. Yeeles, who desires to thank Messrs. Gathercole, Weaver, and Hill, Mesdames Smith and Threadgill for helping to provide the things which enabled Mrs. Yeeles to give all gratis. Sunday, Jan. 13th: Mrs. W. R. Yeeles gave an eloquent address, to the delight of a crowded audience, who were sorry when it was finished, on "Why and how I became a spiritualist." She also gave clairvoyant delineations, all being recognized. Mrs. Yeeles performed the interesting ceremony of naming a child, which she did in a very becoming manner, this being the first one at Wisbech.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY. Tanner Street.—The guides of Miss A. Wilkinson (aged 13) opened the Lyceum with invocation. Attendance—94 members, 19 officers, 7 visitors. Marching and calisthenics, conducted by W. Dean; closing invocation by Mr. T. Grinshaw.—*Harris Woodward, Lyceum Secretary, 31, Elm Street, Burnley.*

GLASGOW.—Large attendance of officers and scholars. Balance of £1 8s., surplus proceeds of tea party, handed over to building fund.

HECKMONDWICK.—Hymn and invocation by Mr. Ogram; musical reading, silver and golden-chain recitations; recitations by Master Sterling, Master Preston, Miss Hoyle, and Miss E. Ogram; duet by Misses Preston and Sterling; marching and exercises as usual. Attendance—40 members, 1 visitor.

HUDDERSFIELD. Kaye's Buildings.—Our new conductor, Miss Wardle, opened the session for the first time in a most graceful manner; very good attendance. Mr. Bradbury being present, gave his popular lecture on "Physiology," showing how the bony framework of man was constructed, to the delight of all.—*J. H.*

LEICESTER.—Average attendance. A pleasing duty fell to the conductor of presenting books on behalf of the leader of the Pansy group to Misses Moore and West, for good attendance during the last six months. The usual programme was varied by an instructive address by Mr. Timson on "The Bones of the Skull," illustrated by diagrams, as a basis for future lessons on physiology and phrenology.—*C. W. Y.*

LONDON. 33, High Street, Peckham.—Good attendance. A pleasant afternoon, with good and useful work done. Recitations by the following:—W. Edwards, Miss N. Swain, Harry Edwards, Misses Clara Swain, Sarah Waters, Mabel Edwards, and Agnes Veitch. On Sunday next, Jan. 20th, Miss Keeves will address the Lyceum, and distribute the prizes. We hope all the parents and friends will come.

MACCLESFIELD.—Present, 83. Conductor, Mr. Rogers; guardian, Mr. Bennison. Commenced at 10-30 prompt, consequently most of the Lyceumists were late. We hope they will make an effort next Sunday to be in time. A slight improvement was noticed in the calisthenics, but there are a few who do not join because they are unable to go through them correctly. I would again recommend them to practise at home during the week what they have learned on the previous Sunday, and then they will be able to compete with those who have been doing the exercises longer than themselves. The first group afterwards took for their subject "The History of Religion in England," but several did not seem to enter into the subject as we should have liked them. Why is this?—*W. P.*

MANCHESTER. Downing Street.—10 a.m.: Opened with hymn.

Invocation by Mr. J. Jones. The usual programme was gone through. A recitation by Miss B. Jones, and an address by Mr. Hesketh, who closed with benediction. Present, 31. Afternoon: Opening hymn. Invocation by Mr. Jones, musical readings, golden and silver-chain recitations, then marched to the front seats for service. Present, 23.

MANCHESTER. Psychological Hall.—The attendance was excellent, there being about 70 present. It is highly gratifying to see the grand progress we have made. Almost every Sunday we enrol new members. A brief programme was gone through, after which the election of officers took place, the following being appointed for the current half year: Conductor, Mr. C. Banham; assistant, Master A. Stanistreet; guardians, Misses A. Bletcher and E. Ashworth; treasurer, Mr. Rothe-ram; secretary, Mr. A. Warburton; librarian, Master H. Boyden; musical director, Mr. P. Smith; leaders: Star Group, Miss Thorpe; Liberty Group, Mr. J. Burgess; Banner Group, Mr. J. Kellett; Fountain, Miss Rostain. I have great pleasure in thanking all the officers and members of the Lyceum for the great sympathy shown during my term of office, which has materially assisted in the progress we have made during the past half-year. It has always been a source of great pleasure to me, and it is my earnest hope it will be so to the present officers, to whom my sympathy is tendered for their greater success, during their term of office.—*J. H. Horrocks.*

MIDDLESBROUGH. Newport Road.—Programme as usual. Marching and calisthenics gone through very well. Reading from *The Two Worlds*, and also recitation, Mr. W. Johnson; reading, Mr. Stirzaker. A small attendance. We would like to see more take an interest in Lyceum work.—*W. S.*

OLDHAM.—10 a.m. Present: Officers, 23; scholars, 66; visitors, 3. Recitations by the Misses L. Calvarly, J. Hoyle, and Messrs. Savage, Chadwick, Garforth, Standish, McIntevy. 2 p.m. Present: officers, 21; scholars, 56; visitors, 2. Recitations by the Misses M. Shenton, E. Ward, and Mr. Garforth. In future the Lyceum will commence at a quarter to ten. On Saturday next a tea party will be held for leaders and their friends.—*J. S.*

OPNSHAW.—Conductor, Mr. Binns. Opening hymn, "Thanks to God"; invocation, Mr. J. Dugdale; grand silver-chain recitations; musical reading; followed with marching and calisthenics, which were done very well. Good attendance all day.—*R. R.*

RAWTENSTALL.—Usual programme. Elizabeth Gornall and Sarah E. Ormerod gave recitations. Attendance: 32 scholars, 3 officers, 1 visitor.—*H. S.*

SALFORD. 48, Albion Street.—Present: Morning, 23 officers; 32 children. Afternoon: 14 officers; 50 children. The usual programme was gone through. Recitations and readings were given by Misses K. Cowburn, E. Clegg, A. Barrow, M. Cowburn, A. Bridge, M. Jackson, and C. Wood. A short address by the conductor. Masters G. Clegg, T. Cowburn, W. Jackson, and J. R. Cowburn gave their opinions on the question, "Is God a Spirit?" which were well rendered. Mr. Mayoh gave a short address to the children on "Obedience." Closed by Miss M. Wood's control. Thos. Ellison, conductor.

SOUTH SHIELDS.—Present: 40 children and 7 officers. Gold-chain and silver-chain recitations followed. Mr. Wilkinson spoke a few words. Recitations by Mr. Wilkinson, B. Lowery, L. Pinkney, Mary Berkshire, Ann Hunter, and Mr. Kempster. Closed by conductor, F. Pinkney.

PROSPECTIVE ARRANGEMENTS.

BATLEY. Town Hall.—Jan. 20th, 2-30 and 6-30, Mrs. Britten will deliver two lectures as above. The Batley Carr rooms will be closed for the occasion.

BEKTON. Spiritual Mission Room, Conservative Club, Town St.—The members and friends of the above society will hold their half-yearly tea and entertainment on Saturday, the 26th of January. Tea on the tables at 5 o'clock. Tickets for tea and entertainment, 8d. and 6d. each. A hearty invitation to all friends in the surrounding districts.—*James Robinson, Silver Street, Bepton.*

BRADFORD. Milton Rooms.—Mrs. Wallis, 2-30 and 6-30.

FELLING-ON-TYNE.—Saturday, January 19th, at 7-30, Mr. James Campbell, of Houghton-le-Spring, will give a physical sitting to members only, in the Spiritual Temple, Park Road, Felling-on-Tyne.

HALIFAX.—We intend holding a Sale of Work on Good Friday and following Saturday. The object is to get a larger room, as we have so many to turn away. We ask all friends that can, to help us—spiritualists or non-spiritualists. Money or any kind of articles can be sent to Miss Culpan, 8, Union Street; Mrs. Hitcheson, King Cross, near Halifax; or Mrs. S. Jagger, Claremont, Halifax.

LONDON. 18, Baker Street.—Sunday, 20th January, a trance address by Mr. J. A. Butcher. Before the address Mr. Tindall will read an account of some extraordinary phenomena happening in America.—*F. W. Read, Sec.*

LONDON, E. Canning Town Association.—Eighth Monthly Ticket Séance, Feb. 10th, Mrs. Spring, medium. All tickets for this séance have been sold.—*H. Copley, Sec. Canning Town, London, E.*

LONDON. 309, Essex Road, Islington.—The re-opening of this hall will take place on Sunday, Feb. 3rd, with a public tea at 5-30 p.m. Tickets 1s. each. A public meeting and address at 7 p.m. Medium, Mr. W. Walker.—*J. W.*

LONDON. Notting Hill Gate.—Thursday, Jan. 24th, at 8 p.m., Mr. Goddard, senior, will give a séance for the benefit of the society, at 16, Dartmoor Street, Notting Hill Gate. Fee to each sitter, 6d.

LONDON. Peckham: Winchester Hall.—Anniversary services, on Sunday, Jan. 27th, at 11 a.m., 3, and 6-30 p.m. Miss Bleaman, Mr. R. J. Lees, Mr. J. Veitch, Mr. R. Harper, Mr. J. A. Butcher, and other mediums and speakers will take part. The anniversary tea, on Tuesday, Jan. 29th, at Fenham Road Mission Hall, at 6. Tickets: adults, 9d.; children, 6d. each.

MACCLESFIELD.—Jan. 20th, Mrs. Groom, at 2-30 and 6-30.

NORTH SHIELDS. Camden Street Hall.—All spiritualists of the town are invited to attend a meeting, at the above hall, on Tuesday evening, January 29th, at eight o'clock, for the purpose of considering the best means of joining our scattered forces, so that by united action we may again become a powerful agency in the dissemination of the truths of spiritualism. "Let the dead past bury its dead."—*W. W.*

OLDHAM. Spiritual Temple.—Jan. 20th, Mr. E. W. Wallis, at 2-30, "Is Man a failure?" 6-30: "Spiritualism—the need of the age, and the only proof of life immortal." Sunday, Jan. 27th, a Service of Song will be given, entitled "A Noble Life," being incidents in the life of Theodore Parker.

SHEFFIELD. Central Board Schools.—Sunday, Jan. 20th, afternoon, 2-30; evening, 6-30. Wednesday, Jan. 23rd, at 8 p.m., Mr. Wm. V. Wyldes.—A. Anson, Sec.

WESTHOUGHTON.—Lyceum tea party and entertainment on January 19th. Tickets, 8d., 6d., 4d.—W. Coop, Sec.

Mr. Hopcroft will be in the Newcastle district during January, and letters should be sent for him to c/o Mr. W. H. Robinson, 18, Book Market, Newcastle-on-Tyne.

Mr. J. C. Macdonald, Inspirational Medium, Phrenologist, and Chiromant, is intending to travel southward, through the Midlands, immediately. Secretaries wishing his services should write at once to 225, Liverpool Road, Patricroft. Shall be glad to hear from Macclesfield, Potteries, Belper, Notts, Leicester, Walsall, Birmingham, Northampton, Wisbech, or any place wanting pioneer work.

PASSING EVENTS.

BY E. W. WALLIS.

LIVERPOOL. PRACTICAL SPIRITUALISM.—Our Liverpool friends are doing good work in showing practical sympathy with the suffering and aged poor. £36 7s. 6d. was collected last Sunday for the hospital fund (see report). Openshaw friends also have an annual old folks' party, when their lives are brightened for a while by kindness and cheer. This is as it should be. God and the angels bless and prosper every work for human happiness.

A letter on Psychic Photography appeared in the *British Journal of Photography* last Friday, January 5th, describing the particulars under which a plate showing six spirits was exposed in Birmingham; also a letter from Japan on the subject appeared in the same paper.

NEWCASTLE.—Mr. Hopcroft gave some good tests. (See report.) The thought-reading theory would not cover the case where the gentleman failed to recognise the particulars until after making enquiries.

NORTH SHIELDS.—A call to the local spiritualists is issued (see notice in Prospective Arrangements) for unity. We are pleased to see this effort, and wish it all success. Harmony and co-operation are the need of the hour.

BRIERFIELD.—The report of Mr. Smith's lecture to the Mutual Improvement Society at the Congregational church is interesting and encouraging. This is good work, and should be followed up wherever an opportunity occurs.

Mrs. Gregg desires us to intimate to her friends and visitors that she has changed her residence, and can be consulted at 5, Oatland Avenue, Camp Road, Leeds.

LONDON. Marylebone.—At a meeting of the London Federation of Spiritualists, at 24, Harcourt Street, last Sunday evening, Mr. Veitch, chairman, it was decided that the third anniversary tea should take place on Sunday, February 10th, when it is hoped there will be a good attendance, so that the matter of future work may be well ventilated and discussed. Mr. Tomlin writes that he is somewhat better in health, and hopes many friends will support the work in Marylebone.

The Sixth edition of what is regarded as one of the most reliable and practical works on the popular subject of Mesmerism, is about to be published by Mr. J. Burns, 15, Southampton Row, W.C., and in addition to the letterpress, which is said to emanate from a most reliable source, the re-issue will be embellished with several pages of litho illustrations demonstrating the various modes of applying the practice to scientific and curative purposes.

A SELF-CONFESSED FRAUD.—A Mr. John Salmon, of Leigh, has signed his name to a confession that he has, during the past eighteen months, been trying to dupe the spiritualists of Leigh. Either he was a medium or he was not. If a medium his present confession is false; if not a medium then he was an impostor, and guilty of fraud. In any case he gives himself such a bad character that spiritualists are well rid of such a fellow, and we wish Ashcroft joy of his catch. We shall have more to say in our next. The *Cleckheaton Guardian* containing this confession (?) reports at length the lecture of the Rev. doubting Thomas, to which we shall refer again. He said "They" (spiritualists) "had no moral standard or discipline. They might be as bad as the devil could make them; but if they believed that spirits came through a wooden table, or through the wooden head of a medium, they were spiritualists and belonged to the 'new religion.'" Is this true? It is not true of spiritualism as we know it.

LONDON. Cavendish Rooms, Mortimer Street.—[Mr. T. H. Hunt wrote too late for insertion last week.] We were surprised to see so large an audience on Jan. 6th, considering the coldness of the weather. Greater interest than ever is being taken in our meetings. The singing went off well. Will some young lady singers kindly come and assist us? I want all my young sisters and brothers to use every effort to promote the cause of truth everywhere possible this year. It can be done; it only needs a little spark of fire, and we will fan that into a living flame. Are there any debating classes in London? because I think the time has now come for our movement to form an intellectual citadel to defend its true position. I noticed in last week's *Pall Mall Gazette* a lengthy article, by Professor Huxley, severely deprecating spiritualism, but mere twaddle; and until he or any other man can give us better evidence that the phenomena are of an entirely mundane nature, and have nothing whatever to do with disembodied thinking beings, we may rest content in the "mud pool" we have fallen into, out of which our worthy scientist is admittedly unable to drag us.

An appeal is made to the charitable on behalf of Mr. T. Fox, Villa Street, High Spennymoor, county Durham, who has been ill for two months. He is an old spiritualist, and has helped others when he could. Address as above.

Mr. John Hewing, of 20, Somerset Terrace, Lockwood Road, Huddersfield, writes: "Seeing that the time has come for me to retire from the office of Cor. Sec., kindly allow me through the medium of your paper, to express my sense of gratitude for the many 'favours' I have received from friends of the cause during the period I have held the above position, and trust that the same will be extended to my worthy successor, Mr. Hemingway, who, I am sure, will always endeavour to do his duty. Again thanking you for the 'gratuitous advertisement' of our meetings, &c."

Mr. H. Oliver, of Leeds, writes: "Mrs. E. Wilkinson, the mother of Charles Wilkinson, magnetic healer, of Leeds, passed away on the 6th of January, 1889, aged 78 years. The night before she passed on, the tin pan, used for boiling water, was on the hearth, and began to dance about on the floor in the presence of her two grandchildren. And on the night of her departure at 10-5 p.m., five minutes later, at her son's house, fully a mile away, a small table began to move about, with two suits of clothes upon it, for some hours. She was buried at Woodhouse Cemetery, on the 10th January. Mr. Hepworth, medium, officiated at the funeral. Mrs. Gregg, Mrs. Menmuir, Mrs. Brigga, and many other friends were there. At the grave they sang hymn 132, "My God, my Father, while I stray."

THE PSYCHOLOGICAL MAGAZINE.—We have received a copy of a four-page magazine with the above title, and claiming to be "the official organ of the Psychological Association." Of the last-named body, the following statement is put forth in the circular of the association:—"Objects:—(1) To foster and encourage spiritualism, and the diffusion of spiritual philosophy; (2) to issue a monthly magazine, devoted primarily to the insertion of original contributions having reference to the above subjects; (3) to promote social intercourse upon psychological research; (4) to establish a circulating library of the most important works on spiritualism, mesmerism, &c." As an exponent of all the worthy objects above set forth, we welcome both the society and the magazine. Every movement which can and does suitably advance the cause of true spiritualism is of value in this age of progress. There is room in our ranks—nay, a demand—for work, more work! in every direction. We therefore offer our best wishes for success, both to the association and their organ. It seems that the magazine is at present to be issued monthly, and all communications are to be addressed to the Editor, C. W. Pollard, 7, Apsley Street, Oxford Street, Stepney, London, E.; or sent to the secretary of the association, H. Copley, Canning Town, London, E.

SUNDERLAND. Spiritual Evidence Society.—Some of the members of the above society met at Mr. Davidson's, on New Year's Eve, to sit the old year out, and the new one in; Mrs. Davidson being the medium for the first two hours, giving fourteen clairvoyant descriptions, all recognized but two, after which we had supper; then, according to promise, Mrs. Warren gave a materialization séance. The medium was taken by her guide into the cabinet just on the stroke of twelve. The chief control materialized. Then the form of a lady appeared, and was recognized by Mrs. Ainsley as a friend. Next was a tall dark form of a man, standing about 5ft. 10in., who made himself very free with the sitters, pulling one gentleman's whiskers, after which he poured some water out of a jug into a glass, and gave three of the sitters a drink. After remaining out of the cabinet fifteen minutes, he shook hands with some of the sitters and left. Next was a lady guide of Mr. Murray's, then the form of a young woman appeared, which was recognized by Mrs. Ainsley as her daughter, Annie Elizabeth, and was also recognized by her father and brother, who were among the sitters. This concluded the most successful séance that some of the sitters had ever witnessed. I might just mention that the room was light enough for all the sitters to see each other, and while some of the forms were out they held the curtains so far open that the medium was distinctly seen sitting inside.

J. AINSLEY.

The following are the names of the sitters:—Mr. R. Murray, Mr. J. Murray, Mrs. J. Murray, Mr. G. Ainsley, Mrs. G. Ainsley, Mr. J. Ainsley, Mr. T. Airy, Mrs. T. Airy, Mr. C. Fenwick, Mr. J. Meekin, Mrs. J. Meekin, Mr. H. Davidson, Mrs. H. Davidson, Mr. Usher, Mrs. Davidson, sen., Mr. J. Griffiths, Mrs. J. Griffiths, Mr. A. Ross; and Mr. J. Warren.

SIGNS OF OUR TIMES—SOCIAL, POLITICAL, AND RELIGIOUS.—We have received a tract bearing the above title. It is well written, pointed, and progressive, and will be useful for distribution. We think it is marred by the following passage, "Man had an existence before this earth life; he was an angel, and innocent. . . . An earth life was necessary for him to gain experience. So the spirit became joined to matter at the quickening (?), from which time the spirit and body grew up together." This statement is open to many objections, and touches many debatable points. Otherwise the tract is calculated to do much good, and can be obtained of the author, Mr. F. T. A. Davies, at 3, Arnold Villas, Capworth Street, Leyton, Essex.

Professor Huxley said in the *Fortnightly Review*:—"It seems to me that there is a third thing in the universe—to wit, consciousness, which in the badness of my heart or head I cannot see to be matter or force, or any conceivable modification of either."

RECEIVED LATE.—Barrow-in-Furness tea and concert a grand success. 200 persons thoroughly enjoyed an excellent tea. The entertainment was exceedingly good, the following took part:—Misses Cox, Wood, Dally, Hartley, and Ellem, and Mrs. Collinson, Messrs. Lee, McCloy, Hopson, Sharpe, Moore (junr), and Shaw. Mrs. Helling, pianist. Mrs. Higgins gave an able address; Mr. Proctor a splendid speech and a report of progress; Mrs. Richardson, of Millom, also made a good speech. Mr. Moore (late of Liverpool), presided, and efficiently maintained good humour. Our thanks are due to all.

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Psychological Association.—Members wanted in all parts of the United Kingdom. Particulars free on application.—H. COMLEY, Sec., Canning Town, London, E.

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