

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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**PLATFORM GUIDE.**

SUNDAY, FEBRUARY 22, 1891.

**Aberdeen.**—Mr. Findlay's, 47, Wellington Street. Séance.  
**Accrington.**—26 China St., Lyceum 10-30; 2-30, 6-30: Miss Patefield.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30.  
**Barrow-in-Furness.**—82 Cavendish St at 11 and 6-30.  
**Bailey Carr**—Town St., Lyceum, 10 and 2; 6-30: Mrs. Hoyle.  
**Bailey**—Wellington St., 2-20 and 6: Mr. Rowling.  
**Beeston.**—Temperance Hall, 2-30 and 6: Mr. Newton.  
**Belper.**—Jubilee Hall at 10 and 2, Lyceum; at 10-30 and 6-30: Local.  
**Bingley.**—Wellington St., 2-30, 6: Mr. Howell, and on Monday.  
**Birkenhead**—84, Argyle St, at 6-30. Thursday, at 8, Mesmeric Séance.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—43, Hume St., 6-30: Mr. C. Evans.  
**Bishop Auckland**—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. Lashbrooke.  
**Blackburn**—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. Grimshaw, and on Monday.  
**Bolton.**—Bridgeman St. Baths, 2-30, 6-30: Mrs. Horrocks.  
**Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. Mather.**  
**Bradford**—Walton St., Hall Lane, 2-30, 6: Mr. Hepworth.  
**Otley Road, at 2-30 and 6: Mr. Champion.**  
**Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Harrison.**  
**Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Swindlehurst.**  
**St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Whiteoak.**  
**448, Manchester Rd., 2-30 and 6: Mr. Woodcock, and on 24th.**  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Roberts. Wed., 7-30.  
**Birk Street, Leeds Road, at 2-30 and 6.**  
**Bowling.**—Harker St., 10-30, 2-30, 6: Mrs. Place. Wed., 7-30.  
**Norton Gate, Manchester Rd., 2-30, 6: Mrs. Mercer. Tues., 8.**  
**Brighouse**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. Johnson.  
**Burnley**—Hammerton St., Lyceum, at 9-30; 2-30, 6-30: Mrs. Craven.  
**North St., Lyceum at 10; 2-30 and 6: Mr. J. Walsh.**  
**Bread Street, Lyceum, at 10; at 2-30 and 6: Mrs. Marsden.**  
**Monday, at 7-30.**  
**102, Padiham Rd., 2-30, 6. Developing Circle. Tues, Thurs, 7-30.**  
**Burslem.**—Temple, Newcastle St., Lyceum, at 10-30; 2-30 and 6-30.  
**Byker**—Back Wilfred Street, at 6-30.  
**Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.  
**Churwell.**—Low Fold, Lyceum, at 10-30 and 1-30; at 2-30 and 6: Mr. Wainwright.  
**Cleckheaton**—Walker St., Lyceum, at 9-45; 2-30, 6-30: Mr. A. Smith.  
**Colne**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Gregg.  
**Coums.**—Asquith Buildings, at 2-30 and 6: Mr. G. Wright.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Yarwood.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—13, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St Chapel 2-45 and 6-45.  
**Felling.**—Hall of Progress, Charlton Row, at 6-30: Mr. J. Stevenson.  
**Foleshill**—Edgewick, at 10-30, Lyceum, at 6-30.  
**Gateshead.**—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.  
**Glasgow**—Barnockburn Hall, Main St., Lyceum, 5; at 2-30, 6-30. Thurs, 8.  
**Hulstax**—Winding Rd., 2-30, 6: Mr. Schut, and on Monday, 7-30.  
**Hanley.**—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.  
**Huswell Lane**—At Mr. Shields, at 6-30.  
**Hickmndwike**—Assembly Room, Home Street, at 10, Lyceum; at 2-30, 6: Mrs. Russell. Thursday, at 7-30.  
**Blanket Hall St., Lyceum at 10; at 2-30 and 6: Mrs. Wrighton.**  
**Mon., 7-30. Tues, Wednesday, & Thursday, Members' Circles.**  
**Hetton**—At Mr. Shield's, 5, Kenton Rd., Hutton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market Street, at 2-30 and 6-15: Mr. Ormerod. Mr. Taft, Chairman. All welcome.  
**Discussion Hall, Adelaide St., at 2-45 and 6: Miss A. Walker.**  
**Houghton-le-Spring.**—At 6. Tuesday, at 7-30.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mrs. Green.  
**Institute, 8, John St., off Buxton Rd., 2-30, 6: Mr. Plant.**  
**Hull.**—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Beardshall.  
**Keighley**—Lyceum, East Parade, 2-30, 6.  
**Assembly Room, Brunswick St., 2-30 and 6: Mrs. Wade.**  
**Lancaster**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. J. C. Macdonald.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. W. Stansfield.  
**Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mrs. Wallis, and on Monday, at 8.**  
**Leicester.**—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30: Mr. F. F. Hodson.  
**Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30: Mr. Barradale.**  
**152, High Cross St., at 11 a.m.**  
**Leigh**—King Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. E.W. Wallis.  
**London**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Beckton Road, at 7: Mr. J. H. Bowen, of Bradford. Tuesday, at 7-30, Public Séance.  
**Clapham Junction.**—16, Queen's Parade, at 3-30 and 7.  
**Forest Hill.**—23, Devonshire Rd., at 7: Mr. Hopercoft. Thursday, at 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 6-45.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.  
**King's Cross.**—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

**King's Cross.**—182, Caledonian Rd., at 10-45, "Investigations into Spiritualism," Mr. Vogt; at 6-45, "Form Manifestations," Mr. T. Everitt. Wed., at 8-30, "Poetry." Mr. A. M. Rodger.  
**Lewisham.**—148, Hithergreen Lane. Séances every Friday, 8.  
**Lower Edmonton.**—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.  
**Marylebone**—24, Harcourt St., at 11, Open Service; at 3, Lyceum; at 7, Mrs. Treadwell, Trance. Monday, at 8, Social. Tuesday, at 8, Captain Wilson, Explanation of Diagrams. Thursday, 7-45, Mr. Hopercoft. Saturday, 7-45, Mr. W. E. Walker.  
**Mile End**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chepstow Hall, 1, High St., at 11-15, Mr. W. E. Long, Service and Healing; at 3, Lyceum and Music; at 6-30, Mr. E. J. Young and others; at 8-15, Members' Circle.  
**Peckham.**—Winchester Hall, 33, High St., at 11-15, Mr. J. Veitch, "Coincidences;" at 7, "Spiritual Salvation." Monday, at 8-15, Free Discussion.  
**Shepherds' Bush.**—14, Orchard Rd., Lyceum, 8; at 7: Mr. Battell. Tues. Sats., 8, Séance, Mrs. Mason. Thurs., 8, Developing Circle.  
**Shepherds' Bush.**—At Mr. Chance's 1, Devon Terrace, North End Rd., West Kensington. Wednesdays, at 8, Séance, Mrs. Mason.  
**Stepney**—Mrs Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Strand.**—1, Catherine St., Mr. Joseph Hagon's Séances, at 11 & 7.  
**Stratford**—Workman's Hall, West Ham Lane, E., at 7: Mrs. Keeves-Record.  
**Longton**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Oumberland St., Lyceum, 10-30; 2-30, 6-30.  
**Manchester**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. H. Taylor.  
**Collyhurst Road, at 2-30 and 6-30: Mr. Rooke.**  
**Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. Armitage.**  
**10, Petworth Street, Cheetham, Friday, at 8-15.**  
**Mexborough**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum and Phrenology at 2-30; at 10-45 and 6-30.  
**Granville Rooms, Newport Road, at 10-30 and 6-30.**  
**Morley.**—Mission Room, Church St., Lyceum, at 10 and 1-45; at 2-30 and 6, Mr. W. Galley.  
**Nelson.**—Sager St., 2-30, 6-30: Mrs. Crossley.  
**Newcastle-on-Tyne.** 20, Nelson St at 2-15, Lyceum; 10-45, 6-30: Mr. Mr. J. J. Morse, and on Monday.  
**North Shields**—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. J. Hall.  
**41, Borough Rd., at 6-30: Mr. Henderson.**  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30.  
**Nottingham.**—Morley Hall, Shakespeare street, Lyceum, at 2-30; at 10-45 and 6-30.  
**Oldham**—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30.  
**Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 8 and 6-30: Mr. J. B. Tetlow. Monday, at 7-45.**  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. Pemberton.  
**Parkgate**—Bear Tree Rd., 10-30, Lyceum, 2-30, 6: Mr. S. Featherstone.  
**Pendleton.**—Cobden St. (close to the Co-op Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Britten.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6: Mr. G. Smith.  
**Rochdale**—Regent Hall, 2-30 6: Mr. Mayoh. Wed., 7-30, Public Circles.  
**Manchester St., at 3 and 6-30. Thursday, at 7-40, Circle**  
**Penn Street, at 2-30 and 6: Service of Song. Wed., at 7-30.**  
**Salford.**—Spiritual Temple Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Mrs. Stansfield. Wed., 7-45.  
**Schales**—Tabernacle, Silver St., 2-30, 6.  
**Sheffield**—Owens House, 176, Pond Street, at 8 and 7.  
**Central Board School, Orchard Lane, at 2-30 and 6-30.**  
**Shipley**—Liberal Club, 2-30, 6: Mrs. Berry.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Stannithorpe.**—Lamb Lane, at 2-30 and 6: Mr. A. D. Wilson.  
**South Shields.**—99, John Clay St., at 11, Debate; at 6, Mr. J. G. Gray.  
**Sowerby-Bridge.**—Owlton Lane, Lyceum, 10-30, 2-15, 6-30: Mr. Bush.  
**Spennymoor.**—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Allanson. Thursday, Circle, 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.  
**Monkwearmouth.**—8, Ravensworth Terrace, 6-30: Mr. Kempster.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. G. W. Gardner  
**Walsall.**—Central Hall, Lyceum, at 10; 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30 and 6: Mrs. Jarvis.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Mr. J. W. Sutcliffe.  
**Wibsey**—Hardy St., at 2-30 and 6: Mr. Milner.  
**Wisbeck.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
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## THE ROSTRUM.

### ARE THERE OBJECTIVE APPARITIONS?

BY PROFESSOR ALFRED RUSSEL WALLACE, D.C.L., LL.D.

IN *The Arena* for January of this year, amongst the numerous learned and eminent writers for that new and admirable American periodical, Professor A. R. Wallace holds a distinguished place, and his article under the above title presents so many points of interest, that we deem it advantageous to strengthen the cause we advocate, and stereotype as much as possible the best attested facts of spiritual existence by republishing them, as far as may be expedient, in this—"the people's paper." Professor Wallace draws his facts in the present article from the proceedings of the Psychical Research Society. He does this—not that he lacks an abundance of such facts in his own experience, or because he professes any remarkable amount of sympathy with that society beyond the one great feature of their reports—to wit—that their researches have been so minute, crucial and persevering, that whatever conclusions as to causation they may have arrived at, their testimony as to the EXACTITUDE of the occurrences they relate, and the value of the witnesses they cite, is beyond all shadow of doubt or denial; in short, their methods of investigation leave no room for question or dispute concerning what they detail. In this respect, as Professor Wallace alleges, their record is as invaluable, as many of their conclusions respecting causation are, in the opinion of every well-informed spiritualist, captious, and untenable.

With these preliminary explanations, we now call attention to the narratives in question, merely adding, that for the sake of perspicuity, we have preserved the classifications under which they are given by the Psychical Research Society, as well as their exact words.

#### FIRST.—COLLECTIVE HALLUCINATION (SO-CALLED).

Cases of this kind are very numerous and some of them perfectly attested. Let us first take that of the figure of a man seen repeatedly by Mrs. W—, her son, a boy of nine, and her step-daughter. It was seen distinctly at the most unexpected times, as when playing the piano, when playing at cricket in the garden, and by two at once when playing at battledore and shuttlecock. A voice was also distinctly heard by both the ladies. The description of the figure by the two ladies agreed completely, and the appearance occurred in a house reported to be haunted.

Such an appearance as this occurring to two ladies not at all nervous, and who have never before or since had any similar experiences, and also to a boy when at play, seems almost necessarily to imply some real object of vision; yet they both, as well as Surgeon-Major W—, are positive that the form could not have been that of any living person.

An equally remarkable case is that of the young woman, draped in white, which, at intervals during ten years, was seen by Mr. John D. Harry, his three daughters, their servant, and partially by the husband of one of the daughters. Mr. Harry saw it on seven or eight occasions in his bedroom and library. On one occasion it lifted the mosquito curtains of his bed (this all occurred in a house in the south of Europe), and looked closely into his face. It appeared to all three of

the young ladies and their maid at one time, but apparently in a more shadowy form. Here again, it seems impossible that so many persons could have a similar or identical vision without any corresponding reality.

Of another type is the female figure in white, which was seen on a summer afternoon, floating over a hedge, some ten feet above the ground, by two girls of thirteen and a boy. They watched it for a couple of minutes, passing over a field, till they lost sight of it in a plantation. All were in good health, and had seen no apparition before or since. They were driving in a tax cart at the time, and when the figure appeared, the horse stopped and shook with fright, so much so that they could not get it on. This last fact, which will be referred to under another head, renders it almost certain that the figure seen was visually objective.

As a type of the auditory phenomena we may take the disturbances in the house of a clergyman which continued almost nightly for twenty years. The sounds were loud knockings or hammerings, often heard all over the house by every inmate, and occurring usually from twelve to two in the morning. Sometimes a sound was heard like that produced by a cart heavily laden with iron bars passing close beneath the windows, yet on immediate search nothing was seen. Lady and gentlemen visitors heard these varied sounds as well as the residents in the house, and, notwithstanding long continued search and watching, no natural cause for them was ever discovered. In such a case as this it is impossible to doubt that the sounds heard were real sounds.

Equally remarkable is the case where a whole family and a visitor in an isolated country house, heard a loud and continuous noise at the front door, which seemed to shake in its frame and to vibrate under some tremendous blows. The servants, who were asleep in the back part of the house sixty feet away, were awake by the disturbance, and came running, half-dressed, to see what the terrific noise meant. Yet the house was enclosed within high railings and locked gates, and on an immediate search nothing could be found to account for the noise. The visitor, however, Mr. Garling, of Folkestone, who gives the account, had that afternoon seen a phantasm of a friend he had left four days previously with his family all in perfect health, and at the time of the knocking, this friend's wife and two servants had died of cholera, and he himself was dying, and had been all day repeatedly begging that his friend Garling should be sent for. Here we may well suppose that the (perhaps subjective) phantasm having failed to bring the percipient to his dying friend, a violent objective sound was resorted to, which should compel attention by its being audible to a whole party.

#### SECOND.—PHANTASMS WHOSE OBJECTIVE STATE IS INDICATED BY DEFINITE SPACE RELATIONS.

Of this kind is a case given in outline only of a weeping lady who appeared to five persons, and, on many occasions, to two of them together.

The interesting point in this narrative is, however, the following passage. "They went after it (the phantasm), together into the drawing-room; it then came out and went down a passage leading to the kitchen, but was the next minute seen by Miss D—to come up the outside steps leading from the kitchen. On this special occasion Captain D—'s married daughter being at an upstairs window, quite apart from all the others, saw the figure continue its course across the lawn and into the orchard."

"Here," remarks the Professor, "it is simply impossible to conceive that the hallucinations of four independent day-

light witnesses should exactly correspond and fit into each other."

In the next case, a well-known English clergyman and author located at Boston, Massachusetts, the Rev. W. Mountford, was visiting some friends in the Norfolk fens, when a carriage containing his host's brother and sister-in-law, who lived near, was seen coming along the straight road between the two houses.

The horse and carriage, as well as the occupants, was seen by three persons to pass in front of the house; but no knock was heard, and, on going to the door, nothing was to be seen. Five minutes afterwards a young lady, the daughter of the lady and gentleman in the carriage, arrived at the house, and informed her uncle and aunt that her father and mother had just passed her in their chaise on the road, and, greatly to her surprise, without speaking to her. Ten minutes later the real persons arrived just as they had been seen in their chaise a quarter of an hour before, having then come straight from their house. None of the four witnesses had any doubt, or *could* doubt, as to the reality of the phantom carriage and its occupants *till the real carriage appeared*.

As Professor Wallace's narrations now enter upon another and an equally interesting phase of apparitional manifestations, namely, *their effect on animals*—we shall reserve the continuity of his *Arena* article for our next number, simply adding a certain well-attested case of actually proven spiritual return as a corrective to the flimsy attempts at explanations suggested by the majority of "psychical researchers." In the last case but one cited, the silly old-time idea is started, that the five persons in different parts of the house *psychologized*, or as the phrase goes, *hypnotized* each other.

We make no attempt even to combat so absurd an idea. The place was haunted, and the figure of the haunter, called "the weeping lady" was seen independently by each of the witnesses in broad light, and in full possession of their senses, at different points of view, and without the least chance of the *usual* methods of thought transference, now so glibly set forth as amongst the *explanation* of such appearances. Well may we say, "such *explanations* are the attempt to define night by darkness, and darkness by night."

As the esteemed writer from whom we quote has much more to say, and we know our readers will anticipate with pleasure the continuance of anything he writes, we shall close this paper with one of that class of representative narratives which *must* be referred to some objective appearances of those the world calls *dead*. The phantasms of the *living*, even to their horse and chaise and other surroundings, is now a fact too well established for even *psychical research authorities* to deny; but, as Macbeth says, "when the brains are out" . . . or, in other words, if a man die can he, or does he, appear whilst his form lies mouldering in the grave? Let the following, amongst, at least, ten thousand similar cases recorded in our spiritual literature, help to swell the ocean of proofs in answer to this query.

Up to within, at least, the last twenty years, there lived in one of the terrace houses just beyond the old Camberwell Gate, in the Camberwell Road, a lady and gentleman far advanced in life, of good social standing, high moral worth, and, in every respect, persons whose simple word for strict veracity and stern principle was deemed, by all who knew them, better than most ordinary people's "bond."

Mrs. Price, the narrator of what is to follow, is the near relative of one of the most eminent barristers of the present day, one who, like the Editor, has heard the narrative in question from the lady's lips, and in the Editor's presence scores of times. If we withhold his name we have reason to believe he would feel obliged to us, even if he ever deigned to glance over the pages of a *spiritual* paper. Mrs. Price, in her own stately impressive way, has related to the Editor, and at least a hundred of her many visitors, how, when she was still a young unmarried lady, one of her former school-fellows, with whom she kept up most intimate and friendly relations, invited her (Mrs. Price) to come and spend a certain winter holiday season at her home in the country where her father was the rector of the parish. The young lady, whose real name we must for obvious reasons withhold, we shall call Maria. She welcomed her friend, "Miss Caroline Grazebrook," warmly, installed her into a share of her own sleeping apartment, but omitted to inform her that the handsome rectory-house, at which she was now a visitor, bore the reputation throughout the large parish and surrounding districts of being "haunted." When the two friends retired for the night, Miss Grazebrook (subsequently Mrs. Price) found a large handsomely-furnished apartment, in

which the open fireplace sparkled with a brilliant fire. Leading from the room was a small dressing and bathroom, to which there was no access, except through the bedroom, which had but one door. As there was much company at the rectory at the time, and many persons coming and going, the young hostess carefully locked this one and only door, and then they each went into the dressing-room to perform their ablutions. Before getting into bed, or extinguishing the lamp, Maria, the young hostess, brought out the two bath towels that had been used, and placed them on the the backs of two large chairs, one on each side of the fire, in order that they might be dry and ready for the morning. It was before the days of gas, so, to give a pleasant light to the room, the young hostess left the front part of the fireplace open, drew up the blind, and let the full light of the moon into the room. After the usual period of young lady gossip common on such occasions, the friends wished each other "good night," and fell asleep. Miss Grazebrook states that her first waking memory was that of the huge staircase clock striking one. At first she fancied this sound had been the cause of her sudden awakening, but on looking out into the room, still clearly lighted by the moon and the embers of the large fire, she was equally startled and amazed to observe that two fresh persons were sharing the young ladies' bedroom. The chairs they had left with their bath towels against the fire *were turned round* and tenanted by two men, each sitting one on either side of the fire. They were both attired in countrymen's "smock-frocks," long, white, and dirty; they wore round, rough countrymen's hats, and big, muddy-looking rough boots. The light of the fire, as it occasionally flared up, together with that from the window, shone brightly on their faces, which were deadly pale; but clearly discernible as an old and a young man, yet the features were alike, and in a picture would have been taken for father and son, and as such they struck the appalled observer. For some time (as Mrs. Price, in narrating these circumstances, again and again declared) she could only suppose the intruders to be robbers, who had found some means of surreptitiously entering the chamber, and were now warming themselves at the fire previous to commencing their work of plunder perhaps, *murder*.

Not daring to cry out, or speak, the terrified girl strove by pushes and nudges to awaken her companion. All her efforts, however, were in vain, but when at length, after watching these dreadful moveless figures for what the narrator afterwards was accustomed to declare was "over an hour," diving her head under the clothes, and then emerging from them only to gaze upon the same spectacle, the elder of the two slowly turned his head in the direction of the bed, and displayed to the horrified beholder a face so ghastly and corpse-like, with glassy dead eyes, and an expression of the most terrible woe, the senses of the young girl forsook her, and sinking back upon her pillow in a deep swoon, she remembered no more until she found herself the next morning attended by her friend, the lady of the house, and several sympathizing nurses. Directly upon regaining her consciousness, she related firmly and distinctly her terrible story. That the forms she had beheld were not, as some suggested, "burglars," was proved by the fact that the only door to the chamber and dressing room was found by Maria securely locked and bolted; the windows were also safely fastened on the inside, and not an article of jewellery laid out on the table with the young ladies' watches was touched.

After much comment had been made by the inmates of the rectory on the strange tale of the night, the lady of the house informed Miss Grazebrook (in strict confidence) that the former tenants of that rectory were two gentlemen (father and son). These two were, according to all accounts, reckless, daring, dissipated men. On a certain night (stimulated it was alleged by the report that a large sum of money was to be sent down by the night mail) these men disguised themselves as countrymen, attacked and robbed the mail and the passengers in convoy of the treasure. By one of these (despite their disguise) they were recognised. They were caught in that same rectory house, their disguises found, and themselves convicted, and, according to the then prevailing laws of the land, both were hanged. It is affirmed that these unhappy criminals were connections—if not actual predecessors—of the then incumbent of the rectory. Be this as it may, it was the especial policy of the incumbent of the time to keep the story as secret as possible.

The sequel of all is that Miss Glazebrook, who would insist upon quitting the house next day, learned from several of the villagers that for many past years that house had the reputation of being "haunted" in exactly the same fashion as she had witnessed, and that for over forty years subsequently, she staked her noble character and veracious name on the actual truth of every item of the above statement.

We have only to add that the Psychological Research Society's plea of "hallucination" is in this case wholly untenable.

(To be continued.)

## SYBILLA ;

*The True and Thrilling Autobiography of "One Alone."*

BY EMMA H. BRITTEN.

### CHAPTER IV.

It seems but yesterday that I stood beside my only earthly friend, the kind old prompter, listening to the dreary tones of the gospel minister pronouncing eternal torment on that gentle, tender, unselfish mother, whose cold, dead, patient face might have moved a heart of iron to pronounce upon her some milder doom—a doom, too, said to have been incurred for following a hard and laborious profession, in order to procure bread and shelter for her helpless little one. Even now I can recall the thrill of joy that pervaded my whole being when the inhuman preacher so calmly assured me that by following the same profession as the dead mother I, too, should go to his horrible threatened hell. Horrible indeed, as the monster blasphemously pictured it, yet, as I listened, it was not only the certainty that I should there rejoin my precious one that made me feel indifferent to his threats. Deep in the heart and soul of my untutored consciousness the sentiment was inevitably fixed that hell was the place where sin and wrong and angry passions reigned; while Heaven was somewhere even beyond the Paradise of my visions, and all full of peace and love. When had she—my kind, patient, unselfish mother—ever committed sin? ever done wrong, or uttered even an angry word? Never, never, my soul cried, and "Never, never" was re-echoed by unseen but ever-present whisperers. My mother's sweet face would constantly rise up before me—the same yet not the same. Yet this visionary mother seemed to me so wonderfully beautiful, so full of peace and love—aye! even of quiet happiness, that I *knew*, whatever *that man* or any other human being might say, that my mother was in Heaven, and a saint there, if ever there was one.

I never told any living creature of these strange unchild-like experiences. No one would have believed me had I—poor waif as I was—told these things. But yet they came, and very soon they seemed to take on an additional form, for, as I now live, and seek only to recall the holy truth, standing, too, as I now do, on the verge of the great hereafter, wherein I must soon give account of every false or idle word, so I solemnly declare that a voice was added to these visions of the saintly face, and I could question in thought, and receive answers in the air, which struck on my inner sense of hearing, and brought me wise counsel and comfort unspeakable.

That sweet, wise, ever true, and ever consoling voice has never left me through all my long years of succeeding trial and suffering; and if I do not, in this o'er true history, constantly recur to its blessed influences, I withhold the record simply to spare wordy reiteration.

The kind old prompter would have adopted me, and in the character of his child have had me share his humble quarters, but *she* had bid me stay where I was until a certain letter should come in answer to the one I had been bidden to deliver. *The voice* told me it would come, and though some weeks of great strait passed over my young head in silence, I still remained alone in my garret, and working at the theatre. Poor Nancy had left me. A brother of hers in France had written to her, and wished her to come and be a mother to his motherless children. Nancy begged me to go with her, and assured me of a hearty welcome, but nothing could move me. *She* had bid me stay, and still continued her admonition in the voice of the blessed spirit. I still waited, and never doubting, listened to the low whisperer saying, "*Be patient; it will come by-and-by.*" And come it did. Just as I was preparing to go to the theatre one bitter winter's night a knock at the garret door surprised me.

Unaccustomed to the courtesy of such an appeal, I flew to open it, and found standing there a tall dignified-looking

gentleman, enveloped in furs and warm wraps, above which I could just discern a pale, solemn face—one, too, which in my strange *interior* way of judging was to me exceedingly repulsive, whilst the visitor's stony eyes were fixed upon me with a strangely inquisitive glance.

"Does Sybilla Morand live here?" asked the stranger.

"Yes, sir," I replied, "I am she."

"And your mother, where does she live?"

"In hell, sir, the parson says," I replied, with that sullen bitterness which ever possessed me when I remembered *that man's* words.

"She is dead then," murmured the stranger in a low voice.

"She is gone," I replied huskily, and then, as the face of my beautiful mother seemed suddenly to rise up before me illuminating the dark garret landing with its radiance, with this apparition came the certainty that the gentleman before me had come to take me away. Involuntarily, as it were, I silently *thought* this question: "Shall I go with this man?" Instantly came: "It is your destiny, my child," sounded from somewhere, and spoken to my consciousness so authoritatively, that when the cold, repulsive-looking stranger told me he had been a *friend* of my mother's, and had now come in answer to her dying appeal to take me to his home, adopt and educate me, it seemed no surprise, nor did I for one moment hesitate to obey him. Thus then I prepared to accompany him, and left all the disposal of my fate in his hands as a *matter of destiny*, whether I liked it or not.

Six years had flown since Mr. Masters, the patron bound to me and my dead mother by links I knew not of, had removed me to his handsome house, trained me by masters and teachers in divers accomplishments, and given me a position in his family tantamount to that of an adopted child.

Notwithstanding all these favourable and apparently most prosperous surroundings, since I am now on my confession, I am bound to say the result of my six years educational and social advantages were anything but satisfactory.

I acknowledged to myself that I was naturally depraved, wicked, and ungrateful. I learned almost intuitively and mastered every lesson with lightning speed, but I was unhappy, discontented, repelled invariably from my patron by a nameless barrier of dissimilarity which I could not cross or break down, and similarly estranged from his four children, all (save one) of whom I shall presently speak. Mr. Masters was a widower, a successful, and I believe a very wealthy city man, proud, cold, austere, and oh, ingrate as I deemed myself! to me infinitely repulsive.

I am far advanced in years now, and can look back on my youth as a dream, or as one of the many lives, which, as I now believe, the individualized human soul can live out in the same body, the soul itself so changed by many experiences and growths that it often ceases to be the same, dies in fact to the past many times, and yet preserves its true individuality, and needs but the one material body to grow in. Thus being now in advanced life a totally different being from the unformed soul of the sixteen years old girl, I may venture to say I was deemed in person very beautiful, in intellect very clever, and in mind—a problem to all others but to myself, though, as I still thought and believed, I was somehow very wicked. And all this time the face of my dead mother would again and again gleam upon me like a burst of sunlight, and still the voice without any external sound or words, would counsel me to patience and forbearance when I was on the verge of doing some desperate thing or taking some wild step—I often determined I would run away, go anywhere, in any direction to get away from my prison house of cold conventional heartless "gentility." I had heard it often said, and I now realize, the fact, that I was a very "dangerous girl." I could play, sing, improvise strange poetry, speak several languages, was wonderfully attractive, and yet thoroughly restless and unhappy. I had had masters and governesses to teach me accomplishments, but not one creature to train the mind, speak to the emotions, restrain the passions, or place any other moral standard before me than *the usages of good society*. Is it not possible that young ladies require moral and spiritual teachers as well as intellectual ones?

I think so now, but I did not so understand it then.

The family of my protector, Mr. Masters, consisted of two boys and two girls. The youngest, Flora, was a girl of my own age, and singularly like me in temperament and disposition—only far more daring and original. The sons were college-bred youths, gay, dissipated, and fashionable. The eldest daughter, a girl of some twenty-nine summers,

was unlovely alike in person and manners, but an open and undisguised candidate for the matrimonial market.

It was one day whilst I was returning from an art gallery in which I had been occupied in copying a favourite picture, that I saw a humble funeral just entering the gates of a dismal town churchyard. Raising my eyes I saw—yes, I positively *saw* with my external eyes—the face of my sainted mother gleaming like a medallion of sunbeams on the top of the rusty pall covering a long coffin borne by four pedestrians. There were only four common-looking men following this little cortege, and to one of these I—the creature ever of unchecked impulse—rushed forward, and grasping his arm asked, “Whose funeral is this?” “Richard Sharp, the old prompter of the —Theatre.” Gone! gone! And I knew nothing of it. All through my six years of young ladyhood I had remembered him, loved him, and as well as I could, cared for him. When I had received any little sums of money to make purchases such as were deemed essential for my state, I had invariably abstracted a few shillings—sometimes only sixpence—and left them wrapped up at the door of my beloved old friend’s poor lodgings. I had concealed at times bits of rich cake or fruit—aye, even gone so far as to steal choice morsels from the sideboards or open pantry doors, and wrapping them up in sealed papers, left them at the old man’s door.

I never saw him—never met him. I was forbidden even to name him or recur to my past life, for I was harshly informed that yearnings towards companionship with such “low people” were “vulgar,” and must be sternly checked. But I never forgot him, and now when I had been away for six weeks at a fashionable watering-place, I returned to find he had died, with perhaps none to care for him—certainly no loving one, as I would have been, to smooth his dying pillow.

The bearers and four mourners were all of his own class, very humble hangers-on at the theatre; but there was one boy following who sobbed and wept bitterly—no doubt the humble slavey of the theatre, the “call-boy”; and there was, moreover, a fashionably-dressed young lady who knelt amidst the black sods of that quiet grave, and watered them with tears of undying love and gratitude.

Returning to my cold, splendid home, once more with a sense of being utterly alone in the world, these were my reflections. At ten years of age, poverty stricken as I was, my life was one of usefulness, and therefore of contentment. Mother and I were poor, often hungry, always threadbare, but we had plenty of companions in our poor lot, and in this association of mutual help and kindness we were actually gay and often merry. We laboured hard, but we rejoiced in our petty successes, and were perpetually goaded on by our necessity to try and do better. I had my place amongst my juvenile companions, and the lovely ballets, pleasant scenes, and picturesque surroundings of my ideal life filled me with poetic fancies that were far more exalting than sinful, and when at last I found myself toiling to support my dying mother, the energy of purpose and self-sacrifice that stirred my heart ennobled my all too heavy labours, and filled my soul with noble aspirations. I guided little children younger than myself too. I boldly emulated those more advanced, and rejoiced because I had a place, a purpose, and a mission in life. Despicable as such a sphere of action may appear to those of more elevated positions, I was happier by far than *now*, when I was nothing but a useless, purposeless young lady, with no place in life, and absolutely nothing to do.

By the contrast which the poor old prompter’s funeral awakened in my mind, I began to reflect, and crush out such thoughts as something—or as I then thought, and now know—some invisible teacher was impressing upon me.

Purpose, effort, use, or growth, is stamped upon every stone, tree, bird, and animal; but I searched in vain to find a use for *young ladies*. Are they merely ornamental, and is their only object in life to be transplanted from the drawing-room to become the ornament of some rich husband’s ménage? Men of all ages, and varied abilities, thronged the splendid parties that it was Mr. Masters’ custom to give at stated periods. There were busy city men who ruled the trade and commerce of the world; authors, editors, military men; men distinguished as statesmen and scientists—all somebodies—with some place in the world, some aims, of some use, or some reputation.

I had in my childhood realized something of the good, the power, and the value of a life of use. What had I to hope for now? Either to be transplanted to some rich man’s

dwelling, to be the ornament of his *salon*, or to share the companionship of some poorer husband in the capacity of his cook, housemaid, nursemaid, and drudge. Why could not the girl, I would mentally ask, go forth like her brother to study, learn, adopt a profession, help the world forward in the mighty march of progress, and put her talents to uses as grand, varied, and admirable as those of her male associates?

I knew there were many other young girls whose hearts and minds were full of such aspirations as these, but who assured me, whenever we could venture to exchange confidences, that the world, and the age, and the voice of public opinion, was against us. The woman who dared to use the faculties her Maker had endowed her with would inevitably be branded with that worst of all taboos—“strong minded,” and as such find the arenas of the home as well as the world shut against her. “It won’t do, Sybilla,” said my chief heart friend and confidant, Flora Masters, when speaking with her of the strange anomalies that seemed to lie across the path of woman in every direction but that of the ornament or the drudge—“It won’t do—our brothers may go out to open the world’s shell with the sword of special education, but the girl stays at home to do nothing; and as she must be supported by somebody, and fathers and brothers grumble to do it, although they won’t let the daughter or sister help herself, why a husband must be found. And as a husband must first be caught, so all that human nature can do in the young lady must be concentrated into the glorious effort of rendering her person sufficiently attractive to catch a husband. And so the art, which, in a man, might have made a Michael Angelo, must be expended on building up the young lady’s figure with unreal cotton statuary. The inspiration which lit up the immortal studios of Italian painting must be devoted to the whole art of matching silks and sorting ribbons. The burning thoughts which illumined the rostrums of Ancient Greece and Rome must be changed into lispings repartees upon toys and weather, and the wisdom, patriotism, and statesmanship, that in men may expand to rule kingdoms, and, creator-like, make and unmake dynasties, must vent itself upon the rule of an Irish kitchen-maid, and the ordering of a dozen crying babies.

“Woman may gaze longingly, lovingly, at the solemn glory of the eternal stars, but let her seek to fathom their mystery, or trace them up in their everlasting course, she is hounded out of the schools of science with the cry of ‘we want no strong-minded women here.’ She may watch and wait till she sorrowfully follows the victims of unsympathizing ignorance to the grave, where many a physician’s art has sent them; but let her bring her quick intuitions into the college of science, the same insulting cry drives her back.

“Dress for the maiden and stocking mending for the wife—this is sphere enough for woman; and so, if she have energies, passions, hopes, aspirations, a sense of life and its grand possibilities, a vision of the Holy of Holies within the temple of mind for ever shut against her, brand her ‘strong-minded,’ or ‘mad dog.’ It is one and the same thing.”

Strange ruminations these, it will be said, for a young girl of sixteen, as Flora Masters was when she talked thus to her admiring and sympathizing confidant. How at her early years she became imbued with revolutionary ideas such as the above, however, shall be told in the next chapter.

(To be continued.)

#### A CASE OF MARVELLOUS INSPIRATION OR PROVIDENTIAL ACTION—WHICH?

THE following incident, narrated by our esteemed friend and correspondent John Wetherbee, challenges the most careful consideration of the reader. Whilst we are personally cognisant of many similar instances of providential interposition in human affairs, we cannot venture to offer any explanation of such phenomena, unless the Editor were questioned on the platform, when and where only truly spiritual answers might be rendered. Mr. Wetherbee in a recently published article in *The Golden Gate* says:—

Some twenty-five years ago there was a lecturer by the name of Chapman. He was an educated man, intellectually bright, but very shiftless; circumstances were for ever against him, and he tried teaching Latin as a trade, but finally “petered out,” as they say, and became very rusty and needy. Jacob Edson, who is a very generous man, once met him with so poor a pair of boots he took him into a store and bought him a new pair; he had done for him

similar acts of kindness before, and it was no uncommon thing for him to call on Edson with an empty pocket, with a bill to pay, and to be helped over a gap so his family would not suffer. He did this so often it began to be tedious. Chapman went to him one Saturday morning owing for necessaries some thirty dollars; he had no money, and nothing to pay it with, and wanted the thirty dollars. When he had these little helps, he never became fore-handed enough to pay them, so they were practically gifts, and if his want this time had been a five or even a ten, probably Edson would have responded; but under the circumstances of the amount and what it was for, he told him to go up to the corner of Essex and Washington Streets, and he would find what he wanted, and Chapman went accordingly and Edson went home. This was a bow drawn at a venture. Edson expected nothing to come of it any more than if he had been sent to the moon; the humbugging of that poor man made him feel bad, and he wished he had given him a five and told him he must get along with that. Edson did not see Chapman again for a few days, and when he did he asked him how he got along last Saturday. He said very well; that he went up to the corner of Essex and Washington Streets, and stood there walking up and down, wondering what Edson meant, when he spied a roll of paper in the gutter, opened it and found thirty dollars inside. Edson was more astonished at this than Chapman was, who took it as a matter of course. I suppose Edson has told me of this two or three times during the last twenty years, and the last time not long ago in the presence of Mrs. H. S. Lake, the Temple lecturer. I do not suppose Edson knows anything more how it happened to be such a fortunate find than I do, but he is a man that can be believed every time, so we will leave it there and then cogitate. Somebody must have lost that money. It was not thrown away or given in charity; it is possible that some spirit knew all the facts, and conditions were just right, so by the aid of Edson, Chapman was aided. It may be a strained supposition, but is a possibility, and I am inclined to think the supposition fits the case.

#### IN RE HYPNOTISM AND ITS LINES OF DEMARCA- TION WITH MESMERISM.

To the Editor of "The Two Worlds."

DEAR MADAM,—The following experiment may serve to throw some light on the disputed point "re Hypnotism and Mesmerism." Three or four years ago I asked a friend to write on slips of paper such sentences as "go to sleep," "get up and walk," "raise the right arm," &c. Between twenty and thirty such slips were then thrown into a hat, and a hypnotised subject told to choose one at random and fulfil whatever he found written thereon. In every instance he fulfilled the instructions against his will. Can we account for this by saying that a vital force was transferred from me (the operator) to the sensitive, seeing that I was unaware of the slip chosen? Then, again, here is the problem in another form. A sensitive was waiting for his operator to commence experiments when a voice from an adjoining room called out "sleep." The sensitive at once fell into a trance. The operator, coming into the room a few minutes after, was surprised to find his sensitive in this condition, but in a few minutes more the mystery was solved when he heard and recognised the voice of his parrot in the next room calling out this magical word. Does not this prove that there is a power in words, and that phenomena may take place without the sensitive being charged with any vital force from the operator? If so, may not these phenomena be termed "hypnotic" or "suggestive," and those phenomena due to the transference of vital power from the operator be classed as "mesmeric?"—I remain, dear madam, yours faithfully,

MEMBER (1) SPIRITUAL SCIENCE SOCIETY.

ANSWER.—The Editor regrets to say the experiments narrated as above throw no light to her unenlightened mind, nor that of numerous other well experienced mesmerists to whom they have been submitted, concerning the lines of demarcation between "magnetism" and so-called "hypnotism." In the first experiment the "slips of paper" written brought some MAGNETIC SUBJECT under the influence of the writer's positive mind, or that of some one connected with the experiment. Unless the subject operated upon had been or still was a thorough magnetic subject, ten thousand slips of paper would have produced no effect. In the second case, idiots, lunatics, or self-hallucinated fools may be controlled by the suggestions of a parrot's voice, but when a "member of a scientific society" asks us to accept

that as a proof of "hypnotism," in common respect for the noble and exalting science of soul and all its correlatives, we decline to discuss such methods of "suggestion."—ED. T. W.

#### REVIEW

WILBRAM'S WEALTH, OR THE COMING DEMOCRACY. By J. J. Morse. Liverpool: The Progressive Literature Agency, 80, Needham Road, Kensington, 1890. Price One Shilling.

UNFORTUNATELY amongst the millions of those who rejoice in the appellation of "Spiritualists," about seventy-five per cent are persons who are amused, interested, perhaps wholly convinced of spiritual existence beyond the grave, by its phenomena, whilst twenty-five per cent only read the literature of the movement, and study with attention the intelligence and bearings upon all the conditions of human life which the revelations of the spirits bring. To this last twenty-five per cent we commend the reading of Mr. J. J. Morse's little pamphlet, as above mentioned. The special ideality and impulse which induces the author to publish an English edition of his work, is explained by himself as follows. He says in his preface:—

The lot of the labourer, the function of capital, and the creation of equitable relationships between the various members of that complex mechanism called society, are subjects exciting greater attention now than ever before.

Integral co-operation, whereby communities own and control the production and distribution of all they need, by themselves, for themselves, is the next step forward by which to escape soulless monopolies or destructive individualism.

Wilbram's wealth is nobly used, his city a suggestive hope, his self-sacrifice an inspiration, himself one of nature's noblemen.

Education, justice, and honour are the foundations of progress. In the end industry and worth will win their just rewards. Some day Welgood Wilbram's dream may become a sober fact. As for the rest—the pages tell the tale.

The work above named has been published in serial form by the *American Banner of Light*, that grand old-time advocate of the spiritual movement, the columns of which, like its brave editors and supporters, have truly borne the heat and burthen of the tremendous early conflicts of spiritualism. To those who have not read the *Banner*—as they should have done—in this country, Mr. Morse's publication of its serial fragments, in a consecutive form, will be a welcome and valuable contribution to our literature.

Mr. Morse's splendid lectures will prove the warranty for his capacity as a writer, no less than as an inspired speaker; and the subjects principally treated upon, namely, the equal rights of the labourer, who produces the wealth, with the capitalist, who enjoys it, is a subject now too obvious in its urgent necessity, justice, and inevitable future establishment, to render this earnest and thoughtful contribution to these important objects a matter to be treated with ordinary indifference or neglect.—ED. T. W.

#### TO OUR CORRESPONDENTS, CONTRIBUTORS, &c.

We regret that the business arrangements attendant upon the annual meetings required at this season in accordance with the law of "limited liability companies," has not only occupied our attention in point of time, but in this issue fills up the space that we should otherwise have given to the review of books, pamphlets, tracts, &c.

In this number we feel obliged to print financial details that belonged only to the business organization of the company, had the shareholders and all the directors been present at the two meetings, convened at much expense and inconvenience, so as to form the adequate quorum required. In the absence of the requisite number, the few officials who *did* attend both the first and second meetings now devote the space which the Editor would gladly give to more readable matter, to details which belong to the shareholders alone, and which would have been laid before them for full consideration had they been, as required, in their places at the public meetings convened.

We presume many persons, who formerly writhed under the iron bonds of theology, feel so pleased with their freedom that they recognize no duties appertaining to their new profession of faith in spiritualism, whilst those who do feel, like the Editors and their few associates, a deeper responsibility than ever before, born of spiritual revelations, confidently expect to gravitate to a special heaven prepared for editors, chairmen, and *working* directors of publishing companies, "limited" and "unlimited." It is in this hope of full justice rendered from the world of the hereafter, that the real workers of the present world feel impelled to the continuance of their present labours in behalf of both worlds.

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

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ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, FEBRUARY 20, 1891.

### REV. T. HORNE CHALLENGES THE TRUTH OF MRS. HARDINGE BRITTEN'S STATEMENTS ON PARSONS AND THEOLOGY.

WE call attention to a letter lately received by Mrs. Hardinge Britten, in conformity (probably) with the following statement in *The Two Worlds* issue of January 30th. Therein the Editor says:

"Because we do not care to involve either the company or the patrons of this paper in the reproach which an 'infidel' or 'heterodox' editorship may bring upon it, we write in an individual capacity, and desire to say that this and the continuation of this article in our next number are not put forth as the work of *The Two Worlds*' Editor, but as that of the spiritualist, medium, speaker, and writer,

EMMA H. BRITTEN."

#### THE LETTER.

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

MADAM,—May I challenge Emma H. Britten to the proof of her tall talk in the Rostrum of last week. Proof anywhere from the creeds or formularies or other authoritative documents of the Church of England—

1. That every person that mounts the pulpit of the State Church of England has sworn allegiance to the awful statements she enumerates when such oath is imposed, and the words? I am a parson, and I don't know anything about such horrid perversions of God's revealed truth as she enumerates.

2. Who pays out twelve millions a year? Where is the pay office and when the next pay day? If it is a State payment, in what part of the annual budget is it found? I fear me I have sadly missed my share.

3. What does the writer mean by the mix-up of such opposite notions as fact and revelation? If a truth is revealed, how comes in the factor of demonstrable actuality? We need not believe, if we have at hand facts. We have left the domain of spirit, and find ourselves in the verities of concrete life.

4. How can Spiritualism claim more credibility than Churchianity, seeing that the root principle of the creed is spiritual and distinctly supernatural? Christianity is the truth—at all points attested by spirits and believed in by reliable witnesses (call them mediums, if you will) about the God-man Jesus, the Son of Man and the Messiah of God. Give me one fact or factor making for belief extant amongst Spiritualists as reliable and as creditable as the supernatural man Christ.—Yours in all truth,

T. HORNE.

Whiston Curatage, Rotherham, Feb. 4, 1891.

Now, if the gentleman writing the above letter is indeed "a parson," he seems to have strangely forgotten his ordination exercises in which, whether he ranks as a deacon, priest, or bishop, he is pledged, if not sworn, to uphold the truth and infallible character of the Holy Scriptures in all their parts, as per the following item on "the ordering of priests," &c.

The Bishop: Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer.—I am so persuaded, and have so determined by God's grace.

As this and a number of positive reiterations of this same *infallibility* of "the Holy Scriptures" is in the Common Prayer Book of the State Church of England, under the article of "the ordering of priests," I ask, does or does not the Bible teach the fall, the flood, God's curse on man, the doctrines of total depravity, of Jesus Christ's miraculous birth, life, and resurrection, the redemption of man through *his murder*, the everlasting doom of the unbeliever by condemnation to eternal fire and torture, and the everlasting happiness of the believer in his heaven of golden harps and jewelled streets? Again, I ask, is or is not all this in the Bible? is it not derived by Ecclesiasticism solely from the Bible, and is it not the doctrine that every parson of the Church of England is required to preach, teach, and pronounce to be God's Word?

I ask also, are not the clergy of the Church of England bound, as part of their services, to use the book of Common Prayer belonging to and representing the doctrines of that Church? If they are, then all these doctrines are in that book again and again enunciated.

But lest this gentleman, who arraigns my statements, be like multitudes of other gentlemen who make the church their *profession*, without much thought of what that profession involves (save their salaries), I beg to remind him of one or two more small items to be found in the State Church of England's Common Prayer Book, from which he is bound, as a parson, to read every Sunday, and which is supposed to be the *vade mecum* of a State Church of England worshipper's WAY OF SALVATION.

In eleventh number of the said Common Prayer Book's table of contents, we have the creed of "St. Athanasius," enough of itself to justify all that I have claimed for the *absurd*, and, as I deem, the "incomprehensible" ideas of the Supreme Being, taught by the State Church of this land. But we have a still more authoritative definition of the English clergy's view of God, and His dealings with His creatures in No. 32 of the contents of the book. Under the heading of "Articles of Religion," we have the following clear and authoritative definitions:—

#### ARTICLES OF RELIGION AGREED UPON BY THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY, &c., &c.

ARTICLE 2.—The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God, &c., . . . was crucified, dead, and buried, to reconcile His Father to us, and be a sacrifice, not only for original guilt, but also for the actual sins of men.

ARTICLE 6.—Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of Faith, or be thought necessary to salvation.

ARTICLE 9.—Original sin is the fault and corruption of the nature of every man . . . the offspring of Adam; . . . and, therefore, as in every person born into this world, it *deserveth God's wrath and damnation*.

ARTICLE 11.—We are accounted righteous before God only for the merit of our Lord Jesus Christ, and not for our own works or deservings, wherefore that we are justified by *faith only* is a most wholesome doctrine, and *very full of comfort*!

ARTICLE 13.—Works done before the grace of Christ, and the inspiration of his spirit are *not pleasant to God*, forasmuch as they spring not of *faith* in Jesus Christ, neither do they make men meet to receive grace; yea, rather for that they are not done as God both willed and commanded, we doubt not but that they have *the nature of sin*.

I have quoted a few of these articles only. They are all of the same character, and to the same purpose, and lest our readers should deem they must of necessity be part of the teachings of the dark ages—when men, steeped in ignorance were also lost in superstition and dependence on the birch-roads of terrorism that an authoritative priesthood threatened them with—I add that the Common Prayer Book of Great Britain, from which I have copied out some of these *precious* "Articles of Faith," is a book of Church service used now,

and has been used all through the reign of "Her Most Gracious Majesty Queen Victoria."

As I do not wish to inflict too much light on my readers or the clerical gentleman who seems to be somewhat in the dark anent the profession he has assumed, I shall defer the farther consideration of his *remarkable* modes of questioning, to the succeeding number of this paper, when each item shall be dealt with *seriatim*. At the same time, I desire to reiterate my statement to the effect that it is nothing short of blasphemy in this age of the world to call the Bible the actual "word of God"—the story of creation by Genesis, the history of the earth, or the scheme of salvation by the Athanasian creed, or the 39 Articles of the Church—the interpretation of the dealings of the Creator with his creature, man.

I say nothing in detail of the obscenities of the Bible, selections of which, when sent through the United States mail by G. F. Train, caused him to be prosecuted and imprisoned; nothing about the seven hundred direct contradictions to be found in different places, such as commanding murder, adultery, theft, vengeance, and other crimes in one place, all in the name of God, whilst in another place, and in the same sacred name, all these crimes are forbidden. Many hundreds of tracts containing these glaring contradictions are now in print, with chapter and verse, widely distributed, but they have never been answered by the clergy except by contempt and abuse.

I do not now cite the Munchausen fables of Samson and his foxes, Jonah and the whale, or the wholesale plagiarisms which hosts of writers, my humble self included, have shown forth in the Bible as borrowed from earlier writings than those of the Jews. All this I *can* do, and shall do as required. For the present I am challenged to show that the horrible doctrines, against which I protest, are taught, advocated, and enforced by the clergy of the State Church of this land. The few Articles from which I have already quoted are sufficient answer to that part of the charge concerning my "tall talk," and lest the nature of that "talk" should be forgotten, I shall herewith reiterate as much of it as will remind my readers of what I have alleged, and I challenge all the parsons in Christendom to disprove my allegations. This is the gist of said allegations:

The whole scheme of modern Christianity hangs together like the links of a solid chain. Take away one item and the entire fabric falls to pieces. And yet, to be a Christian in the modern sense of the term, here are the several links by which *alone* the chain is held together. "The Bible is the Word of God." The childish cosmogony of Genesis in its literal sense, contradictions notwithstanding, is the history of creation. Then follows the fall of man through the influence of the talking serpent, the curse of the God of theology on the creatures he had intended to make very good, but who turn out to be very bad. Finding the curse under which humanity becomes "totally depraved" working, and man sinking lower and lower under its ban, the God of theology resolves to drown the *round* world by a universal flood, then sets to work to re-people the earth with eight of the original and *accursed* stock, forgetful, of course, that under the old curse man must still continue to be totally depraved.

The theologic creator is reminded of this by the drunken Noah, and the wicked Ham; when, after a considerable amount of "repentance" that he has made man at all, the creator bethinks himself of a "scheme of salvation" which according to modern theology, is as follows: God sends upon earth "His only Son," born under circumstances that if alleged at the present day would condemn the claimants to a penitentiary or the lunatic asylum, and then *COMPELS* his own creatures (in order to work out this salvatory scheme) to murder the said Son of God, and when this is done the theologic creator is reconciled to the creatures he himself has made imperfect; and all those "that believe" whether murderers, tyrants, robbers, or swindlers (the worse the better) at death go straight to heaven, whilst those who disbelieve—be they the purest, tenderest, or noblest of the race—go straight to a fiery torment, to which the worst of God's creatures, with a heart in their bodies, would scarcely condemn the meanest of reptiles; the difference between God's mercy and that of His creatures being, that whereas the creature would burn up a poor worm for the space only of a single minute, the creator is demon enough to subject the children whom he teaches to call him their "Heavenly Father," to be tortured in unimaginable misery, not for a few moments, years, or centuries, but for ever and ever.\*

For the balance of the charges urged against me by the writer of the letter quoted above I now respectfully promise my readers to answer them in the succeeding number.

EMMA H. BRITTEN.

(To be concluded in our next number.)

THE creed which accepts as the foundation of morals, utility or the greatest happiness principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.—*Mill*.

\*For the rest see *Rostrum*, *Two Worlds*, January 30.

## ANNUAL MEETING OF THE SHAREHOLDERS, DIRECTORS, AND OFFICIALS OF "THE TWO WORLDS" PUBLISHING COMPANY LIMITED.

ACCORDING to the Act regulating the formation and conduct of limited liability companies, a notice of the annual meeting to be held at the Co-operative Hall, Downing Street, Manchester, together with a balance sheet carefully prepared by the Secretary (Mr. E. W. Wallis) and the Honorary Chairman (Dr. Wm. Britten), and subsequently audited by a Manchester firm of chartered accountants, was duly sent out seven days prior to the meeting, addressed to every shareholder and official of the company. On Monday evening, Feb. 2nd, at the time and place appointed, it was found that the required quorum of twenty shareholders were not present. According to the regulations of the Act, therefore, a public room was again hired, and a second adjourned meeting was held on Monday, the 9th inst. In addition to the absence of a due quorum of shareholders, the non-attendance of several of the directors rendered this second meeting null and void, and the officials then present adjourned the meeting, as required by the Act, *sine die*.

Dr. Britten (chairman of the company as elected at previous meetings) then read a full and explicit statement of the history, progress, and action of the company since its first inauguration, the recital of which might indeed have been a strong stimulus to the absentees and all interested in the cause of spiritual progress, to be more than ever faithful and earnest in the discharge of the duties that the knowledge of spiritualism imposed upon them. From the chairman's address we now quote such mere business details as we deem necessary for the information of those who may be interested in the action and progress of this movement.

In the course of his address, the chairman alluded in terms of deep and grateful recognition to the several gifts bestowed by one noble friend of the cause, amounting in gross to the sum of £1,200, presented through the Editor, Mrs. Britten, to be invested in paid up shares in the company. Dr. Britten said, in continuation:—

"This addition to our share list enabled us not only to meet the heavy losses we sustained in '88 and '89, but also to pay our way to the present moment, and that without making further calls on the shareholders, which most certainly must have been done. One of the first acts which your committee had to perform in taking office, was to increase the number of shares in our company to 2,014 shares. Of these, 1,312 were entirely paid up, the remaining 702 having responded to former calls, with the exception of about 85 shares, which are more or less in arrear to the extent of £17 10s. 0d., which they have been called upon to pay up. This statement shows that the company has drawn from the shareholders from the commencement of the undertaking £1,717 18s. 9d., this being our only debt, except the amount owing to Mr. Heywood for last December account, since paid, of £43 15s. 8d., and leaving the total on the debtor side of our balance-sheet as £1,761 14s. 5d."

"On the credit side, in the first place, we have a small stock of bound books, cases for same, leaflets, and back numbers of the paper, valued at £20. We have book debts for papers supplied and advertisements inserted amounting to £75 12s. 7d. We have in our treasurer's hands cash amounting to £1,021 1s., and in our secretary's hands £2 11s. 2d., making together £1,023 12s. 2d. cash in hand. And thus showing a total of assets of £1,119 4s. 9d.; by adding to this amount the £509, being our losses in the two last years, it will show our loss this year to be £133 8s. 11d., and the grand total on each side of our balance-sheet will correspond in £1,761 14s. 5d.

"I now wish to call your attention to our profit and loss sheet, of which a copy has been sent to every shareholder.

"Our office disbursements appear by the balance-sheet a little in excess of last year, which is not the case, as we explain by the accompanying statement.

"Our editorial expenses remain as on the previous year, and I think you may congratulate yourselves on having the smallest outlay for editorial work of any paper published.

"Our advertisement account this year, as you will see, returned us £117 14s. 6d., which is an improvement on our last report by £27 6s. 5d., but endeavour must be made still further to cultivate this means of paying our way.

"I now come to what we call our missionary account. You are all aware that in May last your committee, by the advice of your two Editors, agreed to print a Missionary Number of *The Two Worlds*, with a view of gratuitous distribution, in addition to the ordinary weekly circulation.



## PLATFORM RECORD.

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

**ACCINGTON.** 26, China St.—Saturday, Feb. 14: Musical entertainment. Mr. Hepworth provided a real treat for us in the way of songs and character sketches. This was his first visit, but we sincerely hope to have him again soon, and advise all societies to secure his services for an evening's entertainment. He is A1. His six songs were well rendered, and he was efficiently supported by Mrs. Openshaw, Mrs. Edmondson, and Masters Curley and Whittaker, who rendered songs very effectively, and Mr. Openshaw with violin solos. Sunday, 15: Afternoon, Mrs. Wade discoursed upon "The Compliments of the Season." Evening, "O Death! where is thy sting! O Grave! where is thy victory?" A crowded audience at night listened with rapt attention as the guides showed that there was no such thing as death, but that our spirit friends are still with us, seeking to influence us to higher and nobler lives. Secretaries and speakers will please notice the secretary's address—J. Holmes, 23, China St., Antley, Accrington.

**ARMLEY.**—Mrs. Beanland, speaker, had crowded audiences. In the evening many were unable to find even standing room. Her clairvoyance gave great satisfaction. We are hopeful that such meetings will be more frequent. We expect to have numerous inquirers as a result of Sunday's demonstrations.—J. W. G.

**BISHOP AUCKLAND.** Gurney Villa.—Afternoon, Mr. Kempster took questions, and at night his guides lectured on "Spiritualists: the religious position they should take," with great success. A good audience.

**BLACKBURN.**—Afternoon, Mr. Ward took for his subject "Spiritual Gifts." Miss Murray gave very successful clairvoyance. Evening subject, "What shall we do to gain salvation?" in admirable style. Miss Murray gave clairvoyance, the full names of the spirits in several cases being given, and was very successful. Monday evening, Mr. Ward spoke on "The Teaching of Spiritualism" in capital style. Miss Murray gave clairvoyance. Good audiences, and all were well satisfied.—G. E. H.

**BOLTON.** Bridgeman Street Baths.—Mr. Grimshaw's afternoon subject was "Spiritualism and its value." Evening, "Spiritual Worship," both being ably treated before large and attentive audiences.

**BRADFORD.** St. James's.—Speaker, Mr. Campion. A very harmonious meeting. Subject: "Spiritual Unity—its power and influence for human welfare." Evening: "Watchman, what of the night?" A very powerful address, listened to with rapt attention.

**BRADFORD.** 448, Manchester Road.—Afternoon: Mr. Hilton related experiences "How I became a spiritualist." Evening subject: "Justice." Being his first lecture in public he did very well, and with more development will make a splendid worker. Mrs. Webster gave good clairvoyance.

**BURNLEY.** Hammerton Street.—Mr. J. B. Tetlow's guides gave splendid discourses on "Spiritualism Wins." Some social questions showing that spiritualism is winning, as many *scientists* are now in our ranks. Psychometry exceedingly good, and highly appreciated by an attentive audience. Saturday, Feb. 21, a fruit banquet in aid of the building fund. A hearty invitation to all. Sunday, Mrs. Craven.

**BURNLEY.** North St.—The services of Mr. Hepworth for the first time to our society were listened to with marked attention, and in the evening we had a good audience.

**BURNLEY.** Bread St.—Our tea party was a grand success. We thank all friends who so kindly helped us. Feb. 15, morning: A circle was led by Mr. Hoole, who spoke on "Love one another." Afternoon: a subject from the audience, "True spiritual work," was well handled by Mr. Long's guides. Evening: subject from the audience, "Has man a soul?" was satisfactorily dealt with. Mrs. Best gave twelve clairvoyant descriptions, all recognized but one.

**BURNLEY.** 102, Padiham Road.—Feb. 8: Mrs. Heyes' guides gave farewell discourses from subjects chosen by the audience, which gave great satisfaction; followed by psychometry. Feb. 9: A social gathering of friends, who partook of a substantial supper and spent a pleasant evening. We all wished Mrs. Heyes good-bye and prosperity in her new home, realizing that our loss will be their gain. Sunday, Feb. 15: The guides of a local medium gave great satisfaction both afternoon and evening, followed by striking clairvoyance.—J. W.

**BURBLEM.** Spiritual Temple.—Mr. A. Jackson gave a reading from *The Two Worlds*, after which his guides took control and gave a short interesting address. The guides of Mr. Grocott, of Kidgrove, spoke on "The world has much of beautiful" and "Dark ages," which were appreciated by a moderate audience. Next Sunday, Miss Wheeldon, of Derby, will speak in the evening, when we hope friends will rally round us.—M. W.

**CLACKHEATON.**—Mr. Thresh's guides took subjects from the audience in the afternoon, which were very interesting. A stranger got up and said that the guides wanted to go to school. But when the guides took hold of Mr. Thresh again the man shot off like an arrow. Evening: Subjects from the audience, which was large, were listened to, and seemed to give satisfaction. Reference was made to Mr. Bradlaugh's work. A good day spiritually and financially. Chairman, Mr. Squire Roberts.

**COLNE.**—Afternoon: Mr. Rowling delivered an interesting lecture on "Nelson's last signal to his fleet." Evening: "Unconscious influence" was treated in very good style, and proved interesting. Clairvoyance very fair. Fair audiences.—E. H.

**DARWEN.** Church Bank Street.—Afternoon: Mr. J. Swindlehurst took subjects from the audience. "God's kingdom," and "Assuming that God cannot break his laws, what is the use of prayer?" Evening: "The life of Charles Bradlaugh, the idol breaker." This subject was treated in an able and interesting manner, and was frequently applauded.

**FELLING.** Hall of Progress.—Our esteemed friend's (Mr. G. Forrester) subject was "They all met with one accord in the upper room in Jerusalem to have communion with the spirit world," showing that conditions were observed, and entreating the audience, which was large and respectable, and those who met in circles, to do likewise, and

they would be amply repaid for their labour. Feb. 22: Mr. Jos. Stevenson. Subject, "The Supremacy of the Spirit."

**FOLESHILL.**—Mrs. Barr, of Walsall, paid us a visit, and in the evening spoke, in trance, upon the words "After Death, the Judgment."

**HALIFAX.** 1, Winding Road.—On Shrove Tuesday we purchased 563 yards of land for a new church, and in the afternoon we had a splendid tea to which about 100 sat down, followed by one of the best entertainments, nearly 300 present, ever held here. Our choir took a prominent part and did their work well, and several members contributed songs in good style; accompanist, Mr. Jackson. Mr. Hepworth (Leeds) had a good share, and his comical style caused roars of laughter. Mr. Hunt gave two recitations very well. The chairman (Mr. S. Jagger) announced that land had been bought that day and a deposit paid of £47. A subscription was begun and £26 was raised in the meeting; goods left over at last bazaar were sold for £7 10s. The tea and entertainment cleared about £5, as most of the provisions were given, making a total of nearly £40 in one day. We trust that our outside friends will see that unity is strength. Feb. 15: A red letter day. Mr. J. Armitage spoke well under spirit control, gave a good description of slate writing done at his house, and showed a lot more belonging to Mr. Wentforth, of America, also a lot of photographs. Mr. Wentforth took two men, non-spiritualists, from the audience, and gave them four papers each upon which they wrote four names of any persons they thought of, and put them into a hat. Mr. Wentforth then stated whether the persons were living in the body or out, and also gave descriptions of the persons named, which was really a treat. In the evening many persons would be turned away, as even the stairs were crowded. I hope Mr. and Mrs. Wentforth may stay here a long time, as such people do incalculable good.—S. J.

**HECKMONDWIKE.** Blanket Hall Street.—Saturday, Feb. 14: First anniversary tea and entertainment. About 120 sat down to tea, after which Mr. and Mrs. W. Stansfield rendered us good service. Songs were given by Messrs. Blackburn, Stansfield, Burdin and Fisher. Readings by Mr. Stansfield and Master T. R. Ogram; recitation by Misses Fisher and Blackburn. Mrs. Stansfield gave a few psychometrical delineations. A very happy evening. The success of the society speaks well for the workers and supporters. We opened with a room which would hold about 80, and now have a room which will hold about 200, and it is very often full at the evening services. We have enrolled about 40 members. After the society has paid its way there is about £15 paid of the debt, for which we are thankful to all friends and supporters. The anniversary services were continued on Sunday, when Mrs. Mercer gave two most beautiful addresses on "Behold! I bring you glad tidings," and "Spiritualism: Is it taught in the Bible?" Very good clairvoyance considering the conditions, as the room was full in the afternoon, and at night crowded to excess.—H. O.

**HRYWOOD.** Argyle Buildings.—Afternoon: Mrs. Yarwood gave a brief account of the scorn she had had to fight against through becoming a spiritualist. She loved spiritualism, and took pleasure in fighting for its truths. Her power, energy, and earnestness won the strict attention of the audience. Mrs. Yarwood gave several most excellent clairvoyant tests. The hall was packed with a most intelligent class of people, who were thoroughly well pleased. Praise is due to Mr. Taft, for the thoughtful and competent manner in which he filled the chair. We are pleased to state that we had our list of members again enlarged.—J. E. S.

**HRYWOOD.** Adelaide Street.—Mr. Standish paid us his first visit. The numerous audience followed with close attention his short addresses on "How to live the life of a True Spiritualist," pointing out the beauties of a progressive life. His splendid powers of psychometry were in great demand, and just as heartily given. The descriptions in some cases were remarkable for their clearness, and of carrying home to the individual the great truths of spiritual powers when properly exercised. The friends have reason to be satisfied with the week's work.—W. D.

**HUDDESFIELD.** Brook Street.—Fair audience in afternoon, a crowded one at night, to listen to a very interesting lecture by Mr. Ringrose upon "Chas. Bradlaugh: A sketch of his life, death, and burial." Astrological readings concluded a very interesting service.

**HULL.** Seddon's Rooms.—Had a large meeting of strangers, who appeared to be well satisfied with the authenticated truths of spiritual communion and the various phases of phenomena. Meeting very harmonious. Two new members enrolled.—E. H.

**LANCASTER.**—Feb. 8, afternoon: Mr. J. Swindlehurst spoke from several subjects chosen by the audience. Evening subject, "Charles Bradlaugh, the Idol Breaker." A good audience evidently appreciated the interpretation the speaker gave of the life of "Iconoclast." Feb. 15: Mr. Jones, in the evening, after explaining the position of spiritualists, with regard to the recent reported exposure, spoke on "Spiritualism versus Christianity," showing the superiority of the spiritualists' facts, aided and proved by the book of nature, and their firm belief in personal responsibility, over the Christian's faith, guided by the all-inspired book, and his belief in vicarious atonement.—J. D.

**LEICESTER.** Liberal Club, Town Hall Square.—Evening: Mr. V. W. Pinkney gave a lecture on the "Design and Purpose of Religion." An intellectual treat, for which a vote of thanks was accorded him.

**LEICESTER.** Temperance Hall.—Mr. Hodson's subject was "National and Individual Responsibility," followed by psychometry and clairvoyance. Very successful.—S. P.

**LEIGH (Lancashire).**—Evening: A good and appreciative audience listened to Mrs. J. A. Stansfield's control on "Spiritualism—the religion for all." Men have always worshipped something. Men, in advance of others, have been persecuted because they refused to go with the stream. The Scriptures tell many noble truths, but spiritualists do not believe that the full revelation of God is within the two sides of a Bible. Can truth hurt you? No; then examine, and adopt spiritualism, which is the religion for all. Spiritualism will supply your wants; God is too powerful to be confined to the Bible. Men are in advance of it: look to the great inventions of the present day—none of these are in the Bible, yet who is there who would condemn them, or cease to avail themselves of them? The lecturer concluded with a pathetic peroration on the comforts and beauties of spiritualism, bidding all to look gently and kindly on the erring one, and, in the words of Christ, bid the sinner depart in peace, and sin no more. [We have done our best for you, but would rather you sent

short reports frequently than inundate us once a quarter. We cannot enlarge the paper.—E. W. W.]

LONDON. Canning Town.—A most enjoyable evening. Reading from the chair, "What must we do to be saved?" Mrs. Spring's control gave a short address and clairvoyant descriptions, which were all recognized. A good audience. We have placed our rooms at Mrs. Spring's service for one Sunday in March (due notice will be given), when we hope friends will give her a good reception.—J. D. H.

LONDON. Forest Hill. 23, Devonshire Road.—Mr. Davies spoke a few words on "Prayer," after which Mr. Freeman, one of Mrs. Treadwell's controls, gave an address on the same subject, stating that true prayer was the key to the kingdom of heaven. A few clairvoyant descriptions were given.

LONDON. King's Cross. 182, Caledonian Rd.—"What Geology has Taught," introduced by Mr. A. M. Rodger, formed the subject of discussion in the morning meeting. Evening: Mr. T. Emms lectured upon "Religions and their Growth." He showed that all religious systems have much in common, that come from a common source. The time was too short to do justice to the subject, and we hope to arrange for another lecture ere long. On Wednesday last Mr. Carter addressed us upon "Electricity," dealing with the subject in its elementary stages. An interesting conversation followed, led by Mr. Smith, upon the subtle forces or force by which we are surrounded, and the various influences to which mankind are subject.—S. T. R.

LONDON. Marylebone. 24, Harcourt St.—Mr. Hoperoft delivered an interesting address on "Mediumship," explaining many tests he received, and exhibiting some specimens of direct spirit action.—C. W.

LONDON. Peckham, Chepstow Hall.—Morning: "Spiritual Phenomena" was the theme of discussion. "Healing" was administered, and we heartily invite those who require the healing balm to attend on Sunday morning. Evening: We had an instructive address from the representative of the Buddhistic propaganda. Our usual form of service prohibits questions or remarks from the audience, but on this occasion the rule was departed from, and the questions submitted elicited a deal of useful information. On Sunday next, we want members to attend at 6-30 sharp, when we form a circle for worship and spiritual power.—W. E. Long, hon. sec., 26, Kemerton Rd., S.E.

LONDON. Shepherd's Bush, 14, Orchard Road.—Crowded meeting. Mr. Mason gave us a short address. Mr. W. Goddard followed with clairvoyant descriptions, nearly all recognized, also using his healing power with great success. Many strangers present.

LONGTON. 44, Church Street.—Evening: Our services conducted by Mr. Charlesworth. First appearance on the rostrum. The guides spoke on "Your future home beyond" in a very impressive and telling manner, which gave great pleasure to a fair audience.—H. S.

MANCHESTER. Temperance Hall, Tipping Street.—Miss Walker's guides gave an excellent and instructive address on the "Philosophy of Spiritualism," closing with very good clairvoyance. Evening: The inspirers of Mrs. E. H. Britten gave a most eloquent and effective address in the Assembly Room, Downing Street, to a crowded and enthusiastic audience, on "Charles Bradlaugh; or, the Uncrowned Kings of the World." They gave a brief account of his life, commencing as an errand lad, the solicitor's clerk, Sunday school teacher, and Member of Parliament, he rose step by step by his own perseverance and strong will to be one of the uncrowned kings of the world, his ambition being to benefit his fellow man, especially the working classes. He fought against tremendous odds, and gained his victories single handed until the end came. The question now is—Where is he? Amongst the uncrowned kings of the world who have passed on before him, still doing his duty with the great reformers of the past ages.

MANCHESTER. Psychological Hall.—Mr. Fletcher acquitted himself exceedingly well, this being his first attempt in public. The subjects taken were, "Shall we know as we are known?" in the afternoon, and "Is life worth living?" in the evening, demonstrating that we shall know each other when we enter the spirit-world; also showing that life was truly worth living, if used aright, strongly urging the necessity of doing good, as there is no concealing dark deeds behind the mortal when in spirit. Mr. Crutchley also spoke for a short time, making some suitable remarks. Clairvoyance was also given at each meeting. Before closing, a short time was allowed for any developing mediums to give a few words, which was well responded to, many rising to their feet, giving appropriate remarks. The day was thoroughly enjoyed.

MANCHESTER. Edinboro' Hall, opposite Alexandra Park Gates.—Afternoon: Mrs. Berry's guides spoke on "Our Father who art in Heaven," and gave good clairvoyance. Evening: "Whateoever a man sows that also shall he reap." A really powerful and sympathetic address from a spirit who had not lived a pure and holy life, beseeching those present not to fall into the same errors that he had done, but to sow well and have a plentiful harvest. Clairvoyance followed of a most convincing character, inasmuch as it brought tears to the eyes of several who got tests of spirit-return. We hope to have Mrs. Berry again soon.

MIDDLESBRO'. Spiritual Hall.—Feb. 8, 6-30: An earnest, intelligent essay on "Robert Burns," by Mr. Wm. Innes. "A man's a man for a' that" was the marching-song of democracy. The perennial interest felt in the poet patriot went to show the individual *post mortem* influence and presence of Burns. Feb. 9: good tea and programme: overture by augmented band (conductor, Mr. Thomas), songs, recits., sketches given by Misses Johnson, Thomas, and Brown; Messrs. Tiley, Brown, J. Jones, Stirzaker, and Barnard; violin solo, Master T. Maul. The lady-cateress deserves credit. Feb. 15: Enthusiastic and informative phrenological lecture by Mr. Galletie, who regretted that his extensive experience of travelling phrenologists was that they sought rather to peddle their own wares than to create a permanent interest in phrenology. He recommended "Combe's Introductory Work." Next Sunday, Feb. 22, experience meeting; Feb. 23, members' meeting; March 1, Mr. Stirzaker, "Individualism and Socialism."

NELSON. Sager Street.—Mr. G. Smith discoursed upon subjects chosen from the audience. Evening: Two subjects chosen and answered to the satisfaction of all. Also Mr. Smith's guide gave his experience in spirit spheres. Great sympathy was given him, for which he returned his sincere thanks.

NEWCASTLE-ON-TYNE.—Mr. R. Grier gave a very stirring address, entitled "Are the facts of spiritualism worthy of attention?" to an audience which seemed highly interested.

NORTHAMPTON.—Afternoon: Mr. Drake-discoursed upon "Peace on earth, goodwill towards men." Evening: We had a crowded meeting to hear what the spiritualists had to say about the life and death of Charles Bradlaugh, which gave every satisfaction to many of his admirers. P.S.—With reference to the mistake made by me about the late Mr. Weightman, I thank Mr. Foster for his correction.—A. W.

NORTH SHIELDS. 41, Borough Road.—An excellent poem was read on "Death." Mrs. White's guides were successful with their clairvoyant descriptions, initials and details being given in each case. A great amount of good has been done here through Mrs. White's mediumship. Every visit she adds to her number of friends.—C. T.

OLDHAM. Spiritual Temple.—Monday, Feb. 8: Our friend, Mr. Isaac Jinkinson, lectured on "Phrenology" in a very interesting manner. Tuesday evening following we held a very social pancake party. Sunday, Feb. 15, afternoon: Mr. Macdonald discoursed upon "Is God love, and when is man redeemed?" In the evening he dealt with subjects from the audience in a very pleasing manner.—E. W.

OLDHAM. Bartlam Place.—Splendid discourses by Mr. W. H. Wheeler. Afternoon: Subject, "Jesus Christ the Redeemer." Evening: "The beauty and utility of truth." In the afternoon a few questions were asked and briefly replied to, but in the evening he dealt at great length with the subject, leaving no time for questions. All seemed to have enjoyed the discourse and the fair manner in which he treated the extracts from the Bible, from which he clearly proved its fallibility. Mr. Savage, chairman. A very pleasant day.—W. W.

PARGATE.—The controls of Mr. Posthlewite gave us a splendid treat in their lecture on "The Science of Being," skilfully presenting their arguments in a very intelligent and logical manner against present and old time Christian theories, and in such an irresistible truth-convincing style for the light that spiritualism throws upon the matter that has been more the exception than the rule for us to hear. In the evening they were appreciated by a large and attentive audience on "The Force of Spiritualism."—G. F.

PENDLETON. Hall of Progress.—Mrs. Green delivered excellent discourses. Subjects: Afternoon, "Is there Progression Beyond the Grave?" Evening, "Communion with the Unseen," were treated in a pathetic and pleasing manner, and were highly appreciated by very large audiences. Clairvoyance at each service, all recognized. Mrs. Green named a baby at the afternoon service, and gave some good advice to the parents. Remember Mrs. Britten on Sunday next.—J. G.

RAWTENSTALL.—On Saturday evening and Sunday we had three circles with Mr. Taylor, table medium. His fame had come before him, hence considerably more than 100 persons purchased tickets of admission. These were big in expectation as to results. Our difficulty was to so divide this large number of people into three circles as to make it possible for Mr. Taylor and his guides to obtain the conditions necessary to produce the results which the people were expecting. This we were unable to do, and for seven hours altogether Mr. Taylor sat under control in terrible agony. Some professional mediums have made serious mistakes in that, when they could not obtain the conditions for the real, they have produced the false. But with Mr. Taylor it is different, honesty is stamped on his countenance. The committee are extremely sorry for and sympathize with Mr. Taylor. We hold ourselves responsible for the failure; there were so many at the circles that he could not succeed. After the conclusion of the afternoon circle Mr. Taylor with myself and a few friends went to visit Miss Ashworth. We formed a circle of seven, sat round the table, four of whom were non-spiritualists, and within fifteen minutes the table rose with myself standing upon it; thus seven persons were able to get in fifteen minutes what the large number of people were unable to get in seven hours. This will be a lesson for us. Mr. Taylor has offered to come to private circles for train expenses. We trust he will soon be with us again for private work.—W. P.

ROCHDALE. Penn Street.—Afternoon: Mrs. Horrocks' guides gave a short address. Evening: Subject, "The True Light," which was very much appreciated by a full audience. Psychometry and clairvoyance at each service, when all persons who brought forward articles for psychometry were very well satisfied.

SALFORD.—On the last two Saturdays free teas and entertainments have been given to old people, about 100 each week, presided over by local councillors, who have shown much enthusiasm in our work. The last of the series will be held on Thursday, Feb. 19, for the poor children. We have received a handsome contribution from our landlord, to whom we gratefully give thanks; also to all others who have helped.—A. J. T.

SHIPLEY.—Good audiences listened to addresses by Mr. Hargreaves. Afternoon subject: "When I survey life's varied scenes." Evening subject: "Feed my lambs." After each address the guides of Mrs. Hargreaves gave very good clairvoyance. Twenty-two descriptions given—nineteen recognized.—C. G.

SOUTH SHIELDS.—Mr. Gardiner spoke on "Present religious opinions," in a most scientific manner, to a good audience. Mrs. Davison's guides gave clairvoyant descriptions, mostly recognized.

SOWERBY BRIDGE.—Miss Patefield paid her first visit. A good audience were well satisfied, judging from the attention given. Her controls based their remarks on "Death, and what shall the future be?" A very instructive and racy discourse, full of good language and good advice. The clairvoyance was exceptionally clear and definite; about a dozen descriptions given, all recognized but one. The names were given in some instances. The vice-president had an old friend described to him, name as well, which he could not recall until after the meeting, and then it came to his mind. He acknowledged it to be an excellent description. We hope to secure her services again. The circle has been changed to Thursday evening at 7-45.

STOCKPORT.—Afternoon: A pleasant circle with Mr. Loumax's control. A number of phrenological delineations were given and acknowledged correct. Evening: In dealing with "The Word of God," the general orthodox notion that the Infinite had ceased to speak to his children was shown to be a fallacy, the divine will being manifested in all the phenomena of nature; and those who allowed the spirit to reign supreme could still hear the voice of the Eternal in their innermost soul. Remarkable clairvoyance; good audience, much interested.

WIDEX.—Mrs. Boden in the afternoon gave an address. Evening: subject, "God is Love," to a very good audience.

RECEIVED LATE.—Hanley: Mrs. Wright urged us to let our light shine, to live up to the highest standard of right.—Openshaw: Mr. Rooke dealt with "Free will; and how did evil originate," giving some noble ideas and much satisfaction.—Glasgow (lyceum): February 8 and 15, pleasant and enjoyable sessions. Mr. D. Duguid gave an address on "Coal," Mr. Watt on "Palmistry," and Mr. Robertson on "Purity, justice, and truth."—(Reports must reach us first post Tuesday morning.)

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Scholars present 80, officers 10. We had marching for a quarter of an hour, led by calisthenics. Conductor, Mr. T. Howarth. Lessons: First class, discussion, "The Reason why the Religion of the Orthodox Church is a failure," Mr. Thomas Birtwistle and Mr. G. Howarth taking part; second class, boys, by Mr. J. Quigly, on "Physiology"; second class, girls, by Mrs. Howarth, from "Spiritualism for the Young"; third class, boys, by Mr. T. Howarth, on "Love, Kindness, and Obedience."—G. E. Barwood, lyceum sec.

BOLTON. Old Spinners' Hall.—We took the scholars for a walk through the Bolton New Park, which they were much pleased with, and can but be benefited. We intend to have more of them. We shall be glad to see many friends on such healthy occasions. We expect our members, old and young, to attend more regularly, and ask all those who take an interest in training the children, to come and help us. Entertainments the last Saturday in each month. We shall hold one on the 28th. All are welcome.—J. H., sec.

BRADFORD. Milton Rooms.—Boys 28, girls 12, and a few visitors. Mr. Naylor conducted the children through their exercises with credit. A lecture was given by Mr. A. Widdop, the phrenologist, "The Human Temperament," which was much appreciated.—A. W.

BRIGHOUSE.—A good attendance. Programme as usual. Marching and calisthenics show great improvement. On Shrove Tuesday prizes were presented to the scholars who had made the requisite number of attendances during the year. The conductor made a few remarks on the suitable selections of prizes, and urged upon the scholars the importance of punctuality.—W. H.

BURNLEY. North Street.—Good attendance.

CLOCKHEATON.—Invocation by Mr. F. Thornton. Present, 26 scholars and 3 officers. The scholars were put into three classes. Old ones turning up again. A grand session.—F. T.

LIVERPOOL. Daulby Hall.—Children 41, officers 8, visitors 8. Marching led by Mr. Stretton. Recitations by the Misses Brown, Stretton, and Forshaw. Mr. J. J. Morse gave an outline lesson about eating, with blackboard illustrations, which was thoroughly enjoyed by officers and children.

LONDON. 14, Orchard Road.—Usual session well attended, the children paying marked attention. Solos and recitals by Alice Cope, Lizzie Mason, Sidney and Florry Cusdin. Conducted by Mr. Wyatt and Miss L. Cope.—J. H. B.

LONGTON.—Conducted by Mr. Evans. A very good attendance. Many of the children gave recitations, and a friend gave a recitation while under control. A very enjoyable afternoon.—H. S.

MANCHESTER. Psychological Hall.—Very good attendance. Mr. Haggitt (sub-conductor) conducted and opened with invocation. Marching and calisthenics elicited much commendation from the leaders. Recitations by Misses May, Emily and Annie Pollock, Lottie Whitehead, Jessie Warburton, Minnie Hoyle, and Masters T. A. Warburton, Bertie Whitehead, David and Joseph Hill. Mr. John Fletcher closed with prayer. A most creditable session.—T. T.

MORLEY.—Invocation by conductor. Usual programme. Readings by Clara Bradbury, Jane Thewlias, Mrs. Bradbury and Mrs. Petty. Recitations by Betsy Illingworth and J. W. Bradbury. A few words of encouragement by Mr. Bradbury. Groups formed. Attendance, 34. Afternoon, 36. Harmonious sessions. Visitors always welcome.—L. M.

OLDHAM. Spiritual Temple.—Conductor, Mr. W. A. Mills. Usual programme, including calisthenics and marching. Recitations and singing gone through very nicely.—E. W.

OLDHAM. Bartlam Place.—Conductor, Mr. Wheeler. The reciters were Misses E. Clegg, E. A. Wainwright, and Master F. Shaw. After marching, &c. Mr. Wheeler led the young ladies' group, Mr. Sankey the next, Misses Shepherd and Fielding the lowest class. Mr. Shaw took the elder boys, and Miss Saxon juniors. Afternoon: Invocation by Miss Halkyard, conductor. Recitations by Miss B. Butterworth and Master A. Ward. Closed by Miss Halkyard. A pleasant day.—E. F. M.

PENDLETON.—Present: 15 officers, 38 scholars, and 1 friend. Usual programme. Recitations by F. Boys (2), R. Poole and J. Heason. Classes: Seniors led by Mr. Crompton in a friendly discussion, the juniors taken by J. Weisby, assisted by B. Wallis and G. H. Shepherd. Afternoon: Present, 16 officers, 40 scholars, and 8 friends. Usual programme. Recitations by G. Greenwood, F. Boys (2). Singing by Misses M. Pearson, B. and S. Armstrong, M. A. Daniels, Mr. Moulding, and Mr. Wardle. Messrs. Crompton and Wardle, conductors.

SALFORD.—Morning: Usual programme. A few friends who came from a local school learned most of the marching and calisthenics. Senior group, subject, "The Law of Affinity," good definitions being given. Remember subject next Sunday, "Man's Responsibilities." We hope for a good attendance.—A. J. T.

STOCKPORT.—Good progress being made here. Mr. Ainsworth has begun a course of lessons in "Physiology," which will be interesting after the rudiments are passed. It is intended to shortly commence Saturday afternoon rambles for the study of botany, &c., and we shall be glad to meet other parties coming our way this summer. Manchester and Oldham, please note.—T. E.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR MARCH, 1891.

##### YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—1, Mr. Lund; 8, Mr. Boocock; 15, Mr. H. Crossley; 22, Mr. Boocock; 29, Mr. W. Galley.  
BATLEY CARR. Town Street.—1, Mrs. Ingham; 8, Mr. J. Bloomfield; 19, Mr. Howell; 22, Mrs. Berry; 29, Mr. J. Armitage.  
BATLEY. Wellington Street.—1, Mrs. Craven; 15, Mr. Campion; 22, Mr. Bamforth; 29, Mrs. Taylor.

BEESTON. Temperance Hall.—1, Mr. Thresh; 8, Mr. Armitage; 15, Mr. Lund; 22, Mr. A. Smith; 29, Mr. Bloomfield.

BINGLEY. Wellington Street.—1, Mr. Bloomfield; 8, Mr. Lund; 15, Mr. Hopwood; 22, Mrs. Jarvis; 29, Mrs. G. Marshall.

BRADFORD. Little Horton Lane.—1, Miss Walton (Lyceum Anniversary); 8, 10, Mr. Howell; 15, Mr. Armitage; 22, Mrs. Murgatroyd; 29, Mrs. Berry.

BRADFORD. Milton Rooms.—1, Mr. J. C. Macdonald; 1, Mrs. Wade; 15, Mr. Schutt; 22, Mrs. Craven; 29, Mrs. Britten.

BRADFORD. Otley Road.—8, Mrs. Berry; 9, Mr. Howell; 22, Mrs. Wade; 29, Mr. Ringrose.

BRADFORD. St. James's.—1, Mr. Peel; 8, Mrs. Mercer; 15, 16, Mr. Howell; 22, Mr. J. Armitage; 29, Mrs. Whiteoak.

CLOCKHEATON. Walker Street.—1, Mrs. Mercer; 8, Mrs. Hoyle; 29, Mr. Boocock.

HALIFAX. Winding Road.—1, 2, Mr. Ringrose; 15, Mr. Hopcroft; 22, Mr. Tetlow.

HECKMONDWIKE. Thomas Street.—1, Mr. Armitage; 8, Mr. A. Smith; 12, Mr. Howell; 22, Mr. Milner; 29, Mrs. W. Stansfield.

LEEDS. Spiritual Institute.—8, Mr. Johnson; 15, Mrs. Britten; 22, Mrs. Dickenson; 29, Mr. Swindlehurst.

MORLEY. Church Street.—1, Mr. Boocock; 8, Mr. Peel; 15, Miss Tetley; 22, Mrs. Hoyle; 29, Mr. J. Kitson.

SHIPLEY. Liberal Club.—1, Mrs. W. Stansfield; 8, Mrs. Craven; 15, Mr. Bloomfield; 22, Mrs. Mercer; 29, Mr. Lund.

WEST VALE. Green Lane.—1, Mr. Postlethwaite; 8, local; 15, Mrs. Hoyle; 22, Mr. Peel.

Mr. Howell is also appointed to lecture at Eccleshill Mechanics' Institute, March 11, and Ossett Co-operative Hall, March 17 and 18.

Sub-committee for Conference day will hold their next meeting at Walton Street, Hall Lane, Bradford, on Saturday, February 28, at 7-30. A cordial invitation is given to all workers in the district to come and assist us.—W. M.

ACCRINGTON.—1, Mr. Swindlehurst; 8, Mrs. Yarwood; 15, Mr. Rowling; 22, Miss Walker.

BELPER.—March 1, Mrs. Stansfield; 8, Mr. J. Hopcroft; 15 and 20, locals; 22, Mr. G. Featherstone.

BIRMINGHAM. Smethwick.—1, The Secretary; 8, Mrs. Groom; 15, Mr. Shrieves; 22 and 23, Mrs. Green; 29, Mr. Tibbetts.

BLACKBURN.—1, Mr. Victor Wyldes; 8, Mr. J. C. Macdonald; 15: Mr. F. Hepworth; 22, Mr. E. W. Wallis; 29, Mrs. Yarwood.

BRADFORD. Bentley Yard.—1, Mr. D. Milner; 8, Mr. Thomas Hindle; 15, Mrs. Dix; 22, Mrs. Mason and Miss Wright; 29, Mr. George Galley and Mrs. Grant.

BRADFORD. Walton Street.—1, Open; 8, Mr. J. B. Tetlow; 15, Mrs. Mercer; 22, Mr. J. S. Schutt; 29, Mrs. Ingham.

BURNLEY. Hammerton Street.—1, Mr. J. S. Schutt; 8, Mrs. Green; 15, Mrs. Wallis; 22, Mrs. Bailey; 29, Mr. Grimshaw.

COLNE: 1, Mrs. Bailey; 8, 15, and 29, Open; 22, Mr. Swindlehurst.

IDLE.—1, Mrs. Murgatroyd; 8, Mr. J. W. Thresh; 15, Mrs. S. A. Taylor; 22, Mrs. Bullock and Mrs. Ormerod; 29, Miss E. Walton.

KEIGHLEY. Assembly Rooms.—1, Miss Patefield; 8, Mr. V. Wyldes; 15, Mrs. Craven; 22, Mrs. Beanland; 29, Mr. J. J. Morse.

LANCASTER.—1, Afternoon: Yearly meeting and election of officers. Evening: Mr. H. Baird; 8, Mr. Hepworth; 15, Mr. J. Swindlehurst; 22, Mr. T. Postlethwaite; 29, Mr. Jones.

LEEDS. Psychological Society.—1, Mr. H. Crossley; 8, Mrs. Whiteoak; 15, Mrs. Beanland; 22, Miss Walton; 29, Open.

LEICESTER. Temperance Hall.—Feb. 22, Mr. A. Barradale; Feb. 23 (Monday), Entertainment; March 1, Open; 8 and 9, Mrs. E. H. Britten; 15, Mr. Pinkney.

LIVERPOOL. Daulby Hall.—1, Mrs. E. H. Britten; 8, Mrs. Green; 15, Mr. J. J. Morse; 22, Open; 29, Mr. E. W. Wallis.

MANCHESTER. Tipping Street.—1, Mr. J. B. Tetlow; 8, Mrs. Groom; 15, Mr. Hy. Boardman; 22, Mrs. Gregg; 29, Mr. Macdonald.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—1, Negotiations pending; 8 and 9, Mr. E. W. Wallis; 15, Mr. J. H. Lashbrooke; 22 and 23, Mr. Walter Howell; 29, Mr. Geo. Wilson.

OLDHAM. Spiritualists' Hall, Bartlam Place.—1, Miss A. Walker; 8, Lyceum open sessions at 10-30 and 2-30, service of song at 6-30; 15, Prof. J. Blackburn; 22, Local speakers and clairvoyance; 29, Mrs. Crossley.

PENDLETON.—1, Mr. Leeder; 8, Mrs. Gregg; 15, Miss Patefield; 22, Mr. Hepworth; 29, Mrs. Wallis.

ROCHDALE. Regent Hall.—1, Circles; 8, Mr. J. Swindlehurst; 15, Mr. J. Postlethwaite; 22, Mrs. J. A. Stansfield; 29, Mr. W. Johnson.

SOWERBY BRIDGE.—1, Mrs. Green; 8, Mr. Verity; 15, Mrs. Gregg; 22, Mr. Macdonald; 29, Mr. Wright.

WHITWORTH.—1, A Friend; 8, Mr. T. Postlethwaite; 15, Local Medium; 22, Mr. B. Plant; 29, Mr. Z. Newell.

WIBSEY.—1, Mr. A. H. Woodcock; 8, Miss Walton; 15, Mrs. Boden; 22, Mr. A. Walker; 29, Open.

BATLEY. Wellington Street.—February 21: A public ham tea and entertainment at 4-30. Tickets, 9d. and 6d. We hope to see a good number of old friends and new.

BATLEY CARR.—A public tea and entertainment will be provided by the members of the mothers' meeting, on Saturday, February 28, in aid of the building fund. A stall will be provided with useful articles for sale, and Mrs. Ingham is expected. Tea at 5 o'clock. Tickets, 6d. A cordial invitation to all friends.

BINGLEY. Oddfellows' Hall.—Feb. 22: Mr. Walter Howell at 2-30. Subject: "The Religion of Spiritualism." At 6-0, subject, "Our Evidences of Immortality." Chairman: Mr. Bradbury, of Morley. Monday, Feb. 23. Spiritual Rooms, Wellington Street, at 7-30, when questions may be asked, and answers will be given by Mr. W. Howell. Collections.

BLACKBURN.—Lyceum tea party, February 28. Tickets, adults 9d., children under 12, 6d. After tea an entertainment will be provided, 4d.

BRADFORD. Little Horton.—Saturday, Feb. 28: A tea and entertainment will be given by the members of the Lyceum. Sunday, March 1: The Lyceum anniversary services will be held, when special hymns will be sung.—T. W.

**BRADFORD.** Milton Rooms.—We intend holding a sale of work on Easter Monday, for the benefit of the building fund. Contributions of goods or money, however small, will be thankfully received by the new secretary, Mr. Alfred Marshall, 11, Talbot Street, Lister Hills, Bradford.

**BRADFORD.** Milton Rooms.—Feb. 22, at 2-30: "Spirits in Prison"; 6-30: "Chas. Bradlaugh, the Image Breaker."

**BRADFORD.** Walton Street, Hall Lane.—March 8: Mr. J. B. Tetlow will take, in the afternoon, written questions from the audience. Evening: "Miracles and special providence." All are cordially invited.

**BRADFORD.** Kensington Hall, Gillington.—Monday, Feb. 23, at 7-45, G. A. Wright will reply to Rev. T. Ashcroft. Subject, "My Defence of Spiritualism." Admission, 6d. and 3d. Proceeds for the Manningham Strike Fund. Be in good time to get a seat. Chairman, A. H. Woodcock.

**CHANGE OF ADDRESS.**—Special notice to secretaries. Mrs. Connell has removed to 4, Victoria Road, Holbeck, Leeds.

**COWMS.**—Sunday, Feb. 22, we open a new room, Mr. G. A. Wright, of Bradford, being the speaker. We trust by earnest work and good example yet to conquer our many foes.—E. P.

**DARWEN.**—Lyceum tea party and grand entertainment on Saturday, Feb. 21. Mrs. Yarwood will preside. Tickets, Adults, 8d.; children, 4d.; entertainment only, 3d.

**DARWEN** society wants a speaker for March 15. Will speakers please communicate with J. Jepson, 42, Duckworth Street?

**HALIFAX.** Winding Road.—Feb. 24: A tea and coffee social evening at 6-30 for members and friends to consider what steps shall be taken with reference to the building fund. Some singing. Tickets, 4d.

**LEEDS.** Spiritual Institute.—Sunday, Feb. 22: Mrs. Wallis at 2-30 p.m. Subject, "Life in the Great Beyond"; at 6-30 p.m., "Spiritualism; Is it a Religion?" Also on Monday, Feb. 23, at 7-45 p.m., "Charity or Justice." March 1. Mr. Bush, accompanied by Dr. Wentforth from America, the celebrated clairvoyant, psychometric, and slate-writing medium. Admission free. Collection on entrance. Monday, March 2: A grand minstrel entertainment will be given by members of the White Star Juvenile Minstrel Troupe. An entirely new programme will be gone through, including a fresh series of tableaux vivants, &c., beautifully illuminated by a powerful oxy-hydrogen light. A splendid band will be in attendance. Admission by collection on entrance. Commence at 7-45 prompt. This entertainment is being given by the children for the benefit of the general funds of the institute. It will be the finest show they have ever presented, and it is hoped friends will turn up in good numbers and support the society by liberal contributions, encourage the children by their presence, and enjoy themselves by witnessing a first-class treat.—J. W. H.

**LONDON.** Leyton.—Friends will please take notice that for the future Mrs. Yeeles' receptions will be held on Wednesdays at 8 p.m. instead of Thursday, as at first announced. All friends will be welcome. Last week there met a pleasant party of twelve, and with music, conversation, and clairvoyance, a very enjoyable evening was spent. 4s. 6d. was contributed towards the benevolent fund. We have also to acknowledge the receipt of 10s. 6d. from Mr. F. Simpkin, and 10s. from a friend for the same fund. During the week 8s. have been disbursed for coals, &c., in special cases of distress.—M. Y., F.E.B.

**LONDON.**—Musical and Social Evenings. A few friends propose to hold four or five musical and social meetings in different parts of London, to raise a fund for Mrs. Spring, the well-known medium, who is in very great pecuniary difficulties. Inquiries respecting this deserving case will be gladly answered by Utber W. Goddard, secretary pro tem., 16, Queen's Parade, Clapham Junction, S. W. A benefit meeting, March 1, at Clapham Junction. Séance at 3; tea at 5-30, 16, Queen's Parade, and meeting at 7 o'clock.

**LONDON.** Peckham, Winchester Hall, 33, High Street.—A tea and public meeting will be held on Monday, March 16. Tea at 5-30 p.m. Tickets 1s. to be obtained of J. Veitch, hon. sec.

**LONDON.** Spiritualist Federation.—A meeting of the Council will be held at 182, Caledonian Road, on Thursday, 26th February, at 8-30 p.m. I have also to announce that Mr. A. M. Rodger, 107, Caledonian Road, has been appointed treasurer, and Mr. A. F. Tindall, 4, Portland terrace, Regent's Park, secretary.—A. F. T.

**LONDON.** Workman's Hall, West Ham Lane, Stratford.—Tea and soirée dansante, Thursday, 26. Tea at 7 sharp, and dancing at 8. Tickets for tea and dance, 1s.; dance only, 6d., which can be obtained at the hall, or by letter from G. Whimp, 195, Leyton Road, Stratford, and C. E. Deason, 16, Maryland Road, Stratford.

**MANCHESTER.** Edinboro' Hall.—Feb. 22, Mr. Armitage. We should like to see our hall filled, to give him a hearty welcome.

**NEWCASTLE-ON-TYNE.**—Sunday, February 22, Cordwainers' Hall, Nelson Street, Mr. J. J. Morse, at 10-45. Subject, "Spiritualism, a test of reason." At 6-30, "An Ungodly God." Monday, February 23, same place, at 8 p.m., answering written questions. Tuesday, Feb. 24, Rye Hall Baptist Chapel (by courtesy of Rev. Walter Walsh.) Subject, "Spiritualism: a statement and a definition."

**NORTH SHIELDS.**—Wednesday, Feb. 25, Mr. J. J. Morse on "Crime and Vice—their Cause and Cure."

**NOTICE.**—Though Mrs. Butterfield is now booking engagements, she will not be able to resume platform work till towards the end of October.

**OPENSHAW.**—Friends, please note—Mrs. Wallis, speaker and clairvoyant, on March 1st.

**PARKGATE.**—March 10: Mr. J. J. Morse will be with us in the Temperance Hall. Subject, "Spiritualism a religious necessity."

**PENDLETON.**—February 22: Mrs. E. H. Britten. 2-45, subject, "The life hereafter, what and where is it?" 6-30: Six subjects on Reform, Religion, and Spiritualism, to be given by the audience.

**ROCHDALE.** Penn Street.—Feb. 22, at 2-30 and 6, a service of song, entitled "Ministering Spirits." All are cordially invited.

**SALFORD.** Southport Street.—The Band of Hope quarterly social tea meeting, Saturday, Feb. 21, at 5 o'clock. A cordial invitation to friends. Admission: members who have paid subscriptions, free; adults, 9d.; children, 6d.

**SHIPLEY.** Liberal Club.—Wednesday, Feb. 25, Mr. Howell, at 7-30.

**STOCKPORT.** Wellington Road, N.—February 21. Entertainment at 7-30 in aid of the harmonium fund by a troupe of minstrels. Admission 6d. and 3d. We shall be glad to receive a lift from all friends.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

### IN MEMORIAM.

Passed on to the higher life February 10, Frances, the beloved wife of Joseph Ross, of Leicester, after a long illness, aged 52 years. Our sister was for many years a true and devoted spiritualist and a member of this society. The interment was on Thursday the 12th. Accompanied by a number of friends, the Rev. J. P. Hopps officiated. "Not dead, but active on a brighter shore." Next Sunday, February 22, Mr. F. F. Hodson will conduct a memorial service.—S. A. S.

**DEVELOPING CIRCLES.**—We are asked to announce public developing circles in several places. In doing so we feel compelled to record our protest. The mixed conditions at such gatherings are more injurious than helpful to sensitives. Read the report from Rawten-stall and profit by the lesson therein set forth. Promiscuous séances, public developing circles, and dark séances have done more harm to our movement than all the attacks of outside foes put together. It is surely time to call a halt, and stop these injurious practices, and employ the better way of more private and judicious selection of sitters and attention to conditions, or are we never going to improve and profit by past painful experiences? Our advice to sensitives who desire to develop their powers of mediumship in a rational and healthful manner is, "Beware of public, promiscuous, so-called developing circles."

**MORE ABOUT THE LONDON MEDIUMS' EXPOSÉ.**—In the London *Star* of Feb. 10, the Editor, who published the accusations of fraud against Messrs. Husk and Williams, generously and fairly inserted a number of letters from the members of the Corresponding Society of Spiritualists, in which the several writers, whilst rendering thanks to Messrs. Rossiter and Robertson for assisting the cause of truth, as well as the public at large, by exposing heartless fraud and deception, still pleaded against identifying the acts of a pair or, more properly speaking, a company of impostors with the actual facts of that spiritual communion, which in tens of thousands of instances in every country of civilization have been tested under crucial conditions, and shown to have proceeded from supermundane sources. It would be needless to cite the witness of the numerous scientists, lawyers, and magistrates, all persons accustomed to take and thoroughly sift evidence, who swell the world-wide ranks of spiritualism; useless to cite the various published histories of the movement, two of which are before the world, written and compiled by the Editor of this paper, giving in nearly every case the names and addresses of the narrators, and recording phenomena, which, in few of the instances detailed, could be attributed to any other than an intelligent supermundane source. We are not writing, however, at present to defend true spiritualism. THAT is founded upon rocks of evidence, against which the winds of adverse opinions, or the waves of human fraud and wickedness, could never prevail. But that which we do most earnestly press upon the consideration of the spiritualists is, the duty of more cautious and crucial investigations than they at present pursue. With home circles amongst friends we have nothing to do, except to say, if you deem it well to report them, see that you state accurately the *conditions* under which your alleged phenomena were produced, and what is the nature of of the evidence upon the faith of which you demand credence. As for professional circles, we repeat now, as heretofore, an unqualified protest against dark circles. They are pernicious, as opening the door for the possible entrance of imposture, to say nothing of furnishing opportunities for injurious allegations to the enemies of spiritualism. Dark circles have been proved unnecessary also by the experience of D. D. Home and many of the earliest and best mediums, whose manifestations in the light were stronger and far more convincing than any that are now attainable. Once more, also, we insist, that the gist of true spiritualism is not only phenomena, however wonderful, but supermundane intelligence of that kind which can only proceed from, or be identical with, the spirits of those who once lived on earth. It is very well for thoroughly convinced spiritualists to say, "I want no tests, I am convinced already," but that is not the position of the investigator or the public. They DO want tests, and are not to be convinced without them; and if there is any use in professional mediumship at all, it is just in this direction and none other. It is by phenomena produced in the light, tangible to every sense of the witnesses, and by intelligence rendered beyond the possibility of originating from any but a supermundane source, that spiritualism has become "a cause" at all, and converted its millions from scepticism to belief during the first twenty years of the movement. Under the later phases of dark circles and irresponsible communications, it has not yet sunk into decadence it is bound to do so, and ought to do so. It is worse than idle to say that those who come to *expose* the cause should not be admitted to circles. See that there is nothing to expose, and then no difficulty can occur. Besides, what are circles held for except for the purposes of investigation, and how have all the multitudes, who were once sceptics, become convinced if the means of investigation are closed against them and *spiritualists only* admitted to circles? Again, the plea that those who practise fraud at one time "are very good mediums notwithstanding" is equally indefensible. As well urge that the thief who robs you was an honest man when it suited him to be so. If the medium is not ALWAYS reliable, he is NEVER reliable, and should never be trusted with the conduct of so high, holy, and important a cause as that of demonstrating the fact of man's immortality and the conditions of the life hereafter. "THE TRUTH AGAINST THE WORLD," and unless this motto can be the watchword of OUR CAUSE, under any and all conditions of research, neither the pen or voice of the present writer will be raised to uphold it.—EDITOR *Two Worlds*.

**NOTICE.**—We have received the London *Evening Star* of the 13th inst., containing Mr. Cecil Husk's explanation of his so-called *exposé*, and the statement of his own innocence, &c. The letter comes too late for insertion in this week's issue, but we shall endeavour to find room for it in the next number. "Fair play is a jewel," and we desire to give the accused parties the benefit of an answer to the charges made against them.—ED. *T. W.*

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