

The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE ROSTRUM.

STORY OF THE TWO WEDDING RINGS.

ABSTRACT OF A TRUE STORY WORTH READING BY YOUNG, OLD, AND MIDDLE AGED.

CONFESSION OF FAITH BY A KILMARNOCK MAN.

OUR old townsman, Mr. Thomas Lang, now seedsman, Melbourne, sends us a copy of the following remarkable confession of his faith in things religious, psychological, social and political, which he has contributed to a Colonial publication under the title of the "Story of the Two Wedding Rings." It will, we feel assured, be read with interest, especially by Mr. Lang's old acquaintances in his native town, where he is still remembered with affection and respect.

'Long, long ago, I was a young lad, lively and happy, and a favourite amongst my friends. One in particular loved me dearly, and her love was reciprocated most earnestly—she was my grandmother. She received the respect of all who approached her. She was the widow of a Scotch minister, in which position she spent fifty years of her life, and died at an advanced age, after bringing up a family of twelve children, all of whom received out of her slender means a respectable education.

"I used to walk seven miles almost every Sunday to make the old lady happy, and returned the same seven miles in the evening, to sit beside her and talk about bygone times, such as the introduction of tea into the parish, when the people used to throw away the refuse water and eat the leaves, and about Jock Habbersticks, who used to go about with a little dog in each pocket of his coat, and sundry other wonderful matters.

"One day I amused myself by slipping her rings from off her beautiful white fingers. And my attention was particularly attracted to her well worn marriage ring, which contained a motto engraved on the inside surface. There I read in antique letters the words: 'Let vertu gyd and God provyd.' The discovery of this beautiful motto filled me with delight, and I resolved there and then to make this the motto of my life, and accordingly I tried, as far as the infirmities of human nature would permit, to follow it out in my conduct.

"By-and-bye, when it came my turn to be wedded to a young wife, I caused the same inscription to be engraved on her ring, which she highly approved of, and so we set out on the journey of life determined to do and be guided by virtue.

"At the end of fifty years from our marriage day, came the anniversary of our golden wedding, and it was fitting and proper that I should bestow upon my good wife—who had all this time lived in harmony with me, and co-operated in all my attempts to practise virtue—another wedding ring, and so one day I brought her a large massive gold ring, and on looking at the motto she beheld these words: 'Virtue guided; God provided.'

"All admire the beautiful appropriateness of this posey, particularly if it is true, and on this point I must make one or two remarks. I do not hold myself up as an example to be followed by all around; I am conscious of having been guilty of sins; innumerable sins, of commission and omission, but still it would be mook humility if I did not feel that

with all my defects I aimed at a virtuous life with real humility and without ostentation.

"I was brought up in the doctrines of the Presbyterian Church of Scotland, as laid down in the Shorter Catechism and the Confession of Faith; and I was taught to look upon it as a privilege to attend church on Sunday twice a day; and I listened most devoutly to all the doctrines and admonitions of the servant of the Most High.

"I studied most carefully the Old and New Testaments, and verily believed them to be inspired by the Almighty Himself. But even then I was sometimes occupied during a dull discourse in poring over the sacred books, and I would come across passages that did not agree with other passages. I was perplexed. But if at any time I was brought to by any evident contradictions, I tried to remember that 'with God all things were possible.' This might silence, but it did not convince me; and I was at last agitated and tossed about in a sea of troubles. I could not throw off the 'precious truths of religion' as one would throw off an old garment; and I spent hours and months in the critical study of the Scriptures. My knowledge of Greek was sufficient to allow me to read the New Testament in the language in which the books were written, and I was assisted by the best dictionaries. But all my efforts to keep myself within the respectable fold of orthodoxy were in vain.

"I listened one Sunday to a young preacher in a Unitarian Church in Glasgow, who discussed the question of the existence of the devil, and he argued well and truly that it was inconsistent with the character and attributes of the Good, Wise, Almighty Ruler of the Universe that he should permit such a devil to exist, equal with him in power, able to resist him, and almost get the better of him; and so, by-and-bye, I disbelieved in the devil, and all the complicated unintelligible theological doctrines fell to the ground soon after, like a child's house built with cards, and there was left to me a simple system of Theism. This declaration of freedom of thought and escape from the chains of superstition, I looked upon as virtue.

"By-and-bye, I met a young man, Wm. Brewin, of Cirencester, at his hotel, and on my asking him what he was going to drink, he replied, to my amazement, that he had never drunk intoxicating liquor during his life. I pondered on this statement, and presently, being satisfied that this was virtue, I adopted the same mode of living. It is now nearly fifty years since I became a teetotaler, and I have never had cause to regret taking the step.

"As to phrenology, I heard of it when a lad of twelve or thirteen, and then felt that it was reasonable and correct. In 1839, I gave one of the first lectures delivered in Scotland on mesmerism. I was a member of the Philosophical Institute of Kilmarnock, and it was before that august body that this lecture was delivered. And this science threw a flood of confirmatory light on phrenology, for when subjects were under the influence of mesmerism their phrenological faculties were brought into play by touching (that is, magnetising) the localities indicated by the phrenologist. The acceptance of phrenology and mesmerism I look upon as virtue.

"A young lady told me about phonography, and on inquiry I found it was a great step in the onward movement of mankind, and when the two brothers Pitman came to our town, I placed myself under their tuition, and learned the beautiful system of phonetic shorthand, early in 1842. I pondered on the phonetic representation of English by means of phonetic characters, and remarked to Ben. Pitman that if it was possible to print books by means of

such characters it would be a great boon to all students of the English language. He told me that an attempt was actually being made to effect this result in the *Phonographic Journal*, and he let me see the few first numbers of that interesting periodical; and from that moment it seemed to me to be virtue to learn phonography and to advocate phonetic printing.

In corresponding with Isaac Pitman, then a young man, I could not but learn about vegetarianism, and after reading John Smith's 'Fruits and Farinacea the proper Food of Man,' and a few other subsidiary books, I became a confirmed vegetarian, and have continuously advocated the truth ever since. This also I looked upon as virtue. In recent times the Rev. John Higgins and I founded the Vegetarian Society of Australia, in Melbourne, which is now a healthy and satisfactory institution, and has been the means of doing good to our fellows.

"For many years I was satisfied with the religious opinions indicated, but at last I met with what appeared satisfactory proofs that the spirits of human beings did continue to exist in spirit-land, and that, under certain conditions, they could and did revisit mortals upon earth. I hesitated for some time to confess my belief in these ideas, until at last, in 1876, having read Wallace's book on Miracles, and Crook's Phenomena of Spiritualism, in which these learned and careful investigators bring forward proofs of the truths of the doctrines of the spiritualists, I said to myself, 'It is not right to read these and incontrovertible proofs adduced by these earnest and learned investigators, and treat all their arguments with apathy and neglect.' And so I boldly joined the army of spiritualists, and have had every reason to be satisfied with my decision. This step I looked upon as virtue.

"In fact, the bent of my mind seems to have been to listen to new ideas, and boldly adopt them when satisfied, and not shut up myself in an exclusive, conservative shell.

"This faculty of listening with an unprejudiced mind led me to adopt Hydropathy, Clairvoyant Diagnosis of Diseases, Magnetic Healing, the Co-operative Movement, Political Reforms, Universal Enlightened Education, Free Trade as opposed to Protection, which teaches the people unmitigated selfishness, and this selfishness manifests itself in all other matters.

"Another maxim which I adopted, and which has been of much use to me in my life journey, was the Magic Staff of Andrew Jackson Davis:

"Behold!
Here is thy Magic Staff:
'Under all circumstances keep an even mind.'
Take it, Try it, Walk with it,
Talk with it, Lean on it, Believe on it
For ever!"

"As regards this maxim I once quoted it to a friend of mine in Sydney, a solicitor. In his reply he said: 'I observe you have not forgotten your classics entirely;' and he quoted—'*Æquum memento rebus in arduis servare mentem.*' I was much struck with the similarity of this to the Magic Staff, and I had an impression that the line was to be found in one of the Odes of Horace, so I looked it up, and discovered it in Book II., Ode 3. The adoption of the maxim and the attempts I made to practise and recommend it to others, I looked upon as virtue.

"'Virtue guided, and God provided:' What reward did God provide for all this virtue, all these attempts to be good? Did he bestow wealth and honours, carriages and horses, gardens, mansions, and such like? Is this the meaning of providing a reward for virtue? No! no! such rewards are oftentimes the rewards of hypocrisy, mean conduct, cheating, and dishonesty; but the rewards of virtue are a calm conscience, a satisfied mind, a clear knowledge of the ways of Providence, and submission to One who is wiser and more powerful than ourselves. The calm tranquillity of mind thus attained is a thing to be enjoyed and prized infinitely above worldly riches, honours, or reputation.

"It would be a dereliction of duty if I did not acknowledge that one of the greatest rewards provided to me was being connected with a good, intelligent, and clever wife. It would not be proper here to enter into details on this subject, but both of us have been rewarded by having a family, all grown up and married, whom we are proud of, and we would not exchange their love for all the wealth or honours in the world.

"My object in publishing this little story, and exposing myself to the charges of egotism and self-laudation, is to give heart and encouragement to those who may be placed

in similar circumstances. There come to all of us during our life's journey times when it is necessary to *decide* and *act*; it is not good to doze on, and let affairs take their course:

'Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.'

"It is always best to consider what our duty should be; then decide, and act upon our decision. And be not too anxious about results, for in the words of Carlyle, the results are in the hands of One wiser and more powerful than we are.—THOMAS LANG."—*Kilmarnock Standard.*

SYBILLA;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER VI.

DURING many months after the marriage of my friend, my situation became daily more intolerable in the unequivocal tokens of Mr. Masters's and Augusta's dislike. The event I am about to narrate brought this state of things to its culminating point. It was on a certain sweet summer evening, exactly three weeks prior to the day set apart for Mr. Horace Travers to lead Miss Augusta Masters to the hymeneal altar, that said Mr. Horace Travers stood with me, Sybilla Morand, in the deep embrasure of a large window, almost entirely shrouded by heavy damask and lace hangings. Mr. Travers was very handsome, highly accomplished, the son of a European gentleman of broken fortunes but noble descent. By powerful interest and marriage connections, Mr. Travers had obtained a seat in Parliament, bid fair to distinguish himself highly by his intellectual attainments, and only needed the lever of wealth to place within the grasp of his matchless ambition the highest honours that place and fortune can confer.

To supply the last great desideratum, Miss Masters, an immensely rich heiress, had resolved to exchange a plain un-gainly person for his very attractive form, a narrow envious mind for his splendid intellect—in a word, to barter a fine fortune for a fine man. Slandrous tongues had whispered that a proposal for the sale had originated with the enamoured young lady, and that the ambitious father of the young man had extorted a consent from him by certain threats and promises, which ended in the ratification of the bargain; and so Mr. Travers sat by Miss Masters's side, whilst Sybilla Morand played, sung, talked, laughed, and amused the betrothed ones, and as the finale of the drama, Mr. Travers stood at last by Sybilla Morand's side in the shadow of Mr. Masters's window curtains, imploring the said Sybilla to fly with him from hated bonds without delay.

Reader, I hated Augusta, and loved Horace. The one had levelled such shafts of insult against my dependent head that she had made herself the one great bitterness of my life, against which I felt it lawful to level the worst feelings of my untutored nature. The other had attracted that human emotional nature which the world cultivates in girls by teaching them that the business of their lives is to attract men by a beautiful exterior, and won the tenderest place in my desolate soul by the cheering words of sympathy and love. A rapid, though secret, understanding had taken place between us, which was now ending in a love scene, that I do not propose to inflict upon the reader, conducted in those low but piercing tones which should never reach but one ear, when I suddenly beheld the thin, angular form of Augusta Masters stealing from the shadow of the opposite side of the window, and stealthily passing out of the apartment. Neither she nor Horace were in the least conscious of this, my observation. His back was turned toward her—her's, as she retreated, toward me, but I saw, and I knew ruin was before me. My lover's unequivocal expression of disgust for herself, and earnest pleadings that I would, on the ensuing evening, elope with him; my half promise that in the quiet of that night I would decide in favour of this daring expedient, all these points had been discussed between us, and were just terminating in the parting salute as I beheld the apparition of the serpent-like audress of the whole scene glide from her ambush.

"Farewell, Horace—my resolve is fixed without the night's deliberation," were my parting words. "Be at your post—I will fly with you."

Mr. Masters was from home. I knew he could not return—at least I thought not, before the following week, and whatever Augusta could do alone, I (being now on my guard) believed I could successfully meet. When Mr. Travers left, I retired to my chamber without attending the supper table, alleging in excuse a violent headache, whilst I sat in my room revolving the chances of the desperate step to which I had pledged myself, Augusta entered with a tumbler, half filled with water, in her hand. As a disciple of homœopathy, Miss Masters was our household physician, and, under other circumstances, I should not have been surprised to see her thus prompt in the exercise of one of her favourite hobbies, that of “doctoring.”

“Maria tells me you have one of your sick headaches, Sybilla,” said the lady, with her usual frozen accent. “You had better take some of this medicine at once—a teaspoonful—repeat the dose in an hour, and again in two hours, if you remain awake.”

“Thank you,” I replied, equally coldly, taking the glass and setting it down.

“Take it immediately,” urged the physician, with unusual earnestness, “or you will certainly become worse.”

“In a minute,” I replied, abstractedly; but without moving, Augusta looked at me steadily, lingered, left the room, but returning instantly, added:

“I want you to be especially well to-morrow, Sybilla, to go shopping with me, so pray take your medicine, I am sure of its effect.”

“I have just eaten a peach,” I replied. “I will wait for half an hour, lest, as you say, the acid of the fruit should destroy the effect of the homœopathy.”

“That is well,” said Augusta, musingly, “but be sure to take it the last thing before going to bed—it will be sufficient then.”

She retired, and I busied myself for quite an hour in secret preparations for departure. Lest I should be interrupted, I locked the door, and thus it was that about an hour elapsed, when I heard the door tried and Augusta’s voice exclaiming, “Sybilla, it is I—let me in.”

Fearful of arousing her suspicions by suffering her to see my things scattered round the room, I replied: “I am just preparing for bed, excuse my opening the door.”

“Have you taken your medicine yet?” she demanded.

“Not yet—I am just about to do so.”

“Don’t fail,” were her parting words. “It will certainly cure you, it is infallible, and you must stop your usual headache. *I want you to-morrow.*”

She was gone. I felt no surprise at this apparent interest; my martyrdom to a sick headache was a common occurrence. Augusta’s remedies were generally effective in modifying if not curing them, and although I knew her usual dislike must now be deepened into hatred, I could account for this special interest on the supposition that if *I had not the excuse of indisposition*, she meant to send me away on some excuse on the morrow, or dispose of me in some manner which sickness would have interfered with. Aware that I should need all my energies on the morrow, and already beginning to sink beneath a real sick headache, I determined to take her remedy. Two or three times I approached the table for this purpose, and as often sank back in a chair affected with an unusual but deadly faintness; to dissipate this feeling I stretched out my hand for the glass, and was about to raise it to my lips, when a low whine met my ear, and something touched me. I looked down and beheld Augusta’s little dog that had crept into the room with her, and until now had nestled in a rug asleep on the hearth. The animal seemed under the influence of extreme terror, and pushed against my feet, as if he would have hidden from some unseen enemy.

I had been accustomed to fondle this little creature, but not choosing to detain him from his mistress, with whom he usually passed the night, I strove to drive him away, but he only clung the closer to my dress, whining in a most unusual and piteous manner.

I rose, purposing to open the door for his exit, the spoon and glass of medicine still in my hand: but whilst in the very act of rising, a lady stood between me and the lamp. She was there with the speed of my thought, and in the same instant I knew—I cannot say by what instinct or through what effect of consciousness—that I beheld the apparition of my mother. I have to this day the most vivid memory of my sensations; they were not those either of fear or surprise. I was spell-bound, and though held captive, in the half erect posture of one rising, I seemed to possess a

keenness of observation I never experienced before, and but once have felt since. By this I perceived that the figure before me slowly raised its hand, withdrew the glass from mine, poured its contents slowly on the floor, dropped the tumbler on the ground, and then gradually (so gradually that it seemed as if I lived years in the process) melted into—nothingness; yes, it was all over—there was surely nothing there; now at least I was awake. If, indeed, I had been dreaming, or in a fit, no dim impression of one state or the other passed my mind. Yes, I was awake, and I thought I had been so a minute before; and that surely it was no dream—my mother, yes, my mother, *in life* had stood before me, and taken the glass from my hands.

The glass! aye, this was life, and material life, too. The very thought of this human appendage seemed to call me from my superhuman wanderings. The glass! what had become of it? At my feet it lay on the marble hearth-stone, but *unbroken*, whilst little Carlo was eagerly licking up the fluid which slowly streamed from the stone on to the hearthrug.

I watched him like one in a passive waking dream, and by a strange psychological condition that seemed to possess me, in which everything appeared luminous and comprehensible, as if it had been all written down, I knew the little animal had seen the apparition ere I did. Aghast at its preternatural influence, the creature, frightened and feverish, gladly regaled himself with the spilt fluid. Yes, how plain it all seemed—even to the death agonies of the little dog, who, after lapping but twice of *my night draught*, rolled over in a few spasmodic convulsions, *dead at my feet*, the sacrifice, the *substitute*, the *victim*.

There was no surprise, no sorrow, no movement on my part. I knew it all now. Doubtless I had dreamed—at least the world would have said so—dreamed I saw my mother’s spirit, and the vision had, for a time, so illuminated or stultified—as the world would have said—my ideas, that all this pageant appeared played out before me for my own special amusement, and I was only a passive spectator; perhaps an insane, perhaps a still dreaming one.

It was a cold, dreamy dawning, when I once more bestirred myself to regain the equilibrium of human self-control, and then these thoughts came out distinct and clear before my now fully awakened senses. The dead animal—myself saved by a spirit from his fate, and Augusta Masters a murderess.

(To be continued.)

REMINISCENCES OF THE SPIRITUAL OLD GUARD.

THERE is something sorrowful, almost ungrateful, in the facility with which the onward rush of humanity seems disposed to drop the remembrance of the work effected by those “who have borne the heat and burthen of the day” in the inauguration of a new cause—notably that of spiritualism. Rapidly as those whose fidelity, earnestness, and self-sacrifice have contributed to establish this great cause are “passing away,” so it seems as if their record was forgotten, or obliterated. Many there are who though “lost to sight” should be still “to memory dear;” none more so than the Davenport Brothers—brave, firm, and consistent adherents whom, though shamefully slandered, and now almost forgotten, have deserved better at the hands of the latter day spiritualists than almost any one of this generation.

The following sketch of an historically true scene was written by the *Two Worlds* Editor, as much as twenty years ago, and is now reproduced as one of the records in evidence of the above statements, no less than as *proofs* that spiritual manifestations can occur under any circumstances:—

THE SPIRITS IN PRISON.

To the London “*Spiritual Times*,” 1870.

As I perceive by the London papers that the Davenport Brothers are there, and knowing by experience, the great variety of opposing opinions that their extraordinary manifestations have called forth, even here, in America, where believers in the spiritual origin of the phenomena are “plenty as blackberries,” I submit, as an addendum to other of the Davenport marvels, two rather unusual manifestations of “the power” and its *modus operandi*.

Ira and William Davenport (in accordance with the general practices of the law, the Church &c., in connection with spiritual manifestations) have been subject to every species

of insult, persecution, and injustice, that the civilized and Christian community could inflict, within the pale of the law; and the peculiar modes of obedience to the apostolic charge, "to try the spirits" resorted to in the case of "the Brothers," has been to arrest and try them in several sections of the country for performing "juggling tricks without a licence." The Brothers, by payment of a fine, could easily have evaded the penalty inflicted "by justice" on their offence, but by the advice of the spirits, they invariably refused the tender of their many friends and admirers to do this; alleging that they might be compelled to yield obedience to violence, but would never sanction illegal law by paying the fine.

In pursuance of this resolve the Davenports submitted to the disgrace (?) of imprisonment in several instances, for having perpetrated the enormous offence of sitting tied hand and foot whilst the disembodied souls of dead men telegraphed to earth the intelligence that they still lived. It was on the occasion of their imprisonment in Oswego Jail, New York State, that the following séance took place.

The Davenport Brothers had as usual been tried and convicted of the felony of proving immortality, and sentenced to thirty days' imprisonment in Oswego Jail. Somehow the committal had an odd effect on the citizens of Oswego, who, instead of being deterred from following in the baneful footsteps of the culprits, by a warning of their awful fate, not only visited them and filled their cells with presents of fruit, flowers, books, and testimonials of every kind, but testified their abhorrence of their crime by encouraging them to its repetition by holding séances in the precincts of the prison cell itself.

On a certain Monday evening, I, in company with my mother, a lady, and two gentlemen who ranked amongst the oldest and most respectable citizens in the town, went to visit the boys in their cell, they having expressed a desire to see me during my stay in Oswego, where I was delivering Sabbath-day lectures for the Spiritualists' Society. Shortly after my arrival I was introduced with my friend into the cell by the warder of the prison, Mr. P., who informed us that, though after hours, he was willing to oblige us beyond his custom. Our party completely filled the cell, and Mr. P., the jailor or warder, who seemed on friendly terms with Messrs. Davenport and my companions, stationed himself at the open door of the cell. I had not been seated above five minutes when I perceived, in the glowing light of the evening, several spirits in our midst, whose company was both unlooked for and unknown to the rest of the party. Amongst them was one of particularly grotesque appearance. He looked like what they call in New York a regular "rowdy"; was dressed in an old tarnished military suit, much too small for him, but worn with ludicrous affectation of finery. On his head appeared an old battered general's hat with a broken feather, and, altogether, an odder or more comic looking genius I never beheld on any stage, while the swagger which he assumed in strutting about the cell completed a marked and singular individuality. On describing what I saw to the Messrs. Davenport, they at once exclaimed, "The figure you describe must be a spirit who calls himself General Murch. He is evidently dressed up in honour of you, and his presence and readiness to appear betokens that he wishes us to hold a circle." At this intimation, Mr. P., our worthy gaoler, declared that his feelings were so hurt by our irreverent mention of spirits that he must withdraw, and thought the best thing he could do, in the absence of a magistrate to commit, was to lock us up, adding, however, that in respect to me as "the Spiritualists' Minister," he would leave us some instruments of music to amuse ourselves with; thereupon he pushed into the cell a guitar, tambourine, horns, a drum, and several other instruments commonly used in such circles. Before quitting us he expressed his decided opinion that we should all eventually come to be hanged, and to illustrate this belief more forcibly, he threw in a large coil of new rope as suggestive of our fate. This done, he shut, locked, and bolted the door, leaving us with the instruments aforesaid, a lamp, and a box of matches, all of which looked as if the said gaoler was pretty well aware of what was to follow. All "secure," however, we proceeded to make the best use of our time, the first occupation of which on my own part and that of my two gentlemen friends, one of whom was an old sea captain, was to tie the Messrs. Davenport to their chairs, and then again to staples in the wall, all of which consumed nearly thirty minutes, so resolved were we to secure ourselves against any imposition. I must reiterate my assertion about the size of the cell, which was so completely filled up by our party that I, who

was crowded in between the two mediums, must have felt the slightest movement made by either of them.

Unless, then, my very much astonished and considerably frightened mother and lady friend were the performers, or the magistrate, one of my male companions, or the venerable old sceptical sea captain the other, turned jugglers for the séance, invisible, numerous, and very strong hands were there busy enough in that cell to play several of the instruments at once, whirl them in the air, and perform noise, music, and indescribable feats of the usual character at these circles, with a power and rapidity marvellous enough had we all engaged in the fun instead of cowering in tremulous *statu quo*.

Several times, at the request of the spirits, a light was struck, and the knots which still confined the boys to the iron rings, &c., carefully inspected. The spirits favoured us with some conversation through the horn, principally addressed to myself, whom they politely styled the "big preacher." Their remarks, though highly complimentary in character, were seasoned with considerable spice of what might be termed "slang," but that they had some means of scrutinizing our countenances was evident, for though my mother never said a word, or expressed any fear of the invisible performances, they seemed to remark what she afterwards confessed to, namely, her unmitigated terror of the whole proceeding, by gruffly observing, "Old lady is frightened—very; never mind, ma'am, you've got to be initiated." After about three-quarters of an hour of as considerable a pandemonium as could be got up in so narrow a space, the invisibles called out, "Look out! be still! We're going to untie the boys!" and before one of the party could finish the counting of seventy, the ropes, which had occupied nearly half an hour to knot up, were untied, and very gently, but with incredible swiftness, wound around my neck and waist until, when the light was struck immediately after a loud signal rap was given, I was found sitting between the mediums in a perfect coil of ropes.

I have no comment to make on this narrative—one of many that had occurred in my experience of séances with these mediums—except to add that to any one acquainted with the city of Oswego, the names of my companions shall be especially given by application to myself, Emma Hardinge, No. 8, Fourth Avenue, New York City. I had intended to give another and very different narrative of a spiritual manifestation in connection with the Davenports, but as I have already occupied more space in your columns than I had at first intended, I shall reserve my second narration for another occasion, and have the honour to subscribe myself, yours for the truth,

EMMA HARDINGE.

THE spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense,
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

And as the morn from some dark gate of cloud
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd
Into the realm of mystery and night—

So from the world of spirits there descends
A bridge of light connecting it with this,
O'er whose unsteady floor, that sways and bends,
Wander our thoughts across the dark abyss.

—Longfellow.

PROPHECY AND PREMONITION.

NOTE.—We earnestly call special attention to the following cases, as reported in the *London Daily Telegraph* of the 25th of February:—

Two very strange stories have been just transmitted from America, and with an amount of detail that does not usually attend these narratives. We have already recorded the terrible mining disaster at Springhill, Pennsylvania—a colliery explosion in which more than a hundred men lost their lives. The superintendent has now sent in his report, and he gives an account of something that preceded the accident. There lives in the neighbourhood an old woman known as "Mother Coo, the Pioton Prophetess," and she, it appears, foretold the disaster three weeks ago. As she and her alleged powers are well known in the neighbourhood, her

gloomy forebodings threatened to interfere with the working of the pit. The men held back, and the excitement in the locality was considerable. To set the matter right the committee of the mine resolved to institute a special and thorough inspection. The workings were examined very carefully, and everything was found in perfect order. Thus reassured the mass of the miners descended the pit, but a few still hesitated, overawed by the ominous mutterings of the old woman. They were saved by their superstition, credulity, or faith—we may call it what we like—while the believers in the official report were doomed to a dreadful death. The fame of the old lady has, of course, increased in the county, and may soon extend throughout the State. Another curious and kindred story is reported from New York. Mrs. Kenon Bruce started a fortnight ago from England for America to join her husband in Nebraska. On board ship, shortly after it left Queenstown, she fell ill, and became delirious. She declared that she saw her husband lying dead in the middle of a field, and her agony was excessive. On arriving at New York she received a telegram stating that Mr. Bruce, thrown from a horse, had broken his neck, and this occurred at the very hour when she, thousands of miles away on board ship, said she saw him lying dead in a field—as, in fact, he was at the time.

The premonition as to the mine is, perhaps, explainable on scientific grounds. It is well known that the state of the atmosphere above has something to do with the condition of the air in the pit. The laws of this connection are not yet thoroughly understood, but Mother Coe's bodily frame may have become exceptional in this line. She knew the locality, she knew the mine. "Long experience doth attain to something like prophetic strain," and she may have been able to feel in her trembling nerves and creaky joints the aerial conditions that always on previous occasions went before catastrophes. If her power be established after due inquiry, it is clear that she would be worth much more than her weight in gold—to the managers of all the collieries in the State. It is clearly in her favour that, according to the testimony of the men, this is not her first successful peep into futurity. The premonition in the second case is absolutely unexplainable according to ordinary law. Why should Mrs. Bruce see her husband as he was—dead in the middle of a field—when she was off Queenstown and he at Nebraska, at least five thousand miles away? We talk of the miracles of telegraphy, but electricity requires a wire along which the spark must travel. Here a wave of thought traverses sea and land with a rapidity greater than that of light; from brain to brain flashes the sensation and the sight. If there is nothing in heaven and earth but what is recorded in our philosophy, then this kind of thing is impossible.

Long before the Society of Psychical Research collected, tested, and classified their three or four thousand narratives, there has been a great body of family tradition, oral for the most part, but in some cases recorded, attesting what looks like instantaneous communications between a dying person and a distant relative or friend. One of the best authenticated is connected with our first occupation of Burmah in 1825. An English officer sitting at the mess dinner in Rangoon started and turned pale. On being asked for an explanation, he said, "I saw for a few seconds a coffin on the table with my sister lying dead in it." The incident impressed all for the time, but was almost forgotten when, months after, came letters announcing that at that hour his sister, to whom he was deeply attached, lay dying, expressing in her last words her agony at the consciousness that they would never see one another again. She thought of herself, as she felt she would be in a few hours, dead in her coffin, and this thought was apparently transmitted to her brother's brain far away. In another case a lady coming home from India to her family at Torquay fell ill at Cairo, and when she was told she was near death she passionately lamented the children she should see no more. Her excitement ended in a deep trance, out of which she woke, saying, "I have seen them all; I can die happy," and she expired. At the time of the trance the children saw what looked like a vision of their mother smiling at them while they sat at tea. The Reverend F. G. Lee, a well-known South London clergyman, records this tale with every circumstance of corroboration.

It will be noted that these are not ghost stories—they are not narratives of visions from the other world; they indicate that living people may be able in an agony of disease or danger to think so intently of some beloved person far away that the thought calls up before the other a picture in the air, a vision of the fact. This is the ex-

planation most generally accepted by those who, with every prejudice against the superstitions of the past, have scientifically analysed the mass of evidence on the subject. Why, it may be asked, are such occurrences so irregular and so rare? Because, if the theory be true, not one person in half a million is sensitive to such impressions, or can impress others far away. Ordinary people, in fair health, and under commonplace conditions, must trust to post or wire; but there may be human beings who, under extraordinary excitement or abnormal conditions, can communicate with one another, and convey strange or startling tidings.

Attempts have been made to obtain regular and repeated proofs of this strange telegraphic system, but they have always broken down because the investigators cannot reproduce the exciting conditions that give rise to the accidental intercourse. The facts, however, are very infrequent, occur with incalculable irregularity, and are too often associated with hysteric disease, excited nerves, and overwrought sensibility. Meanwhile, there is always an interest in any professed records from that region beyond hard facts which scientific men as a rule refuse to explore.

[NOTE.—We publish the above extracts—not because the cases recorded are either new or rare in spiritualistic experiences, but their appearance in one of the world's leading journals, is a "sign of the times" specially worthy of notice.—Ed. T. W.]

DEATH OF A SOCIAL REFORMER AT DARLINGTON.

LAST month there died at Darlington a somewhat remarkable man, Mr. David Richmond, a shoemaker, 75 years of age. Mr. Richmond, who was ordinarily regarded as somewhat eccentric, and of late years was not so much known, had a singular history. Close upon 50 years since he joined the Socialistic movement of Mr. Robert Owen, and lived in fraternity at Ham Common. After being there a short time he went to the Shakers in America, where he introduced vegetarianism in some measure amongst that fraternity, though it was by no means universally followed. He, with his wife, who followed him in his wanderings, lived some years amongst the Shakers, but ultimately left through some differences. His son, a mere boy, remained with the Shaker body, who refused to relinquish him. Mr. Richmond raised an action, which was quite a *cause célèbre* in America at the time, and it was ruled that he should have access to his son. He was engaged subsequently in other social movements in the States, and visited the Fourierite Settlement in company with Mr. Horace Greeley. Twice during his stay with the Shakers he visited Great Britain in the peculiar garb of that community, and introduced spiritualism amongst the Secularists at Keighley, who nearly all embraced the new faith. He also delivered lectures, and attempted other propaganda at Darlington and in London. He finally settled down in Darlington in 1862, and other quarters. He subsequently developed some very mystic views which were not appreciated by spirits generally, but which he enforced in pamphlets, which were sent out from Darlington to the great rulers and leading men of Europe. He carried on the trade of a shoemaker, working by himself in Darlington down to the time of his death. Though peculiar, he was a man of great intellectual ability, and an acute dialectician on moral, ethical, and cognate subjects. For the last twenty years he had lived a rather secluded life.

TO CORRESPONDENTS.

REV. T. HORNE.—Your letter and final answer will appear next week.

A. KITSON.—Shall be in as soon as our crowded columns will permit.

TRUTH SEEKER, BRIGHTON.—Same as above.

SIX POEMS.—Two, "To faded leaves," kindly declined.

LILIAN.—Wait a little longer.

BIBLE STUDENTS, 1, 2, and 3, spare yourselves and our readers. They know it all already.

LOCKERBY, ISLE OF MAN.—In as soon as we can find room.

Several kind Australian friends must exercise a little patience.

OUR greatest glory is not in never falling, but in rising every time we fall.—*Confucius*.

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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, MARCH 6, 1891.

LAND NATIONALIZATION SOCIETY.

"ENGLAND is full of wealth, yet England is dying of inanition. In the midst of plethoric plenty the people perish. I will venture to believe, that in no time since the beginning of society was the lot of these dumb millions of toilers so entirely unbearable as in the days now passing over us. It is not to die, or even to die of hunger, that makes a man wretched; but it is to live miserable we know not why; to work sore and yet gain nothing; to be heartworn, weary, yet isolated, unrelated, girt in with a cold universal *let-things-alone indifference*; it is to die slowly all our life long, imprisoned in a deaf, dead, infinite injustice."—THOMAS CARLYLE.

"The improvement of the condition of the labouring classes is, indeed, the question of questions at the present time, concentrating in itself all subjects of social and political interest. It is the one great problem which all classes, and all persons possessed of any power in the state, of any influence over the destinies of their fellowmen, are called upon to solve with all their might, heart, soul, and strength. Its solution will be the *Nation's Salvation*—the failure to solve it the *destruction of the nation*."—CHRONICLE OF THE AGE.

"There was never so great a thought labouring in the breasts of men as now. The revolutions which impend over society are not from ambition and rapacity, from impatience of one or another form of Government, but from new modes of thinking, which shall recompose society after a new order, which shall animate labour with love and science, which shall destroy the value of many kinds of property, and replace all property within the dominion of reason and equity."—RALPH WALDO EMERSON.

Successful as the latest conference of this society has been, it would have been more cheering had the decision shown by such a veteran thinker as Professor F. W. Newman, among others, in joining the general council of the society, been exercised by all the Radical reformers present.

What can be needed, *now* at least, more effective than the scheme of the society for the realization of this paramount reform in the near future? Securing, as it would, to the whole people, as soon as they determine to have it, all the advantages that land nationalization can confer, and at the same time absolutely preventing State favouritism, jobbery, or corruption, what more can be required?

The society being now constituted, its main work consists in educating people on the two *principles* of land tenure; the peril and ruinous results of that of private pro-

prietorship; and the vast national prosperity that would be ensured by that of land nationalization. Why, then, have a word wasted in difference about the *details* of a scheme that at least serves its purpose for the present very well, and is sufficiently workable if land nationalizers should have failed to improve upon it when needed—that is, when the nation shall be sufficiently enlightened to wisely secure this most vital reform.

How mighty and immeasurable is the uplifting work that even one lone soul can do, by being true to the divine spirit which seeks expression through every human mind, the revered ones of the world have brilliantly shown. Humanity and justice are omnipotent forces—needing neither Christs or Garibaldies to exemplify how they must win the souls of nations when purely represented.

The essentials, then, for the speediest success in this gigantic campaign, now commenced against ignorance and apathy, are enlightened reformers animated by the loftiest spirit, and too deeply sensible of the sacred nature of their work to be otherwise than thoroughly *united*. Such soldiers, however few, would, if adequately supplied with the "sinews of war," be resistless, and, gathering new forces as they advanced, by the fall of every citadel won, crown themselves at length with the lasting light of victory. If Marathon and Thermopylæ, or more recent heroisms, thrill and inspire us with epic thoughts that should be normal to our daily lives, how far purer and incomparable is that flame now kindled to achieve the most needed and greatest general blessing the world can yet realise. Deeper than vision can follow is the responsibility of those who see this, as, in like degree, must be their future remorse if, whilst seeing it, they now are traitors to their conscience and their kind.

In our ranks only those who can stand erect before God and man are rightly present; or (to quote one of Emerson's radiant symbols) they who have "changed their market-cart into a chariot of the sun." Those who would be with us should know that *now* is the crucial hour when aid is most needed, and most precious, if the fatal blow against colossal wrong-doing is to be struck. But whatever may be the spirit amongst us (not against landowners, but against a false land *system*), as none but the base or thoughtless can heedlessly see that Land Nationalization is the essential means to relieve the chronic destitution, degradation, and despair that crush millions of our equally deserving fellow-beings, and to ensure general prosperity, let us trust that all who are with us will now do their utmost, by work and purse, to make this Conference-day at least one of the most memorable in the annals of our country.—A. C. SWINTON, Hon. Treasurer.—*The Radical*.

A CASE FOR PSYCHICAL RESEARCHERS.

A STRANGE case of a young woman who, though blind, can see with the eyes of others, feel cold when her friends are cold, or warm when they are warm, hear through their ears and taste with their palates, is now under investigation by a committee in New York City. The committee consists of M. C. Gallup, G. H. Moffet and Albert Poppers, and, in conjunction with Dr. T. R. Kinget, the three are working to authenticate all the details of this strange history and weave them into a paper to be read before an anthropological and psychological club in which they are interested. The family dread the publicity that the recital of her case with her real identity disclosed would bring about, but she lives in Jersey City, and has for years been a patient of Dr. Kinget, who lives at No. 158 East Forty-fourth Street. The committee was appointed subsequent to the reading of a paper entitled, "Miss Mary White," says a New York daily of December 24th, the name being, of course, fictitious.

Miss White came to Dr. Kinget's notice eighteen years ago. Since that time she has been under his charge. He has observed and studied her case minutely. He knows all the members of the family well, and he vouches for the particulars of the following strange story.

In 1872, when he first attended the girl, she was suffering from a fever brought on as the result of breaking through the ice while skating. Before this time she had been in robust health, but the shock and the chill attendant on the disaster had shattered her system severely. Everything possible was done to insure her recovery, but with no success. She became a chronic invalid, and she has ever since been confined to her bed. For ten years she passed her time quietly in bed reading and studying. Seven years ago

she became paralyzed and was stricken blind. Her naturally sunny disposition became gloomy under her afflictions, and she responded to conversation only when it was loud and emphatic. She was daily growing weaker, and her life was despaired of, when one day, to the surprise of every one, she suddenly rallied, and all at once took the greatest interest in everything about her. She was blind and paralyzed, but had developed the weird faculty of seeing with the eyes of others, though she could not see with her own.

The first manifestation of her abnormal powers was observed January 8, 1887. She had been left alone the greater part of the morning, when the brother of a very near friend opened the door of her room. "Oh, Hiram!" she cried out before a word had been spoken. "I know Mary's back pains her awfully; but you don't think she will die, do you?"

The day before, a friend, Mary Cutting by name, who lived some distance in the country, had been thrown from her horse, and had suffered intensely in her back. The brother came to tell of the accident and soften its severity. But she had anticipated him. She could not possibly have learned of the accident in any ordinary way.

During the following week her younger sister sat a few feet from the bed reading George Eliot's "Middlemarch."

Suddenly she began to read verbatim the words as seen by her sister. The phenomenon was reported to Dr. Kinget, who was at first sceptical. He called the next day, opened a small medical pamphlet some distance from the patient and asked her to tell him something of it, if possible. She was unable even to tell him the nature of the work. His doubts were confirmed. The following week, however, he picked up the volume that had before produced such remarkable results and opened it at random.

No sooner had his eyes rested upon the first line than the girl began to read the exact words that he saw before him. She was lying with her face towards the wall and her eyes were closed as if in sleep. But the moment he looked at her she ceased speaking. He glanced at the page again, and again she pronounced the words just as he saw them, "as if she were literally seeing through my eyes," are the doctor's own words. She read nearly a page in this way. Then he closed the novel and opened a pamphlet that had been unable to call forth her power upon the previous occasion.

She said she could see nothing then, though she saw plainly before. He closed the pamphlet and again opened "Middlemarch" and she pronounced the words as his eyes perused them exactly as if his eyes were her own.

She was very weak the following day, and seemed oppressed by a feeling that she had overdone. About a month later the doctor was sitting by her side. She was lying still, apparently asleep, and he feared to disturb her. Glancing about the room, his eyes fell upon a very odd painting of a little girl eating a slice of bread and molasses. The child's face was literally plastered over with dirt. It impressed the doctor's mind curiously, and no sooner was his attention riveted upon it than the young woman asked, "Don't you think I was pretty when I was a little girl?"

He inquired why she asked that question. She said that he was now looking at her likeness painted about a year before he became acquainted with the family. Her mother, she said, had taken a deep interest in a young tramp. She had clothed him, gave him work to do, and tried to reform him. He continued to drink, however, and spent much of his time away. At last the patience of the good woman reached its limit and she told him he must shift for himself. He said he deserved it, but the same afternoon he brought in the painting of the little girl which he had produced in secret. As soon as he delivered the picture to the mother he said that he was worthless, thanked her for her kindness, and disappeared. The likeness was very natural, but the girl had not appreciated its beauty. It was stored away and not framed until a few days before.

"Now, look at the picture steadily," she said; "it does me good. I never appreciated it before."

For experiment Dr. Kinget looked the other way, and she said, in a whining tone: "Will you not even do me that little favour?"

He asked how she could tell whether he was looking at the picture or not. She answered that when he looked at it she could see it as plainly as he. "Now, you are looking at the feet—now you are studying the large piece of bread and molasses," she made answer.

Her thoughts seemed surely to follow his eyes as she mentioned the fact each time his attention passed from one detail of the portrait to another.

The fact was clear beyond a doubt that a single pair of optic nerves, and those the doctor's own, were the means of carrying visual sensations to two distinct centres of thought at the same time.

As he looked about the room the girl continued to name and describe the various objects he was looking at. She appeared as happy as if she had regained her sight.

"I can see everything as distinctly," she explained, "as when my own eyes were sound."

During the evening, however, she became so weak that for an hour she had no perceptible pulse, and only a practised ear could discern any pulmonary action. For several days she was melancholy and ate but sparingly. Everything was now done to discourage this abnormal manifestation, and whenever she began to get in such close intimacy with any one, the use of whose senses she could appropriate, she was left alone. She improved steadily, occasionally describing what others saw, but remaining as negative to this influence as possible.

The day preceding Christmas, 1889, the whole house was aglow in preparation for a Christmas tree. Towards evening the younger sister went to the bed side of the invalid to tell her something of the anticipated Christmas party. The invalid interrupted her by beginning to repeat exactly a conversation held in another part of the house. Besides imitating the affectionate tone of voice used by her mother in pronouncing her name, she repeated the list of presents mentioned and the conjectures made by both as to how each article would please her. She said that she heard every word as well as if the conversation had gone on by her side.

For weeks following this her name could not be mentioned in the house nor a word spoken about her but she would repeat them when the speaker appeared. Soon after this came the remarkable phenomenon of vicarious taste.

One day her mother sat in her room eating a bowl of chicken broth. "Mamma," she broke out, "that broth is too salty. Empty half of it out and then fill it again with fresh broth, and I will enjoy it more. You know I never enjoyed anything that was salt."

The mother replied that she knew it was quite salty, but asked her how she could tell. She answered that she could taste it as though she were eating it herself. She enjoyed it through her mother and felt hungry for her to eat more.

When Dr. Kinget next visited her he ate a piece of pie in her room and she described his sensations perfectly. And she said weirdly that she did not enjoy cold pie.

At first she was able to appropriate the use of but one sense at a time. She could see through another's eyes, hear with another's ears, and taste food as it passed another's palate. But as time passed by she also gained the power to see, hear, feel and taste vicariously all at once. A little time ago the doctor visited his patient in company with a fellow physician. He opened book after book. As he read in silence she repeated the words aloud. With the books and newspapers that she had never before seen, for some unexplained reason, she was unable to follow him. This is the one circumstance in opposition to the hypothesis which classifies her power as simple vicarious perception. In hearing and tasting there are no contradictory phenomena. The doctor's friend gave him some pills, which he placed in his mouth.

The girl said, "They are nice and sweet."

He began to chew them, and she exclaimed, "Oh, how bitter!" He took a drink of water and she said, "That is nice and cool; it does me good."

One doctor pinched the other's ear. The girl said, "Let go of the ear; it hurts me." Then one pulled the other's hair, and she immediately cried out, "Don't, don't! it will bring on one of my headaches. Why do you cause me pain for mere curiosity?"

They then walked into the next room, and one doctor whispered several observations to the other so low that no one could have heard a word ten feet distant. They walked back to the room, and she repeated the words that had been whispered.

"The case is one that cannot be explained by hypnotism or any of the general laws heretofore given to the public. It is not clairvoyance, because the patient cannot perceive objects except through the instrumentality of the senses of some other person. It cannot be hypnotism, as the girl never goes under another's control. It cannot be simple transfer-

ence of the impressions of the senses, because the fact that she cannot read strange books by the eye of another would destroy this explanation. This poor blind and partially deaf invalid, without the perfect use of a single one of her natural faculties, presents a case that science at present cannot interpret."—*Religio Philosophical Journal*.

THE COMING NATIONAL CONFERENCE.

LETTER FROM THE HON. SECRETARY.

THE sixth of July, 1890 was a memorable day in English spiritualism, and if the success that was then attained can only be followed up equally well in the future, then the status of spiritualism as a public propaganda is assured in this country.

My present purpose in writing is to draw the attention of spiritualists throughout Great Britain and Ireland to the fact that the 5th of July, our next conference day, will soon be here, and so far as practical federation is concerned, little has been done. It is time we woke up, put on our harness, and prepared for the day of victory over our present disjointed and unsympathetic no methods.

Meantime it may not be out of place if I offer a few further explanatory remarks concerning the circular sent out to the various spiritualist societies.

In the first place our motto is Home Rule and Local Autonomy. The Federation Committee have no desire to interfere with the internal workings of any society, such as appointing speakers, &c. Federation does not mean interference with local interests. It simply means joining together for common ends, gathering up strength by harmonious intercourse and expression of opinion, and by creating a central fund, to do what societies cannot realize as individual existences, viz., carry spiritualism by means of publications and speakers into quarters where it does not at present exist. Every individual has a personal work to do, and it is their duty to do it, but there are matters that individuals cannot do. Every spiritualist and every society has got a work to do in their individual capacity, but there is work which can only be done by united effort. Let us recognize these facts and brace ourselves up to our duty. Union is strength, and is not necessarily ecclesiasticism. We have been disjointed long enough. Let us get closer together, that we may present a more united front to the enemy, and by talking over our own failings, learn to do better in the future. Experience is a hard schoolmaster, and recent experiences ought to teach us good lessons. Have we not foes within our own household, whose policy it is to keep us separated for their own gain?

Let us be more united, raise our standard of requirements, and we shall all the quicker be able to get rid of frauds and canting changelings, who are now existing in our ranks to our injury and probable destruction. Spiritualists, arise to your own good. See that the secretary of each society lays before you the circulars that have been sent them for that purpose, and be quite certain of unity and fraternity. Trusting we may see your happy faces at our next Conference, July 5th, 1891, at Bradford, Yorkshire, I say success to the Conference. JAMES B. TETLOW, Hon. Sec.

P.S.—We shall be happy to receive suggestions and inquiries, and I will lay them before the next committee meeting, which will be held 23rd March, 1891.

FEMALE CLERGY.—The first meeting of the Triennial Council of Women of the United States was held at New York recently. During the proceedings the "Reverend" Frances Tupper, a lady representing Michigan, stated that 720 women in the United States were regularly ordained ministers of the Gospel. Miss Florence Baggart, delegate of the British Women's Temperance Association, said that she was the bearer of congratulations and prayers to their American sisters from societies representing 90,000 English women, who were watching with interest the work of the emancipation of women in the United States.

A FAITH DOCTOR.

A DISPATCH from Columbia, S.C., says: The first instance in South Carolina of a resort to the "faith cure," is reported from Timmons ville, where it resulted in the death of Annette Maness, a bright girl twelve years old, the daughter of respectable and intelligent parents. Some short time since Annette was stricken with the measles,

which finally developed into a dangerous type of dysentery. A regular physician attended her, and soon had the disease under control. At this juncture along came a young woman from the north, calling herself Miss Gordon, lecturing on holiness, and claiming to be a faith healer. Miss Gordon appeared at the girl's bedside and soon induced her to drop the doctor's medicine and adopt the faith remedy. The mother protested, but the child, encouraged by Miss Gordon, refused to take the doctor's medicine. As a consequence the disease took a firmer hold, and with nothing to check it raged with more violence than ever. Day after day the victim continued to sink. Finally the family recalled the regular physician, but it was too late, and the unfortunate girl died. When last heard from Miss Gordon was in Charleston conducting a "holiness" revival.

LYCEUM JOTTINGS.

THE SIN OF OMISSION.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.
The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own.
The little acts of kindness,
So easily out of mind;
Those chances to be angels
Which every one may find.
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.
For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of a heartache
At the setting of the sun.

—*Christian Leader*.

ANOTHER HEROINE.

A waterspout burst recently on the Batcombe Hills, in Dorset, sending a huge torrent of water down into the valley below. A collie dog, with a puppy, was chained to a kennel in a farmyard. When the flood entered the yard the mother seized the puppy in her mouth and lifted it above the water. The chain, however, was not long enough to allow the dog to swim, and as the water rose, the dog and the puppy were gradually drowned, the mother trying to the very last to save the life of her offspring. When the water subsided, the puppy was still in the mouth of the dead mother. It was this instance of canine affection that inspired Miss S. E. Lumb, who lives at the Triangle, Halifax, and who, it need hardly be added, is an energetic friend of the D.B.S., to compose the following verses for our corner:—

You're a stranger, perhaps, in these parts, sir,
But of course I don't blame you for that;
And you seem of a decentish sort, too,
So you're welcome to sit for a chat.

Was I here when the waterspout burst, sir?
Did it cause me much damage? you ask.
Well! a flood doesn't often show favour
When it once makes a start of a task.

But in time, sir, I think I could manage
To see over this loss, with the rest;
It's that kennel down there, standing empty,
Which proves toughest, as yet, to digest.

I'd a pup and its mother chained up, sir;
And as soon as the flood entered in,
She at once held it out of the water—
For, being fast, was unable to swim.

As it slowly rose higher and higher,
She must bravely have stuck to the last,
For 'twas still in her mouth when I found them,
But both drowned, when the water had past.

Now, my nerves are not noted for weakness,
And I'll own to a tidy thick hide;
But I hadn't much appetite left then
For my dinner, or aught else beside.

—From *Newcastle Weekly Chronicle*.—July 6, 1889.

PLATFORM RECORD.

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

ACCRINGTON. 26, China Street.—Afternoon: Mr. Swindlehurst spoke on "Life and Death" in admirable style. Evening subject (by desire), "Charles Bradlaugh, the Idol Breaker." A fine discourse, frequently applauded. Many strangers were present who, by their looks, seemed well satisfied.—J. H.

ARMLEY.—Feb. 22: Afternoon, Mr. Bloomfield's subject was "Reason." In the evening questions from the audience were well treated, the speaker displaying considerable knowledge of science in his answers. March 1: Mr. Lund's first visit; much appreciated. As spiritualists he urged us to look forward, there being much work to do, socially, morally, and politically. "The Life Beyond the Grave" was the subject given in the evening. It was treated in a poetic and interesting manner. Clairvoyance followed the discourses each Sunday.—J. W. G.

BATLEY. Wellington Street.—Through some unknown cause Mrs. Craven failed us at the last moment. We were fortunate in having the help of Mr. Pawson, who has developed amongst us and is a trance speaker of no mean order. The controls took subjects from the audience both afternoon and night, viz., "The House not made with Hands," and "What has Spiritualism to Offer to Console the Dying Prodigal?" The eloquent and forcible language took all by surprise, and fully satisfied the large audience at night. Clairvoyance at each service. This day we realised the teaching of Jesus—"Take no thought what ye shall speak, it shall be given in that hour."—J. W. W.

BATLEY CARR.—Thursday, Feb. 26: Mr. W. Howell, the eminent inspirational speaker, dealt with subjects from the audience in his usual exceptionally lucid manner, and to the eminent satisfaction of all—"Strikes and their Consequences," "The Cause and Cure of Vice and Crime," "Did a person such as Jesus ever exist?" Saturday, Feb. 28: A tea party in connection with the mothers' meeting was well patronised. The tea was provided for the benefit of the Building Fund and, including the proceeds of a sewing stall, realized £3 7s. 10d., £3 of which was handed over to the Building Fund. After tea the following ladies and gentlemen contributed to the enjoyment of the evening: Mesdames Ingham, Hoyle, Kitson, Stansfield, Black, and Lovell, also Misses Armitage and M. L. Armitage, and Messrs. Armitage, W. Stansfield, J. Kitson (sen.), and J. Kitson (jun.) We were also favoured with the presence of Mr. and Mrs. Wakefield, of Leeds. Chairman, Mr. Townsend. Sunday, the platform was ably supplied by Mrs. Ingham, who is always well appreciated at Batley Carr.

BISHOP AUCKLAND. Gurney Villa Hall.—Afternoon, Mrs. Forrester spoke on "God is Love," and in the evening "There are Lonely Hearts to Cherish." Clairvoyance at each service.—W. W.

BOLTON. Bridgeman Street Baths.—Afternoon: Mrs. Hyde's subject, "Who are the Ministering Spirits?" was very well treated indeed. In fact, both discourses gave great satisfaction. Clairvoyant descriptions at both services especially good, all recognized. It was Mrs. Hyde's first visit, but we hope it will not be the last.—J. P.

BOLTON. Old Spinners' Hall.—Afternoon: Mr. W. H. Taylor's controls spoke on "Christianity," and at night on "The Teachings of Spiritualism." He gave some remarkable clairvoyant descriptions. Crowded meeting, some unable to get in. I think it is our duty to thank Mr. Taylor for the manner in which he helped us, and we hope to see him again.—J. H.

BRADFORD. St. James's.—Morning: A very pleasant circle and a powerful influence felt. Afternoon: Mr. Peel gave a very effective discourse on "Man's Salvation," showing that every one must be their own saviour by their works. Evening: subjects taken from the audience—"Does the Spirit Control the Medium, or the Medium the Spirit?" and "Man's Responsibility." Both were very ably dealt with.

BRIGHOUSE.—Mr. Hepworth's guides gave two trance addresses. Afternoon: subject, "The Threefold Claims of Spiritualism." Evening: "The Object of Life." Both interesting and satisfactory to very good audiences. A few good clairvoyant descriptions in the evening.

BURNLEY. Hammerton Street.—Miss Wheeldon, of Derby, for the first time in Lancashire, spoke in the afternoon from the hymn sung. At night her control asked for subjects from the audience, but none were offered, and she discoursed upon "The Signs of the Times." The lectures were given in a poetic style all through. Miss Wheeldon is young, and promises to become a splendid speaker. We hope to have her again. The audience, which was very large, seemed very much interested, and sent a continuous flow of sympathy to the speaker. The conditions were so harmonious that it seemed to me and others that it was, indeed, heavenly.

BURNLEY. North Street.—Afternoon: The subject from the audience, "Life and Work of Charles Bradlaugh," was selected for Mr. Wallis's control. Very lucidly was the "thorough" character of the man traced. Often standing alone, we find him battling for the correction of abuse and restoration of the rights of the people. By the force of his indomitable will and eloquence, victory was carried in almost all his undertakings. He gave his physical life in the cause of freedom and reform. He was truly a teacher and a saviour in his life, and died a martyr to the intolerance of the bigots, and yet, from the pulpits, there comes the claim that this great free-thinker was "an unconscious Christian," because he was a true-hearted worker for humanity. Ministers confound goodness and trustworthiness, which are human virtues, with their creed of Christianity. Bradlaugh was no Christian, but he was a man. Evening: Subjects from the audience again. Room crammed. Numbers unable to get to hear the speaker went away.

BURNLEY. Bread Street.—Afternoon: Mr. Grimshaw's guides spoke on "Spirits in the higher sphere." Evening subject, "Spiritualism, will it pay?" which was very ably treated. A good audience.

BURNLEY. 102, Padiham Road.—Afternoon: Mr. Greenall's guides spoke on "Liberty," and were listened to with great interest by a good audience. Evening: "Life, and its varieties; or the real and the un-

real," was treated with force and eloquence to a full audience. Many strangers were greatly astonished at what they heard. Satisfactory clairvoyance at each service, 18 given, 14 recognized.—J. W.

COLNE.—Mrs. Bailey gave two lectures. Afternoon: "Heaven—where is it, and what is it?" Two babies were named, their spiritual names being given as well as their earthly ones, and their surroundings. Evening: "Spiritualism and the Bible of the new dispensation." Clairvoyance, 14 given, 12 recognized. Good audiences.—J. W. C.

COWMS.—A grand day with Mrs. Crossley, whose guides gave good discourses on "Spiritualism, its religion and truths," and "Is man a progressive being, and does he progress after death?" Clairvoyance at each service, all being recognized but one. Crowded audiences, who felt it good to be there.—E. P.

FELLING. Hall of Progress.—Mrs. R. Peters' guide gave a short address, urging the friends to do all the good they could, and they would build brighter homes in the spirit world. She gave a number of excellent clairvoyant descriptions which were much appreciated.—J. D.

FOLESHILL.—Feb. 22: Evening, a young man, Joseph Lucas, of Bedworth, spoke under control, and at the close—still entranced—gave a number of clairvoyant descriptions, all of which were recognized.

GLASGOW. 36, Main Street, Gorbals.—11-30: Mr. D. Duguid gave his "Thirty years' experience of spiritualism," touching upon all the phases of his mediumship. Very interesting address. 6-30: Our good friend, Mr. A. Duguid, of Edinburgh, being amongst us, read a few extracts from the New Testament. His guides afterwards gave a splendid oration on "How to obtain salvation," not by belief, but by earnest work. This was a decided treat. The investigators' meeting on Thursday was under the leadership of Mr. A. Duguid, whose guides gave readings to a large number, strangers remarking that the marvelous power of insight manifested was most wonderful.—F. Watt.

HALIFAX.—We had an enjoyable day with Mr. Ringrose. In the evening the subject was "Will Power." The culture of the will should be the object of our existence. He gave some clear and vivid illustrations, showing what those who have cultivated the will can do. The discourse was very well received by a full audience.—B. D.

HECKMONDWIKE. Thomas Street.—A great day with our old friend, Mr. Armitage. In the afternoon and evening subjects from the audience were dealt with in a most pleasing manner to very attentive audiences. In the afternoon he laid aside the remains of a little flower torn from its parents' side by the cold hand of death, and transplanted in the spirit land.

She passed in beauty, like a rose,
Blown from its parent stem;
She passed in beauty, like a pearl
Dropped from a diadem.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Beardshall gave most beautiful and stirring addresses on "Does death end all?" "Where are our loved ones gone?" Crowded audience at night. It was her first visit, but we hope to hear her again soon.—H. O.

HEYWOOD. Argyle Buildings.—Monthly public circle led by Mrs. A. A. Mills, assisted by Will de Southwell, late of America. The clairvoyant descriptions were all excellent and easily recognized. The proceedings passed off most satisfactorily, the hall being better filled at night.—J. E. S.

HEYWOOD. Adelaide Street.—Afternoon: Mr. J. W. Sutcliffe's control discoursed ably on "Charity," impressing upon his audience the great fact that true charity begins at home, and is not confined to monetary gifts. Evening: "The fundamental principles of Spiritualism." A very opportune address, in introducing the subject to a number of strangers present. We earnestly hope it will bear good fruit at no distant date. Psychometry very modest, and well received by the numerous friends. Saturday next: A tea and social party arranged and carried out by the men.—M. D.

HUDDERSFIELD. Brook Street.—Mrs. Gregg gave good practical addresses to large audiences. Clairvoyance at the close.

LEICESTER. Liberal Club, Town Hall Square.—Feb. 22: Mr. Hodson conducted a service in memoriam of our late member, Mrs. Ross, subject, "There is a natural body and a spiritual body." A vote of thanks was accorded Mr. Hodson for the gratuitous work he has done in our midst, for which there are many grateful hearts. In proof of this a few friends were pleased to present him with a small sum of money as a token of their goodwill. We regret he is leaving Leicester. March 1, evening: a service of song, entitled, "Rest at Last," was given by Mr. Walker, a proficient musician, and choir. The soloists acquitted themselves fairly well. Reading by S. A. Shepherd. There was a good audience.—S. A. S.

LEIGH (Lancashire).—Evening: Mr. Henry Ormerod delivered an interesting discourse (under control) on the memorable words of Shakspeare, "All the world's a stage," and said the great dramatist brought forth in his works every phase of human character from the cradle to the grave; he understood all the experiences of life, and must have been aided and inspired in his remarkable delineative powers by what we call spiritualism. If there was less of doubt between man and man and more of love, the world would get on better. All played parts in life: some were false and deceptive, others foolish and wicked. Those that were creditable were the only ones that attained any amount of happiness. Beings were constantly being removed from the earth to the spirit-world totally unprepared, and left to the care of those higher ones to be purified and elevated. This work of elevation should be, and could be, done here, if every one would bear his cross, and not try to shift the responsibility on other people. We were too apt to teach others before we had learned ourselves, and were always criticising the parts others were playing, leaving the part ordained for us neglected. Let us fulfil our rôles, making it more worthy.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—A good meeting listened to a splendid reading from the chairman, "What is the Modern and Christian Conception of the Universe?" Mr. Bowen's guides spoke on "All is for the best" in a masterly manner, and the Church and parsons got a fair thrashing.—F. W.

LONDON. King's Cross, 182, Caledonian Rd.—Usual discussion on spiritualism occupied the morning. Evening: Mr. W. O. Drake lectured upon Charles Bradlaugh, giving some personal recollections of the great freethought champion, with whom he had laboured for the emancipation of the people from social, political, and theological bondage. Mr.

Bradlaugh's career, from the Sunday School to the House of Commons, and his long struggle with intolerance and bigotry, were reviewed by the lecturer, the "reverend" persecutors coming in for strong condemnation. The impression left was of a strong soul fighting against enormous difficulties, unmoved by hatred or calumny, but acutely sensitive to the least act of kindly consideration. One anecdote may be recorded. During the prolonged fight for the constitutional rights of Northampton, when subscriptions were being received to sustain Bradlaugh in the work, a package was delivered at the Hall of Science containing an old watch—evidently a family relic—and some specimens of rare ferns, which the sender desired might be sold and the proceeds given to help on the work. Some humble admirer, not rich in silver and gold, had yet given such as he had to the man and the cause which he loved. At this touching proof of sympathy and affection I saw him (said Mr. Drake) burst into tears and sob like a child.—S. T. R.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Morning: A profitable interchange of thought on "Mediumship." Evening: Prayer by Mr. Coote, reading by Mr. Ward, and addresses by Mrs. Stanley, Mrs. Kemish, Mr. Miller, Mr. Murray, and Mr. Long, formed, with some beautiful spiritual truths written impressively by Mr. Coleman, our programme of meeting. The committee have taken suitable premises for our work at Camberwell Green. Full particulars of the opening will be announced shortly.—W. E. L.

LONDON. Peckham, Winchester Hall, 33, High Street.—Good attendance in the morning, when an address was delivered upon "Transition," which was followed by a capital interchange of thought, many taking part therein. Our evening meeting was crowded, several having to stand through want of room to provide seats. The address upon "Man a Living Soul" fully satisfied all present.—J. V.

LONGTON. 44, Church Street.—Our services were conducted by Mr. Charlesworth. Miss Plant's guides took for their subject "Progression beyond the grave," and spoke of the condition of the drunkard, the man living a good moral life, and also the genuine, or truthful spiritualist. A very able address, much appreciated by a good audience.—H. S.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. J. B. Tetlow's guides answered questions from the audience in the afternoon, and gave some very striking psychometrical readings. Evening: Subject, "Social topics." They commented upon General Booth's scheme of salvation, and showed it was not original but had been working for years in Germany and America. It was one of the best discourses we have ever heard from the guides of Mr. Tetlow. The musical part of the service was conducted by our organist, Mr. Smith, and Mr. A. Smith sang a solo, the choir joining in the chorus. The psychometry in the evening by Mr. Tetlow was very good, and appreciated by a large audience. Mr. Lawton, chairman, gave a reading from *The Two Worlds*.—W. H.

MANCHESTER. Psychological Hall.—Miss Gartside's controls discoursed in the evening upon "Life," showing the responsibility of man, and urging all to do their utmost to benefit their fellows, and thus facilitate their own progress when entering into spirit-life. Clairvoyance at each meeting. The ceremony of naming a child of one of our members (Mr. Fletcher) was performed. An enjoyable day.

MANCHESTER. Edinboro' Hall.—A grand day with Mrs. Berry. Afternoon: The controls spoke on "Continuity of Life," taken from the hymn sung. Closing with fine clairvoyant descriptions, four recognized. Evening: Mrs. Berry dealt with four subjects in a straightforward manner, viz., "Does one spirit control the medium to answer questions, or many?"—"The power of true love."—"Since what time is spiritualism known, and why is it not more acknowledged by the World?"—"Death, the builder." Seven clairvoyant descriptions were all recognized, concluding one of our happiest days, long to be remembered.—J. B. L.

NELSON. Sager Street.—Mrs. Best was very successful with her delineations. Audience in the afternoon moderate. Evening: Crowded house, mostly strangers. Sixty-one delineations given in all, forty-nine recognized.—J. W.

NEWCASTLE-ON-TYNE.—Evening: Mr. Kersey discoursed upon "The philosophy of spirit identity," which was very ably handled and seemed to give great satisfaction.—R. E.

NORTHAMPTON.—February 22: Mr. Sainsbury gave good addresses to moderate audiences on "The future life," "The nature of spirit," and "What is the future work of Charles Bradlaugh?" which gave some food for thought. March 1: Mr. Clark, of Leicester, gave good addresses to moderate audiences. Afternoon: subject, "Is Spiritualism in harmony with the Bible?" Night: "What is Spiritualism?" Questions were asked and answered in good style.

NORTH SHIELDS. Camden Street.—On Wednesday, Feb. 25, the guides of our esteemed friend and brother Mr. J. J. Morse delivered, before a large and intelligent audience, a most splendid and interesting lecture, subject, "Crime and Vice, their Cause and Cure," in which lecture we had a grand display of eloquence, humour, deep thought, and sound reasoning. They clearly showed what crime and vice were, their cause, and how to remedy them. The speaker was listened to with rapt attention and repeatedly applauded, and at the close most enthusiastically so. Sunday, March 1, Mr. J. G. Grey's guides dealt with the subject chosen by the audience, "Spiritualism, its relation to Science, Politics, and Religion," which was handled in a highly commendable manner and much appreciated; also a poem was given on "Justice," "Lost Child," "Man's Inhumanity to Man."

NORTH SHIELDS. 41, Borough Road.—A hearty welcome was given to Mrs. Davison after an absence of four months. Her guides opened with a beautiful invocation. A reading was given on "What is the condition of the dead after their resurrection?" Followed by a large number of clairvoyant descriptions, all with one or two exceptions recognized. Many strangers present. Our speaker for Sunday, March 8, is Mr. Gardiner.—C. T.

NOTTINGHAM. Morley Hall.—The recently adopted plan of an "open meeting" for Sunday morning was followed with satisfactory results. In the afternoon the Lyceum gave a special service, chiefly musical, and interspersed with readings and recitations, in all of which the members acquitted themselves well. Selections of the songs were given at the evening meeting, when the controls of Mrs. Barnes spoke on "Jacob's Vision;" they presented the narrative in a manner quite new to us, showing Jacob to have suffered by the custom that gave

everything to the eldest son. The circumstance of the vision occurring in the time of loneliness and sorrow, was similar to many visions of the spirit world, which oftenest came upon us in our extremity. The meeting was very enjoyable. Fifteen shillings was collected towards the balance due on the organ. We thank the friends for their help and sympathy.—J. W. B.

OLDHAM. Spiritual Temple.—Afternoon: Several of Mr. Johnson's controls gave their experiences, which were varied, interesting, and instructive. Evening: An excellent discourse on "Social Salvation." The scheme of General Booth was referred to as a benevolent application of wealth wrung from the producers of the wealth, and it was for the workers to say whether grace or justice shall be triumphant. Mr. Johnson made suitable reference to the passing away of several of our young people. Good audience.—John S. Gibson.

OLDHAM. Bartlam Place.—Miss Walker gave an interesting lecture on "Man's Redeemer." In the evening the subject was taken from the audience, "Spiritualism and its fruits." Successful clairvoyance at each service. Our hall was packed at night, and we hope it will continue. Members may have new handbills to distribute.—E. A. W.

OPENSHAW.—Mrs. Wallis lectured here. Morning subject, "The power of the spirit." Evening, "Personal experiences after death; what are they?" showing how man may influence those around him, and should cultivate those higher and pure principles to perfection. Each subject was ably dealt with. Clairvoyance after each lecture. This being the first visit of this lady, old and new friends turned up in full force to give her a hearty welcome; we are sure she made many friends, and left behind a good impression. Our choir, which is composed of members of the lyceum, are making wonderful progress in the hands of the new master, Mr. Haslam.—J. G.

PARKGATE.—Mr. G. A. Wright was with us on Sunday, and gave satisfaction to fairly large audiences.—G. F.

PENDLETON. Hall of Progress.—Afternoon, Mr. Leeder gave an interesting discourse on "Ancient and modern spiritualism." In the evening questions from the audience were ably answered, giving great satisfaction to a large and intelligent audience. Clairvoyance after each discourse.—J. Gibson.

RAWTENSTALL.—Two interesting services with Mr. H. Price. Afternoon subject, "Why is England so Poor?" Evening, "Scientific Basis of Modern Spiritualism," closing with three poems.

ROCHDALE. Penn Street.—The guides of Miss Jones spoke on subjects from the audience: "What is the cause of so much discord among spiritualists?" "Can a business man be a Christian?" Both were very ably dealt with. Clairvoyance and psychometry followed each address, all being recognized except one, which was stated not to be quite correct. Very good audiences.

SALFORD. Southport Street.—Evening: Mr. Joseph Moorey devoted the whole time to psychometric readings, which were mostly recognized. In some cases the details read off were singularly correct, although relating to events which took place a great number of years ago.

SHIPLEY. Liberal Club.—Mr. and Mrs. Stansfield, on their first visit to Shipley, gave great satisfaction by the excellent addresses which were delivered. Mrs. Stansfield's guides also gave some very interesting clairvoyant descriptions, all recognized. Good audiences.

SOWERBY BRIDGE.—A good audience met Mrs. Green, who discoursed admirably on "The inner vision." Clairvoyance or clear sight was clearly defined, and much information given respecting the same. Afterwards clairvoyant tests were given and recognized, the descriptions being very clear and unmistakable judging from the ready recognition.

STOCKPORT.—Domestic matters prevented Mrs. Johnstone attending. Afternoon: The first part of the Lyceum programme was extended; the marching and exercises were omitted, &c. Short and interesting speeches were made by Mr. Crane and by Mr. Horrocks, one of our members, who has been educated for the Catholic priesthood. Recitations and readings were given by others, and there was a charming freshness about the proceedings. Strangers were attentive listeners. Evening: A gentleman, sent by Mr. R. A. Brown, kindly treated us to a thoughtful and well-reasoned address on "What is truth?" which had the true spiritual ring. We are getting along nicely.—Correspondents will please address the secretary, not at the hall, but to Thomas Edwards, 18, Adswood Terrace, Adswood, Stockport.

WIBSEY.—Afternoon: Mr. Woodcock's subject was "Mediumship." The evening service was devoted to psychometry and clairvoyance, all recognized. Very good audience.—J. E.

RECEIVED LATE.—Blackburn: Mr. V. Wyldes answered ten questions from the audience, mostly in reference to Christianity, in admirable style. Monday: subject, "Test mediumship; its power, purpose, and limits" was well treated, and psychometry followed. Good audiences. The Lyceum senior class discussed "Creation." Marching and calisthenics well done. Saturday last the tea-party was a great success. Mr. Bertwistle presided. Songs and recitations, duets, piano and violin solos, action song (Japanese fans), &c., were well given by Lyceum scholars. 160 persons partook of the excellent tea.—Cleckheaton: Mrs. Mercer's guides spoke exceedingly well on "What shall the hereafter be?" and "Is Spiritualism of the devil?" Clairvoyance at each meeting; large audiences. Lyceum: 25 scholars and 2 officers. Ten prizes distributed for good attendance. Mr. Thornton read a lesson from one of the prizes.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRADFORD. Milton Rooms.—A good attendance of boys and girls. Mr. Naylor conducted. The exercises were very creditably gone through. A grand entertainment was given by the children, and the Milton Lyceum Band played their first tune, which was much appreciated. Doctor Wentforth, musical director.—A. W.

BOLTON. Old Spinners' Hall.—Invocation by Mr. Taylor, our speaker for the day. Fair attendance. Usual programme. Recit. by T. Hatten and W. Hobster. Songs by Miss Hobster and Miss Taylor. Reading by Mr. Taylor. Pleasant morning.—J. H.

BURNLEY. Hammerton Street.—Very good attendances during the past month, with an occasional visitor, going through our usual exercises

and lesson each week. The young men have decided to get up a list of essays on various subjects, to be given in their class each Sunday morning after the usual exercises, which we expect to commence at the beginning of next quarter. Our lyceum are going to try to raise £100 toward the building fund, and we expect to be busy before long.—J. F.

BURNLEY. North Street.—Full attendance.

HUDDERSFIELD. Brook Street.—Excellent attendance. The time being taken up with rehearsal of tunes for the forthcoming anniversary, which is to be held on April 5. Speaker, Mr. Tetlow.

LIVERPOOL. Daulby Hall.—Children, 42; officers, 9; visitors, 14. Recitations by Jessie Morris, Chris. Nevatt, John Henry Turner, Sarah Ann Forshaw. Pianoforte solo by Edith Heard. Marching led by Mr. Stretton.—E. J. D.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. Usual programme gone through very nicely. Recitations very good.—E. W.

PENDLETON.—Morning: 12 officers, 35 scholars. Marching well done. Recitation by Rebecca Poole. Mr. Hunt gave an interesting lesson to the senior class. The junior class was taken by Bertie Wallis, assisted by Jane Fogg and Sarah Armstrong, junr. Afternoon: Present, 13 officers, 41 scholars, and 5 friends. Marching, &c., gone through very well. Mr. Crompton, conductor, assisted by Mr. Wardle. Invocation by Mr. Moulding.

LONGTON.—Mr. Grocott conducted with his usual ability, and the children enjoyed their afternoon labours. Mr. Grocott gave his conversion and experience as a spiritualist, which was listened to with attention by a fair audience.—H. S.

MORLEY. Church Street.—Usual programme. Recitations by Laura, Eva, and Ella Archers, B. Illingworth, and J. W. Bradbury. Select readings by Jane Thewlias and A. E. Wood. Solo by Ethel Thewlias. Calisthenics led by T. E. Petty and H. Makinson. Short address by leaders. Mr. Archer commented on musical reading 218, contrasting our liberty in our choice of ways of worship of God with the tyranny and persecution our forefathers had to endure, and showing how pioneers of thought had levelled a road by which we may travel, with love and purity for our companions, to reach the highest happiness. Mr. Bradbury showed how the spirit of persecution was still at large; how every new thought proclaimed by such men as Wesley, Fox, and Bradlaugh had been opposed and ridiculed, but those noble men dared to stand by the truth and braved all persecution, and now their bodies are laid low, their names are enrolled among those of the leaders of mankind, never to be erased from the memory of man. We should take courage, though in a minority, to boldly maintain our views in kind, loving, and sympathizing ways, and the seeds we sow will some day spring up and bear fruit. Mr. Mathews spoke on "The Uses and Abuses of Spiritualism." To avoid the abuses and to obtain truth from the realms of purity, we must prepare ourselves by being honest, true, and pure. Present: Morning 42, afternoon 43.—L. M.

OLDHAM. Bartlam Place.—Feb. 28: Young ladies' tea party. Upwards of 200 sat down to tea. The windows were decorated with lace curtains. Our entertainment commenced with a glee by the young ladies; address by Miss Halkyard, who presided; song by Miss Annie Entwistle, a Chinese selection in costume, recitation by Miss Robinson; followed by "The Gipsy Encampment, in three scenes, including a duet by Misses Bracewell and Worthington, and a song by Miss Ashworth, "The Gipsies' Grand March; an old woman's song by Miss Saxon, and Gipsy Chorus; a song by Miss Frances Asquith, dialogue, "The Lost Umbrella," recitation by Miss Fielding, song by Miss Worthington, and glee by the young ladies. A vote of thanks was given to Miss Halkyard and all who took part in the entertainment.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON.—Saturday, March 7, a social party at 7 p.m. Tickets 4d. Members of Lyceum under 16, half-price. We hope to see friends, old and new.

BATLEY CARR.—The service of song, "Rest at Last," will be rendered on Saturday, Mar. 14, by the officers and members of the Lyceum, in aid of the Lyceum funds, to give the members a free outing at Whitsuntide. There will be an interval for refreshments of tea or coffee and buns. Admission 4d., children under 12, 2d. Service to commence at 7 p.m., prompt. We trust friends will make it a splendid success.—A. K.

BRADFORD. Bowling.—Annual tea, Saturday, March 28, at 4-30, 6d. each. After tea, entertainment at 7, when Mr. A. Moulson will occupy the platform, and Mr. Longfield will give a ventriloquial entertainment.

BRADFORD. Milton Rooms.—March 9: Mr. A. Moulson, at 7-45. Clairvoyance and psychometry.

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. 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. St. James's.—March 15 and 16, Mr. Walter Howell.

BURSLEM. Newcastle Street.—March 8, Mr. J. Pemberton at 2-45 and 6-30. We hope friends will rally round and give him a good reception.—M. W.

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

COLNE.—March 15, Mr. E. A. Verity at 2-30, "Spiritualism and the Bible: What say the parsons?" At 6-30, "Charles Bradlaugh, atheist, and Robert Owen, spiritualist, their work for humanity." Discussion and questions invited, at the close of each lecture.

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

HALIFAX.—A service of song entitled "The Roll Call," will be repeated by request on Monday, March 23, at 7-30 p.m.

HECKMONDWIKE. Thomas Street.—March 12: Mr. W. Howell is to speak at 7-30. All are welcome.

HECKMONDWIKE. Blanket Hall Street.—Easter Saturday, March 28, a public ham tea and entertainment for the benefit of the organist, Master Thomas R. Ogram. The entertainment to consist of songs, solos, recitations, readings, and a humorous dialogue. Tea at 5 p.m. ;

entertainment at 7 p.m. Tickets for tea and entertainment 9d. and 6d.; entertainment only, 3d. A cordial invitation to all.

HEYWOOD. Adelaide Street.—March 8, 2-45 and 6 o'clock, Mrs. Crossley. Afternoon, "My experience, and why I became a spiritualist."

LEEDS. Spiritual Institute.—Monday, March 9: 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. Clapham Junction. Endyonic Society, 16, Queen's Parade. March 8, 3-30 and 7, Mr. A. M. Rodger and Mr. D. Wyndoe, at each meeting. Tea at 5-30. Special meetings for inquirers every Wednesday, at 8. Private developing circles are now being formed; a few more suitable sitters wanted.—Utber W. Goddard.

LONDON. Marylebone. 24, Harcourt Street.—Tuesday lectures through March by Captain Wilson, on "A New System of Thought, on the one, three, and sixteen of Egyptian Philosophy." Front seats 6d., back seats 1d. These lectures are of an educational character. Thursday séances during March; Mrs. Treadwell, medium.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public circles as usual every Sunday at 11 a.m., and every Tuesday at 8 p.m.; Thursday 8 p.m., for spiritualists. Admission 2d.

MIDDLESBROUGH. Spiritual Hall.—March 15, 10-45, 2, and 6-30, Mr. Joseph Eales; 22 and 23, Mr. J. Campion; 29 and 30 (Easter), Mr. J. G. Grey; 30 (Monday), Conversazione and Social: Admission 6d. 31 (Tuesday), Members' meeting; April 7, Mr. Joseph Stevenson.

Mr. J. HOPCROFT will be in Manchester district from March 12 until the 24th. Letters for him may be sent to this office. He is expected at the séance here on the 13th.

MR. P. LEE desires us to announce that he has recovered from his recent illness, and is prepared to make engagements with societies for lectures. Address him at 26, Freehold Street, Rochdale.

NEWCASTLE-ON-TYNE.—Sunday, March 8, Mr. E. W. Wallis will speak at 10-45, on "Is Christianity dying or growing?" A spiritualist's answer. At 6-30, "What has Spiritualism revealed of the Future Life?" Monday, March 9, "The Basis and Methods of Reform: Will Booth's scheme be 'the way out?'"

OSSETT.—Mr. Walter Howell will not speak at the Co-operative Hall, Ossett, but in the Temperance Hall, on March 17 and 18. I intend bearing all expenses. I hope there will be a good audience. No charge, no collections.—Joseph Oliffe, Ryecroft Street, Ossett, Yorks.

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

PENDLETON. Hall of Progress.—March 8: Mrs. Gregg, 2-45. Subject: "I will Pour out My Spirit on All Flesh." 6-30, Subject: "What we are, and what we may be." Mr. W. H. Wheeler has offered his services for the benefit of our funds on Wednesday, March 11, at 7-45, and will hold a public reception circle. Doors to be locked at 8 prompt; silver collection. Phrenological delineations of mediumship, clairvoyant descriptions, and psychometric tests and brief answers to questions will be the order of the evening. Friends, please support the society.

RAWTENSTALL. Saturday, March 7: An entertainment consisting of songs, duets, and selections by the choir, recitations and dialogues. Proceeds towards the singers' fund. Commence at 7-30. Admission, adults 4d., children 2d. Friends are invited to help.

SHEFFIELD. Cutlers' Hall.—March 9: Grand Conversazione and Ball. The suite of rooms engaged includes the ball-room. Objects of interest will be exhibited. Books, &c. Experiments in spiritualism, mesmerism, hypnotism, psychometry, thought reading; also songs, recitations, etc., during the evening. Tickets: Single, 2/-; double, 3/6.

SOWERBY BRIDGE.—Mr. E. A. Verity, of Oldham, March 8, at 6-30. Subject: "Charles Bradlaugh, Atheist, and Robert Owen, Spiritualist, their work for Humanity." Discussion and questions invited. A members' tea and meeting on Monday, March 9, at 6 o'clock. Business: To consider the best means for reducing the debt on the hall. Provisions to be brought by members and pay 6d., or otherwise 1s.—J. G.

To SECRETARIES.—Mr. John Boocock will be unable to fill his appointments for some time owing to severe illness.

WALSALL.—At a general meeting, on January 22, it was decided to hold a bazaar on Easter Monday and Tuesday, March 30 and 31, in the new hall, Bradford Street. The proceeds to go towards the building expenses. The society is anxious that the undertaking should be successful, and begs respectfully to solicit donations of any description from friends or societies who are willing to assist, which will be thankfully received by any of the following ladies: Mrs. Adderley, South Street; Mrs. Barr, Ryecroft Villa, Ryecroft; Mrs. Flint, Adam's Row; Mrs. Roberts, 8, Mount Street; Mrs. Tibbitts, Aston Villa, Wednesbury Road; Mrs. Venables, Shaw Street. Hoping our efforts will be appreciated in a practical way.—Alex. Benj. Mason, secretary.

WANTED.—A strong useful servant about 16, comfortable home for a friendless girl. Address, H. England, 74, Heaton Lane, Stockport.

A WORD OF EXPLANATION.—Mrs. Horrocks writes: With reference to the Bolton report last week Mr. Knight says I went, admittedly, unprepared with any subject. I always understood that we (mediums) were to trust to our spirit guides to give us our subjects. Does he expect me to spend Saturday evening in writing out notes? If I failed in the afternoon, why did he not, as chairman, tell me that I must alter my course or I should not be permitted to speak in the evening? The evening subject was not the same as at Penn Street, Rochdale, on the previous Sunday. It was taken from the first line sung—"The morning light is breaking"—and given to show that modern spiritualism is that light, because it proves there is communion between the two worlds, which all other lights have failed to do. With reference to the part which he dubs as show and fortune-telling, it has very often been reported as "good or remarkable."

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

OUR PLATFORM GUIDE.—We endeavour to make our guide as correct as possible, and shall be obliged to our friends to point out any errors they may notice. The following letter from a London correspondent indicates the necessity for those concerned in the various meetings keeping us thoroughly posted when any changes are made: "Seeing in *The Two Worlds* a meeting advertised for seven o'clock on Sunday, at Beaumont Street, Mile End Road, I thought I would attend. On arriving I found the place closed, and am told it has been closed months. I think it a great shame that notice of the discontinuance of the meetings was not sent you by the person who ran the meetings. I would ask him if he would like to pay my expenses going there and back twenty miles, with wear and tear. I think if those notices had to be paid for they would be looked after more carefully."

THE NEW SPIRITUALISM.—The writer of the above also states—"There is another subject that requires a little attention, viz, the method of farming mediums, now carried on in London, as follows: Advertise a meeting, form a circle, hold a semi-religious meeting, make a collection, and if a medium should be present give him a shilling, pocket the remainder, and sing glory to God. This is the 'new spiritualism' that is to supersede professionalism in London." If the above account be correct, and we see no reason to doubt that our correspondent is speaking the truth, it is about time a responsible organization was formed in London to represent our movement in a more worthy fashion.

MR. S. BREARLEY, of Brighouse, desires "on behalf of Mrs. J. M. Smith, of Leeds, to convey her gratitude to all friends who have kindly sympathized with her in her sad bereavements which have rendered it impossible for her to fulfil her engagements. To those who have felt a disappointment at her non-fulfilment the cause will be ample apology. I hope she may soon be strong enough to resume her duties, and her efforts be blessed with good results."

WHY AND OH WHY?—"Having attended the séances held at the Spiritualist Society, Rawtenstall, by Mr. Taylor, the medium, of Castleton, I should like to know from his controls the reason why the table did not lift? Were there too many, or were the conditions deficient? If the controls knew the conditions were not favourable, why did they not speak out, instead of keeping the medium in suspense and agony for upwards of two hours?" Can Mr. Taylor answer our correspondent?

REV. R. S. CLARKE (Unitarian), now of Preston, will be remembered as an earnest medium and spiritual worker in Plymouth. He is still active in reform work. He says that in 1889 we, as a people, contributed £1,300,000 to foreign missions, and thinks it is about time a mission was started to convert Christians to humanity, referring especially to the long hours of the employes of the Preston Corporation. The labour world is awakening to the need for more leisure and relaxation, that this life may be more enjoyable, and knowledge be more usefully employed. We are only at the beginning of a new era, in which the aspirations of "the millions" after a higher standard of comfort and independence will be fought for and eventually won. But in the meantime many will suffer, and the lesson that "Union is Strength" has yet to be learnt. Home missions for reform are sadly needed.

A VETERAN SPIRITUALIST.—A Brighouse paper recently contained a lengthy poetical composition on "My Native Home," written by Mr. J. Noble, of Paterson, New Jersey, U.S.A., formerly of Rastrick, near Brighouse, which he left forty-three years ago, and has re-visited three times during that time. Mr. Noble, who is now about 70 years of age, writes:—

"But soon I'll drop this mortal clay,
And rise to that eternal day;
And when in spirit life I reign,
I'll see my native home again."

He was a pioneer worker for spiritualism, and from the above is evidently as firm a spiritualist as ever. It is worth noticing that a local paper admits such spiritualistic ideas.

THE ASHCROFT CAMPAIGN.—During last month the Rev. Showman has been working Bradford and district. Indirectly he works in the interest of spiritualism, because he draws the attention of thousands of people to the subject who would otherwise remain ignorant, and gives us an opportunity to explain our position, and defend ourselves, to those persons, some of whom investigate for themselves and become spiritualists.

Reply lectures have been delivered to large audiences by Messrs. Howell, Wallis, and Wright, in Bradford, Idle, Shipley, and Yeadon with good effect, and large quantities of literature freely distributed. Rev. Peter Dean's sermon, reviewing Ashcroft's lectures, rebuking his injustice, and defending the Walsall spiritualists against his unjust attack, should be widely circulated wherever Ashcroft goes. Mr. Wallis will supply quantities at a special cheap rate for the purpose.

HARRY POWELL'S GHOST.—*The Yorkshire Evening Post* of March 2nd contains a lengthy notice of Dr. Wentforth's visit to the Leeds Spiritual Institute. After the lecture public slate-writing experiments were carried out. Dr. Wentforth claims that he writes without the use of any pencil by the aid of spirit Harry Powell, who was a medium for the same phenomena. A critical sceptic was chosen as a committee of one, to investigate. He carefully examined Dr. Wentforth's forefinger by the aid of a microscope, but found nothing suspicious. He also carefully cleaned the slate. The report continues, "The lecturer then requested the committee to grasp his (the lecturer's) forefinger, and after the lapse of several seconds the lecturer became agitated, and abruptly withdrawing his finger, began to tap the slate which he held in his left hand. The ghost of Mr. Henry Powell was rather slow, but after three separate efforts the lecturer began to write. So agitated was he that it became necessary for one of the ladies on the platform to

hold a corner of the slate. Then a second slate was needed, for Mr. Harry Powell's message was written very large indeed. The slates were handed to the committee. The message ran thus—'Good evening, friends: I am here to-night—from Harry Powell—John Wright of—I may never know what interesting revelation the spirit was about to make concerning John Wright. I agree with the lecturer, who said that the performance was either inspired by the spirit of Mr. Harry Powell, or it was a very clever trick, but I do wish that Mr. Harry Powell, deceased, had accounted for the plain indentation, as of a pencil, which the sagacious committee found on the forefinger of the medium when the message was finished. I am anxious to treat Mr. Powell's ghost with all the respect due to his spiritual character, but I am bound to declare that if he could not say something more thrilling than 'Good evening!' he should have stayed at home, wherever that may be.' We have cut out some remarks in which the reporter tries to be funny. As to the indentation on the medium's finger, that is a more serious allegation. The message was not particularly thrilling, it is true, but neither is the ordinary conversation of most people. The real point at issue is, "how is it done?"

"PEGGING AWAY, CONSTANT DRIPPINGS WEAR AWAY STONES."—A new departure took place on Tuesday, February 24. The spacious lecture hall of the Rye Hill Baptist Church, through the liberality of the Rev. W. Walsh and his officers, was thrown open to the Newcastle Spiritual Evidence Society's use, who gladly availed themselves of the privilege by placing on the platform our noble friend and brother J. J. Morse, whose controls spoke to a large and deeply interested audience on "Modern Spiritualism, a Statement and a Definition" for one hour, after which the heckling came on. The questions were such as usually proceed from persons unacquainted with our philosophy, and received admirable answers. The clear, temperate, logical statement of our principles and phenomena in the lecture were well received, one gentleman remarking there was apparently very little difference between Christianity and Spiritualism. I presume he was speaking of primitive rather than ecclesiastical Christianity. Any way, the meeting was a pronounced success, in view of its being the first of its kind held here in any orthodox building.—Bevan Harris.

A GRAND OUT-DOOR DEMONSTRATION.—On Race Sunday, June 21, by the Newcastle Spiritual Evidence Society, in which all neighbouring societies, Sunderland, North and South Shields, Tyne Dock, Jarrow, and district are cordially invited. They are also respectfully requested to keep that day free from any engagements, as the society would be pleased by as many outside societies attending as could possibly make it convenient, and so really effect a grand success. There will be three services—morning, afternoon, and evening. A tent will be provided where visitors can get dinner, tea, and other refreshments at a moderate rate. Any speakers in the district who would like to take part, are cordially invited to send their names to the secretary. Several have already agreed to speak, viz., Mr. W. H. Robinson, Mr. Bevan Harris, and Mr. J. A. Stephenson. Should the weather prove auspicious a most enjoyable day could be spent on the Moor, which is well known to all true lovers of nature in this district.—R. Ellison, 3, Cotfield Terrace, Bensham, Gateshead-on-Tyne.

IN MEMORIAM OF GOOD DAVID RICHMOND.—After the principal portion of this week's issue of *The Two Worlds* was made up, and proof corrected, the Editor received from a kind contributor a clipping from one of the daily papers of Newcastle-on-Tyne (a clipping which appears in the earlier portion of this paper) announcing the departure for the higher life of the veteran soldier of spiritualism, good David Richmond, of Darlington. This record is merely printed by necessity as an item of news; but as, in tribute of loving interest, of soul communion, and grateful recognition of a true and beautiful life, the Editor, and all who knew and loved David Richmond, desire to add their acknowledgments of the many good things, bright thoughts, and noble inspirations they have received from this really good man, and to bid him "God speed" on the upward march to which he has attained, by his transition from this battle-ground of earth to the higher life of the spirit-world. There are, indeed, few men of whom we could write the title good. David Richmond was one of that glorious few. Whilst entirely disagreeing with him upon those problems of Godhead and immensity which no mere mortal could solve, we have entire faith in his belief in immortality, the communion of spirits with mortals, the heaven within the soul of the good, the hell within the soul of the evil doer, and eternal progress for all that will to attain it by treading the path of eternal good. Meantime, in this belief, and its practical realization, we are assured that good David Richmond has found HEAVEN, and we send after him our fervent wish that we, like him, may have as good an account to render for work well and faithfully done when our hour of reckoning comes, as has good David Richmond of Darlington.—ED. T. W.

TO CORRESPONDENTS.—J. Shaw. Your letter, contrary to rule, is written on both sides of the paper. The subject you propose to deal with is outside the scope of our paper, and has no connection with spiritualism, except you can prove your words by changing the weather.—T. Hatton and C. White. Your communications have been handed to the Editor, and will receive attention.

A PLEA THAT AWAITS REPLY.—Ten lectures by Gerald Massey—(1) The Historical (Jewish) Jesus and the Mythical (Egyptian) Christ. (2) Paul as a Gnostic Opponent, not the Apostle of Historic Christianity. (3) The Logia of the Lord; or the Pre-Christian Saying attributed to Jesus the Christ. (4) Gnostic and Historic Christianity. (5) The Hebrew and other Creations fundamentally explained. (6) The Devil of Darkness; or, Evil in the Light of Evolution. (7) Lunicy: Ancient and Modern. (8) Man in Search of his Soul during Fifty Thousand Years, and how he found it. (9) The Seven Souls of Man, and their Culmination in Christ. (10) The Coming Religion. The above lectures are a revelation. The most remarkable utterances of this remarkable age by an honest outspoken man—a poet, a thinker, a teacher, and a reformer. POST FREE FOR 1s. each of E. W. WALLIS, 10, PETWORTH STREET, CHEETHAM, MANCHESTER. Also Home Rule Rhymes and Labour Lyrics, by Gerald Massey, price 3d.; post free 3d.

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