

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SERVICES FOR SUNDAY, NOVEMBER 17, 1889

Accrington.—28, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Baird.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. J. B. Tetlow.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.
Batley.—Wellington Street, at 2-30 and 6: Mr. and Mrs. Carr.
Boston.—Conservative Club, Town St., 2-30 and 6: Mr. Rowling.
B.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. Schutt, and on Monday.
Ringley.—Wellington Street, 2-30 and 6: Mr. Metcalfe.
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. J. Walsh.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Riley.
 Otley Road, at 2-30 and 6: Miss Patefield.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Conuell.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Bush.
 St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mrs. Mercer.
 Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Webster and Mr. Marsden 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. Bennison. 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. Postlethwaite.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Craven.
 Trafalgar Street, at 2-30 and 6-30.
 102, Padliham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, at 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Westgarth.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Deuing.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Armitage.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Whiteoak.
Cooms.—Asquith Buildings, 2-30 and 6: Mrs. Green.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Yarwood.
Denholme.—6, Blue Hill, at 2-30 and 6: Mrs. Butler.
Dewsbury.—Vulcan Road, at 2-30 and 6: Mrs. Midgley. Monday, Public Meeting, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Bentley.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-30.
Felling.—Park Road, at 6-30: Mr. McKellar.
Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Mechanics Hall, 2-30, 6: Mr. Hepworth, and on Monday, at Winding Rd.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30 and 6-15: Mr. Brown.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Johnson.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mr. and Mrs. Hargreaves.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. Dawson and Miss Parker.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Swindlehurst.
 Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Murgatroyd.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Wade.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Miss Hartley.
 Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. J. M. Smith.
Leicester.—Silver St., at 2-30, Lyceum; 10-45 and 6-30: Mrs. Barnes.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. J. Morse, and on Monday.
London—Camden Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Lealie Rd., at 6-30. Wednesday, at 7.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 8, Mr. Savage.
Edgware Rd.—Carlyle Hall, Church St., at 7.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—23, Devonshire Road, at 7: Mr. Veitch.
Holborn.—At Mr. Coffin's, 18, Kingsgate 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.—258, Pentonville Hill (entrance King's Cross Road): at 10-45; at 6-45. Wednesday, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11; at 3, Lyceum; at 7, Mr. Humphries, "The Reign of the Spirit." Monday, Music, songs, and dancing. Tuesday, at 8, Mr. Burns, Phrenology, with experiments. Mr. Dale, Friday evenings.
Mill End.—Assembly Rooms, Beaumont Street, at 7.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service and discussion; at 3, Circle; at 7, Mr. Darby and Miss Marsh. Choir Practice at 68, Cornwall Rd., Bayswater, Fridays, at 8.
Peckham.—Winchester Hall, 88, High St., at 11, Members' Address; at 3, Lyceum; at 6-30, Mr. R. Wortley. 99, Hill St., Saturday, 10th, at 8-15, Members, Mrs. Wilkinson. Sunday,

at 8-15, Members only. Wednesday, at 8-15, Séance, for Inquirers, Mr. W. E. Walker.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall West Ham Lane, E., at 7: Mr. W. E. Walker.
Longton.—Coffee Tavern, Stafford St., at 8 and 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Groom.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. Rooke.
 Collyhurst Road, at 2-30 and 6-30: Mr. Standish.
Mosborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mrs. Wallis, and on Monday.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Newton.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Beardshall.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. Victor Wyldes, and on Monday.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15: Mr. W. Burnett. Thursday, 21st, Mrs. Wallis.
 41, Borough Rd., at 6-30: Mr. Henry.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mr. Hopcroft.
Oldham.—Temple, Joseph Street. Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. E. H. Britten.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Mr. T. H. Hunt.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. S. Featherstone.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; 2-45 and 6-30: Mr. E. W. Wallis, and on Monday, 7-30.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Service of Song.
Rochdale.—Regent Hall, 2-30 and 6. Thursday, at 7-45, Public Circles.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 3 and 6-30, Mrs. Whiteman. Monday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 83, 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. Galley and Mrs. Marshall.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithewaite.—Laith Lane, at 2-30 and 6: Mrs. Gregg.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. W. Murray. Wednesday, 7-30. Developing on Fridays, 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6: Mr. G. Wilson.
Swerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
Station Town.—14, Acolom Street, at 2 and 6.
Swickport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Mr. Crutchley.
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.
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Wheatman.
Sunall.—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.
West Pilton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mr. H. Crossley.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mesdames Roberts and Ellis.
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THE ROSTRUM.

THE IMPASSABLE LINES OF DEMARCATION BETWEEN SPIRITUALISM AND THEOSOPHY.

*Abstract of two lectures delivered by Emma Hardinge Britten,
at Daulby Hall, Liverpool, on Sunday, November 3rd, 1889.*

THE proceedings of the morning opened with a reading by the Chairman (John Lamont, Esq.) of *The Two Worlds'* leaflet, No. 2, "What spiritualism is, and what it is not." The reading was very impressive, and a vast number of applications were made for the admirable leaflet at the close of the meeting.

The lecturer, after the usual singing and invocation, said she must disclaim the words "opponent to Theosophy," casually used by the chairman. She was there neither as an opponent to Theosophy, or any other form of mere belief. She agreed with the Biblical recommendation, to "Let everyone be fully persuaded in his own mind;" but when that persuasion, whether on the part of individuals or sects, essayed to tamper with the best interests of the community, or impinge upon the teaching of good and use promulgated by other associated bodies, then it became a matter of general interest, nay of urgent duty, to enquire into and analyze the opposition, and if found indefensible or injurious, to show and proclaim it to be so, without fear or favour. The lecturer contended that this was the position into which she had been forced on the present occasion by the teachings of the Theosophists, and in opposing those teachings she desired most earnestly to declare she was about to analyze and protest against the adoption of PRINCIPLES only, and that with as little reference as possible to personalities, many of whom amongst the ranks of the Theosophists were her highly-esteemed friends, notwithstanding the fallacies which they put forth as their opinions. That those opinions *must* be seriously combated by all true spiritualists would appear to be sufficiently evident, when it was found that they aimed at destroying the very corner-stone on which the whole structure of spiritualism was founded, and not only dealt indefensible blows against the worth and value of the movement, but also against its moral effects. Nay, more, if the statements made by leading Theosophical writers were true, it was the duty not only of Theosophists, but of the whole religious world, to rise up in moral arms against the spiritualist cult, and never rest until it was crushed out and its practice forbidden.

These were bold statements to make, but she was prepared to prove them upon unimpeachable testimony. After referring to the beautiful leaflet that had been read, and the noble teachings which it announced as SPIRITUALISM, the speaker gave a brief history of the origin of the Theosophical Society, which was founded in the year 1876 in New York city, the earlier inaugural meetings being held in the speaker's own house, and her own name appearing with that of her husband, as amongst the earlier officers of the society. At that time, the lecturer alleged, nearly all the parties connected with the society, including the lady and gentleman now universally recognized and named as the founders and

chiefs of the Theosophical Society, were reputed to be spiritualists; acknowledged as such, and supposed by their writings and teachings to be such.

For the several months, during which the first members of the society came together, there was not a single idea promulgated of the doctrines now alleged to be the basis of the Theosophists' belief. At the various meetings which, after the first few inaugural gatherings, took place in a hired hall, and for reasons slightly touched upon, had been resolved into "a secret society," the teachings of the lecturers were all spiritualistic, and the doctrines discussed were the same. Some hired mediums exhibited the phenomena usual amongst spiritualists, and no hint was breathed by any parties connected with the society of any other source for those phenomena, than such as is now accepted by spiritualists. For reasons of a purely personal nature, however, the society, as founded and conducted in New York, was distasteful to the generality of its members, and after duly paying their fees, finding nothing of interest to reward them and no information to be derived from their continued association, they one after another quietly withdrew, and though they severally and singly compared notes with each other, of no very satisfactory nature, the society—as originally constituted amongst *shrewd-thinking Americans*—virtually died out, and was deemed by the majority at least, of its original members as defunct. To some of these members, however, including the present speaker, it was hardly a matter of surprise to find the founders of the society, after the New York adventure, enlisting the sympathies of a very different class of disciples, namely, the *native* population of India.

It was within some two or three years after the disbanding of the original society that a paper called *The Theosophist*, purporting to issue from a new head-centre in India, and to represent the views and doctrines of the original founders, was issued. From that time the doings, sayings, and methods of those founders were before the world; the European branches, and a *re-habilitated* American branch, having sufficiently published abroad all those methods, whilst some, at least, of the head-centre *Hindu performances* were no less widely published abroad by means of a certain pamphlet, to be hereafter alluded to. Now it was left to the audiences, meeting in that Hall and other places in Great Britain, to suppose that they had the very best information possible upon Theosophical matters, through the timely visit and public lectures of one of the original founders of the movement. But, as the present speaker had anticipated, such was not the case. Indeed, it was in the certainty that some at least of the published doctrines of the Theosophists would *not* be presented before any company which would include avowed spiritualists, that the present speaker (Mrs. Hardinge Britten) had earnestly solicited, through the Daulby Hall Committee, that Colonel Olcott would meet her in a friendly two nights' debate on the *impassable lines of demarcation between Spiritualism and Theosophy*. Colonel Olcott having declined that invitation, and Mrs. Britten still feeling either that the spiritualists, according to Theosophy, were *lost, ruined, and degenerated men and women*, souls waiting to be saved, or that Theosophy, through its avowed leaders, had grossly slandered spiritualism and spiritualists, so she determined she must, in the best interests of truth, advance her arraignment against the Theosophists without the advantage she had hoped to enjoy of some explanation (were that possible) from Colonel Olcott's own lips.

Now one great feature in spiritualism, perhaps the greatest that has ever been advanced yet in the formation of beliefs concerning other world order, has been the spiritualists' ability to place their assertions on the foundation

of proven facts, and their doctrines on the faith of world-wide and universally corroborative testimony.

These dual methods of proof have never been rendered by the Theosophists. They either give their own *opinions*, the beliefs of antiquity (totally regardless of proofs concerning their value), or the opinions of unknown, invisible, and all too doubtful brotherhoods, the only evidence of whose existence is boldly alleged by a published and uncontradicted mass of testimony, to have been the result of vile trick and deception.

One or two allegations, it is true, have been made, that very *high spiritual intelligences* have deigned to communicate with the *very highest Theosophical adepts*, but again we fail to find proof of these assertions; in fact we have many cogent reasons for attributing them to egotistical contempt of their fellow creatures, on the part of those who make them, rather than the special favour of said *very high intelligences*. This being our attitude (continued the speaker) it is our first duty to show upon what grounds we are about to present to you certain Theosophical statements, claimed, in the order of their publication, to be of the *highest authority*; statements which we do not find in their fulness or significance in the lectures, now being given by the founder and his esteemed disciple, on Theosophy. To array our proofs as we are bound to do in this address, we are sorry to have to make quotations which have already appeared in *The Two Worlds*, edited by your speaker, but which may not have come to the knowledge of all those now present. In the last June number of *The Theosophist*, a magazine which, both in name and standing, is supposed to represent the society itself, is an article entitled "Applied Theosophy." In the course of a very long and misty essay is the statement, that two of the society's objects are—

"To 'form the nucleus of Universal Brotherhood.'

"The study of Eastern philosophies, religions and sciences, and the investigation of the obscure forces in nature and powers in man."

Then come in substance the following remarks:—

"If this, however, were all there were in the Theosophical Society, it would never have become the well-known institution that it is. The reputation of the Society has been built up by the individual efforts of its fellows. Take away '*Isis Unveiled*,' '*The Secret Doctrine*,' '*Light on the Path*,' '*Esoteric Buddhism*,' '*Theosophy, Religion, and the Occult Sciences*,' and half a dozen other works, together with Theosophical magazines—all of them distinctly due to personal effort—and what would be left of the renown of the Society? Since, however, the Theosophical Society is composed of its Fellows, and is what its Fellows make it, that is in no way to disparage the Society, any more than it would detract from the beauty of a coral island in the South Seas, to say that it owed its existence to the individual labours of the little lives that raised it from the bottom of the ocean. It is a mass of coral cells certainly, but it is something more, it is a coral island with an added individuality of its own."

From the books thus commended, as definitions of what the Theosophical Society teaches, we call attention to the following extracts, all taken from the above-named sources.

Quoting, in the first place, from the *Theosophist Journal* of October, 1881, the *Theosophist* Editor says:—

"The conflict of opinions between spiritualists and occultists is solely due to the fact that the former (*who overrate their quality and character*) dignify by the name of 'spirits' certain *reliquiae* of deceased human beings, while the occultists reserve the name of spirit for the highest principle of human nature, and treat these *reliquiae* as mere *eidolons*, or astral *simulacra*, of the real spirit."

Then follows the statement of how the one man at death is out up into seven principles, three of which die and go to dust. Of the two highest of these seven principles this is the description:—

"If the spiritual Ego has been in life material in its tendencies, then at death it continues to cling to the lower elements of its late combination, and the true spirit severs itself from these, and passes away elsewhere. . . . Suffice it to say, that it passes away, taking with it no fragment of the individual consciousness of the man with which it was temporarily associated."

[If this does not imply annihilation we do not know the meaning of that term.]

"But if the tendencies of the Ego have been towards things spiritual . . . then will it cling to the spirit, and evolve out of itself a new Ego, to be reborn after a brief period of enjoyment in the next higher world of causes. Now neither during its gestation in the world of effects, nor after its entry into the higher world of causes—can the Ego re-enter this present world. . . . It cannot span the abyss that separates its state from ours. . . . Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person; it has lost the old consciousness, linked with earthly experiences, and has acquired a new consciousness."

[Annihilation and no mistake!]

"Therefore it is that the occultists maintain that no SPIRITS of the departed can appear to take part in the phenomena of the seance-room. To what can appear and take part in these the occultists REFUSE the

name of spirit. But it may be said—What is it that can appear? We reply, merely the animal soul, or perisprit of the deceased. . . . All that can appear are the *shells of the deceased*, the animal, or surviving astral souls, or animal Ego. Thus it follows that in the case of the pure and good, the shells rapidly disintegrate . . . so that it is next to impossible that the *reliquiae* of the good and pure should ever appear in the seance-room. No doubt the *simulacra* of some spiritual Egos, whose proclivities, earthwards and heavenwards, were nearly equal, may survive longer and occasionally appear under exceptional conditions in seance-rooms, with a *dim-dazed consciousness of their past lives*. But even this will be rare, and they will never be active or intelligent, as the higher portions of their intelligence have gone elsewhere. . . . Broadly speaking, it is only the *reliquiae* of non-spiritually minded men, whose spiritual Egos have perished, that appear in seance-rooms, and are dignified by spiritualists with the title of '*spirits of the departed*.' To these *eidolons* occultists give the name of elementaries, and these it is that, by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the seance-rooms. If to these shells, which have lost their immortality, and whence the divine essence has for ever departed, the spiritualists insist on applying the title of '*spirits of the dead*,' well and good—they are not spirits at all, they are all that remains of the dead when their spirits have flown."

Thus far we give the doctrines and writings of Theosophists as regards the spirits whose vast and stupendous outpouring has flooded the earth from pole to pole during the incredibly brief period of only forty-one years! Thus much for the workers of these miracles! Now for the spiritualists themselves. The Editor of *The Theosophist* winds up a dissertation on the above quoted lines with the following remarks:—

"But let there be no mistake as to what they ('the spirits') are. Hundreds and thousands of *lost and ruined men and women* all over the globe attest the degradation to which constant subjection to their influence in mediumship too generally leads, and we who know the truth should ill discharge our duty if we did not warn all spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidently deal."

"At the same time, in rare cases the ghostly relics of clever, bad, and determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wicked and more material they are in all their tendencies, the longer do they escape disintegration."

As a final quotation, and to prove that the Editor of *The Theosophist* does not exaggerate the opinions of those of whom his journal from its very name must be regarded as the organ, we call attention to the following paragraphs from "The Perfect Way," produced under the joint authorship of two of the most prominent members and officers of the European branch of the Society, Mr. Edward Maitland, and the late Mrs. Anna Kingsford. These writers say of our SPIRITS, on page 80:—

"Is there anything strong? they make it weak. Is there anything wise? they make it foolish. Is there anything sublime? they distort and travesty it. And where suffered to expatiate unchecked, they descend to blasphemy and obscenity without measure, and incite to courses in turn *sensuous, vicious, malicious, or cruel*, encouraging to gross and luxurious living—the flesh of animals and stimulants being especially favourable to their production and nurture."

"They assert, indeed, that man consists of body and soul. . . . The soul and spirit, which are really the man, have for them no existence, and they usually refuse, in consequence, to admit the doctrine of transmigration or re-incarnation. For, as they are aware, the body and soul perish, and the *anima bruta* cannot transmigrate or become re-incarnate."

And on page 83 this is a sample of how these writers deal with the believers in spirits and spiritualism. They say:—

"It is sufficient to add here that, not in doctrine only, but also in practice—as in the formation of habits of life—astral influence is always exerted in the direction of the gross, the selfish, and the cruel. It is always the influence under which men, whether they be conscious of it or not, lower the standard of their conduct, and seek their own gratification at the cost of others. Of those hideous blots upon modern life, the frequent sins of violence, greed, and intemperance, the astrals are active promoters. And to them is due, in no small degree, that extension of the doctrine of vicarious sacrifice—originally their own invention—from the sacerdotal to the social and scientific planes, which has made of Christendom little else than a vast slaughter-house and chamber of torture."

Our subject would be indeed incomplete if we failed to add one more very brief quotation, and that is a part of the generous and simply just outburst with which our contributor "Sirius" comments upon the above choice views of spiritualism and spiritualists. He says:—

"We say, your assertion of these shameful charges is not sufficient. Mr. 'Perfect Way.' For forty years the mediums, inspired by your so-called astrals, have been busy, under the most bitter discouragements, labour, toil, and persecution, in preaching TEMPERANCE, PURITY, MORALITY, BROTHERLY LOVE, JUSTICE, and above all, determined and inflexible hostility to the doctrine of vicarious atonement, or anything but PERSONAL ATONEMENT for sin. Amidst all your unproved and abominable travesties of spiritualism and spirit mediums, the above are the most untruthful, malicious, and indefensible assertions."

Whilst we really share something of the indignation expressed by our generous and whole-hearted contributor.

"Sirius," against the diatribe which labels such noble men as Professors Hare and Mapes, Hudson Tuttle, Dr. F. Willis, Dr. Buchanan, Wm. Howitt, Ascha Sprague, Lizzie Doten, Profs. Crookes, Huggins, and Varley, Lord Brougham, Dr. Robert Chambers, Mr. and Mrs. S. C. Hall, William and Mary Howitt, Georgina Houghton, Mrs. Wm. Wilkinson, and at least 2,000 other noble mediumistic men and women, as *lost, ruined, degraded, &c., &c.*, and only such *mediums* as wrote the "Perfect Way," "Esoteric Buddhism," "Isis Unveiled," &c., &c., as *the very highest adepts*, whilst we can afford to laugh rather than rebuke your ridiculous insults and unproved self-laudations, our purpose is answered if we say to those who have not hitherto understood the real "inwardness" of theosophy and spiritualism, the lines of demarcation between these beliefs are just as wide as the theologic assertions of Christian bigots that Christ died to remit and wipe out the sins of guilty men, and the assertions of spirits that every sinner must atone for his own guilt.

Mrs. Britten then proceeded to deal *seriatim* with the various points raised in these Theosophical extracts, commencing with a thorough and searching review of the doctrine of Re-incarnation, and following up all the above-named, and not a few other elements of the Theosophical *declarations of faith*. The audience was very large, and the number of strangers present unusual, even in the attendance generally present at Mrs. Britten's lectures. Notwithstanding the fact that the morning lecture was perhaps the longest ever delivered in Daulby Hall, not one present manifested signs of impatience, or seemed willing to quit the hall when the services closed. The reporter, however, feels that there is a marked difference between the interest with which a deeply enthusiastic audience listen to the burning and impulsive utterances of a magnetic speaker and the cool indifference with which readers of the denominational journals look for that which specially interests them, and only *glance over* anything else. Hence, the Editor determines to reserve the reports furnished of her arguments, and the answers to questions growing out of her bold and aggressive statements, for the next Rostrum article of this little paper—No. 106.*

(To be concluded in our next number.)

SPIRITUAL FRAGMENTS.

"Gather them up."

A STRANGE CASE OF INSANITY.

THE CURIOUS STORY TOLD IN COURT BY HENRY MUNZER,
OF CHICAGO.

A most peculiar case of insanity for psychical study was that of Harry Munzer, which came before Judge Garvey, in Chicago, a few weeks ago. The story which Harry Munzer, sane, told of Harry Munzer, insane, was so fascinating that the jury quailed and slunk back in their chairs, half afraid to be so near one who could admit himself to be the victim of such psychical changes as the witness claimed to have undergone.

Munzer is about 27 years of age, and, never having indulged in the general practices of fast city young men, his features bore a decidedly innocent but intelligent expression as he entered the witness-box. For four years he has acted as entry clerk for Edson Keith, and his manipulation of finances were considered something wonderful. He has been subject to gloomy spells at periods about two years apart, during which he would become a recluse for weeks at a time. He spoke of these.

"Just tell us about the last one," said the Court, after listening to the minor details given above.

"I feel something approaching heavily," said the witness, "but I can take care of myself here."

Beads of perspiration stood on his brow, but he displayed no nervousness. "The sickness came on me about a year ago," said he. "I seemed to be approaching a state altogether different from the natural one. An ague-like feeling crept over me, beginning first in my brain. My mind did not seem growing weaker, but it seemed to be altering its functions materially. Presently the sight of a tool or anything with a blade would start every fibre and nerve in me to tingling, and I became afraid of myself—afraid for my friends. I felt an impulse growing upon me to harm or kill.

* Considering the anxiety manifested by the large gatherings at Daulby Hall to obtain full reports of Mrs. Britten's lectures and replies to questions early application for extra copies is advised.

I knew what I was about, but there was a desire which seemed to be muscular as well as mental, and wholly apart from my natural volitions. My father saw only the outside of this, and I dared not explain to him the complete revolution in my being. He sent me to Lake Geneva to be treated in a private institution there, and now for seven months I have been there under the constant care of experienced physicians. They have been unable to assist me. I grew worse. I knew it and realized the dread change. The doctors gave me chloral, but I fear that has hurt my nervous system and served to augment this fearful development rather than cure it. We consulted, and thought a change would be good for me. I now insist that I may be watched differently."

The story itself was not so very different from what one might expect to hear from a man who felt himself becoming insane. What terrified the jurors was the complete change in his features as he proceeded. From an innocent, harmless expression in the beginning they changed to one of supreme cunning and malignity. As he proceeded deep lines appeared in his cheeks beside his nose. The eyebrows fell dark, and the corners of the mouth drew down. His forehead wrinkled up as an old man's, and his voice actually changed so that a listener might have supposed that a man of forty-five was talking. The words came from deep down in his chest, and, in fact, the entire aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes became watery. It was remarkable. The court gazed at the phenomenon before them in astonishment. When the narrator reached that portion of the recital where he spoke of the killing, the jury gazed into the face of a man about to commit murder.

"That will do," said the judge in a husky voice.

Munzer was startled at the command. He looked up wildly, and fell back in his chair, half exhausted, with a sigh. Tears fell down his cheeks. The wrinkles disappeared from his forehead, the fiendish expression left his face, and in a minute more he was the young man, Harry Munzer, again with the innocent face.

The jury brought in a verdict finding him insane.—*Chicago Tribune*.

[Would not the verdict have been *more sane* had the jury returned a verdict of *obsessed*, and committed the unfortunate young man to the care of some able and intelligent psychologist, or (as the newest phrase goes) hypnotizer, instead of to the horrors of those madhouses in which the true conditions and true cure of "obsession" is unknown?]

EVERY INCH A MAN.

SHE sat on the porch in the sunshine
As I went down the street—
A woman whose hair was silver,
But whose face was blossom-sweet,
Making me think of a garden,
Where in spite of the frost and snow
Of bleak November weather,
Late, fragile lilies grow.

I heard a footstep behind me,
And the sound of merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and hour of trouble.
Hopeful and brave and strong;
One of the hearts to lean on,
When we think all things go wrong.

I turned at the click of the gate latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promise in it
That I hope, the years fulfil.

He went up the pathway singing.
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweet-heart mother,"
He cried, and bent to kiss
The loving face uplifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grow.
Earth's grandest hearts have been loving hearts
Since time and earth began;
And the boy who kisses his mother
Is every inch a man!

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FRIDAY, NOVEMBER 15, 1889.

THE DOUBLE.

WE have lately received many letters from correspondents, not writing for the paper, but informing us of some curious instances of "The Wraith," the "Doppel Gauger," or Double, and soliciting advice, opinions, &c., in a *private* way. These requests we have neither time nor opportunity to comply with, but as more than one of our correspondents refers to a case that was widely published abroad, both in the American and English secular as well as spiritual papers, and as the narrative refers to incidents in the life of the Editor of this journal, and can be testified to by over a hundred living witnesses, we deem it right to yield to the pressing requests of two of our good correspondents, "M. L." and "Wayfarer," and republish the article in question. We have only to add, as the narrative was printed in the *New York Sun*, a daily journal, before Mrs. Britten's marriage with Dr. Britten, our readers will be pleased to remember that the "Mrs. Hardinge" of the narrative is now Mrs. Hardinge Britten, the writer of this note.—Ed. T. W.

MRS. HARDINGE'S SHADOW.—ONE OF THE VERY STRANGEST OF STRANGE STORIES.

The following was published—under the above heading—some time ago in the *Banner of Light*. We reproduce it now, not only because of its intrinsic interest, but because it may possibly assist in illustrating to some degree the discussion which has recently been going on in other pages on the subject of the action of the human "double":—

Some time about the year 1860, Mrs. Emma Hardinge received a number of most unaccountable epistles, dated from Boston, and signed "John G——," the name being given in full. The writer addressed Mrs. Hardinge in terms of enthusiastic admiration, and referred to numerous interviews which he purported to have had with her. So full of detail were these statements that Mrs. Hardinge at first believed some designing woman must have assumed her name, while the letters had, by mistake, been forwarded to herself. But allusions to her lectures, dresses, and even scenes of private life, known only to her immediate home circle, at length connected these mysterious documents exclusively with herself. Greatly perplexed, Mrs. Hardinge began to scrutinize the communications more closely, and soon found, to her amazement, that they betrayed an intimate knowledge of her very thoughts, no less than incidents and words of the most private nature.

These letters not only followed her from place to place in her itinerant career, but seemed to emanate from one as well acquainted with her movements as herself. The darkest part of the mystery was that though the language of these epistles

was refined, and occasionally eloquent, the constant allusions to interviews and conversations which were assumed to have transpired between the parties, by seeming to place them on terms of the most endearing intimacy, suggested the horrible suspicion that the whole was a plot concocted by unprincipled enemies to destroy the character of a young girl whose reputation and usefulness would alike have been blighted, were these infamous letters to fall into other hands than her own.

In the deepest distress of mind, occasioned by this inscrutable mystery, Mrs. Hardinge consulted several of her friends, among them the late venerable and respected magistrate, Mr. Fletcher, of Delanco, New Jersey, who, though unable to assist her in his judicial capacity, advised her to collect and keep the letters as she received them, promising her, whenever an opportunity occurred, to render her all the legal assistance in his power, to discover and punish her persecutor. The same answer and advice were also tendered by Mr. Newall A. Foster, late Mayor of Portland, in whose house, as a guest, Mrs. Hardinge was residing when she received several of these offensive missives.

Besides consulting with these and several other friends in this manner, Mrs. Hardinge pursued a course of observation on her own part which led to very extraordinary conclusions. Habitually accustomed to see and converse with spirits, Mrs. Hardinge did not regard their visitations with either surprise or fear. One exception to this complacent feeling, however, occurred in the approach of a dark, undefined shape, who began frequently to manifest his presence of a night, and always inspire the most unmitigated feeling of loathing and terror. Neither the form nor features of this mysterious visitant could be distinctly observed; in fact, the whole manifestation appealed rather to perception than sight, and was a *presence* rather than an apparition. Who or what it might be was a profound mystery. Mrs. Hardinge earnestly questioned her spirit friends and guides on the nature of this dreadful haunting, but could obtain from them no other explanation than that it was "an evil or undeveloped spirit," over whom they had no power.

At length the terrors accompanying this obsession became insupportable and injurious alike to health and mental balance. Their unfortunate subject could always recognise the approach of the phantom from her intense feeling of horror, and the cold shiverings which pervaded her whole frame. Sometimes a sensation of faintness accompanied this presence, which nothing but the insupportable dread of becoming unconscious could overcome.

At last another feature of this mystery loomed up amid the darkness. The midnight visitations were the unmistakable precursors of the not less abhorred letters above alluded to. They came so closely and invariably in succession, and the feelings experienced in the presence of the one and the receipt of the other were so exactly similar, that Mrs. Hardinge began at last to realise that they were as intimately connected as the shadow and substance of one dire system of persecution. Whether impelled by desperation, or inspired by her watchful spirit guardians, the affrighted medium could not determine; but this is the method which she took to solve at least one portion of the mystery, namely, the connection of the phantom and her hated correspondent.

One night after returning from a lecture, when Mrs. Hardinge felt the near approach of the invisible tormentor, and notwithstanding the fact that her terror almost deprived her of the power of motion, she hastily snatched up the blue silk dress which she had just taken off, arranging the skirt around her head in the manner of a veil. Mrs. Hardinge at that time was lecturing in Cincinnati, Ohio. Three days later she received one of the usual odious missives, dated from Boston, containing these remarkable words:—

"How beautiful my angel looked, arrayed in that blue veil which she so kindly threw over her head last Friday night, as if in token of welcome when I entered her chamber."

Still another experiment was attempted, urged by a new horror at the shocking possibilities disclosed in this sentence.

Mrs. Hardinge was returning from a lecture at a distance from town, and was travelling in a large covered carriage with three friends, late at night, when the party halted at a lonely inn by the wayside to water and refresh the horses. Being exceedingly fatigued, Mrs. Hardinge sat still in the carriage while the rest of the party alighted. Suddenly she became aware that a man was seated at her side, and actually in contact with her. She was on the back seat, and commanded a full view of all that was going on in front. She was confident that no one had entered the carriage, nor would it

have been possible for any one to have done so without observation. Yet in an instant she knew that some one was there, and the consciousness of the mysterious companion's proximity was so startling and alarming that Mrs. Hardinge was on the point of shrieking aloud, when this deathly chilliness which accompanied her phantom tormentor informed her of his presence.

Almost paralysed as she was, she remembered enough of her desperate resolution to avail herself of another opportunity for experiment, and snatching the hood from her head, she tore a flower from the bouquet she held in her hand and tossed it hastily into her hair. The flower was a cape-jasmine, and was seized as the first that presented itself. Before she could recall her scattered senses the figure was gone, and her friends resumed their places in the vehicle.

So rapidly had the whole scene passed that ere she arrived home Mrs. Hardinge had persuaded herself it must have been a dream, a mere fancy, a vision conjured up by ill-health and disordered imagination.

On reaching her place of destination several letters were put into her hands, one of which instantly produced the sense of fear and loathing which announced her detested correspondent. On opening the letter a faded sprig of cape-jasmine fell from the envelope, and these words caught her eyes:—

"To satisfy me that my visits are appreciated, I entreat you to place in your hair at eleven o'clock on Monday night next a sprig of cape-jasmine, or any white flower you can procure."

The lecturer looked at her watch—it was twenty minutes past eleven, Monday night. The carriage must have stopped at eleven precisely.

It would be needless to pursue the details of this painful case more closely; we hasten therefore to relate its consummation. The time of this occurrence was the month of January, 1861, and Mrs. Hardinge was delivering a course of lectures in Georgia.

The day after the receipt of the missive noticed above, Mrs. Hardinge enclosed it with three others from the same source in a letter from herself to the Chief of Police in Boston, in which—omitting the spiritual visitations connected with these letters (which she deemed would not be understood or susceptible of proof)—she detailed the other circumstances of their reception, and called upon the Chief, in his official capacity, to use his utmost efforts to discover the writer, with a view to immediate prosecution.

When her package was ready for mailing, and before she could summon a messenger to despatch it, a spirit friend addressed Mrs. Hardinge, speaking to her in the usual analytical method adopted by her invisible guides, as follows:—

What are you going to do with your letters?

Mrs. H.—You know very well what they are, and why I send them hence.

Spirit—Your fire is low; the air is chill! Will you oblige your spirit friends by mending the fire with those papers?

Mrs. H.—I will not—positively not. You would not aid me to solve the mystery of my tormentor's presence, and now you want me to burn his letters. I refuse *you*, as you have refused *me* the help I sought.

Spirit—Spirit friends are not God, and cannot control events nor yet other spirits than those associated with them in the Divine plan. Will you not save yourself from the commission of a great wrong, and give your package to the flames? See, now; they are fading for lack of fuel.

Mrs. H.—Prove to me that I should commit any wrong by sending them where they are directed, and then, but not till then, will I withhold them.

Spirit—We cannot now give you the proof you seek, but in six weeks hence you will obtain it yourself—in sorrow and remorse if you send your package forth; in perfect satisfaction if you will stay your hand for that period only.

Mrs. H.—I agree to do so, then, *for that period only*. If at the end of six weeks I am not satisfied, I will deliver that package as I design it, and renounce the protection you now assume to exercise over me.

Spirit—We clasp hands on your compact.

Six weeks from that time did not elapse ere Mrs. Hardinge was in Boston, Mass., to fulfil a lecturing engagement.

The day after arrival she was waited on by a lady who earnestly solicited a private interview. The request granted, a highly interesting and refined widow lady stated in words, broken by deep emotion and fast falling tears, that herself

and her mother (also a widow) had been dependent upon her only brother, who had held a most responsible situation, and up to some sixteen months previous had fulfilled all his public and private duties in the most exemplary manner. The lady (Mrs. C.) added that this dear relative had been to both mother and daughter "the stay of their household, the light of their eyes, the joy of their hearts, beloved and respected by all who knew him." The whole family were spiritualists, and some sixteen months ago, for the first time had attended a course of lectures delivered by Mrs. Hardinge in Boston.

About this time one of those pernicious theorists who attempt to cover the promptings of licentiousness by the gloss of philosophy, teaching the practice of sensuality, under the pretence of seeking "true affinities" (?), informed Mr. G. (as a spiritual communication of high authority) that Mrs. Hardinge, the lecturer, was his spiritual affinity, and that henceforth he must dedicate his life to her. Without presuming to seek an interview with the subject of this baseless revelation, not even daring to inform her of it in the ordinary way of correspondence, the deluded man cherished his fantasy for some time in private, until he worked himself into the belief of its correctness. Then, fearing that he should be spurned with indignation if he openly urged his fancied claim, he proceeded to consult certain magnetizers, and through their promptings, used the really strong powers of clairvoyance which he possessed for the purpose of establishing a spiritual communion with his supposed affinity.

To promote the most favourable conditions for these exercises the infatuated man devoted all his time to magnetic experiments, neglected his business, put himself upon the most abstemious regimen, and distracted his sorrowing relatives by practices corresponding to those of ancient "magicians" or modern "fakirs."

Whether he succeeded in establishing his spiritual freedom by the use of drugs, magical or magnetic practices, the narrator could not say, but she alleged that he now began constantly to declare to his family that he could visit the beloved object of his insane purpose, however distant, whenever or wherever he pleased.

He frequently described to his afflicted relatives the dresses which the lady wore on the occasion of his terrible visits; also, the persons by whom she was surrounded, and the details of her situation.

Mrs. C. (the sister) had preserved notes of these statements, and when she submitted them to Mrs. Hardinge, the latter could no longer doubt the identity of the brother with the Mr. G. who had so long tormented her. Not only was the name similar, but the statements themselves proved, in all their details, to be so invariably correct, that no doubt remained of the truth of the man's allegations.

Many convincing evidences were afforded to the family of his remarkable clairvoyant faculty, his unquestionable ability to send his spirit forth from his body, and, under favourable conditions, to exert that power at will. The effects of such practices, however, upon his physical and mental system were disastrous to the last extent. He had grown so weak and debilitated that he could no longer pursue his usual avocations, added to which his mind was fast becoming more and more unbalanced, so that confirmed lunacy might be expected to supervene as the final result.

In this calamitous strait the unhappy mother and sister determined to apply to the innocent and unconscious cause of their misfortune, to solicit aid and counsel in their difficulty; and then it was that Mrs. Hardinge perceived the disgrace she would have entailed on the respectable family of her infatuated tormentor had she exposed him by putting his letters in the hands of the police; also how much cause she had to rejoice that she had been withheld from heaping the additional misery of a public prosecution on the heads of the unfortunate women, who were already sufficiently overwhelmed by the existing facts. Every effort was made that could be brought to bear, under the circumstances, to alleviate the distress of the family, and restore the unhappy man to reason; the results do not belong to history, but the details narrated above are commended to the attention of the reader for the following reasons:—

First, they form an instructive example of the abuse of occult powers, and prove that the same elements that could be exerted for good, use, and enlightenment, may, when exercised in excess or employed for unholy purposes, be perverted to the disadvantage of others and the injury of their possessor. It can scarcely be supposed that any reasonable

minds would decry the power or use of magnetism simply because it was liable to abuse in unprincipled hands, any more than they would forbid the use of steel implements in domestic life because the murderer might employ them to destroy that life.

The second feature of interest to be derived from this case is the ability which it displays for an individual, by an act of volition, to cause the manifestation of the "Double," or, in other words, so to project the spirit from the body that it can travel at will, and make sensible demonstrations of its presence in distant places without damaging the integrity of its connection with the body. In most instances the manifestations of the so-called "Double" appear to be involuntary, and derived from occult causes unknown either to the seers or the individuals seen. But in the case of Mr. G. the power was evoked and controlled by will, proving that where the force exists in the organism it can be used, under suitable conditions, at the pleasure of the operator.

Truly we may conclude this paper with the words of the inspired author of "The Lyric of the Golden Age"—

There is no need of death
To ope the inner world ;
The spirit form unfolds
Unnumbered faculties.
The dream-life folded lies
Upon the confines dim
Of that mysterious realm
Beyond the earth and grave.

VARIOUS RELIGIONS OF EARTH.

JUGOI ARINORI MORI—JAPANESE RELIGIOUS VIEWS.

LATE discussions on the plans and prospects of Christianity in Japan, may give a special interest to a report of some interesting interviews with an eminent Japanese official a few years ago. In Washington, one evening in the winter of 1879, I attended a literary reunion at the house of Hon. Horatio King. The exercises of the evening were closed, and, as was the custom in those interesting meetings, the pleasant company of perhaps a hundred persons, were engaged in easy and animated conversation. I noticed a group of ladies and gentlemen hovering around a central figure which it was difficult to get a glimpse of. At last I saw a man, hardly of middle stature, of refined temperament and graceful deportment, with complexion and features that bespoke his nationality, his fine eyes as eloquent as his voice. Finding Mr. King, I learned that this attractive foreigner was Jugoi Arinori Mori, Chargé d' Affaires, from the Empire of Japan. I knew that he was sent to our country mainly to gain information touching our education, material condition, habits, political and religious life, that Japan might better know our good and ill, and had heard of him as well fitted for so important a mission. Thinking of some things I might tell him, I asked an introduction, and said I would like to call at his convenience, giving a general idea of what was in my mind. He replied, "Call at any time," and a few days after, about ten o'clock, I found my way to his house in the west part of the city, an ample mansion furnished in Japanese fashion, although, oddly enough, an Irishman opened the door for my entrance. In a few moments Arinori Mori came in, met me with simple ease and cordiality, and an hour's conversation followed, very interesting to me, and which he seemed to wish to prolong rather than to shorten.

I said, substantially, that my wish was to give him an idea of some phases of our religious life with which he might not be familiar, and then tried to give him some idea of Unitarianism, Universalism, Free Religion, Quakerism, and Spiritualism—of the growth of natural religion which held the soul above creed or book, the true life as of highest moment, the spiritual progress of man, here and hereafter, the rule of law as the will of God, the doing of duty as the high aim, the immortal life as near and real, natural as our life here but amid higher conditions. I told him that the millions among us who held these views were growing in willingness to accept truth, whether on Pagan or Christian grounds, and in a sense of the sympathy of religions and the spiritual fraternity of the race. While holding their own convictions they would never condemn Pagan or Mussulman for their views, but would accept their truth and reject their error and ask them to do the same by us, that all might gain and grow in grace.

He showed deep interest, and said that many of what we call evangelical clergymen had talked with him and given him books; that he had been interested and helped by what they had said, and held their kindness in grateful remembrance, and was now glad to hear these statements, and so

add to his impartial knowledge of our religious opinions. I asked if he could accept books from me, and he answered, "Certainly, with pleasure, any books you send me will be sent to the Royal library at Jeddo." I asked, "Of what use will books in English be there?" and he quickly replied: "Our educated people read your language, and you may be sure that your books will be read with much interest."

On parting he said: "Come again when it suits you."

In a few days I gathered together some forty volumes of books, among which I remember the admirable "No Cross, No Crown," of that noble Quaker, William Penn, the works of William E. Channing, the best of Epes Sargent, Hudson Tuttle, and others, aiming to get the ablest statements and illustrations of the views which we had discussed. These I sent him, with a letter, to which he replied, speaking of "the value and usefulness of the books, not only to myself, but to my countrymen and women."

Mr. Mori also sent me two copies of a pamphlet of his, "Religious Freedom in Japan," addressed to "His Excellency Saneyoshi Sanjo, prime minister in His Imperial Majesty's Government," a finely written plea for a "religious charter for the empire of Dai Nippon" (Japan). In this he says that "Matters of conscience and religious faith" are to be "determined only by reason and conscience, not by force and violence. No man or society has any right to impose his, or its, opinions or interpretations on any other in religious matters, since every man must be responsible for himself." He speaks of "avoiding for our nation the misery which the experience of the world shows has followed state patronage of any form of religion," and asks that all religions shall be free, none interfered with, none have special privileges or favours, "and no action which may promote religious animosity be allowed within the realm."

His dissent from state endorsement of any religion, Pagan or Christian, is clear, but he speaks of Christianity in most respectful and friendly terms.

I visited him a second time, and the two hours were filled with earnest and interesting conversation, in which I gained much information.—*Religio Philosophical Journal*.—COR.

LYCEUM JOTTINGS.

THOUGHTS FOR CHILDREN.

(Written for the Progressive Lyceum by Lester Holcombe.)

Question.—Who made you?

Answer.—The Great Spirit.

Q.—How did He make you?

A.—By sending forth a thought or ray of Himself.

Q.—Do we have anything to do with making ourselves?

A.—Yes. After we are created by the Great Spirit, we make our own individuality, and build up our bodies by thought.

Q.—What effect does thought have?

A.—If our thoughts are good and pure, our lives will be beautiful and free from wrong and error.

Q.—Are we all created perfect?

A.—Yes. Being a part of the Great Good our souls are created perfect, and we are only led into misbelief through ignorance.

Q.—Are we free agents?

A.—So long as we are in darkness we are not, but the truth makes us free.

Q.—What is meant by darkness?

A.—Being in ignorance of the unseen powers that influence us, so that we can make ourselves strong to resist all evil influences, or open our souls to admit the good.

Q.—What is "sin"?

A.—To injure others.

Q.—What does the word "sin" signify to the true spiritualist?

A.—It means to be still in darkness; and so we must pity and enlighten those who are in darkness.

Q.—For what are we placed on this earth?

A.—To love and help one another, and to use to the best advantage the talents given us, so as to make ourselves in a better condition for the transition.

Q.—Shall we love everybody?

A.—Yes; for love is God's law, and by living in love to all God's creatures we obey His laws.

Q.—Shall we be happy by obeying His laws?

A.—Yes; and it is the only way to gain happiness.

Q.—So in a few words, how must little children live to be happy?

A.—They must live by the Golden Rule—

To do to others as I would
That they should do to me,
Will make me honest, kind, and good,
As children ought to be.
And this plain rule forbids me quite
To strike an angry blow;
I know I would not think it right
If others served me so.
But any kindness they may need
I'll do, whatever it be,
As I am very glad indeed
When they are kind to me.

—*Golden Gate*.

CHRONICLE OF SOCIETARY WORK.

BINGLEY. Wellington Street.—Miss Pickles' guides spoke well on "Sowing the Seed." Very appropriate, as we commence a Lyceum next Sunday. We shall have a pie supper on Saturday week, and have promises of money and provisions to meet all wants. The committee thank all friends, especially Mr. Goldsbrough, for kindly help.

BURNLEY. Hammerton Street.—Mrs. Butterfield's guides gave interesting lectures. Afternoon: "Comments on things in general;" evening subject: "The Life Principle," which were ably dealt with. Grand audiences.—J. H.

BURNLEY. Trafalgar Street.—Good services; Mr. Shulver, medium. Good clairvoyant delineations were given by a boy about six years of age. Evening: Discourse on "God is Love." We have strangers at every service.—W. R. C.

CLOCKHEATON.—Afternoon: Mrs. Hellier's guides spoke on "God is Love." Evening: Three subjects from the audience were well handled. Psychometry.—W. H. N.

COWMIS.—Mrs. Riley gave her services, which were really very beautiful. We shall be glad to have her again soon.—G. B.

DARWEN.—Mrs. Craven spoke on "Is there such a thing as death?" and "Blessed are the pure in heart," &c. At night the guides ably answered questions.—T. H.

DEWSBURY.—Pleasant day with Mrs. Berry. Evening subject, "Heaven." Full room, many strangers. All seemed satisfied.—J. R.

FELLING.—Mr. G. Wilson gave a short reading, and answered questions to the satisfaction of the audience. Mr. J. Hopper, a local preacher, in proposing a vote of thanks, said he was well pleased.—J. D.

GLASGOW.—November 7th, a friendly soirée. Mr. J. Griffin, chairman. Humorous readings by Mr. Corastorphine. Reading by Mr. Harper. Songs, Mr. and Mrs. Anderson, Mrs. Robertson, Messrs. J. Robertson, A. Hepburn, and Harvey. Misses L. and A. Griffin, a violin solo with piano accompaniment. Recitations, Miss Harkness, Messrs. Griffin, Robertson, and Anderson. Appropriate addresses. Dancing. A feast of happy moments. Sunday, November 10th, Mrs. Harper read a paper on "Duty and Prayer." Evening, Mr. T. Wilsun discoursed on "Strong drink is raging." A good day.

HALIFAX. Winding Road.—Afternoon, Mr. McDonald dealt with subjects from the audience. Evening, Mechanics Hall, "Man's power to comprehend the Infinite." Very fair audience.—J. L.

HEYWOOD.—Being disappointed by Miss Sutcliffe, Mrs. Yarwood, being in Heywood, kindly gave her services, which were well appreciated.

HUDDERSFIELD. Brook Street.—Miss Keeves spoke to large audiences; crowded at night. Subjects were taken in the evening and dealt with most effectively.

KRIGHLEY. Assembly Rooms.—A good day with Miss Patefield. The place was filled in the evening. On Nov. 23rd we shall have a coffee supper, entertainment, and dance.—R. H. H.

LANCASTER.—As usual, a grand day with Mrs. Green. Powerful and practical addresses, to a crowded audience at night.—J. B.

LEICESTER.—Morning: About fifty members of Improvement Class inquired into the physical phenomena, one of the tables moving in time with the singing; at the other, distinct knockings were heard. 6-30: Mr. Seymour gave a soul-stirring address, on "Conversion," to a crowded audience. Mr. Ashby conducted an after meeting. After a short address, ten clairvoyant descriptions were given, nine recognized. Thursday, Nov. 21st, a concert will be given by some friends, on behalf of furnishing new room.—J. P.

LONDON. Forest Hill. 23, Devonshire Road.—Mr. Wallace gave an interesting address on "The Inner Life."—M. G.

LONDON. Peckham. Winchester Hall.—For some time past the hall has been inconveniently crowded at night, yesterday was no exception. Mr. J. Humphries had a good attentive morning audience; while Mrs. Stanley's address was much appreciated in the evening. The power of the spirit was strongly manifested upon some sensitives present. A good after-meeting of members for spiritual development.

LONDON. Stratford.—Balance sheet from May 31st to Nov. 4th, inclusive, shows receipts £11 2s. 6d.; cash in hand, £2 1s. 7½d. This Society has existed twelve months, and we feel justified in commencing a Lyceum. As this will double our expenses, we shall give a concert in aid of the Lyceum, on Nov. 26th, at the large hall attached to our place of meeting. We hope all friends interested will help by taking tickets, giving donations, &c. The first session of the Lyceum, Sunday next, at 3 p.m. Prices of admission to concert, 1s., 6d., and 3d.

MACCLESFIELD.—Nov. 3: Mrs. Rogers being indisposed, Miss Pimblott's guides spoke well on "Evil a necessity to try the spirit." Nov. 6th: About seventy friends partook of tea, kindly provided by our president, Mr. Rogers. Rev. A. Rushton presided at the entertainment, and Miss Lovett at the piano. Solos were admirably rendered by Messrs. Bennison, Fisher, and P. Hooley, Misses Dickens, Maggie and Nellie Hayes; recitations, Messrs. Williams and Challinor, Misses Pimblott and Maggie Burgess; trombone solo, Mr. Lewis; concertina and flute duet, Messrs. C. and W. Challinor. A few congratulatory remarks by Messrs. Hayes, Burgess, and Albinson, and the guides of Mrs. Rogers and Mrs. Kirk. A hearty vote of thanks to Mr. Rogers for his generosity was suitably responded to. Nov. 10: Afternoon, we had a séance with Mr. Boardman; much enjoyed. Evening: Mr. Boardman dealt with "Free Thought."—W. P.

MANCHESTER. Tipping Street.—Miss Walker dealt with "Prophets, Miracles, and Mediums." Evening: Subject, "Did God make man?" A very forcible address, full of instruction. Successful clairvoyance. Good audiences.—W. H.

NELSON.—Mr. A. D. Wilson delivered good and instructive addresses on "Rational Worship," and "Straining at a gnat and swallowing a camel."—F. H.

NORTH SHIELDS. 41, Borough Road.—Mr. William Davidson's guides gave a powerful address on "Love, Truth, and Liberty." Clairvoyance, recognized.—C. T.

OLDHAM.—The reception to Mr. Morse was in every way a great success, thanks to friends from neighbouring towns, whose presence enabled us to realize our fullest expectations. After tea, of which over 200 partook, our president (Mr. Rayner), in a few choice remarks, struck the right key for a harmonious gathering. Interesting addresses

of welcome were given by Messrs. Johnson, Tetlow, and Wallis. Mr. Morse, upon rising, was greeted most heartily, the whole audience rising and singing "Auld lang syne" with enthusiasm, which should give him courage to go forward in the good work. In the course of an interesting speech he related some of his American experiences, and unfurled the splendid flag which was presented to him. The artistes acquitted themselves exceedingly well. Space prevents giving more than their names: Miss Boys, Mrs. Mansley, Mrs. Partington, Mr. Wallis, Mr. Barker, and Mr. Rayner. Reader, Mr. C. Thorpe; pianist, Mr. E. Standing. Mr. Morse discoursed on Sunday. We had great difficulty in seating all in the evening. Subjects, "Invaded by Ghosts," and "Theosophy and Spiritualism—Are their Differences Reconcilable?" It was clearly shown that Theosophy made claims which were most unreasonable, and could not be reconciled with the facts of spiritualism. Monday evening, lecture on "Brains, Muscle, and Money; or, the Coming Democracy."—J. S. G.

OLDHAM. Mutual Improvement.—Mr. Broadbent lectured on "Socialism." He advocated every man on an equal footing, and protested against the present system of business. He strongly advised unity of the working classes, and the binding together with the principle of mutual interest and just payment for labour done. Usual vote of thanks.—N. S.

OPENSHAW.—Morning, Mr. Johnson took questions from those present. Evening, Messrs. Verity, Fitton, and Johnson addressed a large audience upon the subject, "If a man die shall he live again?" Many thanks are due to Mr. Johnson, also to the other gentlemen for their assistance. Being Mr. Verity's first visit we trust it will not be long before he is with us again.

PARKGATE.—Mrs. Wallis's inspirers lectured on questions from the audience, and "Secularism, Theosophy, and Spiritualism," and on Monday, on "Social Problems." Clairvoyance.

RAWTENSTALL.—A pleasant day with Mr. G. Smith, who spoke on "The Flood," and the first verse of Hymn 81 in Spiritual Songs and Hymns. Successful psychometry.

SHIPLEY.—A profitable day. Mrs. Murgatroyd's guides spoke upon "Man, know thyself," and "Christianity—What is it?" Room full at night. Successful clairvoyance.—C. G.

STOCKPORT.—Miss Gartside being absent, through illness, a circle was held in the afternoon. At night, Mr. Rooke's control dealt with subjects from the audience very ably.

SOUTH SHIELDS. 19, Cambridge Street.—Nov. 6th: Mr. Westgarth lectured on "How I became a Spiritualist, and why I remain so." 8th: Mrs. Walker gave successful descriptions. 10th, morning: Healing circle. Evening: Mr. J. Lashbrooke explained spirit control and mediumship.—F. P.

SOUTH SHIELDS. 14, Stanhope Road.—Mr. Robinson disappointing us, we had an open meeting. The subject, "Death," was taken up by several members. On Nov. 24th, we open our new place in the Exchange Buildings, Whitehead St., Tyne Dock. Speaker, Mr. Jas. Clare.—J. G.

SOWERBY BRIDGE.—Mr. Lees read a short article. Mrs. Connell spoke on "A Free Christianity in a Free Country." Clairvoyant descriptions, mostly recognized.—L. D.

WIBSWAY.—Mr. Bloomfield's guides spoke well on "The Inspiration of Spiritual Phenomena," and several subjects from the audience. Mrs. Metcalf's guides gave good clairvoyance.

WISBECH.—We have had some very successful séances with Mrs. Addison, who has developed wonderfully during the last six months, and promises to be a good medium; but, through over-pressure, she has been ordered a short rest. This week our old friend Mr. Ward kindly conducted the séance. We note great improvement in his mediumship. Seventeen sitters attended. After singing, Mr. Ward (under control) spoke very beautifully and poetically, giving a grand description of the calm which pervades all nature. He also explained the various auras surrounding the sitters. This was felt by all to be a grand re-union in genuine spiritualistic work. We feel highly favoured in having two such mediums at our service.—J. S.

RECEIVED LATE.—Byker: Mr. Coxon's guides spoke on "Life and Death" very pleasantly.—London. Bedford Gardens, Notting Hill Gate: Mr. Earl read from Rev. Giles book on "The Resurrection." A good audience was much interested. Evening, Mr. Veitch lectured ably on "Our Principles," and was warmly thanked.—Middlesbrough-on-Tees: Oct. 26, Mrs. Gregg's lectures and clairvoyance much appreciated. Nov. 3, Mr. Stevenson gave intellectual lectures and some lucid personal delineations.—Monkwearmouth: Mrs. White gave about 30 delineations, nearly all recognized.—Newcastle: Powerful lectures and good tests by Mr. Wyldes. Large audiences.—Birmingham: Mr. Jennings gave an instructive address on "Death." A good audience. Monday, Mrs. Groom gave psychometry to sick persons (she has cured many in this way), and answered questions and gave poems.—Salford: Too late, and wrongly directed.—Sunderland: Too late.—Burnley. 102, Padiham Road: Too late.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—About 70 present. The senior class was taught by Mr. T. Tyrrell, on "Mesmerism: Its use." A very instructive lesson. The juniors were taught by Mr. E. Campbell, Mr. J. Edwards, and Mr. Weston. Friends, take notice: Children's entertainment, Nov. 24; Mr. T. Tyrrell and the controls of Will Ward will address the meeting. Collection to defray expenses. Your presence and support earnestly solicited.—E. C.

BURNLEY. Hammerton Street.—Attendance, 100; officers, 9; visitors, 3. Marching and calisthenics, led by William Dean. Groups for lessons. We are still progressing.—A. J. W.

CLOCKHEATON.—Mr. Hodgson taught a class. He is heart and soul in this grand work, trying to teach the children how our dear ones can return. Present—scholars 24, officers 4, visitors 1.—C. H. C.

HUDDERSFIELD. Brook Street.—An unusually successful session—the largest attendance we have yet had. The exercises, readings, and recitations very creditably gone through.—J. B.

HUDDERSFIELD. John Street.—A rather disappointing session; neither the order nor the marching was up to the standard. We require more punctuality and more music. Interesting lessons were given in popular and recreative science, illustrated on the blackboard.

LEICESTER.—Officers 7, children 84, visitors 2. Marching directed by Mr. Moody. Recitations by Nellie Gill, H. Hodson, Miss L. Vines, and Frank Clarke. A good address on "Keep to your Promises."—T. T.

LIVERPOOL.—Attendance, officers 10, children 42, visitors 13. Recitations by Lily Leckie, Maggie Love, Ethel Chiswell, Harold Cooper, Robert Sutherland, Joseph Catlow, William Meakin, and Reginald Stretton. Miss Florence Morse sang the Lord's Prayer, set to music by E. J. Westrop, which was much appreciated by the children.

LONDON. Peckham. Winchester Hall.—Attendance 30 officers and children. Recitations by Mabel Edwards, Willie Compton, Suretta Duggan, John Johnson; all creditably performed.

MACCLESFIELD.—November 3rd, morning, present 31. Readings, recitations, and solos by leaders and members. At 2-30 there were 8 present. The attendance ultimately reached 40. We practised the service of song to be shortly rendered. November 10th, present 47 (the largest we have yet had). Reading by conductor, Mr. Hayes, and Mr. Albinson. Recitations, Misses Pimblott, Maggie Burgess, and Nellie Hayes. Solo, Miss Dickens. Our good friend Mr. Boardman was present.—W. P.

MANCHESTER. Tipping Street.—Morning, good attendance. Reading by Mr. B. Langstaffe. Recitation by E. Paddock. Friends from Salford were welcome. Afternoon, number present 22 and 7 officers. Invocation by Mrs. Hall.—W. H.

NELSON.—Saturday, Nov. 9th, our first annual meat tea and grand entertainment. About 200 partook of tea. The entertainment, gone through in a masterly manner, consisted of songs, duets, pianoforte solos, dialogues, and recitations by Misses L. Greenwood, Ainsworth, Holgate, and Messrs. W. W. Greenwood, H. Green, and comic songs by Mr. Sanderson.—W. W. G.

OLDHAM. Spiritual Temple.—Large attendance. Conductor, Mr. W. H. Wheeler. Recitations by Miss H. Gould and Mr. F. Shaw. Class subjects: Mesmerism, Progression of Religious Liberty, and Spiritualism for the Young. Afternoon: fair attendance. We should be highly gratified if the lyceumists would regard punctuality as a duty.

SOUTH SHIELDS. 19, Cambridge Street.—Good attendance and an agreeable session. The conductor made a few interesting remarks. Recitation from *The Two Worlds* by the conductor.—F. P.

PROSPECTIVE ARRANGEMENTS.

BIRMINGHAM. Conservative Club, Town St. Spiritual Mission Room.—Public tea and entertainment, followed by dancing, etc., Saturday, Nov. 23rd. Tea at 5 o'clock. We hope friends will rally round and make it a success. Tickets, 8d., 6d., and 4d. each.—J. R.

BOLTON.—Tea party and grand entertainment, Nov. 16th, in the Bolton Coffee Tavern, Bradshawgate, when it is hoped many friends will make it convenient to come.

BRADFORD. St. James's, Lower Ernest Street, near St. James's Market.—Sunday, December 1st, at 2-30, Lyceum open session; at 6-30, a service of song, "Rest at Last," will be given by the Lyceum members. Solos will be sung by Miss Bain and others. Collections will be made to help us to get new Manuals and other books. Hoping friends will rally round us and give us their hearty support.—J. H. S.

ECCLESHILL.—On Sunday, November 24th, Mr. G. Wright. 2-30: "Mediumship." 6-30: Six subjects from the audience. Monday, 7-30: "What must I do to be saved?" Clairvoyance and psychometry at each service.

ELLAND.—Special lectures will be given by Mr. E. W. Wallis, on Nov. 24th. 2-30: "What think ye of Christ?" 6-30: "The Atonement." Friends in the district earnestly invited.

Mr. G. Newton's address is 6, Pym Street, Hunslet Lane, Leeds.

HALIFAX. Winding Road.—Saturday, Nov. 30th, at 6 o'clock, grand reception of Mr. J. J. Morse, the great trance orator. Reception and concert till 7-30, when Mr. Morse will lecture on "My Four Years Experience in America." Admission: Front seats, 4d.; back seats, 2d. Sunday, December 1st, Mr. Morse will deliver orations in the Mechanics' Hall, at 2-30 and 6-30. Admission: Front seats, 6d.; back seats, 3d.; a few reserved seats one shilling each. On Monday, December 2nd, Mr. Morse will lecture at Winding Road. Collection at the door.

LONDON (Kensington and Notting Hill Spiritualist Association): Next committee meeting at 16, Dartmoor Street, Bayswater, on Wednesday evening, 27th inst.

MRS. WALLIS IN THE NORTH.—17 and 18, Middlesbrough; 24 and 25, North Shields. North-Eastern Federation Meetings: 19, South Shields; 20, Jarrow; 21, North Shields (Séance).

LONDON (Notting Hill Gate, Zephyr Hall): The committee have engaged Mr. J. J. Morse, who will lecture on December 4, in the Victoria Hall, 21, Archer Street, Bayswater, W., on "Spiritualism." Admission by ticket, as follows:—Platform tickets (of which only a dozen or so will be issued), 5s. each; reserved seats, 2s. 6d.; admission, 1s. and 6d. Those requiring tickets are requested to make early application to ensure getting them. For tickets, apply to the secretary, at 68, Cornwall Road, Bayswater, or of Messrs. Gordon & Co., at the Victoria Hall, or of any of the London Spiritualist Societies. Nov. 24, Captain Pfoundes, on "Theosophy—the truth about it," and Dec. 1st, "Buddhism—what it is and is not."

Mrs. Wallis has an unexpected vacancy on Sunday, December 1st, 1889, and will be glad to fill it. Societies desiring her services or those of Mr. E. W. Wallis, in 1890, should apply at once, as their dates are nearly all booked.

NEWCASTLE.—In order to meet the balance due to the treasurer, the committee of this society are contemplating a series of sewing meetings preparatory to a sale of work, to take place about the end of March, 1890. These meetings will be inaugurated by a happy evening, on Nov. 20th. Vocal and instrumental music, supplemented by light refreshments, will be provided at a moderate charge. Also on New Year's Day a grand tea, concert, and supper will take place in furtherance of the same object. Mr. J. J. Morse will preside. The committee also desire to extend an affectionate and general invitation to all old and new friends of spiritualism in the North, to unite in one grand phalanx of harmony and unity, to provide funds to proclaim to mortals the glorified truths of immortal life, and to wave the white flag of spiritualism from the ancient ramparts of canny Newcastle.

PENDLETON.—Nov. 17 and 18, Mr. E. W. Wallis. 2-45: "Spirit Life Revealed"; 6-30: "Spiritualists and Spiritualism. Words of warning, appeal, and cheer." Monday at 7-30, "The Origin and Meaning of Christian Symbols and Doctrines."

RAWTENSTALL.—Nov. 17th: 2-30 and 6 p.m., service of song, "Frozen to Death." Proceeds towards choir fund. Saturday evening, a magic lantern entertainment, to commence at 7-30. Children, 1d., adults, 2d. Proceeds to building fund.

YORKSHIRE FEDERATION. Sick Speakers' Fund.—Lectures: Nov. 18, Bradford, Spicer Street; Little Horton, Mr. Rowling; Dewsbury, Miss Keeves; and West Vale, Mr. Ringrose (subject, "Astrology.")

PASSING EVENTS AND COMMENTS.

CROWDED OUT.—Owing to the Index occupying the two pages usually devoted to reports, we are compelled to hold over a good deal of interesting matter till next week, and have condensed all the reports. Send only brief reports next week.

PASSED ON.—Mr. Henry Scholes (late financial secretary to the Rawtenstall Spiritualist Society) passed to the spirit life on Monday afternoon, November 11th. His mortal remains will be interred in Rawtenstall Cemetery on Saturday afternoon, November 16th. Mr. E. W. Wallis will officiate.

A PLUR FOR UNION.—Union is in the air: Co-operation, federation, brotherhood, and fraternity. These are the watchwords of the hour. The Irish representatives have shown what influence a few united and determined men, backed by a united phalanx of workers, can exert. The London dockers have demonstrated the power of unity and just demands, and new unions of workers are arising rapidly. When shall we have a strong, really representative union of spiritualists and spiritual workers? When? how? and why not at once?

ADVERTISERS, TAKE NOTICE. *Two Worlds* circulation.—"I recently used the columns of this young periodical to announce a simple life saving apparatus I had invented, and received in reply letters from several parts of the United Kingdom, Canada, and Australia."—Bevan Harris, N. C. Another advertiser informs us that he received many more responses to his advertisement in our columns than from other spiritual journals. Our circulation is steadily rising and our usefulness increasing.

A correspondent writes: "Some months ago Mr. Hopenroft proposed the starting of a fund to support worn out mediums. I see on page 620 of *The Two Worlds*, a proposition to start a Speakers' Sick and Benefit Union. Nothing could be more easily carried out than such an organisation, if the mediums and speakers would themselves subscribe a small sum weekly. One hundred at 6d. per week would pension off three old workers at 1s. per day, and provide the same amount for three sick persons. The oldest pensioner perhaps would manage the business for another shilling per week; stationary and postage might cost 3s. more, making in all 48s.; leaving a balance of 4s. for emergencies. I would propose something like this to start with, to be improved upon as experience and more money came in. This small amount would keep a person from the workhouse." [Will any one second this suggestion?]

JAMES McNAB.—The "Light of Egypt" is published by the Religious Philosophical Publishing House of Chicago, and would hardly be issued by Colonel Bundy if it were as described to you. Spiritualism takes a deal of "over-turning," and still lives. It grows strong on it. Every "death-blow" gives it a new lease of life. Whenever it gets killed, and the "last nail is driven in its coffin," and the funeral sermon is preached, it has a sudden and unaccountable resurrection, and is stronger and more defiant than ever. *Facts* cannot be overturned—hence, spiritualism survives all attacks.

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SPIRITUALISM FOR THE YOUNG.—Having carefully perused the above little book, I earnestly recommend it to spiritualists, young or old. It is evidently written by a student. Its style and phraseology are simple and intelligible to all. The matter is well arranged, and the information of the most satisfactory character. Mr. Kitson is a man of the right stamp, honest, plodding, and unhampered by prejudice. He has my best wishes for the success of his book.—J. B. Tetlow.

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