

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 103.—VOL. II. [Registered as a Newspaper.] FRIDAY, NOVEMBER 1, 1889.

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SERVICES FOR SUNDAY, NOVEMBER 3, 1889

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Miss Gartside.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., at 2-30 and 6-30: Mrs. Yarwood.

Barrow-in-Furness.—82, Cavendish St., at 6-30.

Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Murgatroyd.

Batley.—Wellington Street, at 2-30 and 6: Mrs. Beanland.

Beeston.—Conservative Club, Town St., at 2-30 and 6: Mr. Bush.

Belper.—Jubilee Hall, at 10 and 2. Lyceum; at 10-30 and 6-30: Mr. W. V. Wyldes, and on Monday.

Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Bradbury.

Birkenhead.—144, Price Street, at 6-30. Thursdays, at 7-30.

Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.

Blackburn.—Art School, Paradise Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. A. D. Wilson.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. G. Smith.

Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Hopwood.

Otley Road, at 2-30 and 6: Mr. Campion.

Little Horton Lane, 1, Spicer St., 2-30 and 6.

Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. Hepworth.

St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mrs. Craven.

Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Miss Patefield. Tuesday, at 8.

Bankfoot.—Bentley's Yard, at 2-30 and 6.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Mercer. Wednesday, at 7-30.

Norton Gate, Manchester Road, at 2-30 and 6.

6, Darton Street, at 10-30.

Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. E. W. Wallis.

Burnley.—Hamnerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mr. J. S. Schutt.

Trafalgar Street, at 2-30 and 6-30.

102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.

Burham.—Colman's Rooms, Market, at 2-45 and 6-30.

Byker.—Back Wilfred Street, at 6-30: Mr. Urwin.

Churwell.—Low Fold, at 2-30 and 6: Mrs. Stansfield.

Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Miss Keeves.

Cole.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. G. A. Wright.

Cowley.—Asquith Buildings, 2-30 and 6: Mrs. Connell.

Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Menmuir.

Denholme.—6, Blue Hill, at 2-30 and 6.

Deasbury.—Vulcan Road, at 2-30 and 6: Mr. Milner. Monday, Public Meeting, at 7-30.

Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Miss Bott.

Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.

Felling.—Park Road, at 6-30: Mrs. Peters.

Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.

Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 4-30. Thursday, 8.

Halifax.—Mechanics Hall, 2-30, 6: Mrs. Green; Mon., at Winding Rd.

Haswell Lane.—At Mr. Shields', at 6-30.

Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Miss Harrison. Social Meeting, Thursdays, at 7-30.

Hatton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.

Heywood.—Argyle Buildings, Market St., 2-30 and 6-15: Mr. Moorey.

Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Ringrose.

Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Carr.

Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Jarvis.

Jarrow.—Mechanics' Hall, at 6-30.

Keighley.—Lyceum, East Parade, at 2-30 and 6.

Assembly Room, Brunswick St., at 2-30 and 6: Mr. Boocock.

Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Jones.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mrs. Dickenson.

Institute, 25, Cookridge St., at 2-30 and 6-30: Mr. Newton.

Leicester.—Silver St., at 2-30, Lyceum; 10-45 and 6-30.

Leigh.—Newton Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Britten.

London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.

Canning Town.—27, Leslie Road, at 6-30. Wednesday, at 7.

Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30, Mr. W. Wallace; Lyceum, at 8. Wednesday, at 8.

Edgware Road.—Carlyle Hall, Church St., at 7: Captain Pfoundes Buddhism (see Prospective Arrangements).

Euston Road. 195.—Monday, at 8, Séance, Mrs. Hawkins.

Forest Hill.—5, Devonshire Road, at 7: Mr. Butcher.

Holborn.—At Mr. Coffin's, 18, Kinggate Street: Wednesday, at 8, Mrs. Hawkins.

Islington.—Wellington Hall, Upper St., at 7.

Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.

King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Members (business); at 6-45, Mr. Tindall, "Spiritual Religion." Wednesdays, at 8-30, Social Meeting.

Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Dale; at 8, Lyceum; at 7, Messrs. Hopcroft and Long, and Dr. Daly. Monday, Music, songs, and dancing. Mr. Dale, Friday evenings.

Mill End.—Assembly Rooms, Beaumont St., at 7: Dr. Reynolds, on "Mind and Matter."

Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service and discussion; at 8, Circle; at 7, Mrs. Stanley. Choir Practice at 68, Cornwall Road, Bayswater, Fridays, at 8.

Peckham.—Winchester Hall, 33, High St., at 11 and 6-30, Addresses; at 8, Lyceum. 99, Hill St., Saturday, 2nd, at 8-15, Clairvoyance (for members), Mrs. Bliss. Sunday, at 8-15, Members' Spiritual Meeting. Wednesday, at 8-15, Séance for Inquirers.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall West Ham Lane, E., at 7: Mr. J. A. Butcher.

Longton.—Coffee Tavern, Stafford St., at 3 and 6-30.

Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.

Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. B. Tetlow.

Collyhurst Road, at 2-30 and 6-30: Mr. J. Pemberton.

Mexborough.—Ridgills' Rooms, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Rowling.

Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. B. Plant.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Alderman Barkas (see Prospective Arrangements). Open-air (weather permitting), Quay Side, at 11.

St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15.

41, Borough Rd., at 6-30: Mrs. H. Davison.

Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.

Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barua.

Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Wallis.

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30, 2-30, and 6: Mrs. Gregg.

Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Messdames Hobson and Clarke.

Pendleton.—Cobden Street (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2 45 and 6-30: Mrs. Butterfield. Monday, at 7-30, Miss Gibson.

Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeler, Clairvoyant

Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. T. Postlethwaite.

Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.

Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mr. R. A. Brown. Monday, at 7-45.

Saltash.—Mr. Willisroft's, 24, Fore Street, at 6-30.

Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.

Sheffield.—Cocoa House, 175, Pond Street, at 7.

Central Board School, Orchard Lane, at 2-30 and 6-30.

Shipley.—Liberal Club, at 2-30 and 6: Mr. Armitage.

Skelmanthorpe.—Board School, 2-30 and 6.

Slaithewaite.—Laith Lane, at 2-30 and 6: Mr. W. Johnson.

South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. G. Grey. Wednesday, at 7-30. Developing on Fridays, at 7-30.

14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6: Mr. J. Wilkinson.

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.

Station Town.—14, Acolom Street, at 2 and 6.

Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Mrs. Stansfield.

Stockton.—21, Dovecot Street, at 6-30.

Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.

Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Murray. Wednesday, at 7-30.

Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Charlton.

Tunstall.—18, Rathbone Street, at 6-30.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.

Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.

Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30: Miss Walker.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

West Vale.—Green Lane, at 2-30 and 6: Mrs. Jarvis.

Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.

Wibsey.—Hardy St., at 2-30 and 6: Mr. Lewis and Miss Capstick.

Willington.—Albert Hall, at 6-30.

Wisbech.—Lecture Room, Public Hall, at 6-45: Experience Meeting.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

[We publish the following abstract of a lecture by Mr. Wright, at the earnest request of one of his friends, but again remind those who send such reports that they must be fairly and clearly written out and prepared for press, which means prepared in all matters of orthography. Also that they must abound with matter worthy to be considered instructive to the majority of educated readers.]

AFTER DEATH, WHAT?

Abstract of a lecture given by G. A. Wright, at the People's Hall, Yeaton, Sunday, Oct. 13th, 1889.

THE lecturer discussed the various ideas which are generally floating about with regard to "What becomes of the soul after death?" He pointed to the vague and meaningless speculations entertained on the subject, and showed that to the best of so-called religious teachers there were but two states of life hereafter—either the theological heaven, with its everlasting Hosannas and golden harp accompaniments, or the horrible and nameless savagisms of Pandemonium, with its everlasting shrieks of torture. The lecturer pointed with deep earnestness to the necessity of knowing whither the soul was tending. He then showed that man, as a spirit himself, must be going to a spirit-world of being: also he enlarged on the doctrine of *progress*, as taught by all returning spirits, and the glorious assurance that even the lowest in ignorance and incapacity may by study become the highest in wisdom and knowledge, and the vilest in inherited evil may by penitence and effort become the highest in angelic love and purity. The speaker claimed that spiritualism had come to man to convince him of this necessity for *personal salvation*, to show him that the way was through the paths of good and personal effort; that man is, essentially, a spiritual being, and that there is a spirit-world in existence in which he shall live an immortal life; that he has a spiritual germ deep within his nature, which will grow for ever, bearing him aloft to heights of wisdom and glory. To convince him of this, to help him in realizing his destiny, this revelation of spiritualism has come. Its phenomena appeal to his senses, and its philosophy stimulates his deepest and most earnest thought. It may be said that our claims are presumptuous. How bold, to say the least of it, to stand before the world and demonstrate an individual immortality with such common-place facts as the return and communication of earthly spirits. Yet, what is there of absurdity or boldness in the claims of spiritualists? Contrast for a moment the senseless notions currently entertained by theology on all matters appertaining to the world beyond, with what we teach.

The former are fancies which, if reported, or talked of for the first time *now*, would be rejected as idle baseless fables, unworthy alike of scientific or religious teaching.

If the "spirits of the departed" were ever supposed to be seen, it was in the form of white-sheeted ghosts, in haunted places, where some awful deed had been perpetrated, whilst angels were only the winged creatures of imagination, or the creation of poets and painters' fancies. Spiritualism tells something of real human spiritual beings. Spiritualists affirm that the "spirits" they know of, are their fathers,

mothers, sisters, and brothers—their own human kind, who have gained a victory over death, and now, "clothed in the robes of immortality," are living in a world governed by fixed laws; that, by assurances from these, they know for a truth that the world beyond, is better adapted for humanity to develop, live, and work in than this. That world contains all the elements necessary to call forth the enthusiasm of the poet, and the art of the painter. It is a world filled with all the glorified aspects of nature—majestic mountains, smiling valleys, sombre woods, whispering streamlets, rivers winding their way through lovely scenes of nature to their homes in the deep sounding ocean—all natural objects which are fitted to bless man with their beauty, and to lift his soul into purer regions of contemplation and livelier recognition of the goodness of the Creator. There are grand conclaves assembling with one lofty purpose in view, *i.e.*, the upliftment and elevation of humanity, from whose councils ambassadors are sent to this world's rulers; prompters, inspirers, and helpers in all undertakings, good and true, which mankind little knows of. The spirit people, to be in continual harmony with the requirements of spirit-life, must be active. Whatever tendency is displayed in this stage of his existence, man will find wider scope for there. The grandest truth of all is, that however hopeless or radically bad a life may appear in the sight of mortals, however loud the cry may be raised of a "wasted life," when the earth career is ended and the body consigned to the tomb, there is yet hope of reclamation—nay, there is positive certainty that nothing can be lost, but that every creature with the gift of immortality in its nature, will sometime recognize the infinite bosom of love and mercy it is resting upon. Mr. Wright closed with an earnest exhortation that all should endeavour so to live and act in this world of time and in conformation to the best promptings of the human heart, as to be fitted to enjoy, to the full, the grander life beyond the grave.

REAL ANGELS IN THE CLOUDS.

THE following pathetic narrative was communicated to the Editor by an *eye witness* of what is herein set down, an old, old man who took part in the sorrow and rejoicing of the narrative in question, and who bore witness to its veracity by the tears of sympathy which coursed down his venerable face during its relation.

The occurrence took place in Ohio, and the name of the narrator was Mr. John Harwood, formerly a resident of a farm near the city of Cincinnati, now of a very high sphere in the cities of heaven.

It seems necessary to premise that Mrs. John Harwood was what her husband called an "inveterate dreamer." Having established this idea firmly in his mind, and deeming that it accounted in words at least for the string of curious narratives that the good wife was incessantly pouring out over the morning meal, Farmer Harwood would generally manage to cut the recital short by beating a speedy retreat. It was on a morning early in the year 1858 that Mrs. Harwood insisted upon detaining her unwilling spouse until he had heard to the end the substance of the following dream: "I declare to you, John, I came into this house, and right there on the hearth I saw standing, two small angels, neither bigger than little children, but, oh, how bright they were! all covered with glittering white garments, with such lovely faces, and eyes so full of love and joy, that I thought I should never know sorrow again, just by having looked at them. But, ah me! as I gazed, and just as I was going to fall down and worship them, they sailed away right up

through the roof of the house, and away, away, into the clouds, and were lost to sight. I ran out of the house, and clasped my hands in grief, and then fell on my knees and prayed to the good God to let the angels come back. I prayed with all my heart, and as I did so, I saw the clouds part with a great burst of light, and then down, down, they came again, those, blessed, beautiful, real angels, right out of the clouds, and at last they alighted on either side of me—and oh, my joy was so great, that before I could embrace them I just awoke." "Wonderful!" muttered her incredulous spouse, "but pray, mother, did your angels have wings?" "No, John," was the reply; "They sailed on a great, white bird, a kind of dove like, but with a burning crown on its head, and"—what the rest of the description might have been is lost to posterity, for the unsympathetic John departed ere the narrative was completed. One week later, added the eye witness from whom the Editor received the narration, both the father and mother remembered the dream, or vision, all too well, and but for the *termination* as described by the dreamer, she herself often subsequently declared, neither she nor her partner could have survived the horrors of the night on which the following well remembered adventure occurred.—ED. T. W.

Some thirty years ago there suddenly burst upon the Western world a magnificent stranger from foreign parts, "with all his travelling glories on." It was the great comet of 1858, on the grand tour of the universe.

One pleasant Saturday afternoon, during the comet's appearance, an aeronaut, after a prosperous voyage, descended upon a farm, in the neighbourhood of Cincinnati. He was soon surrounded by a curious group of the farmer's family and labourers, all asking eager questions about the voyage and the management of the balloon. That, secured by an anchor and a rope in the hand of the aeronaut, its car but a foot or two above the ground, was swaying lazily backward and forward in the evening air. It was a good deal out of wind, and was a sleepy and innocent monster in the eyes of the farmer, who, with the owner's permission, led it up to his house, where, as he said, he could "hitch it" to his fence. But before he had thus secured it his three children, aged respectively ten, eight, and three, begged him to lift them "into that big basket," that they might sit on "those pretty red cushions." While the attention of the aeronaut was diverted by more curious questioners from a neighbouring farm, this rash father lifted his darlings one by one into the car. Chubby little Johnny proved the "ounce too much" for the aerial camel, and brought him to the ground; and then unluckily not the baby, but the eldest hope of the family was lifted out. The relief was too great for the monster. The volatile creature's spirits rose at once; he jerked his halter out of the farmer's hand, and with a wild bound mounted into the air. Vain was the aeronaut's anchor. It caught for a moment in the fence, but it tore away, and was off dangling uselessly after the runaway balloon, which so swiftly and steadily rose, that in a few minutes those two little white faces peering over the edge of the car grew indistinct, and those piteous cries of "Papa!" "Mamma!" grew faint and fainter up in the air.

When distance and twilight mists had swallowed up voices and faces, and nothing could be seen but that dark, cruel shape, sailing triumphantly away with its precious booty, like an aerial privateer, the poor father sank down helpless and speechless; but the mother, frantic with grief, still stretched her yearning arms towards the inexorable heavens, and called wildly up into the unanswerable void.

The aeronaut strove to console the wretched parents with the assurance that the balloon would descend within thirty miles of the town; and that all might be well with the children, providing it did not come down in water or in deep wood. In the event of its descending in a favourable spot there was still one danger to be apprehended; he thought that the elder child might step out, leaving the younger in the balloon.

"Ah, no!" replied the mother, "Jennie would never stir from the car without Johnny in her arms!"

The balloon passed directly over the market town, and the children, seeing many people in the streets, stretched out their hands and cried wildly for help. But the villagers, though they saw the bright little heads, heard no call.

Amazed at the strange apparition, they might almost have thought the translated little creatures small angel navigators on some voyage of discovery, some little cherubic venture of their own, as heading towards the rosy cloud-lands and purple islands of sunset splendour, they sailed

deeper and deeper into the west, and faded out with the day.

Some company they had, poor little sky-waifs! Something comforted them, and allayed their wild terrors—something whispered them that below the night and clouds was home; that above was God; that wherever they might drift or dash, living or dead, they would still be in his domain, and under his care—that though borne away among the stars, they could not be lost, for his love would follow them.

When the sunlight all went away, and the great comet came blazing out, little Johnny was apprehensive that it might come too near their airy craft, and set it on fire with a whisk of its dreadful trail. But when his sister assured him that the fiery dragon was "as much as twenty miles away," and that God wouldn't let him hurt them, he was tranquillized, but soon afterwards said, "I wish he could come a little nearer, so I could warm myself; I'm so cold!"

Then Jennie took off her apron and wrapped it about the child, saying tenderly, "This is all sister has to make you warm, darling, but she'll hug you close in her arms, and we will say our prayers and you shall go to sleep."

"Why, how can I say my prayers before I have my supper?" asked little Johnnie.

"Sister hasn't any supper for you, or for herself, but we must pray all the harder," solemnly responded Jennie.

So the two baby-wanderers, alone in the wide heavens, unawed by darkness, immensity, and silence, by the presence of the great comet and the millions of un pitying stars, lifted their little clasped hands, and sobbed out their sorrowful "Our Father," and then that quaint little supplementary prayer—

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

"There! God heard that easy; for we are close to him up here," said innocent little Johnnie.

Doubtless Divine love stooped to the little ones and folded them in perfect peace—for soon the younger, sitting on the bottom of the car, with his head leaning against his sister's knee, slept as soundly as though he were lying in his own little bed at home, while the elder watched quietly through the long, long hours, and the car floated gently on in the still night air till it began to sway and rock on the fresh morning wind.

Who can divine that simple little child's thoughts, speculations, and wild imaginings, while watching through these hours? She may have feared coming in collision with a meteor—for many were abroad that night, scouts and heralds of the great comet—or perhaps being cast away on some desolate star-island; or, more dreary still, floating and floating on, night and day, till they should both die of cold and hunger. Poor babes in the clouds!

At length the unseen but ever-present good powers guided the little girl's wandering hand to a cord connected with the valve. Something like a voice or a chime of bells—as the little one afterwards said—told her to pull it. At once the balloon began to sink, slowly and gently, as though let down by tender hands; or, as though some celestial pilot guided it through wild currents of air, not letting it drop into the lake or rivers, lofty wood, or impenetrable swamp, where this strange, unchild-like experience might have been closed by death, on a spot where no human care or pity awaited it.

The sun had not yet risen, but the morning twilight had come; when the little girl, looking over the edge of the car, saw the dear old earth coming nearer—"rising towards them," she said. But when the car stopped, to her great disappointment, it was not on the ground, but caught fast in the topmost branches of a tree. Yet she saw they were near a house whence help might soon come. So she awakened her brother, and told him the good news; and together they watched and waited for deliverance, hugging each other for joy and for warmth; for they were very cold.

Farmer Burton, who lived in a lonely house on the edge of his own private prairie, was a famous sleeper in general, but on this particular morning he awoke before the dawn, and, though he turned and turned again, he could sleep no more. So at last he said to his good wife, whom he had kindly awakened to inform her of his insomnia, "It's no use; I'll just get up and dress, and have a look at the comet."

The next that worthy woman heard from her wakeful spouse was a frightened summons to the outer door. It seems that no sooner did he step forth from his house than his eyes fell on a strange portentous shape hanging in a large pear tree, about twenty yards distant. He could see in it no likeness of anything earthly, and he half fancied it might be the comet, who, having put out his light, had come down there to perch. In his fright and perplexity he did what every wise man would do in like extremity—he called on his valiant wife. Reinforced by her, he drew near the tree, cautiously reconnoitering. Surely never pear tree bore such fruit!

Suddenly there descended from *the thing* a plaintive, trembling little voice—"Please take us down. We are very cold!"

Then a second little voice—"And hungry, too. Please take us down."

"Why, who are you? And where are you?"

The first little voice said, "We are Mr. Harwood's little boy and girl, and we are lost in a balloon."

The second little voice said, "It's us, and we runned away with a balloon. Please take us down."

Dimly comprehending the situation, the farmer, getting hold of a dancing-rope, succeeded in pulling down the balloon.

He first lifted out little Johnnie, who ran rapidly a few yards towards the house; then turned round and stood for a few moments curiously surveying the balloon.

The faithful little sister was so chilled and exhausted that she had to be carried into the house, where, trembling and sobbing, she told her wonderful story.

Before sunrise a mounted messenger was dispatched to the Harwood home with glad tidings of great joy. He reached it in the afternoon, and a few hours later the children themselves arrived, in state, with banners and music, and conveyed in a covered hay waggon and four.

Joy bells were rung in the neighbouring town, and in the farmer's house the happiest family on the continent thanked God that night.

INDIAN GHOST CHARMS.

Some of the superstitions prevalent among the Hindoos of the present time, and described by a writer who has witnessed the ceremonials, and lived long amongst those who practise them.

In this day, when arts and sciences are advancing with great strides upward and onward, and men's religious beliefs and practices are marching downwards and *backwards* with no less momentum, to the dark ages of ignorance, superstition, and myth, it may not be uninteresting to read a few brief excerpts from the writings of an eyewitness to the practices prevailing in the land of "Mahatmas and Chelas"—the land whose best educated people, preachers, and teachers are casting off and ignoring these base practices, but still the land which the educated and elect of Europe and America's spiritual scientists, yecept "Theosophists" are pointing to as "the source of Divine wisdom, and the religion of the future."

A Hindoo gentleman, writing in the *London Graphic*, gives the following account of what some of the native Hindoos believe concerning the invisible world, by which they declare themselves to be constantly surrounded. He says, the dread of the spirits of the dead is common amongst all classes, especially the most ignorant, and this ghost belief is shared by the lower classes of the Mohammedans. All the spirits of the dead are believed to be mischievous and malicious. The only way of placating them is to build them shrines, and offer them sacrifice, such as a fowl, a pig, or the best of the cattle. When any malignant epidemic, such as fevers, small pox, &c., &c., prevail, the disease is invariably attributed to spirits, hence the necessity of propitiating them. Of all the ghosts that plague mankind, the spirit of the *man tiger* is said to be the most dangerous and wicked. This idea is connected with a superstition, that when a tiger has killed a man, the spirit of the man rides upon his head and guides him out of all danger. Thus it follows that when it is determined upon to destroy a tiger that has killed many human beings, the only way to compass his destruction is to propitiate his victims, thereby depriving him of their valuable services. The spirits supposed to be nearest the earth, and most readily propitiated, are those who have died a violent death. Such spirits are often invoked, addressed or spoken of according to the manner of their death, thus: "the man who has been killed by falling from a palm tree is called the 'Palm Ghost.'" He who has been killed by lightning,

a tiger, or slain by an enemy, will be addressed as the "Fire Ghost," the "Tiger Ghost," the "Bleeding Ghost," &c., &c.

Most of the spirits who are thus deified were once relatives or friends. Sometimes they are the spirits of distant ancestors, and always confined to those who belonged to the special tribe of worshippers. The offerings to these spirits consist in the recitation of invocations, charms, flattering praises, and the sacrifice of birds and animals, the offering of fruit, flowers, and beads. Charms, which are always sung by men at the different shrines, are of two kinds—the "Sabara charms" (Sabara being the name of one of the aboriginal tribes) and incantations. The former are addressed to the deified ghosts of the dead, the performances being generally carried out in the place where the corpse was burned, and the latter are used for the purpose of compelling spirits to appear and receive the orders of the performer. The following are the translation of two of the Indian ghost charms:

Hail! Glory to the demon Aglya Birj,
Down in the seventh hell,
'Mid flames of fire,
Sitting on Brahma's head!
With fish, and bones of kites we come,
With yellow arsenic and gum,
All these we bring—if you come not,
May Mother Kali curse you!

"Aglya Bir" is the demon of Fire; "Brahma" the Supreme Divinity; "Kali," one of the bloodthirsty Hindoo goddesses. The gum mentioned is the bellium, much used in carrying out these charms. The offerings do not seem very inviting, but they are quite as presentable as the "eye of newt and toe of frog" of the witches of Macbeth.

Hail to Hanuman!
An urchin twelve years old,
With sweetmeats in his hand,
And in his mouth a Pan.
Hearing come,
Baba Hanuman!

"Baba Hanuman" is baby; "Hanuman," the name of a dead child; "Pan," betel chewed by the natives of India and adjacent countries. This charm must be begun on the first Tuesday of a month, fasting and wearing red clothes. Red lead mixed with oil should be rubbed over the image of Hanuman, and a lamp placed in front with some lighted incense. A wheaten cake, covered with clarified butter and sugar, should be offered to the image, and the charm recited 1,100 times daily, counting the beads of a coral necklace. On the fortieth day the ghost Hanuman will appear before the charmer and take his orders. Here is a direction for raising a spirit. When new moon falls on a Thursday, prepare some rice and milk to eat, and select a solitary clean house for the performance. Bring some sweet-smelling flowers, sweetmeats, incense, and the root agar. Draw a circle with a piece of red lead, and put in eight cloves, eight betel nuts and a new lamp lighted with clarified butter. Next put all the sweetmeats and flowers inside the circle and then, first, pronouncing the prayer for safety, repeated by Brahmans every morning), begin reciting a charm, called—

Tara-turi-swaha,

to be repeated 500 times a day for several successive days. The performer must change the flowers and sweetmeats daily, must wear coloured clothes, and keep himself pure and clean. The spirit will then appear to receive the charmer's orders.

The *Graphic* article cites several more of these charms, but as we simply desire to give our readers samples of the same, and not revolt their minds by repetitions of such barbarous stuff, we shall add but one more example of a still more powerful form of incantation than that given above. It runs thus:—

Bismillah, ar-rahman, ar-rahim!
With chains of bells upon his feet,
Dances Muhamada Bir.
After a hearty breakfast,
Shouting, beat, beat, he come,
Bind the demon, bind the devil!
Bind the witch, the ghost, the spirit,
Bind the two and fifty Bherones,
Bind the different kinds of ghosts;
Bind the strong, the weak, the poisonous,
Bind the red, the blue, the yellow,
Bind the green, the black, the grey,
Bind! bind! bind!
Stop their wells and springs of water,
Stop their eating, stop their drinking,
Stop their sleeping, stop their cooking,
Stop, stop, stop.
From the thigh of Imanu Huze draw near,
From Lady Fatima's foot appear,
Appear, appear!

This tremendous incantation must be begun on an evening when the new moon falls on Thursday. Place a clarified butter lamp in front; burn some incense, and repeat the charm 108 times, making also an offering of sweets. The charm must be repeated thirty-one successive Thursdays, which will compel the ghost to appear and obey the charmer.

The following is a song chanted with many peculiar ceremonies to Yankshas, a powerful demon supposed to be especially interested in the guardianship of children, and invoked by parents for protection to their offspring:—

"As we call, one and all—
Brother Yankshas, heed our call.

Flowers, sweetmeats, cocoanuts we bring,
With flags and pigs and fowls our offering.
As we call, &c., &c.

See goats and fowls and black cotton seed,
With cowries six spread out before you.
As we call, &c., &c.

Money and wine, with our bare feet,
And everything for worship meet.
As we call, &c., &c.

Preserve our children safe and sound
Our prayer is as we circle round.
As we call, one and all—
Brother Yankshas, heed our call.

There are thousands of just such mantrams (charms) and forms of worship as the above, constantly offered to *demons* and spirits of the dead. From the general supposition that these spirits *can only work evil and mischief*, unless propitiated, there can be but little doubt that the teachings of the authoritative High Priestess of Theosophy have imbued her devoted followers with the same enlightened opinions of "the dead," and their *reliquiæ*; in fact, it is in such dreary superstitions as the above that the sources of Hindoo *Theosophy* are made plain.

THE KNIGHT'S TOAST.

THE feast is o'er. Now brimming wine
In lordly cup is seen to shine
Before each eager guest.
While silence fills the crowded hall,
As deep as when the herald's call
Thrills in the loyal breast.

Then up arose the noble host,
And smiling cried, "A toast! a toast!
To all the ladies fair!
Here, before all, I pledge the name
Of Stanton's proud and beauteous dame,
The Lady Gundamere."

Then to his feet each gallant sprang,
And joyous was the shout that rang
As Stanley gave the word;
And every cup was raised on high,
Nor ceased the loud and glad cry
Till Stanley's voice was heard.

"Enough! enough!" he smiling said,
And lowly bent his haughty head,
"That all may have their due,
Now each in turn must play his part,
And pledge the lady of his heart,
Like gallant knight and true."

Then one by one each guest sprang up,
And drained in turn the brimming cup,
And named the loved one's name;
And each, as hand on high he raised,
His lady's grace or beauty praised,
Her constancy and fame.

'Tis now St. Leon's turn to rise;
On him are fixed those countless eyes—
A gallant knight is he;
Envied by some, admired by all,
Far-famed in lady's bower and hall—
The flower of chivalry.

St. Leon raised his kindling eye,
And lifts the sparkling cup on high;
"I drink to one," he said,
"Whose image never may depart,
Deep graven on this grateful heart,
Till memory is dead.

"To one whose love for me shall last
When lighter passions long have passed—
So holy 'tis and true;
To one whose love hath longer dwelt,
More deeply fixed, more keenly felt,
Than any pledged by you."

Each guest upstarted at the word,
And laid a hand upon his sword,
With fury-flashing eye;
And Stanley said, "We crave the name,
Proud knight, of this most peerless dame,
Whose love you count so high."

St. Leon paused, as if he would
Not breathe her name in careless mood,
Thus lightly to another;
Then bent his noble head, as though
To give that word the reverence due,
And gently said "My mother!"

SIGNS OF THE TIMES.

"THE HANDWRITING ON THE WALL" OF THE VATICAN.

GIORDANO BRUNO: A PAPAL ALLOCUTION.

THE Papal Allocution relating to the recent Giordano Bruno demonstration in Rome was read in the Roman Catholic churches of Birmingham a few Sundays ago. At the Oratory, Cardinal Newman, feeling unequal to reading it himself, addressed to the congregation some remarks, of which we give the following quotations:—

"Since last Sunday I have had the opportunity of reading the authoritative documents which the Holy Father has sent us from Rome; and I have been inexpressibly shocked to be informed of the infidel declarations brought to our notice in them as preached in the holy city. As I have not the force to bring them before the minds of my people I am obliged to rely on what is left to me still, as means of expressing my horror at what I read. Sympathise with me, then, my dear children, if my words require to be patiently listened to by the hearers, and pray God to make up for me in your hearts, in the grave interests of the Church, what is wanting in my words on this occasion. I leave the awful but necessary task of bringing these accounts in their detail before my hearers. I cannot be wrong in thus feeling, since I have learned that the enemy of mankind—the 'Lawless One'—has been made an object of worship in the holy city. A greeting with the very words of Scripture as used by St. Paul (II. Ep. to the Thessalonians, ch. 2)—'May God keep us from what seems before us.'"

The following is an abstract of the allocution, which was delivered at a consistory on the 10th of June last:—

"What we said when recently we had occasion, in this very place, to address you—that fresh wrongs of deeper import were being devised against the Church and the Roman Pontificate—this, as is known to you all, has been accomplished to our intense grief and the scandal of all just men. Therefore have we summoned you to this consistory, to pour out our feelings under treatment so offensive, and to excrete with all righteous freedom in your presence, wickedness so heinous. Ever since the change in the state of Italy, and the capture of the city of Rome, we have witnessed the oppression of our most holy religion by a long series of wrongs. Worse things are threatened, which factions of abandoned men are savagely earnest to bring to pass. Fixed in their resolve to create an empire of profanity in the chief city of the Catholic world, they are gathering together from every side, fire-brands for an assault upon the Catholic Church, that so they may be the better able to overturn completely the very cornerstone upon which it rests. And now, as though during so many years they had not been sufficiently destructive, they choose one of the holiest days of the Christian year for the public erection of a statue to commend to future generations a spirit of opposition against the Church, and to make known their own determination to wage war to the death against everything called Catholic. They heap honours on a man who was doubly a renegade; who was tried and found guilty of heresy; and who, even to his last breath, was a violent opponent of the Church. Yea, it is for these very things they hold him in esteem, for nothing can be found in him really worthy of honour. There is no pre-eminent science, for his writings exhibit him as a Pantheist, and the follower of a shameless Materialism. Base of soul, and disordered in spirit, he was given up to dissimulation, lying, and selfishness towards those who differed in opinion from himself. This, then, is the meaning of the honours lavished on such a man; that the time is come for men to live apart from revelation and the Christian faith, and to have their minds set wholly free from the power of Jesus Christ. It is only too plain that this is also the aim and purpose of wicked sects which strive with all their strength to alienate entire

countries from God, and which assail the Church and Roman Pontificate with boundless hate in desperate warfare. To make the injury more marked, and its motive more apparent, they came to the unveiling of the statue with great parade, and in unusual numbers. During those days Rome saw within her walls a vast crowd that had been collected from all parts; symbols hostile to religion were shamelessly borne through the streets, and, what is more horrible, banners were there with representations of the *most wicked one* who refused to serve the Most High in heaven—the leader of rebels and fomentor of all treasons. To the execrable deed was joined arrogance of speeches and of writings in which the most sacred things were mocked without shame or bounds, while that lawless freedom of thought was loudly extolled which is the prolific parent of depraved opinions, and is subversive at once of Christian morality and of social order and discipline."

As an additional SIGN OF THE TIMES, and as a proof of the imbecility and powerlessness which prevail in the very headquarters and citadel of priestcraft and Roman Catholicism at Rome, we call attention to another article, emanating from a widely different source, both in regard to distance from the head centre and religious belief, namely, Dr. Rhodes Buchanan's view of the above affair, as published in the *Journal of Man*, Boston, U.S.A. He says—

"THE BRUNO STATUE.—Those who think the Roman Catholic Church at its head centre entitled to respect and toleration may be undeceived by observing how thoroughly *it still sympathises with the burning of Bruno*. When the great procession with two thousand banners, the students of all the Universities, and the Garibaldians in their red shirts, as well as the leading people of Italy assembled with grand enthusiasm to honour the martyr, the Pope retired to the chapel, and prayed for three days, and the enraged clerical authorities issued a furious circular, of which the following scandalous passage is a sample:—

"The scandal about to be perpetrated in Rome wounds and vexes every Christian soul. Bands of miscreants, wearing the black live'y of Satan, are assembling in this sacred city—the centre and heart of Christianity. With impious eagerness they applaud the erection of a monument which, in this city of Rome, will be a permanent insult to God, to Christ, and to his Vicar on earth. The mind shudders at the horrible idea; but if the hearts of the faithful are pierced with grief, how much more profound and dolorous must be the grief of the common father of the faithful—the Sovereign Pontiff Leo XIII."

"The Austrian Emperor wrote a sympathizing letter to the Pope, the Bishop of Linz ordered prayers to be said 'in expiation of the outrage,' and the clerical *Vaterland* denounced the inauguration as scandalous, and as a *fête* worthy of the devil. The only construction we can put upon this is that the Italian Church still sanctions the burning of Bruno."

Yes, and not only sanctions that horrible crime, but it would gladly repeat it upon the 2,000 Garibaldians who assembled in the streets of Rome to do honour to the Prophet of Freethought, whose apotheosis is now being celebrated by the triumph of his principles, and the lamentations of his murderers, in this, our own century. Who shall say that religious thought, discovery, and emancipation from the chains of a despotic human priestcraft is not moving on, hand in hand with science and enlightenment? Only those who cannot read and interpret THE HANDWRITING ON THE WALL.

MACHINATIONS OF SATAN.—In the year 1561 was printed a work entitled "The Anatomy of the Mass." It is a thin octavo of one hundred and seventy-two pages, and it is accompanied by a list of *errata* of fifteen pages. The editor, a pious monk, informs us that a very serious reason induced him to undertake the task; for it is, says he, to forestall the artifices of Satan. He supposes that the devil, to ruin the fruits of this work, employed two very malicious frauds: the first, before it was printed, by drenching the manuscript in a kennel, and having reduced it to a most pitiable state, rendered several parts illegible; the second, in obliging the printers to commit such numerous blunders, never yet equalled in so small a work. To combat this double machination of Satan, he was obliged carefully to re-peruse the work, and to form this singular list of the blunders of printers under the influence of the devil. All this he relates in an advertisement prefixed to the *errata*; and hence the phrase of "The Printer's Devil."

QUESTION DEPARTMENT.

To the Editor of "The Two Worlds."

DEAR MADAME,—Having recently made a tour through the United States, and being a warm spiritualist, I noticed during my visits to the various spiritual meetings how few of the best speakers, though reported as trance mediums, spoke with their eyes shut. May I ask of your wide experience to say whether you consider it a *sine quâ non* that entrancement must always be accompanied by closing the eyes?

ANSWER.

We do not so consider it, neither does experience point that way. Mrs. Cora Richmond, one of the best, if not the best, trance speakers of the New Dispensation; Mrs. E. J. French, a trance medium and speaker long before the Rochester knockings; Miss Lizzie Doten, Mr. D. D. Home, and numbers of the earliest and most popular of the American mediums, all spoke with eyes *fixed* but not *closed*. Somnambulists are constantly, though not invariably, seen with their eyes open. As early as the days of Shakespeare, somnambulists are thus described. In Lady Macbeth's sleep-walking state, the poet makes the attendant say "*Her eyes are open*," to which the physician replies, "*Aye, but their sense is shut*." In a word—the trance state is just as often induced with the eyes open, though generally fixed, and having the *sense shut* as when the eyes are actually closed. In the early days of American trance speaking, the common idea prevailed that no speaker could be entranced unless the eyes were closed, and the speaker *fast asleep*. When Mrs. Richmond (formerly Cora Hatch) first came before the public, the uninformed on these subjects declared she could not be in a trance because her eyes were wide open. Experience soon taught that the same condition existed in both modes of appearance, until it became a common question to ask, when a speaker's merits were being discussed, "Is he or she a *shut eyed* or an *open eyed* medium?" Both have their special admirers, but both apply to the trance or somnambulist condition.

DEAR MADAME,—In Colonel Olcott's Liverpool address, professing to expound Theosophy, he, being the Grand President of all the Theosophical societies now extant, alleged, as most of the Theosophists do, that the communications constituting the great bulk of modern spiritualism were made by "the double," or the human spirit itself. May an unconvinced but anxious would be believer in spirit intercourse ask your opinion of this theory?

J. WEST.

ANSWER.

To Mr. West's enquiry we have no *opinion* to give. The millions of facts which constitute the great and world-wide bulk of spiritualism do not depend upon *opinions*, but are based on well-proven *FACTS*—facts which admit of no theories beyond the one well-proven cause assigned for every manifestation—namely, that its authors are the spirits of men, women, and children who once lived as such on earth. If the communications are given by "the double," or human spirits, how is it that when the spirit is in its normal state it represents itself as a person whom everybody knows in his or her circle of acquaintances? and, when it comes as "a double," it represents itself as the spirit of a deceased person? Why should our spirits be truthful in their normal state, and liars, deceivers, and personators of other identities in abnormal or entranced states? There are thousands of instances on record in which the "wraith," living spirit, or "Doppel Ganger," as the Germans call the double, have appeared, and even communicated; but never a single case, historically proved, in which it came representing itself as any other individual, dead or living, than itself.

We must here add that there are a number of other queries propounded concerning some one or other of Colonel Olcott's divers assertions; and since that gentleman has declined to do the Editor the honour she solicited through her Liverpool friends—namely, to discuss the assertions of Theosophy in relation to Spiritualism, in friendly public debate, the Editor is called upon by her spirit friends, as a matter of duty to her earthly friends, to answer Colonel Olcott's views as reported, without the advantage of his presence. These answers will be given on the occasion of Mrs. Britten's next engagement at Liverpool—namely, Sunday morning and evening, November 3rd. If possible, these answers and propositions will be published in the Rostrum article of the following week, and it is hoped may meet some of the queries which are now being propounded in such vast numbers as to exceed the limits of this question department.—[Ed. T. W.]

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As we call, one and all—
Brother Yankshas, heed our call.

There are thousands of just such mantrams (charms) and forms of worship as the above, constantly offered to *demons* and spirits of the dead. From the general supposition that these spirits *can only work evil and mischief*, unless propitiated, there can be but little doubt that the teachings of the authoritative High Priestess of Theosophy have imbued her devoted followers with the same enlightened opinions of "the dead," and their *reliquiæ*; in fact, it is in such dreary superstitions as the above that the sources of Hindoo *Theosophy* are made plain.

THE KNIGHT'S TOAST.

THE feast is o'er. Now brimming wine
In lordly cup is seen to shine
Before each eager guest.
While silence fills the crowded hall,
As deep as when the herald's call
Thrills in the loyal breast.

Then up arose the noble host,
And smiling cried, "A toast! a toast!
To all the ladies fair!
Here, before all, I pledge the name
Of Stanton's proud and beauteous dame,
The Lady Gundamere."

Then to his feet each gallant sprang,
And joyous was the shout that rang
As Stanley gave the word;
And every cup was raised on high,
Nor ceased the loud and glad cry
Till Stanley's voice was heard.

"Enough! enough!" he smiling said,
And lowly bent his haughty head,
"That all may have their due,
Now each in turn must play his part,
And pledge the lady of his heart,
Like gallant knight and true."

Then one by one each guest sprang up,
And drained in turn the brimming cup,
And named the loved one's name;
And each, as hand on high he raised,
His lady's grace or beauty praised,
Her constancy and fame.

'Tis now St. Leon's turn to rise;
On him are fixed those countless eyes—
A gallant knight is he;
Envied by some, admired by all,
Far-famed in lady's bower and hall—
The flower of chivalry.

St. Leon raised his kindling eye,
And lifts the sparkling cup on high;
"I drink to one," he said,
"Whose image never may depart,
Deep graven on this grateful heart,
Till memory is dead.

"To one whose love for me shall last
When lighter passions long have passed—
So holy 'tis and true;
To one whose love hath longer dwelt,
More deeply fixed, more keenly felt,
Than any pledged by you."

Each guest upstarted at the word,
And laid a hand upon his sword,
With fury-flashing eye;
And Stanley said, "We crave the name,
Proud knight, of this most peerless dame,
Whose love you count so high."

St. Leon paused, as if he would
Not breathe her name in careless mood,
Thus lightly to another;
Then bent his noble head, as though
To give that word the reverence due,
And gently said "My mother!"

SIGNS OF THE TIMES.

"THE HANDWRITING ON THE WALL" OF THE VATICAN.

GIORDANO BRUNO: A PAPAL ALLOCUTION.

THE Papal Allocution relating to the recent Giordano Bruno demonstration in Rome was read in the Roman Catholic churches of Birmingham a few Sundays ago. At the Oratory, Cardinal Newman, feeling unequal to reading it himself, addressed to the congregation some remarks, of which we give the following quotations:—

"Since last Sunday I have had the opportunity of reading the authoritative documents which the Holy Father has sent us from Rome; and I have been inexpressibly shocked to be informed of the infidel declarations brought to our notice in them as preached in the holy city. As I have not the force to bring them before the minds of my people I am obliged to rely on what is left to me still, as means of expressing my horror at what I read. Sympathise with me, then, my dear children, if my words require to be patiently listened to by the hearers, and pray God to make up for me in your hearts, in the grave interests of the Church, what is wanting in my words on this occasion. I leave the awful but necessary task of bringing these accounts in their detail before my hearers. I cannot be wrong in thus feeling, since I have learned that the enemy of mankind—the 'Lawless One'—has been made an object of worship in the holy city. A greeting with the very words of Scripture as used by St. Paul (II. Ep. to the Thessalonians, ch. 2)—'May God keep us from what seems before us.'"

The following is an abstract of the allocution, which was delivered at a consistory on the 10th of June last:—

"What we said when recently we had occasion, in this very place, to address you—that fresh wrongs of deeper import were being devised against the Church and the Roman Pontificate—this, as is known to you all, has been accomplished to our intense grief and the scandal of all just men. Therefore have we summoned you to this consistory, to pour out our feelings under treatment so offensive, and to execrate with all righteous freedom in your presence, wickedness so heinous. Ever since the change in the state of Italy, and the capture of the city of Rome, we have witnessed the oppression of our most holy religion by a long series of wrongs. Worse things are threatened, which factions of abandoned men are savagely earnest to bring to pass. Fixed in their resolve to create an empire of profanity in the chief city of the Catholic world, they are gathering together from every side, fire-brands for an assault upon the Catholic Church, that so they may be the better able to overturn completely the very cornerstone upon which it rests. And now, as though during so many years they had not been sufficiently destructive, they choose one of the holiest days of the Christian year for the public erection of a statue to commend to future generations a spirit of opposition against the Church, and to make known their own determination to wage war to the death against everything called Catholic. They heap honours on a man who was doubly a renegade; who was tried and found guilty of heresy; and who, even to his last breath, was a violent opponent of the Church. Yea, it is for these very things they hold him in esteem, for nothing can be found in him really worthy of honour. There is no pre-eminent science, for his writings exhibit him as a Pantheist, and the follower of a shameless Materialism. Base of soul, and disordered in spirit, he was given up to dissimulation, lying, and selfishness towards those who differed in opinion from himself. This, then, is the meaning of the honours lavished on such a man; that the time is come for men to live apart from revelation and the Christian faith, and to have their minds set wholly free from the power of Jesus Christ. It is only too plain that this is also the aim and purpose of wicked sects which strive with all their strength to alienate entire

countries from God, and which assail the Church and Roman Pontificate with boundless hate in desperate warfare. To make the injury more marked, and its motive more apparent, they came to the unveiling of the statue with great parade, and in unusual numbers. During those days Rome saw within her walls a vast crowd that had been collected from all parts; symbols hostile to religion were shamelessly borne through the streets, and, what is more horrible, banners were there with representations of the *most wicked one* who refused to serve the Most High in heaven—the leader of rebels and fomentor of all treasons. To the execrable deed was joined arrogance of speeches and of writings in which the most sacred things were mocked without shame or bounds, while that lawless freedom of thought was loudly extolled which is the prolific parent of depraved opinions, and is subversive at once of Christian morality and of social order and discipline."

As an additional SIGN OF THE TIMES, and as a proof of the imbecility and powerlessness which prevail in the very headquarters and citadel of priestcraft and Roman Catholicism at Rome, we call attention to another article, emanating from a widely different source, both in regard to distance from the head centre and religious belief, namely, Dr. Rhodes Buchanan's view of the above affair, as published in the *Journal of Man*, Boston, U.S.A. He says—

"THE BRUNO STATUE.—Those who think the Roman Catholic Church at its head centre entitled to respect and toleration may be undeceived by observing how thoroughly it still sympathises with the burning of Bruno. When the great procession with two thousand banners, the students of all the Universities, and the Garibaldians in their red shirts, as well as the leading people of Italy assembled with grand enthusiasm to honour the martyr, the Pope retired to the chapel, and prayed for three days, and the enraged clerical authorities issued a furious circular, of which the following scandalous passage is a sample:—

"The scandal about to be perpetrated in Rome wounds and vexes every Christian soul. Bands of miscreants, wearing the black lividity of Satan, are assembling in this sacred city—the centre and heart of Christianity. With impious eagerness they applaud the erection of a monument which, in this city of Rome, will be a permanent insult to God, to Christ, and to his Vicar on earth. The mind shudders at the horrible idea; but if the hearts of the faithful are pierced with grief, how much more profound and dolorous must be the grief of the common father of the faithful—the Sovereign Pontiff Leo XIII."

"The Austrian Emperor wrote a sympathizing letter to the Pope, the Bishop of Linz ordered prayers to be said 'in expiation of the outrage,' and the clerical *Vaterland* denounced the inauguration as scandalous, and as a *fête* worthy of the devil. The only construction we can put upon this is that the Italian Church still sanctions the burning of Bruno."

Yes, and not only sanctions that horrible crime, but would gladly repeat it upon the 2,000 Garibaldians who assembled in the streets of Rome to do honour to the Prophet of Freethought, whose apotheosis is now being celebrated by the triumph of his principles, and the lamentations of his murderers, in this, our own century. Who shall say that religious thought, discovery, and emancipation from the chains of a despotic human priestcraft is not moving on, hand in hand with science and enlightenment? Only those who cannot read and interpret THE HANDWRITING ON THE WALL.

MACHINATIONS OF SATAN.—In the year 1561 was printed a work entitled "The Anatomy of the Mass." It is a thin octavo of one hundred and seventy-two pages, and it is accompanied by a list of *errata* of fifteen pages. The editor, a pious monk, informs us that a very serious reason induced him to undertake the task; for it is, says he, to forestall the artifices of Satan. He supposes that the devil, to ruin the fruits of this work, employed two very malicious frauds: the first, before it was printed, by drenching the manuscript in a kennel, and having reduced it to a most pitiable state, rendered several parts illegible; the second, in obliging the printers to commit such numerous blunders, never yet equalled in so small a work. To combat this double machination of Satan, he was obliged carefully to re-peruse the work, and to form this singular list of the blunders of printers under the influence of the devil. All this he relates in an advertisement prefixed to the *errata*; and hence the phrase of "The Printer's Devil."

QUESTION DEPARTMENT.

To the Editor of "The Two Worlds."

DEAR MADAME,—Having recently made a tour through the United States, and being a warm spiritualist, I noticed during my visits to the various spiritual meetings how few of the best speakers, though reported as trance mediums, spoke with their eyes shut. May I ask of your wide experience to say whether you consider it a *sine qua non* that entrancement must always be accompanied by closing the eyes?

ANSWER.

We do not so consider it, neither does experience point that way. Mrs. Cora Richmond, one of the best, if not the best, trance speakers of the New Dispensation; Mrs. E. J. French, a trance medium and speaker long before the Rochester knockings; Miss Lizzie Doten, Mr. D. D. Home, and numbers of the earliest and most popular of the American mediums, all spoke with eyes *fixed* but not *closed*. Somnambulists are constantly, though not invariably, seen with their eyes open. As early as the days of Shakespeare, somnambulists are thus described. In Lady Macbeth's sleep-walking state, the poet makes the attendant say "*Her eyes are open*," to which the physician replies, "*Aye, but their sense is shut*." In a word—the trance state is just as often induced with the eyes open, though generally fixed, and having the *sense shut* as when the eyes are actually closed. In the early days of American trance speaking, the common idea prevailed that no speaker could be entranced unless the eyes were closed, and the speaker *fast asleep*. When Mrs. Richmond (formerly Cora Hatch) first came before the public, the uninformed on these subjects declared she could not be in a trance because her eyes were wide open. Experience soon taught that the same condition existed in both modes of appearance, until it became a common question to ask, when a speaker's merits were being discussed, "Is he or she a *shut eyed* or an *open eyed* medium?" Both have their special admirers, but both apply to the trance or somnambulist condition.

DEAR MADAME,—In Colonel Olcott's Liverpool address, professing to expound Theosophy, he, being the Grand President of all the Theosophical societies now extant, alleged, as most of the Theosophists do, that the communications constituting the great bulk of modern spiritualism were made by "the double," or the human spirit itself. May an unconvinced but anxious would be believer in spirit intercourse ask your opinion of this theory?

J. WEST.

ANSWER.

To Mr. West's enquiry we have no *opinion* to give. The millions of facts which constitute the great and world-wide bulk of spiritualism do not depend upon *opinions*, but are based on well-proven *FACTS*—facts which admit of no theories beyond the one well-proven cause assigned for every manifestation—namely, that its authors are the spirits of men, women, and children who once lived as such on earth. If the communications are given by "the double," or human spirits, how is it that when the spirit is in its normal state it represents itself as a person whom everybody knows in his or her circle of acquaintances? and, when it comes as "a double," it represents itself as the spirit of a deceased person? Why should our spirits be truthful in their normal state, and liars, deceivers, and personators of other identities in abnormal or entranced states? There are thousands of instances on record in which the "wraith," living spirit, or "Doppel Ganger," as the Germans call the double, have appeared, and even communicated; but never a single case, historically proved, in which it came representing itself as any other individual, dead or living, than itself.

We must here add that there are a number of other queries propounded concerning some one or other of Colonel Olcott's divers assertions; and since that gentleman has declined to do the Editor the honour she solicited through her Liverpool friends—namely, to discuss the assertions of Theosophy in relation to Spiritualism, in friendly public debate, the Editor is called upon by her spirit friends, as a matter of duty to her earthly friends, to answer Colonel Olcott's views as reported, without the advantage of his presence. These answers will be given on the occasion of Mrs. Britten's next engagement at Liverpool—namely, Sunday morning and evening, November 3rd. If possible, these answers and propositions will be published in the Rostrum article of the following week, and it is hoped may meet some of the queries which are now being propounded in such vast numbers as to exceed the limits of this question department.—[Ed. T. W.]

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FRIDAY, NOVEMBER 1, 1889.

"THE FAITHS, FACTS, AND FRAUDS OF RELIGIOUS HISTORY."

To the Editor of "The Two Worlds."

THE Editor of this paper, with characteristic modesty, so seldom appears or allows her name to appear in direct personality, much less in the glowing effusiveness bestowed on other speakers, that it remains for her legion of friends and admirers to do justice to her latest publication, "The Faiths, Facts, and Frauds of Religious History." At present our noble Editor's friends seem to be as modest as herself, and except for one poor spiritual paper criticism, which aptly enough illustrates Shakespeare's idea of *damning your friends with faint praise*, I have seen no public notice taken of one of the most valuable publications of the day, and one calculated to throw more *real light* on the darkest page of human history than nine-tenths of the sermons that are preached or the abstract stuff that is written in this our own day. Though very much surprised, and perhaps a little ashamed of the apathetic silence with which Mrs. Britten's spiritualist friends have treated this splendid little compilation, I, who am no spiritualist, but only as yet on the fence, and unable to see my way into the spiritual vortex, feel yet so delighted with this lucid, learned, and most instructive little volume, that I venture to offer my opinion thereon, were it only in the hope that still more competent critics may follow suit, and make the public aware of the gem that is now placed at their disposal. Gem, did I say? "Faiths, Facts, and Frauds" is a diamond of the first water, and there is nothing like it in the book market.

A priori, it is a well known fact, both to believers and unbelievers, that a vast amount of literature has been brought before the world during the past century and a half, claiming that all the scriptural and monumental remains of the East point to the conclusion that every form of theology in the known world originated in solar, astral, and nature worship; that all the Messiahs of different nations were Sun gods, their periods and histories cycles, &c., and their miracles solar effects in nature.

I could hardly catalogue the number of books and essays that have been written on this subject, but I do assert that they are all too many, far too voluminous for ordinary students to wade through, and in general such a muddle of old classical names, references, and exploded, expensive, uncometable, unreadable, and antique literature, that it seems to require the study of at least twelve volumes of different authors to get at the sense of as many pages. Now all this our clear, level-headed and inspired author, Emma Hardinge Britten, has straightened out for us, taking the most

salient points from the most renowned Eastern authorities, so capitally sorting and arranging her quotations—giving moreover chapter and verse for all she quotes—that we must either follow her, believe her, and now and for ever scout all the unproved mysteries and muddles of theology, or else come to the conclusion that the twenty or thirty learned and well approved authorities she cites are all fools or liars. Besides the merit of our author's vast research, patient industry, and splendid methods of compilation, the writing is in Mrs. Britten's usual eloquent and inspired strain—emotional, deeply religious, sarcastic, magnetic, and altogether irresistible. The worst thing about it is the low price at which it is published. If it had been marked one guinea instead of three shillings it would have been on every table or desk of the literati, were it only as a manual invaluable for reference; the spiritualists would have rushed for it and the materialists had it printed in letters of gold. It deserves it; but being only a small unpretending three shilling volume—why—it's *hardly worth notice*, except to such as—

JOHN HALIFAX, MAN not gentleman.

London, Oct. 16th, 1889.

REMARKS BY THE AUTHOR OF "FAITHS, FACTS, AND FRAUDS, &c."

WHILST we are prepared to show, if need be, that there are few, if any, men who can better lay claim to the title of *gentleman* he abrogates, than the above JOHN HALIFAX, we desire to supplement this writer's kind criticism with a still more explicit one. We earnestly, urgently wish the little volume named above to be read, read by the friends and foes alike of Christianity in its *modern creedal form*. Those who do not believe the statements it contains should arise and, in the interest of divine truth, PROVE their falsity. If they fail—what then? Are the people to be left to perpetuate a system of lies, and maintain idolatry at the expense of twenty millions per annum of a half starved toiling people's wealth? These are questions which, in a vast array of tremendous issues, have moved the author, at much cost and personal sacrifice to herself, to reprint her book and give it to the world at an accessible price. Again her urgent plea is to *read it*. Deny it who can, but *proof, proof*, is the only denial that can be accepted. In aid of the interest the author strives to create for the sake of the *holy truth*, she herewith adds a portion of an extended review of the book published in the *New Zealander* of Dunedin, on Sept. 22nd, 1879, headed—

"THE FAITHS, FACTS, AND FRAUDS OF RELIGIOUS HISTORY, by Emma Hardinge Britten.

"This is one of the latest additions to the fast increasing literature of Freethought. The authoress on first coming to Australia, intended to lecture solely on the facts and phenomena of spiritualism, but audiences called upon to select their own subjects, inclined, in the majority of instances, to the discussion of theological problems, 'especially in relation to the enormous claims of Christian hierarchies, and the fundamental principles of truth involved in religious institutions.' Prompted by this tendency of popular feeling, the authoress found that it soon became expedient that the propositions thus called forth, and necessarily involving many startling and revolutionary assertions, should be presented in some compendious and accessible form, with corroborative testimony and references to acknowledged authorities, placing means of verification at each reader's command. Hence the production of the treatise under notice.

"Mrs. Britten divides her work into ten sections, reviewing and explaining the various systems of religion, the succession and pantheon of incarnate gods, and the advent of the last of the Avatars, and his relative position in history, showing that the diverging lines of religious opinion on earth proceeded from a common centre, that the divergencies have occasioned an awful sacrifice of life, liberty, human happiness, and human brotherhood, that their maintenance involves an enormous cost of wealth, time, and talent, and that thus the world 'can scarcely over-estimate the importance of any discoveries which might tend to pulverize the cruel lines of sectarian demarcation, or calculate the illimitable benefits which might accrue to the race, from building up a religious system whose only foundation stones were divine truth and practical good.'

"It will be understood from the foregoing outline that each succeeding step tends to one point, the refutation of the cardinal point of belief in the Christian creed, that Christ is

perfect God and perfect man, and seeks to demolish faith in his divinity, as a God, and to assert that the very Christian religion itself is a re-hash of those sects that flourished centuries before Christ was thought of. The expressed belief of the authoress is, that 'He was either a personal or impersonal representative of the Essenes (a small fraternity among the Jews, whose name, origin, and history are alike involved in obscurity, except that John the Baptist and Christ himself are said to have issued from its ranks), appearing in Judæa about the time when the doctrine of that sect had taken deep root in many other places, and eventually came to be preached there also. He might have been the *ideal* man of the grand solar drama, which the Essenes, in common with other mystics of the earth, cherished as their esoteric doctrine, whilst exoterically, they, like other ancient religionists, taught to the people a pure and simple system of theology and morals. At the same time he may have been a truly good man, around whom his friends subsequently wove the famous solar myth, writing just such a history as 'the scriptures required' for the fulfilment of the expected Avatar of that peculiar cyclical epoch. But there is no evidence of such personality save in the four Gospels, the authorship of which has been conclusively denied by the best authority to have belonged to any disciple of Jesus.' This extract will give a fair idea of the trenchant and daring style of the work, and will show how startling its assertions will be to the thoughtful among those who hold perfect faith in the 'Articles of Religion.' After a number of quotations from the volume itself, which we deem it now unnecessary to give, the reviewer says, "The charm of this book consists—not alone in its startling facts, deep research and *tremendously important issues*—but also in the beauty of the writing, in which there is not a single dull line or uninteresting sentence. It is a fascinating work, and one eminently worthy of perusal, even by the most steadfast in faith. The authoress asserts that the withdrawal of the veil of mystery that has so long enshrouded ecclesiasticism will break up systems 'that have stolen the sacred garb of religion to array their idols in.' The faithful will find deep food for reflection in this work, and even in combating, will find increased strength for the faith that is in them. This is essentially an age of research, wherein nothing is taken for granted, and, when as Paul saith, we should 'henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the words of men, and cunning craftiness, whereby they lie in wait to deceive.'" Meantime we wait eagerly to see who will—or rather, we might say,—who *can* answer it, as it deserves.

WHAT OUR WOMEN CAN DO.

AMONGST the most wonderful records coming under the above heading, is the brief sketch given in Dr. J. R. Buchanan's *Journal of Man* of Dr. Kate Corey. Dr. Buchanan says: "The Indiana Medical Society did an unusual thing at its last session in August. It elected as an honorary member Miss Kate Corey, M.D., a graduate of the University of Michigan, and a doctor who for four years was principal surgeon in charge of the Hospital for Women and Children at Foochow, China, and who has—as Dr. Elder stated at the Convention—"performed almost every operation known, from pulling a tooth to removing the most dangerous tumours." The lady has just returned to her home at Van Buren, Indiana, much broken in health by her tremendous labours, and the effect of the Chinese climate. Dr. May Carleton is at the head of the hospital in Dr. Corey's absence, but the latter's return is eagerly looked for by the supporters of the institution.

To the inquiries of the reporter of the *Indianapolis Journal*, who recently interviewed Dr. Corey, she stated that the average number of patients treated at the hospital were from 5,000 to 8,000 yearly. There would have been more, she said, had there been more physicians. She added: "We have private rooms in which the better class of Chinese women are cared for, and who pay for the treatment they receive; the large wards are filled with the poorer classes, and the Dispensary practice runs to about thirty daily." Besides the hospital practice, Dr. Corey attended a large number of distinguished patients at their own houses. She says: "Even the doors of the palace of the Governor of the city were open to me, and I had frequent calls to the houses of other officials."

"How do you do in surgical cases? If death follows an operation are you not blamed or threatened?"

"We undertake no case in surgery until the utmost confidence is expressed, and the patient is willing to take the risk of death. As indicating the confidence we inspire, a mandarin came to me and pleaded with me to amputate his wife's leg. It would have to be amputated at the hip joint, but the case had not gone too far for surgery. Chinese women are ready to take the chance of death. If a Chinese woman feels that she is dying with any imperfection, a tumour or anything of the kind, she will insist that the attempt be made to remove it before she dies, even though the operation kill her, for she believes if she dies with the tumour unremoved her gods will not receive her, and her only chance of heaven is that she be received by the gods, so that she may be reborn into the soul of a man. The Chinese know nothing about surgery, because they know nothing of the cadaver, for they believe it to be sacrilege to cut or mar the human body after death. They have many remedies, a few of which are efficiently and wisely used in some cases, but there is no such thing as science in Chinese medicine. The larger part of Chinese medicine consists of sorcery, incantations, and sacrifices to idols."

"What are some of the strange and barbarous remedies they employ?"

"They administer insects of various kinds; finger nails are sometimes given and all sorts of foul decoctions. Tiger's teeth is one of their medicines. They regard disease as being communicated by evil spirits, and so the most outrageous remedies, with sacrifices to idols, are employed. Their knowledge of mercury in its various forms is very complete, and I think they use it effectively. Often the first thing done with a new-born babe is to give it a dose of cinnabar (red sulphuret of mercury) to purge it of evil spirits. Sometimes because of an overdose the child may be poisoned. I have had a few such cases brought to me with almost every joint in the body displaced. Nothing could be done for them, and death followed. Fortunately such cases are few. Cauterisation is used for cholera."

"Does the binding of the feet of girls and women give any hospital cases?"

"I have had to amputate toes, sometimes the entire foot of a child. The foot bandaging begins when a girl is four or five years old. If scientifically done no bad result follows; if not so done gangrene is the result. The low caste women, the burden bearers, and those who work in the fields, do not have their feet bound. It is a badge of birth and social distinction. This idea of social distinction that the feet should be bound is held by mere children. One little girl about seven years old was brought to me with gangrenous toes. Before she was put under the influence of chloroform she was very anxious to know whether I would cut off her foot or not. Her reason for not wishing to lose her foot was that it might be spared so that she could bind it, and yet she had suffered untold agony with her feet."

"I had as assistants in the hospital five Chinese girls, medical students. They were taking a course under me, and I gave clinical and didactic lectures each day. At the end of two years' study I think these girls could compare favourably with any of our students at home here who had studied the same length of time."

Dr. Corey hopes to return to China, if her health is restored, in about a year.

HONOUR TO MR. J. J. MORSE.

It has been determined by the spiritualists of Manchester to invite their honoured and highly-esteemed fellow-labourer in the great spiritual harvest ground to come amongst them, in part, in the shape of an invited guest, and, again, as the narrator of his far and wide spiritual experiences during a four years' tour throughout the vast areas of the thirty-six States of North America. After due consideration of the best methods of achieving the dual objects in view, the Committee of the Spiritual Society, meeting each Sunday in Tipping Street, Ardwick, have now arranged to invite their friend to meet with them, and deliver a lecture in his accustomed style of persuasive eloquence on Wednesday night, Nov. 13.

For this purpose the Committee have engaged the Assembly Room, Co-operative Hall, Downing St., Ardwick. Subject of the lecture: "MR. J. J. MORSE'S AMERICAN EXPERIENCES." The time of meeting will be 7-45; and at the close of the meeting a collection to defray expenses and—it

is hoped—to carry forward a no less worthy object, will be taken. Although only the Committee of the Tipping Street Sunday Spiritual Meetings have projected and determined to carry out the proposed meeting, it is hoped that the name of J. J. Morse—one of the earliest, most faithful, and efficient workers in the field of spiritual progress in Great Britain, and one of the most honoured and popular speakers who has appeared on the American rostrum—will be sufficient to summon every true-hearted, earnest, and practical spiritualist within Manchester and its environs to attend and take part in this meeting.

J. J. Morse has, for the last twenty-five years, proved himself to be a faithful, highly-gifted, and indefatigable emissary of the spirit world. Those who love the spirits, and gratefully acknowledge the priceless revelations they have brought of the "Great Hereafter," through their human media, should come from all quarters, and without any other purpose or aim than gratitude to the spirit world and its missionaries, combine to greet one of the very best and most approved of this army of light. Come, then, friends! come in the true Pentecostal spirit, all speaking the common language of human brotherhood, to meet and greet our friend, and bid him welcome to a harvest ground where the labourers are all the more sorely needed, because the inducements are few and unremunerative. In the hope that a vast and truly representative body of spiritualists from Manchester and its environs will assemble together on the night of the 13th of November to bid welcome to, and hear the experiences of, J. J. Morse in the land of the West, we refer our friends for further details to the advertisement of the said meeting in another column of our paper.—*ED. T. W.*

N.B.—To the Board of Directors of *The Two Worlds*.

In consequence of the inability of the Committee to secure the presence of Mr. J. J. Morse at Manchester on any other near occasion than on Wednesday evening, November 13, a quorum of the Board of Directors of *The Two Worlds* have taken upon themselves to postpone their usual monthly meeting from the second to the third Wednesday of November, namely, to November 20, of which due notice to each member of the Board will be forwarded.

SPARKS FROM THE FOUNDRIES OF PROGRESS.

THERE is no limit to the wonders of electricity. It now conveys the human voice hundreds of miles. A minister may preach in one city, and in all neighbouring cities and villages people may hear the sermon and the congregational singing, as, eight years ago, I heard Mr. Beecher and his Brooklyn congregation, whilst sitting in New York. The story of Baron Munchausen concerning playing upon a horn in a climate so cold that the music froze solid in the horn, but came out in full strength and beauty as soon as his ship sailed into a warmer climate, is equalled by the Graphophone, of which we have had a specimen in Boston. This instrument *records the voice*, and the sheet upon which it is recorded will give forth the same words and tones again by means of another instrument. The author may talk to his machine, and the printer may take the record of the spoken words and place the discourse or essay in type. A correspondent, instead of writing, may talk to his friends, send the talk by mail, and then the friends can hear it. Alas, what a flood of books this may give us! what a struggle of a hundred thousand to reach the public ear! Just as this invention is perfected, so that an author can talk a book into existence in a day, another invention is ready to be brought out to lower the cost of printing—a new type-setting machine—the only satisfactory one ever invented. Patents have been taken out, and I have seen the machine privately in operation, by which one printer can do the work of five. This, I believe, is the first public mention that has been made of it. It promises cheap books, as the invention of Mr. Allen for converting the entire forest into paper, makes that article cheap also.

The graphophone has a great future. Eloquence will be immortalized. The speeches of such men as Ingersoll and Gladstone may be embodied with all their fire and force, for the instruction of all nations, and the permanent delight of posterity. A few of the most eloquent and wisest men may reach the ears of millions, and take the place of the fifth-rate

or tenth-rate speakers who are listened to at the present because they are cheap; but when a few yards of solid eloquence, sufficient to give an audience an hour's delight, may be purchased for a dollar or two, half a dozen first-class clergymen and a half a dozen first-class lecturers will be enough to supply our fifty millions with all they want in the intellectual way. The editor of this Journal might give a course of lectures on "Therapeutic Sarcognomy" or any other important theme, and have it repeated over the country wherever an interested group may be found. The songs of Nilsson and Patti may be stolen and sent round the world by post wherever the lovers of music may congregate to hear them. All charming and interesting things may be made perpetual. If the graphophone had been known to the ancients, we might to-day listen to the orations of Demosthenes, Cicero, and Cæsar, or hear Homer chant his own Iliad.

The lion is destined to extinction, but his roar might be preserved to interest posterity. The voices of all the songsters of the grove may be stolen and reproduced in the city. The roar of Niagara may be sent to Europe. The rage of the cyclone and the hurricane may be recorded, and the music that comes to the gifted few—to the great masters like Liszt, or the inspired young Hoffman, or the wonderful Blind Tom—may be sent to every hamlet in the country. The moving tragedies as performed by our best actors, and the red-hot debates of Congress and other assemblies, may become the familiar intellectual luxuries of every neighbourhood; and this perpetuated oratory will become a school for every aspirant to eloquence, as the sweet voices of charming women will furnish a model for the gentler sex.—*Journal of Man.*

LYCEUM JOTTINGS.

THE TRAMP.

COVERED with rags, with filth and scorn,
The weary wand'rer from the fold
Of human pity, scarr'd and torn,
Crawls onward to his home of old,
Only to find that all, of yore
He knew, have left for better lands;
So turned he to the cold barn floor,
To run out there his life's last sands.

Moaning, the herd pent up in stall,
As in the manger where was born
The Christ now ruling over all,
Breathe forth unto the lost forlorn
The same soft sounds as uttered where
The wise men came from East afar,
With golden gifts and perfum'd prayer,
To worship 'neath bright Bethlehem's star.

Those low-voiced murmurs ceased awhile;
When came into his sinking eye
The sweeten'd light of such a smile
As robs death of his victory.
Gently the bovine tones began,
A change as if to heavenly lyre,
With angel songs again to man,
That heavenward bore his spirit higher.

Yes, 'twas that flame of heavenly fire
Which the poor other manger crown'd,
Where earth's great "magi" saw their sire
In the lost babe their star had found;
The same soft smile that from the tree
Bade the poor souls around him rise
Above their earthly misery,
And share his coming paradise.

So, rest in peace, worn, weary one,
Whose fellow-man from door to door,
Drove thee from morn till setting sun,
As they drove him—friend of all poor,
'Twas not because thy weary life
Was not remember'd nor unjust;
'Twas that the lesson of its strife
Should rise above its mortal dust.

Then courage, ye who in despair,
Regard your lives as lost in woe;
Take courage! In the higher air
Angels attend where'er ye go—
Angels whose sweet, eternal song,
That welds the universe in love,
Shall soon unto yourselves belong,
When angels ye shall be above!
San Francisco, Oct., 1888.

—James Whitman.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON. 26, China Street.—Mr. Condon, trance speaker, gave stirring addresses. Subjects: Afternoon, "Is man the result of a physical organization?" Evening, selected by the audience, "The authenticity of the Bible." Both lectures highly appreciated.

BLACKBURN.—We were favoured by the guides of our townsman, Mr. John Walsh, who willingly came forward to take the place of Mrs. Bailey, who could not attend through illness. To a fair audience in the afternoon, the controls spoke on "The Age of Revelations," and afterwards, clairvoyant as well as psychometric delineations were given, very correct in all descriptions. Friends, please notice that we meet next Sunday at the Science and Art School, Paradise Lane, Blackburn, at the usual hours.—R. B.

BOLTON. Bridgeman St. Batha.—Mrs. Stansfield's afternoon subject was "The Voices of Angels and Men." Evening subject: "The World's Great Heroes." Showing that through all time woman had borne her share of the burdens of life, and with plodding industry had shown her living heroism and self-denial. Through gloom and sorrow she had bravely borne many trials. We would ask you to never shock the feelings of woman by harsh, bitter, or unmanly exasperations, but rather speak gentle and conciliatory words to one whose heart would be the truest pillow for your aching head, and whose heroic conduct had been admired as being the greatest of heroes.—J. P.

BRADFORD. Ripley Street.—Mr. Parrott's guides gave a grand address on "Speak gently." Mr. Marsden's guides gave clairvoyance; he was controlled to impersonate the death scene of a neighbour friend, and shook hands with his wife and friends, which made a deep impression. Evening: Mr. Marsden's guides spoke ably on "There arose a mighty storm." Mr. Webster gave clairvoyant descriptions, mostly recognized.—T. T., sec.

BRIGHOUSE.—A good day with Mrs. J. M. Smith, who spoke afternoon and evening, to good audiences, from subjects from the audience. Evening subject, "The planets, and their influence towards mankind." The guides spoke for upwards of an hour, and gave satisfaction to all. Spiritualism is making rapid progress in Brighouse. We shall look forward with earnestness to her visit in December.—J. H.

BURNLEY. Hammerton Street.—Afternoon: Mr. Wallis gave a practical and eloquent discourse on the "Better Way." Evening: He dealt with nine subjects from the audience in first rate style, and sung two of his solos.—D. H. W.

BURNLEY. Trafalgar Street.—Grand meetings. The largest audience yet, many strangers. Afternoon: A local medium, Mr. Crabtree, whose guides spoke for the first time, on "Life beyond the Grave," and gave successful clairvoyant delineations. Evening: Mrs. Shulver's guides gave a good address on "Why people cling to this world," followed by good practical advice as to how to live here, by an Irish control, closed with a few clairvoyant delineations.—W. R. C.

BYKER. Back Wilfred Street.—In the absence of Mr. Wightman, Mr. Ashton, who is ever willing to help, gave an interesting address, which was greatly appreciated. Mr. Armstrong made a few remarks, and a most harmonious evening was spent.—Mrs. Hogg, sec.

CLECKHEATON. Oddfellows' Hall.—October 21st, harvest banquet. We had a successful evening. Mrs. Clough's guides spoke on "Spiritual Teachings." A very good discourse. Successful clairvoyance. October 27th, Mrs. Russell's guides spoke in the afternoon on "I will pour out my spirit upon all men," which was well received. Evening subject, "What is the spirits' mission on earth?" A good and harmonious meeting, large audience, many fresh faces. Excellent clairvoyance at each service.

CULNE.—Mr. G. Smith gave good lectures. Afternoon: "Weighed in the balance and found wanting." Evening: "Philosophy of mediumship, and how best to develop." Psychometry after each lecture. Fair audiences.—J. W. C.

COWES.—Mrs. Craven should have spoken at our place on Sunday, but she chose to stop at Huddersfield, and leave us to do as we could with the people coming from a distance in the inclement weather. It is the second time this year she has disappointed us. A fortnight since Mrs. Taylor disappointed us. It is high time for a good many of our speakers to act differently. We have had so many disappointments, that it is a question whether we go forward or stop. We had a post card from Mrs. Craven a few days since, saying that she would act to my instructions so far as coming was concerned.—G. B.

DARWEN.—Mr. Tetlow's guides spoke to very good audiences on questions from the people, which were answered to the satisfaction of the questioners. Psychometrical delineations, every one recognized.

DENHOLME.—Miss Walton's guides gave very good addresses afternoon and evening. Hoping the good seed sown will take root and flourish.—C. P.

DAWNBURY. Vulcan Road.—Speaker: Mrs. Hellier, accompanied by her little daughter, who gave a splendid piece of poetry which greatly delighted our audience at the evening service. Successful psychometry.

ECCLESHILL.—Oct. 27th, our anniversary. Mr. J. Smith's guides spoke on "Salvation." They theorized that man in all ages aspired to something higher than himself. Evening subject, "Death;" a most fervid and intellectual address, claiming a dual existence is maintained throughout all nature, consequently, we being at one with our Creator, should develop the good germ within us. Then we could say, "O grave! where is thy victory. O death! where is thy sting?" Only small audiences, owing to the inclement weather.—H. M. B.

EX TER.—Rev. C. Ware read from the Acts of the Apostles, or as he described it, a record of the doings of spiritualists nearly 1,900 years ago. He took for his subject the account of the first prayer meeting in an upper room at Jerusalem, pointing out the duty of all spiritualists to cultivate this devotional kind of meeting if they wished to secure the real blessings to be derived from spirit communion. The pulpit orators are doing all in their power to explain away these occult elements connected with the early Christians. Spiritualists possess the key which enables them to unlock these apparent mysteries, and by examining these writings, they will find the meeting referred to was practically a spirit circle, the whole account agreeing with what spiritualists are experiencing throughout the wide world.—R. S.

FELLING.—Mr. J. Hall named a child. His guides spoke about "The invisible world." They explained how they employed their time in spirit life, and entreated the audience—which was a large one—to live pure lives, and do all they could to help humanity, which would make their spirit homes bright and beautiful. General satisfaction.

HALIFAX.—Mr. Johnson's guides took subjects from the audience afternoon and evening, which were very ably dealt with.—J. L.

HEYWOOD.—Afternoon. Mr. Taft related how he became a spiritualist, which was very interesting, and listened to attentively. Evening subject, "Oh death! where is thy sting? Oh grave! where is thy victory?" Good audiences, considering the wet weather. Clairvoyance very successful.—H.

HUDDERSFIELD. Brook Street.—Mr. Morse paid us his first visit, and, judging from the many expressions of approval and delight with our esteemed friend's sterling eloquence from our members and friends, his visit next month will be eagerly anticipated. The subjects treated were, "Spiritualism—What is its Platform?" and, "Death, as seen by the Materialist and the Spiritualist;" and certainly a more powerful exposition of the facts of spiritualism has not been made from our platform. We feel sure that much good has been done by Mr. Morse's visit; and our earnest desire is that he may long be spared to enlighten this very materialistic age.—J. B.

KEIGHLEY. Assembly Rooms.—Mrs. Britten was greeted by crowded audiences. The afternoon subject was "The Second Coming of Christ," which she delivered in a very clear and able manner. Evening: The following subjects from the audience were dealt with in a most eloquent style: "The Second Coming of Christ"; "And the Lord added to the church daily such as were saved"; "How do you Account for the Rise of the Teaching that Christ was made a Sacrifice for all?"; "The Land and the People"; "The Impassable Lines of Demarcations between Theosophy and Spiritualism"; "The Resurrection"; "What are your best Reasons in Proof that we shall Live for ever in a Future State?" A brief report cannot do justice to the very masterly answers given. The audience was charmed, enlightened, and delighted.—R. H. H.

LEICESTER.—Oct. 20: Mr. F. S. Sainsbury's guides lectured on "True Inspiration." Fair audience. Oct. 27, 10-45: Although rain was falling fast, forty-six members of the Mutual Improvement class held a fairly successful meeting. 6-30 p.m.: Professor Timson gave an intelligent and instructive lecture on "The Philosophy of Spiritualism," showing that it was not a philosophy, but the philosophy, just as spiritualism is the religion. He argued that as the truths of spiritualism and nature's laws were more fully understood and observed, even the elements would become subject to man, just as we have it illustrated in the New Testament; by the same conditions the same results will be obtained.—J. P.

LONDON. King's Cross. 253, Pentonville Road (entrance, corner of King's Cross Road).—Morning: Mr. Hopcroft failed to fulfil his engagement. Strangers who had come from a distance were much disappointed. A friendly discussion upon several topics bearing upon spiritualism occupied the time. Evening: Mrs. Stanley's guides gave "A Defence of Spiritualism." The controls knew of nothing more conducive to the happiness of earth's children than spiritualism. It seemed a great pity it should need defending, but want of care and disregard of conditions in those seeking spirit-communion had brought spiritualism somewhat into disrepute. Purity of mind and body were the prerequisites of communication with enlightened spirits. The use of a separate room for sances was specially recommended. Next Sunday morning, instead of the usual discussion, a general meeting will be held, and all members are earnestly requested to attend, as important business will be considered.—S. T. R.

LONDON. 2, Malden Crescent, Chalk Farm Road.—I had the pleasure of hearing Mr. W. Wallace, the old pioneer medium, and was much interested with the table movements, and the remarkable experiences related by him. I am much surprised that he is not engaged all his time. He still retains his gift as vigorous as it was thirty years ago.

LONDON. Marylebone. 24, Harcourt Street.—Mr. McDonnell gave a good lecture on "Salvation," contending that the old orthodox doctrine of the fall of man—prior redemption and salvation by the death of Christ—had no basis; in fact, was unreasonable and destructive of all moral effort.—C. I. H.

LONDON. Mile End. Beaumont Street.—A pleasant evening with Mr. Veitch. Mrs. Bell occupied the chair, and her pithy remarks were much enjoyed. Mr. Veitch spoke forcibly upon the principles of spiritualism, dealing with some of the most difficult problems in a very satisfactory manner. The interest in the lecture was shown by the questions asked, all of which were well answered. We beg to thank those friends who have responded to our appeal for £10 to purchase a harmonium, though we are still a great deal short of the required amount.—C.

LONDON. Notting Hill Gate. 9, Bedford Gardens, Silver Street.—At 11, a discussion on "The Crucifixion," opened up by Mr. W. O. Drake, who threw out some points that were readily taken up by Mr. Earl. All persons are welcome. Evening: Mr. U. W. Goddard favoured us with an instructive reading from a Swedenborgian book. After his lecture, several questions were replied to; some of our members made some appropriate and interesting remarks. The audience was not large, but attentive.

LONDON. Peckham. Winchester Hall.—Morning: A useful and instructive time, several addresses were given by members and suggestions for future work made. Evening: To a crowded meeting Messrs. Wortley, Humphries, Parker, and others spoke, while a solo by Mrs. Sadler, "The Better Land," was much appreciated. The chairman (Mr. J. Johnson) made brief, but appropriate, remarks during the course of the evening. We make an appeal to parents to assist our efforts to form a choir, by enabling the children to attend the services regularly; and choir practice on Sunday mornings at 10-30, and at 6 p.m. on Wednesdays, at the Society's Rooms.

MACOLESFIELD.—Miss Pimblott's guides discoursed on "Where are our great heroes gone?" and "The philosophy of life" (subjects from the audience). Who did we consider the world's great heroes? The men who had been great and famous!—only them! What of the mother, who works laboriously through the day, aye, and oft through the night to gain a livelihood for herself and those dependent on her? What of the seamstress, who stitches her very life's blood away to live,

may, to exist! These are all heroes, but are here in our midst. The philosophy of life was ably dealt with, tracing man from childhood to maturity.—W. P.

MANCHESTER. Psychological Hall.—Mr. Kelly's controls gave good discourses. Afternoon: "The many benefits we derive from the spirit-world, in bringing to perfection the numerous discoveries which are continually being made in regard to science." Evening: "Spiritualism for the masses" was expounded in a clear and logical manner.—J. H. H.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Kempster's guides gave a grand address on "The Mission of Spirits upon Earth." Advising us to commence our mission here, and not wait until we wake to consciousness on the other side.—R. O. H.

NELSON. Leeds Road.—Mr. Sunderland discoursed from subjects chosen from the audiences afternoon and evening, elucidating the questions in a remarkable manner, giving entire satisfaction to all. Moderate audiences.

NORTHAMPTON.—Mr. Plant's guides spoke (2-30) on the "Philosophy of Life." 6-30, "Philosophy of Death." Both well handled. Clairvoyance after each address was a treat. Two beautiful poems were given at the close of the evening's service. Mr. P. is making headway, and has many friends here.—T. H., sec.

NORTH SHIELDS. 41, Borough Road.—Mr. Lashbrooke disappointed us. Mr. G. Forrester gave a powerful and very able discourse on "Spiritualism and its teachings."—C. T.

OLDHAM.—Mr. Schutt's afternoon subject was "God's need of Man." We had heard much concerning man's need of God, but without man God would be a monarch without a subject. Three subjects were chosen for the evening, viz., "The Signs of the Times Spiritually Considered," "The Claims of Theosophy," and "Is there a God?" Each subject was very ably treated.—J. S. G.

OLDHAM. Mutual Improvement. October 24.—Mr. Garforth gave some very interesting "Peeps at other lands." Having had experience in seafaring life, he spoke from personal observation. Beginning at Gravesend, to the Eddystone Lighthouse, and on to Corunna (the burial place of Sir John Moore), and to the City of Lisbon, where he described a bull fight and its horrors. Thence to Gibraltar, where there was scarcely a yard but what was loaded with shot and shell, and which at a moment's notice could be ready for any attack. Also St. Michael's cave—the soldier's storehouse—which is of a tremendous size, and which has never yet been fully explored, but is estimated to be about 13 miles underground. From there to Madeira and Tenerife, describing the different characteristics of the people. After an hour and a half's conversational voyage, a cordial vote of thanks tendered to him for the instruction given.—N. S.

OPENSHAW.—Mr. W. Walker's morning subject was "God is love." Evening subject: "Give peace in our time, O Lord." Both lectures were well ventilated, giving forth some noble and grand ideas, which were listened to with much attention. We regret our audiences were not up to the average, but are satisfied our friend left behind him a good impression.—J. G.

PENDLETON. Cobden Street.—Mrs. Wallis's guides gave splendid lectures. Afternoon subject: "Spiritual States." Evening: "True Religion." During the day fifteen clairvoyant descriptions were given very clearly and distinctly, thirteen recognised. Good audiences, and great satisfaction given by the speaker. Monday: Mrs. Wallis's guides took written questions from the audience, handling them in a most competent manner. Seven clairvoyant descriptions, six recognised. A hearty vote of thanks was accorded the guides for their able address, and to Mrs. Wallis for her kindness, she having given this service for the benefit of the furnishing fund.—T. C.

RAWTENSTALL.—Afternoon, Miss Walker's subject was, "The new gospel." The control brought to light much which had been kept dark in orthodox Christianity. Spiritualism is a purer gospel, taking the principles of all good men and carrying them out in daily life, urging each one to acquaint himself with the gifts he possessed and use them. Many people say our communications were with bad spirits only. If such teachings are from bad spirits, let us have more of them. The evening subject, "Life or death," gave great satisfaction to a large audience. Satisfactory clairvoyance at each service. This is Miss Walker's first visit, but we hope not the last.

SALFORD. Southport Street, Cross Lane.—Oct. 26th: Concert by the Primrose Company. After the opening glee, the chairman (Mr. J. Clegg) made a few remarks on the formation of the Company, this being their first concert. Recitations by Master Walter Cockens, Miss E. Barrow, K. Cowburn, L. Cockens, A. Cockens, and R. Swindells, in good form. Duets by the Sisters Cockens, Miss A. Tyldesley and L. Cockens, and by Miss H. Hunt and Mr. W. Cockens. Solo and chorus by Miss A. Race. Solo on the mouth-organ, Mr. H. Nicklin. A melodeon solo by Mr. J. Leather was deservedly encored. Mr. J. Moorey's reading elicited much applause. Trio by the Sisters Cockens and Mr. J. Moorey. Next Saturday, at 7-30, the Seedley Perseverance Entertainment Society will perform. Admission 1d. each. Sunday afternoon, Mr. Mayoh spoke on "Is the Bible the Word of God?" The lecture was full of interesting truths. Evening subject, "Is Spiritualism in Harmony with God's Laws?" The lecturer showed that the Bible ought to be read as we would read another book. The audience listened attentively. The arguments should do good.—D. J. C.

SHIPLEY.—Mrs. Bennison's guides affirmed "We come not to destroy, but to build up." In the evening we had the able assistance of Mr. Lund, whose guides gave a nice address to a very large and attentive audience. Mrs. Bennison gave good clairvoyance after each address; mostly recognized.—O. G.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, Oct. 23rd: Mrs. Young gave successful clairvoyant descriptions, to a very fair audience. Friday: Usual developing circle. Sunday, 27th, morning: Healing circle—good results; under the leadership of Mr. Burnett. Evening: The guides of Mr. Westgarth dealt with the subject, "Spiritualism: its relation to politics, science, and religion," in a masterly manner.—F. P.

STOCKPORT.—Owing to disappointment by Mr. Pearson, Mr. Rook's guides kindly delivered two stirring addresses. Evening subject: "Spiritualism the friend of all." It had existed in all ages, but had spread most rapidly in the present age, owing to the more favourable conditions. In the past, mediums and those who dared to listen would

have been dragged to the faggot and the stake. Man now enjoys freedom of speech, and the ministers of the churches are enquiring "What is this new religion? We are losing our power. What shall we do?" Try to stop it? Yes! But it is too late! The spark so long hidden has burst into too mighty a flame to be quenched. Man now knows that God is good, and can be seen in everything.—J. A.

WE-THOUGHTON.—We held our harvest and fruit services, the hall being tastefully decorated. In the afternoon, our local medium, Mr. Peter Gregory, gave a very appropriate discourse on "God is Love." Evening: The Rev. W. Reynolds, of Ainsworth, discoursed on "Whither gleanest thou, and what dost thou glean."—J. P.

WIBSEY. Hardy Street.—Afternoon: Mr. Bloomfield's guides dealt with "Many Conceptions of Spirits." Evening: Mr. Bloomfield took a subject from the audience, "Evolution of Spirits." Also a question, "Is the Bible inspired by God?" It was well treated. Mrs. Metcalfe's guides gave sixteen clairvoyant descriptions at both services, thirteen recognized. Henrietta Dickenson, ten years old, gave eleven descriptions, five recognized. Mrs. Metcalfe also gave six psychometric delineations during the day.

WIBBECH. Public Hall. Mrs. Yeeles' guides dealt with a subject from the audience, "I am the Vine, and my Father is the Husbandman," in an eloquent manner. Also naming a child, with flowers (white). The guide pointed out the formalities of christening with water. The clairvoyant delineations were fully recognized, and our room was well filled. Next Sunday's service is left open for persons to give their experiences. Mrs. Yeeles having promised a monthly visit to Stamford to establish a meeting there.—H. H. C.

RECEIVED LATE.—Bingley: A good opening of the new room. Afternoon: Mr. Moulson gave successful clairvoyance. Evening: Crowded meeting. Mr. Bush gave a good address in favour of unity and harmony. Mr. Moulson spoke well on "Is Spiritualism dangerous?"—Sunderland: Mr. Moorhouse presided. Our speaker being unable to attend, a lady friend gave a large number of delineations, mainly recognized.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: Our programme was characterized by an unusual number of songs. Five were nicely rendered by the young ones to the exclusion of recitations. After marching and calisthenics we formed into groups for lessons. These were on "Principle," "The world not made in six days," and "A talk about Spiritualism." All interesting and instructive. Afternoon: chain-recitations, readings, and songs. A number of visitors present. An excellent programme next Saturday. Archer Brothers, Morley; and Master and Miss Ogram, Liversedge, have promised to render selections. (See Prospective Arrangements.)—A. K., sec.

BLACKBURN.—About 100 present. The children's usual entertainment. Invocation by the controls of Mr. George Edwards. Mr. E. Campbell, conductor. A good programme was gone through. Steel-engraved cards were presented to the children for their reciting and singing. A handsome book was presented to Miss A. E. Canavan for clever reciting. The controls of Mr. G. Edwards spoke very effectively of the working up of children's entertainments, by trying to make them interesting; instead of the young going to the music-room it would be the means of drawing them there, and of improving their minds. Recitations by Miss Selina Stott, Master Noble Stephenson, and Master W. Hopper. Hymns ably rendered by Misses Stott, A. Lord, and Hargreaves; reading by Mr. R. Burke. Address by Mr. E. Campbell, "How I became a Spiritualist," which was very eloquently given. He advised people to seek truth, and let nothing turn them from it. Mr. W. Ward was taken under control, and spoke a few words. We were glad to see our old friend, Mr. Coupe, from Haslingden, who said he was pleased to be amongst us again; he highly appreciated the morning's entertainment. He had been the means of organizing a Lyceum, which was now in operation at Rawtenstall. A happy morning.—E. C.

HUDDERSFIELD. John Street.—The committee have met to re-organize, and have placed the Lyceum on a more satisfactory and efficient basis; they look forward to a useful and successful career. Every office is filled by a well-qualified staff of teachers, who try to teach through the eye as well as the ear, by diagrams and a blackboard, that a more lasting impression be made. The youngest class is instructed in natural history, and supplied with pictorial books. An enjoyable session this morning, but room for improvement. 32 present, 5 leaders, and 1 visitor. The youngest group had Macaulay's poem, "Horatius." Second group, "Physical Geography," and the elder group, "Recreative Natural History." Miss Wardle gave the invocation and led the exercises. Mr. T. Sykes added to the enjoyment by his music.—S. A.

LEICESTER.—Present: 4 officers, 1 visitor, 27 children. Our numbers have continued to increase, and show an average attendance of thirty for the past six weeks, during which we have had various addresses from Messrs. Timson (conductor) and Hodson (leader of Rose group). Our children still maintain great interest in the efforts of their leaders, and are making good progress all round.—T. T.

LIVERPOOL. Daulby Hall.—This week's session is the best we have had, notwithstanding the damp weather. Attendance: officers, 9; children, 44; visitors, 9. We formed another group (the fifth), Mr. Nevatt kindly undertaking the office of leader. Recitations by Maggie Sandham, Eva and Margaret Love, Lily Leckie, Reginald Stretton, Joseph and Alfred Catlow. Marching and calisthenics much improved. We hope soon to be in a position to provide badges and banners for the various groups.—"Mae."

LONDON. Marylebone. 24, Harcourt Street, W.—Opened and conducted in usual form by Mr. Lewis. Marches, recitations, &c. Twenty present, including visitors.—T. W.

MACOLESFIELD.—Morning. Present, 32. Reading by conductor (Mr. Hayes). Recitations by Misses M. Burgess and Nellie Hayes. Boys, wake up! How many of you have recited these last three months? Marching and calisthenics performed with rather too much discord in the feet movements. Groups were not formed, to allow time for the annual meeting. Our lyceum pays the society half the rent of the place, and receives the profits resulting from all parties, open sessions, entertain-

ments, &c. After paying all expenses and a portion of the rent we have a balance in hand of 3s. 7d. Mr. Rogers surprised most of us with the happy intelligence that he had placed in his hands (for disposal as he thought fit) of the sum of £5, towards the furtherance of the cause of spiritualism in Macclesfield. He has decided to divide it between the society and the lyceum. A hearty vote of thanks was passed to the unknown donor, who desires to remain anonymous. The following officers were elected for the half-year: Conductor, Mr. G. Rogers; assistant conductor, Mr. S. Hayes; guardian, Mr. C. Challinor; treasurer, Mr. Rogers; musical director, Miss Lovett; assistant musical director, Miss Hayes; leaders—1st group, Messrs. Rogers and Hayes; 2nd group (boys), Misses Lovett and Pimblott; 2nd group (girls), Mr. W. Albinson and Miss Dickens; committee to take charge of all gatherings, Messrs. Albinson, Bennison, Pimblott, and C. and W. Challinor; secretary, Mr. W. Pimblott; afternoon session conductor, Mr. Rogers. Present, 38. Readings by conductor and Mr. W. Albinson. There has been a scarcity of solos for a few weeks back. Take the hint, ye songsters! Groups: No. 1, led by Mr. Rogers, discussed "Predestination." 2nd group boys and 2nd group girls led by Misses Pimblott and Dickens respectively.—W. P.

MANCHESTER. Tipping Street.—Afternoon, our second open session. The room was beautifully decorated with flowers, fruit, and banners. Invocation by Mr. Hy. Boardman. Usual programme. Recitations by Misses J. Hyde, S. J. Jones, L. B. Langstaff, E. Paddock, B. Jones, and Emily Maslin; Masters W. Lamb, W. Taylor, and W. Hall. Duets by Master and Miss Maslin. Dialogue by Misses McTaggart and M. A. Lamb. Marching and calisthenics. Short address by Mrs. Green. She wished the boys to abstain from tobacco and alcoholic drinks; also gave good advice to young and old. Benediction by Mr. Boardman. Conductor, Mr. Thomas Jones, assisted by Mr. J. Jones and Mr. Dugdale. A good attendance of parents and friends. The marching and calisthenics were gone through to the satisfaction of all. The committee tender sincere thanks to all who assisted.—W. H. H.

MANCHESTER. Psychological Hall.—Attendance very good. Programme fairly gone through, including numerous recitations by members, well given; formed groups, which concluded an agreeable session.—A. S.

NELSON.—10 a.m., invocation by conductor. Silver-chain recitations; classes were formed and lessons given on "Phrenology," "Physiology," and Mr. Kitson's work, "Spiritualism for the Young." Scholars present, 53.—W. W. G., sec.

NEWCASTLE-ON-TYNE.—A good attendance. Usual programme. Miss J. McCormic gave a select reading: Miss J. Said, a pianoforte solo; and the Messrs. L. and A. Elissons a pianoforte duet. Mr. Moore kindly gave a nice recitation. Lessons from "Spiritualism for the Young."

NOTTINGHAM.—85 present and 4 visitors. Owing to the new tickets recitations flowed in abundantly. I am sorry to say they were not well got up. Readings and recitations were given by Mr. Burrell, Fred Stevington, John Clayton, George Burrell, Bertha Constantine, and Evelyn Constantine. Drilling and marching was taken in hand by Mr. W. Twohy. This old gentleman, aged 82, is as wiry as a boy of 16. He says he is in his second boyhood. He has kindly given his services as drilling master. His remarks were interesting as well as amusing. He particularly impressed us with the importance of punctuality. We shall be glad of new members.—E. J. O.

OLDHAM.—Morning: Good attendance. Chain recitations, with the usual responses. Recitations by Miss L. Calverlay, Miss P. Horrocks, Mr. F. Shaw, and Mr. W. H. Wheeler. Marching and calisthenics successfully gone through. The accompaniments were ably rendered by Mr. R. Wainright, organist. Afternoon: Fair attendance. Recitations by the lyceumists, with the usual instruction from the manual. Mr. Wheeler, conductor for the day.—H. S.

PENDLETON.—Morning: Usual programme. Our young friends bravely came to the fore with recitations, viz., Misses Mary Jackson, Emily Rowling, Gerty Rowling, Elizabeth Tepton, Lily Clarke, Emily Clarke, and Jane Fogg; Masters Edward Clarke, Ben Clarke, George Ellis, Ben Worthington, and John Jackson. Usual marching and calisthenics. Afternoon: We devoted our whole time to marching. Very good attendances. We were very pleased to have the assistance of our friend Mr. Ellison. Conductors, Messrs. Howarth and Ellison.

RAWTENSTALL.—44 present. Marching was well done. Mr. Entwistle gave a reading. Miss Maden and Brother John gave a duet, well rendered. Recitations by Misses S. J. Stanfield and Smith. Competing for prizes, which we give monthly to the best, to encourage reciting at our public gatherings. After the usual instructions from Mr. Horsfield, who is heart and soul in the work (would we had more like him), closed a pleasant service. A public tea party will be held on Christmas Day.—J. B.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance very good. Marching elegantly performed. We had a beautiful golden-chain recitation, "The Lyceum," showing the teaching and the object of our system. The chief principle is harmony; good singing was very necessary to promote unity of feeling and purpose. Recitations given by Miss Berkshire and L. Pinkney; song by B. Lowery.—F. P.

SOWERBY BRIDGE.—A very good session. Mr. A. Sutcliffe leader for the day. Usual programme. Two classes were without leaders, which does not augur well for the scholars. Teachers have a duty to perform, which should not be shirked; and, if their absence is inevitable, it is always possible to find a substitute. Study the lyceum, and be at your post in good time, with a determination to do your duty well. Afternoon: Mr. Dixon read a nice essay on "Spiritualism; its Attributes, and how to Develop them," to the higher groups. Discussion followed. Jackson Holroyd recited very creditably. Next Sunday, open session, when Mr. Wheeler will speak on "Workers versus Idlers and Grumblers." He will conduct Liberty group in the morning. Strangers welcome.—S. S. L.

THE RESURRECTION OF THE BODY STILL BELIEVED IN.—The *Oldham Advertiser* reports the Rev. G. G. Bird, M.A., as having said "There was a feeling of reverence for the church, and one did not wonder that people desired to be buried near it that they might not be far off at the time Christ should come at the resurrection." Comment is needless.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR NOVEMBER, 1889.

BELPER (Jubilee Hall): 10, Mrs. Gregg; 17 and 18, Mr. J. S. Schutt; 24 and 25, Mr. J. Hopcroft.
CHURWELL: 10, Mr. Newton; 17, Mr. and Mrs. Hargreaves; 24, Open.
DENHOLME: 10, Mr. Boocock; 17, Mrs. Butler; 24, Mr. Parker.
HUDDERSFIELD (Brook Street): 10, Miss Keeves; 17, Mr. Johnson; 24, Mr. Morse.
LANCASTER: 10, Mrs. Green; 17, Mrs. Wade; 24, Mrs. Groom.
LONDON (Stratford): 10, Open meeting; 17, Mr. W. E. Walker; 24, Mrs. W. Stanley.
PENDLETON: 10, Mr. Tetlow; 17, Mr. E. W. Wallis; 24, Mr. Schutt.
SLAITHWAITE: 10, Mr. Plant; 17, Mrs. Gregg; 24, Mr. Wilson.
WIBSEY (Hardy Street): 10, Mrs. Metcalf and Mr. Bloomfield; 17, Mrs. Ellis and Mrs. Roberts; 24, Mrs. Hill.

BACUP: 9, tea party and entertainment; 10, Mr. E. W. Wallis; 17, Mr. J. B. Tetlow; 24, Mr. W. H. Wheeler.

BATLEY CARR.—Saturday, Nov. 2, Lyceum tea and entertainment. Tea at 5 p.m. Tickets, 9d., children under six, 4d., under fourteen, 6d.

BLACKBURN: 8, Mr. A. D. Wilson; 10, Mr. C. J. Swindlehurst; 17, Mr. John Walsh; 24, Mr. E. W. Wallis. We have left the Exchange Lecture Hall, owing to the Exchange Company wishing to largely increase the rent, and in future our meetings will be held in the Science and Art School, Paradise Lane.—S. R.

BRADFORD (Bowling, Harker Street): 10, Mr. Fillingham; 17, Mrs. Benison; 24, Messrs. Thresh and F. Firth. November 2nd, annual tea party. Tea at 4-30. Tickets 6d. each. After tea Mr. Allan Moulson will occupy the platform. November 10th, Mr. Fillingham will conduct a healing circle.

BRIGHTON.—November 3rd, Mr. E. W. Wallis. 2-30: "The life after death revealed." At 6: Six subjects from the audience.

COLNE.—Mr. G. Smith, of 50, Spring Lane, writes: "I have three dates open through societies failing to keep their course, viz., Nov. 17, 24, and Dec. 1. Also desirous of dates from societies for 1890, who have not sent."

DEWSBURY. Vulcan Road.—Nov. 2nd: A tea meeting at 4-30: after tea, a social meeting. Our friend, Mr. D. Milner, of Huddersfield, will give persons present descriptions of their surroundings. Adults 6d.; children 3d.—J. H.

HECKMONDWIKE. Amateur Entertainment Society, Thomas Street.—The above has been formed, and will give their services free toward raising funds to clear our place of debt. The first entertainment, on Saturday, November 9, will consist of songs, dialogues, recitations, &c. Admission 8d., children 1d. Should any other society wish their services, they will be willing to give them for their expenses only, any time they are at liberty.—J. C.

HALIFAX Society have arranged to hold their Sunday evening services in the Mechanics' Hall, during November.

LONDON (Spiritualist Federation): The next monthly gathering will be held Sunday, November 8, at Harcourt Street, Marylebone. Addresses will be given at seven o'clock, by Dr. Bowles Daly, Mr. Hopcroft, Mr. W. E. Long, and other mediums and speakers. After the evening service there will be the usual meeting of delegates from the federated societies. All spiritualists will be heartily welcomed. It is hoped there will be a crowded meeting.—W. E. L.

LONDON (Notting Hill Gate, Zephyr Hall): The committee have engaged Mr. J. J. Morse, who will lecture on December 4, or thereabouts, in the Kensington Town Hall, on "Spiritualism." Admission by ticket. Early application is necessary, as we expect they will be quickly disposed of. Further particulars as soon as possible. Nov. 24, Captain Pfoundes, on "Theosophy—the truth about it," and Dec. 1st, "Buddhism—what it is and is not." As the work we are carrying out entails much expense and responsibility, we hope our members will all try and help as much as possible, both financially and socially. The committee will be glad to add to their numbers any interested persons wishing to become members.—P. S.

LONDON (Winchester Hall): Social gathering and entertainment, Monday, November 11, at 8 p.m. A good programme of songs, dances, and games. Tickets 6d. each.

MACCLESFIELD.—Wednesday, Nov. 18th: Our conductor, Mr. Rogers, will give the Lyceumists a treat, to congratulate them on the success achieved since its inauguration two years ago. Admission by ticket. Tea at 6-30 prompt; after tea we hope to enjoy a happy evening, to conclude with dancing. Nov. 24th: Open session, at 2-30 prompt. A service of song, "Marching Onward," by Mr. W. H. Wheeler, will also be rendered. Collection on behalf of the Lyceum.—W. P.

MANCHESTER. Assembly Room, Co-operative Hall, Downing St., Ardwick.—On Wednesday, Nov. 10th, Mr. J. J. Morse, the celebrated trance speaker, will lecture at the above hall at 7-45 p.m., this being his first appearance in Manchester since his return from a four years' tour through the United States of America; subject, "Mr. Morse's American Experiences." Mr. Morse has long enjoyed the reputation of being one of the most logical and eloquent speakers of the day, both in Great Britain and America; and it is confidently expected that the spiritualists, liberalists, and progressionists of Lancashire will gladly embrace this opportunity of listening to so admirable an orator, and greeting so indefatigable, as well as able, an advocate of true religion and liberal thought as J. J. Morse. Chair to be taken at 7-45. Collection to defray expenses.

MANCHESTER. Collyhurst Road.—Speakers for November: 10, Local; 17, Mr. J. T. Standish; 24, Mrs. Smith. Saturday, Nov. 2, and Monday, 4: A couple of humorous dramatic sketches will be given; to commence at 7-30; Monday, 8 o'clock. Doors open half-an-hour earlier. Tickets 3d. each.

MANCHESTER. Geoffrey Street, off Shakespeare Street, Stockport Road.—We still hold circles every Sunday at 10-30 a.m., and Tuesdays at 8 p.m. for the public. On Thursday, at 8 p.m., for spiritualists only. Admission to all meetings 2d. each.—W. H.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The next Committee meeting will be held in Newcastle-on-Tyne, Sunday, November 3, at 10-30 a.m.—F. Sargent, hon. sec., 42, Grainger Street, Newcastle-on-Tyne.

NEWCASTLE.—Sunday, Nov. 3rd: Alderman Barkas, F.G.S., will lecture on "Religions and Scientific Progress during the current half century." Victor Wyldes will commence a course of lectures and demonstrations on Nov. 10th.

OLDHAM.—A public reception to Mr. J. J. Morse, and re-union of Lancashire Spiritualists will be held in the Spiritual Temple, off Union Street, on Saturday, November 9th. Tea on the tables at 4-30 prompt. Tickets, 1s. (sandwich), under twelve, 8d. each; after ten, 6d. each. Mr. Wallis, Mrs. Green, Mr. W. Johnson, and others are expected to be present. Mr. Morse will lecture on the following Sunday at 2-30 and 6-30 p.m.; also on Monday evening at 7-30. Tea will be provided on Sunday for friends coming a distance, at 6d. each.

PENDLETON. Spiritual Hall of Progress, Cobden Street.—The committee announce the first of their winter series of entertainments, by the Ordall Temperance Choir, on Saturday, November 2nd, consisting of a service of song, entitled, "Buy your own cherries." Reader, Mr. J. B. Tetlow; conductor, Mr. J. Shillcross; harmonist, Mr. W. Greenwood. Doors open at 7, commence 7-30. Admission free. A collection in aid of furnishing fund. Nov. 9, at 7-30. The Ordall Nightingale Company will give their miscellaneous entertainment, consisting of songs, duets, trios, glees, sketches, and gipsy entertainment. Chairman, Mr. David Arlott; accompanist, Master Alfred Maconthy.

THE Yorkshire Federation have arranged the following meetings in aid of the Speakers' Sick Fund, viz., November 6, Batley, speaker, Mrs. Stansfield; 11, Halifax, speaker, Mrs. Crossley; and Leeds Institute, miscellaneous entertainment; 28, Batley Carr, speaker, Miss Keeves. All are earnestly desired to support these meetings.

PASSING EVENTS AND COMMENTS.

SPEAKERS' SICK FUND.—We are pleased to notice that the Yorkshire Federation has started a fund to aid sick speakers. This is a step in the right direction. We think there should be a speakers' sick and benefit union, to which all speakers should contribute. Will any one take steps to start it? Such a movement will have our best sympathy and support.

"THE BOTANIC PHYSICIAN," by Mr. D. Younger, the well-known mesmerist and magnetic healer, is now reduced in price to 8/6. It is a valuable volume, containing many recipes for the preparation of herbal remedies of all descriptions. No home should be without it. Parents can successfully treat their children's ailments by its aid, without calling in the doctor. (See advt. on last page.)

Mr. J. J. Morse desires to inform our readers that his American book business, lately conducted by Mr. H. A. Kersey, of Newcastle-on-Tyne, has now been transferred to him, and that all communications concerning books, periodicals, and other matters in connection therewith must, in future, be directed to him (Mr. Morse), for whose address see his advertisement on our front page.

PASSED TO THE HIGHER LIFE.—Jane Canham, Sheffield, on Thursday October 17th, age 67. Her remains were interred in Norton Cemetery. Owing to the inclemency of the weather, together with the distance to the cemetery, there were not as many present as there would have been had it been fine. They were mostly spiritualists who attended. Before leaving the house we sang, "When my final farewell," and in the chapel, "Will you meet me at the fountain?" The controls of Mr. G. Featherstone gave an invocation and a very impressive address, reminding us that our sister had only gone before. After a beautiful address at the grave-side we sang, "Yes, we'll meet beyond the river." Our sister had been an ardent spiritualist fifteen years. She had been a great sufferer for two years, and had been confined to her bed for the past twelve months. It was a happy release. The last words which I heard her say were, "Praise the Lord." It was her desire she should be buried as a spiritualist. She will be well known to Nottingham spiritualists, having resided there many years.

GRINSTEAD AND WALLIS DEBATE.—A neat little pamphlet of 70 pages has just been published, giving a full report of the speeches delivered by the above named gentlemen on "Spiritualism." Any person desirous of knowing something about spiritualism could not do better than expend 6d. upon this pamphlet, devote a few hours to its careful perusal, and make research into the references—especially of a biblical character—that are to be found therein. This pamphlet is a masterpiece of exposition and research. Unmistakably, Mr. Wallis is the better man; his knowledge is more extensive, ready at hand, and is forcibly and neatly applied. His logic is truer; and his sense of the truth and fitness of things higher than that of his opponent. Mr. Grinstead has made good use of a bad case, but relies too much upon single cases for proof of his position. One swallow does not make a summer, neither does the immorality or weakness of one individual prove that spiritualism is immoral in tendency. Mr. Grinstead can swallow the Bible, but he cannot or dare not face the facts attested by his fellowman of to-day. He is thoroughly beaten at all points. Spiritualists need not fear for their cause so long as they have so capable a champion as Mr. Wallis. Therefore, whoever wants an intellectual feast and to see what our opponents can say of us at their best, why, buy the pamphlet published at 10, Petworth Street, Cheetham, and you will get enough for your money.

MRS. BESANT AND SPIRITUALISM.—In explaining, at Manchester, October 26th, why she became a Theosophist, this lady referred to spiritualism in rather slighting terms. While paying a high compliment to Professor Crookes, who, she declared, is "a confirmed spiritualist," she differed from him, and did not admit the spirit origin of the phenomena. At Rochdale, she said she thought spiritualists "jumped to conclusions." We should like to ask you, Mrs. Besant, how many sances have you attended? What phenomena have you witnessed? Have you given spiritualism the thorough and careful attention it deserves? Will your investigations compare with those of the spiritualists, who have devoted years to experiment and the observation of phenomena? Who has "jumped to conclusions," Mrs.

Besant, or Professor Crookes, for instance? You referred approvingly to the testimony of mesmeric clairvoyants, whose diagnosis had been verified. What have you to say to the testimony of other mesmerized (and natural) clairvoyants, who say they see spirits and describe them, hear what they say and repeat their words, such descriptions and messages being in many cases unrecognized and unknown at the time, but afterwards verified? You know that no theory is satisfactory until all the facts are met. Are you fully acquainted with the testimony to the facts which go to prove continued conscious existence and identity? Judging from your lecture, it seemed to us that you have but very slight practical acquaintance with the phenomena and the literature of spiritualism. It is, as you say, "a question of evidence." Are you sure the last word has been said on spiritualism that you reject it in favour of Theosophy? Is it not just possible that spirit existence, spirit communion, and progress after death in a spiritual realm may be true? We do not blame you for not believing as we believe, but we do think that you, who now appeal to phenomena which have been perfectly familiar to the spiritualists for years (many of whom opposed spiritualism, until further experiments convinced them of their mistake), may yet discover that you are mistaken in under-estimating the phenomena you now reject. We would respectfully ask that you keep an open mind, and as far as possible suspend judgment. You may yet find that you have walked into the quicksands of speculative doctrines, without a trusty staff or guide. You may yet learn that the rejected "abnormal phenomena" of spiritualism will lead you to a reasonable faith, founded on fact, in a future conscious and progressive career in spiritual spheres.

SUSTAIN THE WORK AND SUPPORT THE WORKERS.—Complaints frequently reach us that spiritualists neglect their duty to sustain the public services, and by their presence, support and encourage the committees. Some, it is said, hold "home circles" at the same time that the public services are going on, and so counteract the work of the society.

This is not as it should be. It is a duty all owe to the cause and mankind to promote the spread of our glorious gospel, and public spirited people, who have the good of their fellows at heart, will fulfil that duty at considerable self-sacrifice. Many do, and thus the public work of the cause is kept going.

There may be another side to the picture, and one which managers of meetings and committees need to consider—viz., Are the services conducted in such a way as to attract the persons whose absence is deplored? Is the tone of the meeting spiritual, elevating, and religious? Is the philosophy of spiritualism set forth at its best, and in such worthy fashion as will win the admiration and sympathy of the thoughtful, earnest, and religiously minded spiritualist and visitor?

Mr. G. W. Walrond, writing from Montreal, Canada, says: "We have a public meeting every Thursday evening, and two meetings on Sundays, besides two large public developing circles and some private home circles. The interest in spiritualism has increased cent per cent since my commencing in August. I was spiritually impressed to come to Montreal before leaving England, but I placed commercial interests in front of the spiritual, and have been in consequence taught a lesson. I find myself now engaged on a six months' season here to preach the gospel of progress and reform, and which, with the assistance of my controlling influences, I mean to do, with the determination to make spiritualism a little power of its own in Montreal. We have had plenty of opposition, but have converted some of them to rational thinking beings. Montreal is a city of churches, the Papal predominating, but we hold the reins of truth." More power to ye!

CHRISTIAN LIBERALITY AT DAWN OF TWO THOUSANDTH CENTURY.—Mr. B. Harris writes: "Recently I visited my relatives, who stand well in church honour and preferment. One (being deacon of a Congregational church, and editor of the chief Liberal newspaper) expressed pleasure in affording me hospitality for the three days on condition 'that I should practise self-denial, and leave those ridiculous things (the spirits) in Newcastle for others to entertain, as they objected to constant intercourse with them.' My first impulse was to take my 'controls' elsewhere; but second thought admonished me, 'Do nothing rashly.' I went into the heated of spiritual antagonism 'muzzled.' I remained 'good,' and on leaving obtained a certificate; for only now and then, by inference, innuendoes, or sly sarcasm, did I put the 'muzzle' on one side; although one of the young ladies judged me as 'just bursting to speak out.' I was loyal to the contract; and hope that 'golden silence' may be more blessed to that household than speech, which could not be even 'silver.' It was a sad reflection to me, that Hull, with 200,000 inhabitants, has not a spiritual society—indeed, I had a little difficulty in finding only two others 'like-minded.' I did what I could to help (by suggestion), and urged that a few others I knew should be sought up, and a beginning made to 'organize,' and work on however small a scale. Were my health better, nothing would give me greater pleasure than to spend a month there and render what assistance I could in opening up our religion."

TO CORRESPONDENTS.—J. Clayton. Refer to page 591. The passage was not by Colonel Olcott, but from a leaflet. You do not quote correctly, hence your criticism does not apply. We cannot open our columns to the discussion of reincarnation, about which no one really knows anything.

W. H. Fox.—Yours received. Will use, if possible. Very crowded.

JOHN WHITELEY.—Numerous instances of partial and perfect cure of deafness are on record. Mrs. Goldsborough, who is nearest to you; Mr. Wakefield, of Leeds; or Mr. D. Younger, of London, if you could go as far, could help you.

G. W., SUNDBLAND.—The Rev. — Showman has been challenged again, and again, but shuffles out by dictatorially demanding to have all his own way. Let him alone. Distribute literature, get good lectures explaining what Spiritualism is.

D. PINKNEY, South Shields.—The report stated that Mrs. Scorefield and Mrs. Bowen provided for the coffee supper. If we understand you now, the provisions were provided by all the members, and prepared by the ladies named. Mrs. Wallis visits you Nov. 19th, not 10th. All right.

CARDS.

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Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.**Miss Jones**, Clairvoyant and Speaker, 2, Benson Street, Liverpool.**Mrs. Gregg**, Business and Test Medium, at home daily, except Mondays.—11, Oatland Avenue, Camp Road, Leeds.**"Magus"** gives Map of Nativity and Planetary Aspects, with Mental, Psychic, and Spiritual Capabilities, Advice on Health, Wealth, Employment, Marriage, Travelling, Friends and Enemies, and proper destiny, with 2 years' directions from next birthday, 5s.; 5 years' directions, 7s. 6d.; 1 question, 1s. 6d. Time and place of Birth, Sex, and if married; when the exact time is not known, please send photo. Name anything special.—Address, "Magus," c/o John Spedding, Ellen Royd, Range Bank, Halifax.**ASTROLOGICAL PSYCHOMETRY.****Dr. J. Blackburn** gives State of Health, Description of Ailment, and the time in which a Cure could be effected. Advice &c., fee 2s. Please send year of birth, day of month, and sex, and in all cases a **Lock of Hair**. Herbs gathered and medicines made under favourable planetary conditions, prices on application. Patients treated at their own home, or at my address, by medical electricity, massage, &c., &c. Those cases which have been pronounced **Incurable** taken in preference to all others.—8, Rose Mount, Keighley, Yorkshire.**Mr. J. J. Morse**, Trance Speaker, 16, Stanley St., Fairfield, Liverpool.**Mrs. Herne**, Séances by appoint. 6, Globe Rd., Forest L'ne, Stratford, E.**Miss Blake**, Clairvoyant, Psychometrist, public and private, 14, Higson Street, Whit Lane, Pendleton, Manchester.**Mr. Tetlow**, Speaker and Psychometrist, 46, Harrison St., Pendleton.**Mr. G. Walrond**, Trance & Clairvoyant, Box 1854, Montreal, Canada.**THE SAME OLD CHAP.** **R. H. NEPTUNE**, Astrologer, 11, Bridge Street, Bristol, gives the events of life according to natural laws. Send stamped envelope for prospectus.**Mr. W. Addison**, Inspirational Speaker, 30, George St., Wisbech.**Mr. J. HOPCROFT,****SEER AND TRANCE SPEAKER.** Séances by appointment. 8, St Luke's Terrace, Canterbury Road, Kilburn, London, W.**Mr. B. Plant**, 52, John St., Pendleton. Trance Speaker, Natural Clairvoyant, Test and Business Medium. Terms Moderate.**Mr. Towns**, Medical Diagnosis, Test and Business Clairvoyant, at home daily, and open to engagements. Address—124, Portobello Road, Notting Hill, London, W.**Astral Science.**—Your Past, Present, and Future events of life. Advice thereon. Short advice this week 1s., send time of birth, and reply paid envelope. Address—Nadir Zenith, 8, Cross Street, Spennymoor.**For Sale.**—**ENGLISH ONIONS**, large size, and sound; 6/6 per 112lb. Also **GOOD COOKING APPLES**, 8/6 per 112lb., packages included. Cash with order—**D. Ward**, The Gardens, Wisbech.**LEO**, Herbal and Magnetic Healer, Infalible Remedies, Treatment personally or by letter. Address Leo, 35, Lupton Street, Cornwall Road, Manningham Lane, Bradford, Yorkshire.**Victor Wyldes,**

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