

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SERVICES FOR SUNDAY, NOVEMBER 24, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Ashton.
Askington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. W. H. Wheeler.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30.
Batley.—Wellington Street, at 2-30 and 6: Miss Keeves.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Bradbury.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. J. Hopcroft, and on Monday.
Bingley.—Wellington Street, 2-30 and 6: Miss Hartley.
Birkenhead.—144, Price Street, 11, 6-30: Miss Jones. Thursdays, 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.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Brown.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Craven.
Otley Road, at 2-30 and 6: Mr. Hopwood.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Bush.
Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Mr. T. H. Hunt.
St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mrs. Berry.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Miss Harrison. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 2-30 and 6: Mr. and Mrs. Marshall.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Messrs. Thresh and Firth. 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. Hepworth.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Hellier.
Trafalgar Street, at 2-30 and 6-30.
102, Padiham 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. Hall.
Churwell.—Low Fold, at 2-30 and 6: Mr. and Mrs. Hargreaves.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Bowen.
Colens.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Green.
Cooms.—Asquith Buildings, 2-30 and 6.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Butterfield.
Denholme.—6, Blue Hill, at 2-30 and 6: Mr. Parker.
Dewsbury.—Vulcan Rd., 2-30 and 6. Monday, Public Meeting, at 7-30.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. G. Wright.
Easter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Local.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30; Mechanics' Hall, at 6-30: Mr. Rowling, 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: Mrs. Gregg. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30 and 6-15: Mr. Hirst.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. J. J. Morse.
Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Beardshall.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Livingstone.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Northrop.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Taylor.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Groom.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. Peel.
Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. W. Stansfield.
Leicester.—Silver St., at 2-30, Lyceum; 10-45 and 6-30: Mr. Bailey.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. B. Tetlow.
London—Camdenwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Rd., at 6-30. Wednesday, at 7.
Olapham 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: Mr. H. R. Peach, "Confucius."
Easton Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—28, Devonshire Road, at 7.
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, Mr. McKenzie. "Phrenology;" at 6-45, Mr. Rodger, "Startling Facts in Modern Spiritualism." Wednesday, at 8, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11; at 3, Lyceum; at 7, Mr. Towns. 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: Mr. I. Macdonnell, on "Spiritualism a Science."
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service and discussion; at 8, Circle; at 7, Captain Pfoundes, "Theosophy." Choir Practice at 68, Cornwall Rd., Bayswater, Fridays, at 8.

Peckham.—Winchester Hall, 38, High St., at 11, Mr. J. Veitch; at 8, Lyceum; at 6-30, Mr. J. A. Butcher. 99, Hill St., Saturday, 23rd, at 8-15, Members, Mr. A. Savage. Sunday, at 8-15, Members only. Wednesday, at 8-15, Séance, for Inquirers, Miss Davy.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall West Ham Lane, E., at 7: Mrs. W. Stanley.
Longton.—Coffee Tavern, Stafford St., at 6-30: Miss Bates.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Britten.
Collyhurst Road, at 2-30 and 6-30: Mrs. Smith.
Maccborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Service of Song, "Ministering Spirits," and Monday.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Mercer.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. Postlethwaite.
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: Mrs. Wallis.
41, Borough Rd., at 6-30: Mrs. Walker.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Lyceum Open Session.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; 2-45 and 6-30: Mr. J. S. Schutt, 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: Mrs. Stansfield.
Rochdale.—Regent Hall, 2-30 and 6: Miss Walker. Wednesday, 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. Horrocks. Monday, at 7-45.
Saltash.—Mr. Williscroft'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: Mrs. Summersgill.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. A. D. Wilson.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Westgarth. Wednesday, 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Service of Song.
Station Town.—14, Accolm Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30.
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. J. G. Grey.
Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6: Mr. Ormerod.
Tyne Dock.—Exchange Buildings, at 11 and 6: Mr. J. Clare; Lyceum, at 2.
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: Mr. J. Fletcher.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Hill.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

THE IMPASSABLE LINES OF DEMARCATION BETWEEN SPIRITUALISM AND THEOSOPHY.

Abstract of the lecture delivered by Emma Hardinge Britten, at Daulby Hall, Liverpool, on Sunday, Nov. 3, 1889 (concluded from No. 105, page 3.

THE first Theosophical doctrine with which we have to deal, and against which we protest, is that of re-incarnation, as generally taught, and specially announced in the quotations we have read you from the literature of the movement. We claim that the two elements from which all religious faiths known to, or accepted by man, derive their origin are either natural laws, or spiritual revelations.

Re-incarnation we claim to be false to all the known laws of nature, and—except in a few wholly unreliable instances—to be unsustained by revelation.

Chemists have discovered what they claim to be sixty-four primordial elements in the earth's crust and the beings it sustains, but geology has shown no such multiplicity of elements in primary rocks; nevertheless, all the present array of material forms are supposed, upon sufficient grounds, to be transformations of certain combinations of two, or at most four simple elements of matter, such, for example as oxygen and hydrogen gases, and it is found that in every series of transformatory processes, elementary subdivisions and proximate arrangements, all tend *upwards*, and elaborate into fresh and multiple conditions, but never *go back* to their first elemental conditions without carrying with them the stamp of improvement, or progressed attributes. Matter also is constantly traced, moving upwards from the unorganized conditions of the mineral kingdom to the organizations of plant life, and we defy the naturalist to show us one single germ of the vegetable family which ever returns from the processes of growth and reproduction to re-enter the germ condition again. The acorn, developing into the tree, may shed a thousand or more reproductions of its original germ, but when does the expanded root go back to the acorn condition? The grain of wheat may multiply its ears into a field of corn, but when does the individual grain return from its fibrous root condition, to become an individualized grain? Multiply these examples throughout every vegetable production on the planet, and the same law of reproduction, but never of retrogression, obtains.

The fish casts its spawn, the reptile and bird their eggs, and the mammalian brings forth its young—but who has ever found the once-organized living creature returning to its germ condition? And why, then, should man be the only exception to the realm of anti-types, and return to become incarnate man again after he has once wrought out his experience in the embryotic mould of matter? Again; Nature, in all her endless ranges of transformation, denies to the word *annihilation* any real, practical meaning. She knows no annihilation or permanent extinction of one single atom in the universe.

If this be so of the mere external covering or formative mould of the divine essence we call soul, the chiefest function of which is that intelligence which says I AM, and knows itself as an I AM apart from every other creature in

being, how can we consistently deny *annihilation* for even a sand-grain, and yet assume that the noblest function of the soul, consciousness of its own existence as a separate entity from all other individualities in being, is to be annihilated, by being merged into some other human being's individuality? Besides the utterly illogical as well as unnatural and unprecedented assertion that the human soul's functions, one or all, can be annihilated—self-consciousness be lost—and the man who is now himself, and an individual, can be quenched, blotted out, and become another individual, the Re-incarnationists in their assertions are so full of palpable contradictions, that it is impossible to place any confidence in what they say or teach. Besides the direct statements concerning the "*Seven principles*" into which the Theosophists claim that man (an individual entity on earth) is cut up at mortal death, there is such a mass of curious, and generally contradictory matter written about "*Devachan*," the state supposed to absorb the *seventh principle* or "*Ego*," after death, that the difficulty is how to treat of them all, and which to quote that is the least ridiculous and far-fetched.

As Mr. Sinnett's works have been represented as amongst the great authorities that have made Theosophy what it is, we call attention to the comments of a learned and candid contributor to the *Two Worlds*—Mr. G. D. Haughton, who thus analyzes at the same time that he describes Mr. Sinnett's Devachan. In No. 56 of *The Two Worlds* this writer says:—

Devachan is the state in which you are rewarded for your virtues. You are not treated as one, but as a multiplex being. Hence your good part is divorced from your bad, and separately treated. Firstly, we are told, that "*Devachan is not a life of responsibility.*" Let the reader pause upon that announcement—the reward of goodness is the suspension of the moral life in Devachan. That period is of varying lengths, and is said to sometimes extend to enormous periods! The richer your "*Karma*" the longer you stay there, and the longer your moral nature is suspended. That which constitutes the delight, the dignity and worth of existence itself, which is the performance of duty with its unceasing claims, has no place in Devachan. It is a state of merely sensuous existence, of indolent self-enjoyment. It is described as "*a rosy dream.*" There are no external realities. It is the very essence of Maya, or illusion.

We are moreover told, that "*each soul is isolated*" in Devachan, but "*without any consciousness of isolation whatever.*" You have no real associates, or companions in this state, but you have instead "*their living image, and that image will never fly away.*"

Furthermore, we are told, that the soul in Devachan cannot "*possibly be cognizant of what is going on on earth.*" It would mar its selfish epicurean enjoyment if it were aware of the sufferings or trials of those you loved, and who are left behind. Mr. Sinnett says, that if there were "*such cognition, there would be no true happiness possible in the state after death.*" Therefore, the soul is to remain for ages self-centred, and intent solely on its own selfish enjoyment. Words cannot convey how utterly base such a conception is. If there be one truth more attested by spiritualism than another it is this—that all departed this life are cognizant of the state of those they have loved and left behind. But Theosophy basely says, No, the good must enjoy their "*rosy dreams*" and indolent self-enjoyment, and forget all about earthly persons and interests.

Our re-incarnationist friends must however curb their ardour for a re-birth, for Mr. Sinnett assures us that Devachan "*occupies the period between the death and the next physical re-birth,*" and that "*while the stay there sometimes extends to enormous periods*"—by which we may understand at least many thousands of years, yet that "*re-birth in less than fifteen hundred years is spoken of as almost impossible.*" Let us here pause to admire the admirably precise knowledge of the unseen universe conveyed by this statement of the exact length of the shortest stay in the dreamy state of Devachan.

Just imagine the contrast—first, you enjoy a purely ethereal existence for untold ages, as a reward of your virtues, then you are plunged back into a low earthly existence to be punished for your faults—you have, first, a rosy dream of enormous length, then your next state is to be subject to the lowest material wants, and have to wage a daily fight for bread and cheese. This is going backwards, not forwards, which is the rule of God's universe.

Mr. Sinnett gives an instance of all this in the case of Lord Bacon. He supposes him rewarded for his good traits of character—especially for his scientific studies—by a long stay in Devachan. But then comes

the *contre-coup*—he has to be punished for his crimes. Hence he conceives "he might reappear in his next re-incarnation as a greedy money-getter, perhaps as a new Shylock." That is, Lord Bacon thousands of years hence may have to lie—

"Muling and puking in his nurse's arms," and have to study his A B C once more, and learn to walk, and go to school! A baser or more idiotic imagination there surely never was.

And this is Theosophy—this is "Esoteric Buddhism," and as such commended to the British public!

Enough, and more than enough of such insane rubbish—the off-scourings of humanity.

Whilst we share in no small degree the sentiment of disgust with which Mr. Haughton comments on this "stuff," and forbear to quote the many other writers who undertake to name the periods of "Devachan" sleep-waking as being—some say one—others at least two—thousand years, we have asked our Theosophist friends in vain to reconcile their Devachan doctrines with the assurances of scores of our Re-incarnationist friends, who distinctly assure us *they remember re-incarnations going on in scores of instances during the last few centuries*. We have met, at the least, twenty "Marie Stuarts," half-a-dozen "Napoleon Bonapartes," dozens of "Julius Cæsars," "Martin Luthers" without end, and other fragments of one and the same personage scattered all over the world. Another perplexing feature of these re-incarnations is that they were nearly all illustrious personages once, and very small personages now; never a John Smith or Betsy Jones amongst them, and all this in the face of the Theosophist journals' assurance, as quoted before, that the *seventh principle, the "Ego," goes off to the next state, retaining no fragment of consciousness of its life on earth, and after remaining for undefined centuries in Devachan, is reborn as a new Ego with a totally new consciousness*.

As we do not attempt to reconcile the irreconcilable, we leave it to the Re-incarnationists to say which is the true, and which the false state of the case, i.e., Devachan for 1,000 years and conscious individuality lost for ever—or a continued succession of re-births during the centuries, with recollections of the great personages we once were, reduced to the small personages we now are. Compare all this silly stuff with the doctrine of progress!—progress for all! for the lowest as well as the highest, from the moment when the mortal puts on immortality, and then say which is most in accord with reason and justice.

No less false to reason, justice, and common sense is the attempt of the Theosophists to account for the universal denial of Re-incarnation, by the teachings of Swedenborg, Mesmer, his followers, and that of millions of the first spirit communicants in the early days of the modern spiritual movement, by asserting that *our* spirits are not *spirits* at all, but "spooks," "shells," "corpse lights," without any other intelligence than that which suffices them to do, and teach, mischief and evil. In all this, the doctrines of the Theosophists, from re-incarnation to the assertions that all the wise, wonderful, powerful, and often exalting phenomena of the spirit circle are made by "shells," "spooks," or "doubles," are not only false to nature, reason, and history, in all nations, but wholly unproved and utterly contradicted by all the spirit seership of past ages, no less than by the early spirit communications of the new dispensation, communications, be it remembered, which came when the minds of the recipient were wholly free from bias or preconceived notions of spirit life, and, therefore, all the more certain to be genuine truth, and not human opinion. As to the cruel, unbrotherly, and abominable assertions that "moral ruin" and "degradation," the doctrine of a vicarious atonement, greed, vice, and sensuality, all result from what we, the spiritualists, *know* to be intercourse with our beloved arisen "dead," we repudiate the assertions as disgraceful only to those who put forth such slanders, and as false as if they were made by the ideal father of lies. "Here in this leaflet" [said the speaker, holding up leaflet No. 1 of *The Two Worlds*] "is a list of a hundred or more of the noble men and women out of tens of thousands no less worthy—who have avowed their belief in and devotion to spiritualism.

"Here are the names of princes and nobles, magistrates, lawyers, scientists, authors; reverend, venerable, and good men and women, eminent alike for their worth and learning! And who are those who brand them with every species of vice and dishonour because they yield credence to the testimony of their senses, the voice of Nature—well-proven revelations—and crucial test facts of spirit identity? Who are they, indeed, and what is *their* claim to brand and judge their fellow-men? Is this their boasted brotherhood?"

The speaker then depicted, in her own experience, wide wanderings, often accompanied by imminent danger to life,

and her intercourse with the savages and civilians of many nations; the GOOD SPIRITUALISM HAD DONE; how it had redeemed thousands from lives of guilt; kept thousands from the madhouse and felon's cell; how it had instructed the ignorant, comforted the afflicted, healed the sick, substituted the noble doctrine of personal responsibility for the ignoble delusion of a vicarious atonement, and redeemed the justice of God by showing a real living active spirit-world, in which there was progress for all, justice for all, and Heaven for all who laboured for it, by treading the path of goodness, purity, and truth.

The large audiences assembled, both morning and evening, were deeply moved, manifesting their sympathy by irresistible bursts of feeling, and no one seemed to weary of the impassioned oratory and long extended services. In the evening numbers of questions were sent up, all tending to the same lines of thought as above reported, though several very injudicious questions, reflecting on *personalities* rather than principles, were kindly put aside.

The speaker dwelt only on one personal point, and this was the question formerly put to Colonel Olcott—as to why Madame Blavatsky had not promptly redeemed her character from the tremendous and uncompromising charges of fraud and infamous deception made by her former associate Madame Coulomb in a pamphlet entitled, "Some Account of my Intercourse with Madame Blavatsky."

It was urged that—even if, as Colonel Olcott had stated—these charges were the work of an enemy, and all a conspiracy—still Madame Blavatsky could have obtained justice in English law courts had she failed to do so in India, seeing that the pamphlet in question was published at Paternoster Row, London, and therefore was an English publication. No prosecution against these tremendous charges of fraud and trickery had been attempted, however, in either country; and until some such effort was made to redeem the character of the founder, who could expect that the Theosophical Society could maintain its ground on the mere assertions of truth and honesty?

The lecturer concluded by again alleging that she had no desire to arraign the opinions or actions of any of the persons connected with that Society—neither to analyze, prove, or disprove the charges brought against its founder. Her sole object in that address was to show the absurd contradictions and unreliability of Theosophical assertions concerning the life hereafter, and to redeem a noble cause, a grand science, a stupendous impulse to reform, and the only existing religion founded on the rock of living, well-proven facts—from the base and wholly unproved allegations that had been levelled against it. Once more the exercises of the evening closed, with deep and heartfelt tokens of interest from a large portion of the audience then present.

THE COMING WOMAN.

O PROPHET of our Century:—What do thine eyes descry?
Say, can'st thou truly tell us aught of the future nigh?
Dost see the coming woman?—use thy gift, and prophesy!

"Adown the future's vista, a vision fair I see—
A sweet and stately presence, glorified by being free—
A loving, thinking, dauntless woman she seemeth unto me.

Her brow is wide and thoughtful;—in her pure eyes' lambent light
Burns no disturbing passion; their gaze is calmly bright,
These are the eyes that weep for suffering, eyes quick to know the right.

On her cheeks glow health and vigour, she borrows no disguise
From art's transparent trickery, for she has learned to prize
Nature's truthful purity in lieu of painted lies.

Red, and ripe and sweet, her lips are, yet held in firm control
Since she knows they are the guardians of each impulse of her soul;
So reason is the master of the words that from them roll.

Her right hand holds the ballot—her touch hath made it clean,
Strong in its power she stands erect in womanhood serene;
No more a strangling, helpless "vine" upon the "oak" to lean.

While by her left—O, glory of the coming motherhood.
She leads a happy healthful child, the youngest of her brood,
Whom her loving care and wisdom shall make both wise and good.

She is clothed in robes of beauty; harmonious and fair
Are the tints good sense hath chosen as meet for her to wear;
But no tyrant fashion tortures, or condemns to useless care."

"A rare picture this, O prophet! yet tell us, if you can,
Will not this enfranchised woman retaliate on man,
The wrongs which he inflicted when she was under ban?"

"Nay, fear not—thou forgettest man is already free—
And woman craves not mastership, but freedom, liberty—
And equal rights hath never yet given birth to slavery!"

—Sara A. Underwood.

INSTRUCTIVE SPIRITUAL EXPERIENCES.

NOTE.—We most earnestly commend the following excellent article to the attention of every reader who has problems to solve, or any one, in fact, who does not assume to know everything already, and *who has nothing more to learn*. There are thousands of investigators who have stumbled over experiences of a kindred character, but few who have the ability, time, or we might add, the inclination to help, and instruct their fellow investigators by recording what they have suffered and achieved for the benefit of others. We know of, and can confidently endorse as truthful and reliable, the writer and the statements made. Truly are they, "Footprints on the sands of time," and as such, may prove waymarks of exceeding value to many an anxious reader.—Ed. T. W.

MY EXPERIENCE.—(J. D. LEGG.)

My mother died when I was ten years old. I have a vivid recollection of sitting on her bedside just before she expired, and reading at her request a chapter from the Bible while the rest of the family stood weeping about the bed, expecting every moment to be her last. I remember her interrupting me when I read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain," and slowly repeating those beautiful sentences. Oh, how earnestly she exhorted us, in feeble, trembling accents, to so live that we might all meet her in heaven! Hers were the only dry eyes. So near was she to that happy place that she already realized that there was no more crying there. A few moments after I had finished reading she breathed her last. There was no fear of death, no shrinking from the cold embrace of the tomb; but her pure spirit took its departure, leaving a smile upon her countenance which said, as plainly as if she had spoken in words a few moments before, "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

Two or three years thereafter the country was electrified with the "Rochester Knockings." It was stated in the papers that departed spirits could, by means of "raps," which were produced in the presence of certain persons called mediums, converse with the living. If it could only be so, I thought, how glad I should be to communicate with my mother. I eagerly read all the wonders told about it in the papers; but it was soon said that it was all a fraud; that some of those "rapping mediums" had been detected in the fraud; that an eminent Professor had investigated the matter, and had decided that the raps were made by the "toe joints" of the mediums. Then it was said that some very excellent clergymen had carefully looked into the subject, and decided that it was an invention of that arch enemy of mankind, Satan, and all the communications were from evil spirits who were only too anxious to lead astray the confiding, simple-minded ones who might have anything to do with it, and all good people were advised to give spiritualism a wide berth.

This explanation didn't exactly agree with the "toe-joint" theory, but in corroboration of this, wasn't it evident that all good spirits were in heaven? and there couldn't possibly be any inducement for one of that kind to leave its home of bliss in the Father's house and return to earth again. The clergymen were undoubtedly right about it. And yet, how I had wished they had been mistaken, and that it were possible for me to communicate with my mother.

In a short time the "manifestations" began in an adjoining neighbourhood and created much excitement. People went in great numbers to attend the meetings, which were conducted very much as revival meetings usually were, except that, as it was claimed, spirits took the charge. There were no "rappings" or "table tippings," but a medium's hand would be controlled to indicate the chapter to be read from the Bible, or the hymn to be sung, or the person to speak, lead in prayer, etc. I determined to go and witness the phenomena. The house, a private one, was filled with people, and as many more were outside. The weather being mild, doors and windows were opened to give those outside a chance to see and hear what was done within. The best of order prevailed, and I have never seen participants in an old-fashioned Methodist revival more earnest. They evidently believed there was a supernatural intelligence guiding their actions.

Just before the close of the meeting and when the excitement was at the highest, one of the mediums was suddenly controlled to take the Bible, and in a few moments his hand, which flew with great rapidity, quietly settled

down at the commencement of a chapter, and then pointed in the direction where I was. It took him some time to make his way through the crowded assemblage, and while thus engaged all were watching him and wondering who would be the recipient of the message. I was not a little surprised when, stopping in front of me, he handed me the book and, pointing with his finger to the chapter, requested me to read. It was the same I had read to my dying mother! I was dumb with astonishment, and in an instant the deathbed scene came again into my mind. I beheld my mother's wasted form, and her last loving words were again sounding in my ears. The solemn, terribly solemn, funeral rites; the long sermon from which all I could learn was that my mother was surely in Heaven, but where that was I could not understand; the lowering of the coffin into the grave, and the attempt of a little three-year-old brother to get down into it because mother was there—all passed rapidly before my mental vision, and so real did it all seem that for a time it shut out the scene before me. I was aroused from my reverie by the cries of "Read, read," from the audience. In a confused, stammering manner I read the chapter, but no one save myself knew of the incidents brought to my mind by reading it, and I was too timid and, withal, too confounded by the circumstance to recount them. Hence no one else saw anything unusual in the transaction. With this incident the meeting closed. What strange thoughts haunted me as I walked home that bright moonlight night! What mysterious feelings! Could it be possible my mother had been present and guided the medium to that chapter and to me? It seemed so, and if so then she might be present even now as I walked along the road. In my mind something seemed to say she was, and when, for a few moments, I impulsively gave way to the belief that she was indeed present with me, what a rich, rapturous, unspeakable joy seemed to fill my whole being! This vanished however as the thought came: "This cannot be my mother, for she surely is in Heaven!" The incident made a deep impression upon my mind, and frequently for several months thereafter did the thought occur: "perhaps it was my mother."

I did not go to any more of the meetings; public sentiment was so strong against them.

A few years after, I attended a revival, held by a Baptist minister, and was converted. The feeling experienced was like that I had on the occasion of returning from the spiritualist meeting, when, for a moment, I had given way to the belief that my mother was actually present with me. I now think I understand the cause of such peculiar emotional experience, and believe it is occasioned by the favourable conditions of the meeting, the harmony produced by singing, and the earnest desire of the seekers for the presence of the Holy Spirit.

Like all young converts, I was for a time very happy and earnest. However, when the meetings were no longer held three or four times a week, and instead I was compelled to go from two to four weeks for the stimulus received from the singing, praying, and talking of the little band of converts crowded together near the altar and led by the minister, making as near as may be the necessary conditions for an excellent séance, I discovered that a change was taking place in my condition. I at first supposed that Satan was trying to get me under his control, and therefore engaged in prayer for deliverance more earnestly than ever, but without the desired effect. And thus, while one day pondering upon the problem whether a larger or smaller amount of water was necessary to complete my salvation from eternal damnation, I was induced to give my spiritual condition a careful examination, the result of which was the conclusion that I was really no better than before, and certainly no better than many who did not profess to be followers of Christ. I therefore concluded not to join the church, and to make no further professions.

A few years later my father died. Just before expiring his eyes seemed to receive new light, his voice new strength, and with a smile of recognition upon his countenance he called twice my mother's name. I queried whether she hadn't actually been seen by him; but as my mind at this time was rather inclined to materialism, I accepted this explanation: In the general disintegration then rapidly going on of both body and mind, he was simply living over again some pleasant scene in his earlier life. Years passed on, and though not a confirmed materialist, I had come to the conclusion that if there is a future life I should be as well off as the majority of professing Christians, while if, as I feared,

there is none, then the more pleasure I could get in this the better. I therefore gave myself up to business and the pleasures of the senses. While thus engaged in the lowest pursuits of life I was one evening invited to attend a spiritualist meeting. I was astonished to learn that a few of the neighbours had been quietly holding sésances, and as a result, Mrs. B., a lady of superior intelligence and culture, had become developed as a personating medium, and her husband, a prominent business man in the place, of fine intellect, excellent education and an eloquent speaker, had become convinced of the truth of spiritualism, and scorning the ridicule of society, proposed to advocate what he knew to be true.

An earthquake could not have created a greater execution. The whole neighbourhood was astonished! Church members said it was the work of the devil. The Methodist minister attended one of the meetings for the purpose of casting out this devil, and while Mrs. B. was under control he commanded the "unclean spirit" to "come out of her." To his great astonishment, however, the "devil" instead of coming "out of her" proceeded in choice language and close reasoning to so completely upset the rev. gentleman's arguments that he was glad to beat a retreat.

I attended the meeting to which I was invited, and had about come to the conclusion it was of no interest, when the medium was controlled for me. Her walk was in exact imitation of the peculiar walk of my father. Her talk was just like his in the use of certain words and phrases common with him and not with any one else that I ever knew. This astonished me. She had never known him, and had no means of knowing of his peculiarities. How then, could she imitate them? I was puzzled, and determined to know more about it. Calling a few evenings later, she was controlled to do several things that strongly reminded me of my mother, one of which was a peculiar way of holding and reading from the Bible. This at once suggested calling for the last chapter ever read to her. The medium unhesitatingly turned to the 21st chapter of Revelations. Without looking at it further than to observe the number, I said, "No, you have the right book, but the wrong chapter." She slowly turned back several leaves and then quick as thought turned again to the same chapter. I said again, "You have the right book, but the wrong chapter." Without moving her hand from its position she said, with the rising inflection of voice and without looking at the book (her eyes were closed all this time), "And God shall wipe away all tears from their eyes." Which was equivalent to saying, "Don't you remember that?" I then looked more carefully and discovered that I had been mistaken in the number of the chapter, and that she had indeed selected the right one and persistently held to it. My memory, always poor as to names, dates, &c., had failed me as to the number of the chapter, though its contents, especially the words quoted, I could never forget.

Thus twenty-seven years after having been requested to read that chapter in a public meeting by a person claiming to be controlled by a spirit, was this same chapter pointed out to me by another person also claiming to be controlled by a spirit, in answer to a request for the same. At the first time I had not been thinking of the circumstances, and only remembered it when the book was placed in my hands by the medium, accompanied by a request to read. At the second time it was pointed out in answer to a request for it, but with my mind fixed upon another chapter, and I was convinced of my mistake only by an actual quotation of the words at the reading of which I was requested to stop for a moment by my dying mother, whilst she spoke in such an earnest and affecting manner to the weeping family. In neither case did the medium or any one present, save myself, know aught of the circumstances making that chapter of special interest to me. Both cases preclude the possibility of accepting the theory of mind reading as an explanation.

I could no longer doubt that our loved ones whom we mourn as dead can come near to and communicate with us. And what a blessed consolation it was! How inexpressibly happy it made me. My mother, father, brother, and sister, whom I had mourned as dead, were dead to me no longer. They had been lost but were found! Glorious truth, worth all the world besides! Not fully at once, however, could I accept it.

The theory of life as explained by Mr. B., was so reasonable and withal so beautiful that I soon became a thorough believer in it. With the new belief I became convinced that I sorely needed thorough regeneration.

Strong drink, to which I had become addicted, must be given up. I had previously felt the necessity of this, and several times had made the attempt to do so, but failed. Now, however, I felt as the drowning man might to whom a plank or rope is thrown. I had something to which I could cling that would bring me safely out of my trouble; knowledge of a future life and a belief that my friends "over there" were willing and able to help me to overcome this fearful habit, and relieve me from its iron grasp.

Soon after breaking off the habit of drinking I became convinced that the use of tobacco was a hindrance to spiritual growth. I had been a slave to it, chewing and smoking for 34 years. I determined to rid myself of these habits, too, and make for the future at least my physical body a cleanly dwelling place for the spiritual. I gave up chewing first, and after about six months tried twice to quit smoking, but failed. One evening after thinking the matter over seriously I determined to ask for help from the spirit world and try again. I immediately engaged in earnest prayer for help to overcome the habit. It was a pentecostal time to me. Certain, I am, that the good angels came and administered unto me, and from that time on (15 years now) all desire for tobacco was gone!

This was a wonderful exhibition of spirit power. It seems almost miraculous and yet it is not. If spirit controls matter, and such habits are formed by or through matter, then the power of habit must give way to the power of spirit. Mine was unequal to the task, therefore the good angels, seeing my earnest desire for, and need of, help to enable my spirit to overcome the habit formed by its material surroundings, came in accordance with divine law, promptly, in answer to my supplication, and rendered the assistance that freed me for ever from its degrading power.—*R-ligio-Philosophical Journal*.

REUNION OF LANCASHIRE SPIRITUALISTS.

THE *Oldham Evening Chronicle* of Tuesday, November 12th, 1889, prints the following report of the cordial welcome given to Mr. J. J. Morse at Oldham:—

"A gathering of representative Lancashire spiritualists, to welcome back to England Mr. J. J. Morse, who has been several years in the United States, was held in the Spiritual Temple, off Union Street, on Saturday evening. The meeting was preceded by a tea party, which was numerously attended.

"Mr. W. Johnson, who was the first speaker, said the announcement that Mr. Morse was coming to Oldham filled him with joy, for Mr. Morse was a most intelligent worker in the movement, and it was the thinkers they wanted, not the masses. Great progress had been made in Oldham since the time when they had to meet over a stable. They had now that beautiful temple, and it was their own. There had been a time when it was dangerous to hold a spiritualistic meeting, when they had to see that there was a window behind the platform, by which to escape if there was a disturbance.

"Mr. J. B. Tetlow said it was with great pleasure that he joined hands with Mr. Morse in the cause of spiritualism, for he was one of their best workers. He had corresponded for several years with him, and that intercourse had brightened his life.

"Mr. Wallis, sub-editor of *The Two Worlds*, said the event they had met to celebrate, the return of Mr. Morse to his native country, was a most happy one. He had watched his career in America with great interest, and he was pleased to think he had returned a wiser and a stronger man. Like the chairman, he (the speaker) believed in unity rather than units, and would like to see more unity and better organization. Their movement was like no other—they had no head, and they wanted none, for they were led by their unseen friends in the spirit world. He had never heard Mr. Morse speak without feeling strengthened and refreshed by his inspired utterances, and he had great pleasure in welcoming him to Lancashire in the name of his Lancashire friends.

"The rising of Mr. Morse was the signal for the entire audience to stand up, and sing the first verse of 'Auld Lang Syne,' which was followed by prolonged cheering.

"Mr. Morse said of all his welcomes home none had been heartier or more enthusiastic than that accorded to him in that beautiful temple. Whilst sitting there his mind had gone back to his first coming to Oldham, through the agency of his friend Mr. Kershaw, who he was happy to see there that night. They had no temple then, and no such large gatherings as the present one was. He was glad to hear of

the progress spiritualism had made in Oldham, and especially of their lyceum work, which was doing good among the young. The work which had been done there was encouraging as to the future, and he hoped that the present cordiality and harmony would continue. The speaker then related his experiences in the United States, and the spiritualist work in which he had taken part. He had addressed large audiences in Boston, Washington, Cleveland, Chicago, and San Francisco, those in the last-named city ranging from 900 to 1,200 persons. At Cleveland he was presented with an American flag, with an inscription, which he had great pleasure in showing as a message of fraternity from their brethren across the ocean. He thanked them cordially for their kind reception.

"The unfolding of the 'stars and stripes' elicited a burst of applause, after which the meeting closed with a vote of thanks to the chairman, the speakers, and the entertainers, moved by Mr. W. H. Wheeler, and seconded by Mr. W. Meekin. The vocalists were Mrs. Mansley, who twice received the honour of a recall; Mrs. Partington, Miss Boys, and Messrs. Rayner, Wallis, and Barker. Mr. Standing played the accompaniments, and Mr. C. Thorpe gave two readings from the works of Mr. Ben Brierley."

MR. MORSE IN MANCHESTER.

On Tuesday evening, the 13th inst., a representative gathering of ladies and gentlemen met at the office of *The Two Worlds*, 10, Petworth Street, Cheetham, to exchange congratulations with Mr. Morse, on his return, and discuss the relative positions of the cause of spiritualism in America and England. Suggestive and interesting speeches were made by Messrs. Wallis, Morse, Tomlinson, G. and J. Boys, R. Fitton, and Dr. and Mrs. Britten.

The same party joined the large gathering which assembled at the Downing Street Co-operative Assembly Room, on the following night (Wednesday), to hear Mr. Morse give an account of his American experiences, during his late four years' tour in the United States. One of the most striking points of both Mr. Morse's addresses was the glowing description he gave of the excellent and comfortable accommodation provided by the committees of all the spiritual halls for the public, and the invariably large attendance and liberal support rendered in consequence. He also dwelt on the astonishing test communications given by the few mediums who ventured to describe spirits on the public platforms. He fully confirmed the published accounts of how they gave the most wonderful and fluent descriptions, *full names*, ages, dates, particulars of the spirit's lives, and that of other friends in the spirit world, always without blundering, asking questions, or pausing. He said although he considered that the phenomenal and religious phases of the subject were generally thought to be more successful and expedient when treated—the one in the circle room, the other on the rostrum, that where such tests as he described were given by total strangers to strangers, it was impossible to withhold belief and entire conviction.

In addition to his descriptions of the spiritual camp meetings, and the mediumistic powers above alluded to, Mr. Morse delighted his audience on Tuesday night with a vivid and highly entertaining sketch of the great "Land of the West," its warm-hearted, progressive, and "go a-head" people, its customs, climate, and scenery. He most judiciously warned his listeners against relying on the fallacious idea that successes in America could be obtained without hard work, and the qualities that could command success; in a word, America was no "El Dorado" in which fortunes could be picked up, whilst all manner of competitive industries were the scenes of as much struggle and emulation as in the old country.

It would be impossible, in this brief notice, to give the least idea of the graphic and comprehensive sketch of American life in many of its phases, which Mr. Morse crowded up so happily into an hour and three-quarters of pleasant review. It must suffice to say the address was highly enjoyed by his large and sympathetic audience, especially when at the conclusion he displayed the splendid silk and gold embroidered American flag, bestowed upon him by the Cleveland (Ohio) Spiritual Lyceum, and to hear alike of their personal admiration and their friendship for the land of Mr. Morse's nationality. Mr. Morse added that he was the first Englishman upon whom the precious and highly-prized stars and stripes of the United States had been bestowed, and he considered the gift should be regarded as an emblem of the warm sympathy that should subsist

between the two countries in general, but especially between the American and English Spiritual Lyceums.

At the close of the address, Mr. Peter Lee, one of the gentlemen who with others occupied the platform, announced that, as Mr. Morse had most generously given his valuable services that night to the Manchester Society of Spiritualists *free of charge*, he begged to propose a hearty vote of thanks to their talented speaker. This was seconded, in a brief speech of warm eulogy on Mr. Morse, by Mrs. Britten, when, after another vote of thanks to the able chairman (F. Tomlinson, Esq.), the meeting closed.

NOTE.—It should be observed that, towards the end of both meetings above noticed, the question was mooted by Messrs. Tomlinson, Fitton, Britten, and Wallis, of the necessity of procuring a better and more central hall for the conduct of the Manchester spiritual meetings than the one at present occupied. It was urged that the present Society was composed chiefly of good, earnest, working men and women, who gave their time and means to the utmost extent of their powers. But if the spiritual meetings in so large and influential city as Manchester could be held in a better locality, and under more favourable conditions than at present, persons of means and influence might be thus attracted to the aid of the workers, and render their efforts to promote the noble cause of spiritualism doubly effective. The limitations of our space will not allow us to reiterate the many suggestions thrown out in this direction, nor the earnest pleadings of Mrs. Britten and Mr. Wallis, that some steps should be taken to induce Manchester spiritualists that had more means at command than the present earnest though over-burdened workers to do the duty that belongs to their noble faith, and come forward at once, with liberal hands and grateful hearts, and aid in placing this—the religion of FACTS, TRUTH, AND SCIENCE, THE BEST RELIGION IN THE WORLD—on such a basis as would attract the multitudes who so sorely needed the doctrines of spiritualism, but perhaps scarcely one per cent of whom, in Manchester, now knew there were any spiritual meetings held there at all. There is more—far more—to urge on this subject, could we reach the parties at once *willing* and *capable* of thus lifting up the cause in Manchester. Should this reach the eye of any such, we add—For your own soul's sake, "COME OVER AND HELP US!"—(ED. T. W.)

A REMARKABLE LETTER FROM EGYPT.

C/o Consul-General to the Netherlands.

Cairo, Egypt.

Dear Mrs. Goldsbrough,—I am so thankful it was my good fortune to come to England and hear of you, although when you were recommended to me by a friend who had derived great benefit from your treatment, I was very reluctant to give you a trial. My complaint was somewhat complicated—I had a tumour in my head, as well as general debility and stomach disease, brought on by suffering so much from malaria and other fevers, which are prevalent in hot countries. Previous to coming to you I was treated by three noted physicians, who failed to cure me. But I am thankful to say, after being under your treatment six months I am completely restored, and able to resume my duties in a land and climate which is not the best for Europeans. I also feel I cannot find language strong enough to praise you for the great benefit I have received from your treatment of my deafness. When I first came to you it was painful for anyone to make me hear (communications had to be in writing), but the last time I visited your place, I am thankful to say, I could join in the general conversation in your waiting-room. This alone brought untold joy and happiness to me. Again thanking you most sincerely for what you have done for me, and with every good wish, I am, yours sincerely,

ELIZABETH CHADWICK.

[The above letter speaks for itself, and attests the great good which is being accomplished by Mrs. Goldsbrough.]

A GREAT many professed Christians, says a correspondent, are evidently *stealing* into spiritualism—knowing it to be true—by endorsing the "Christian Scientists' doctrine, as they are afraid to let it be known that they believe in spiritualism. We are glad they are seeking the truth, even if they are doing it under a mask. But "faith without works is dead," the good book says; and that sort of faith—alleged cures made by simply looking at a patient—has caused several premature deaths already; that is, if the daily newspapers tell the truth, and no doubt they do, *sometimes*.

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The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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FRIDAY, NOVEMBER 22, 1889.

DR. GABRIEL'S EXPERIMENT.

DR. GABRIEL'S experiment (says a contributor to *Temple Bar*), with its extraordinary result, has been thoroughly sifted by many learned and scientific societies. Indeed, I believe the whole scientific world has at last been forced to accept if not to understand the facts in connection with it. Dr. Gabriel has been well known in medical circles as the rising oculist of St. Joseph's Hospital. His indefatigable efforts have largely added to the literature of his special subject, and his investigations in optics and the surgery of the eye have placed him in the front rank of his profession, and secured for him a lasting reputation.

Our acquaintance was not extensive, though occasionally we have met at the house of his colleague, Dr. Benson, and in society.

There is no necessity to describe his personal appearance. Suffice it to say that it needed but a glance to assure one that he was a man of keen intellect and a gentleman.

From Dr. Benson I have learned much concerning the oculist's private life, his work at the hospital, and experiments, and the esteem in which he was held by his colleagues.

A little more than a year ago, Dr. Gabriel married the beautiful daughter of a celebrated artist. She interested herself greatly in her husband's studies, and was enabled to be of considerable service to him in preparing drawings to illustrate his great work on the "Eye."

No wonder then these two were more united than the majority of married people.

Entirely devoted to her husband and his work, Dr. Gabriel was a fortunate man to have won such a companion in toil and recreation! But their happiness was short-lived. One year of unbroken gladness—when, the summer session having passed, Dr. Gabriel put science and practice away, and prepared to spend his month's vacation in Alpine climbing. His wife never hesitated to share this toilsome pleasure; strong and robust, it was just the exercise most fascinating to her energetic nature. The story of her fate is a short one. One morning the daily papers contained a short account of "another frightful accident in the Alps." Mrs. Gabriel and a guide were killed by a mass of falling rock. Dr. Gabriel, though much injured, recovered. On his return to England he gave up all professional work. A ghastly change had taken place. In his haggard face and grey hair, few could recognise the great oculist who had been the picture of energetic manhood. His fellow-professors endeavoured to persuade him to return to his practice and hospital work, but in vain. He would see but few friends, and for some time Dr. Benson only was admitted. This excellent man was

much alarmed at his condition, but failed to arouse the widower from the despondent state into which he had fallen.

The household servants declared that beyond his excessive reserve there was nothing unusual in his manner. They said he spent most of his time in his laboratory, where he frequently remained the whole day and the greater part of the night, and was evidently absorbed in an experiment of great interest.

Let me here introduce myself in order to explain the part taken by me in the events which followed. Being of independent means and of a somewhat scientific turn, I have devoted much time to the study of photography, especially enlarging and reproducing. In this way I have been able to be of service to many eminent microscopists, including my friend Dr. Benson. By this means I became acquainted with many colleagues of Dr. Gabriel, and from them heard many details of his works.

One night, after a meeting of the Histological Society, Dr. Benson, who had been called away an hour or two previously, returned, his genial countenance grave and anxious. He told us that he had just come from Dr. Gabriel, who had become suddenly and unaccountably stone blind! "The case completely baffles me," said the physician. "Dr. Gabriel declares that on waking this morning, he found that he had entirely lost his sight—he appears totally unable to distinguish light from darkness. I have carefully examined the optic discs without being able to make out the faintest change in the retina; and there are no symptoms which would lead one to believe he had sustained any cerebral lesion. I have never been so puzzled by any case in my life."

Many theories to account for this phenomenon were advanced, most of the party holding that the blindness resulted from mischief set up in the brain by the accident in the Alps. To this Dr. Benson could not agree, his great experience leading him to expect symptoms which were conspicuous by their absence in Dr. Gabriel.

"There is a remarkable mental condition," added the doctor, "which is as interesting and surprising as inexplicable. It is this. Dr. Gabriel, in losing his sight, has also lost all his former depression of spirits. During my short interview he never once expressed any regret at this calamity, and although convinced that he would never see again, he appeared in no way distressed."

Time proved that neither Dr. Gabriel's extraordinary return of cheerfulness nor his loss of sight were of a transitory nature; both were incomprehensible. There was one thing, however, evident to the uneducated as well as to the professional eye—it was, that in spite of the great improvement in spirits, our friend's health was rapidly and surely failing. This decline was as mysterious as the blindness. Whatever it was, this fact remained, Dr. Gabriel was steadily sinking.

One day a messenger brought me the following letter from Dr. Benson:—

DEAR A.,—In a few hours Gabriel will be no more. I have received from him a sealed document, in which he states, will be found information that may offer some explanation as to the cause of his blindness. He desires a post-mortem examination to be made upon his body immediately after death. He fully believes that something of unparalleled interest will be discovered should the examination be carefully conducted. In order that it may be as complete as possible, he wishes any abnormal discovery to be at once photographed. For many reasons it is undesirable to employ a professional photographer. Knowing that you have much spare time, I venture to feel sure you will assist us in this matter. If you have no other engagement, please hold yourself in readiness to start at a moment's notice.—In haste, yours sincerely,
HENRY BENSON.

I readily agreed to give my services whenever they might be required, and prepared such apparatus as I was accustomed to use on similar occasions.

Early one morning Dr. Benson called for me on his way to Gabriel's house. He had just received information that the poor oculist was *in articulo mortis*. We arrived a few minutes before the end. Quietly we entered the darkened chamber. How difficult it was to believe that those intelligent eyes, even in these last moments so lustrous and deep, could be absolutely sightless; wide open, they were turned as if searchingly upon the face of the physician. But there was no reflection of the doctor's grave look—a peaceful smile spread over the handsome features, flickered for a moment, and there remained stereotyped in death.

Sadly we left the room and joined a few professional friends, who, like myself, had been invited to attend. Dr. Benson then produced the sealed document mentioned in his letter, and read aloud as follows:—

"My experiences during the past few months have been in every respect so inexplicable and apparently beyond the bounds of human reasoning, that, believing I should be regarded as a madman were I to publish them, I earnestly request that the facts which I am about to relate may be hidden from all but those present at the autopsy, should the examination of my body fail to bring forth confirmatory evidence. It is now many months since the accident in the Alps severed me from my dear wife. The sunshine of my existence was changed to the darkest gloom. My own injuries were not serious, and I do not believe my present condition is in any way connected with them. The brain concussion impaired my mental faculties in one respect only—I could never perfectly recall my wife's face. For hours I have tried to conjure up her image, to form a dream-picture, without success. Her portraits were to me as likenesses of some other woman. There were her features certainly, but not she—not my darling. The phantoms of old school-fellow patients, hosts of casual acquaintances would pass before me, but the *one* who had made my life a brief era of happiness, was hidden even from my mind's eye.

"For a few weeks I returned to professional duties, and endeavoured to forget my misfortunes in hard work. Whatever success I achieved in the day was undone at night. Sleep came but fitfully—no dream gave even a shadowy glimpse of the happy past.

"It was about this time I experienced a remarkable sensation, by what means produced I cannot say. Certain I was that occasionally, in the room, at my side, bending over me, waiting, watching, was my wife's soul, spirit, or whatever the immortal form may be. No physical sign existed, no sound, nothing visible or tangible, yet the conviction was overwhelming. Never a believer in things supernatural, I fought resolutely against the idea, till at length convinced, in spite of reason, I devoted all my energies to the study of psychology and its literature, in hope of arriving at the mystery's solution. Volume after volume I threw aside in disgust. Hundreds of cases somewhat similar to mine I found recorded, but not one that would bear scientific investigation.

"A clue, however, came at last, and from a most unexpected quarter. Once while sitting in my study, I felt the indescribable sensation coming over me. I looked up from the book I was reading, vainly seeking the invisible form. The night was far advanced—everything was still, but presently the sound of a slight splash caused me to glance in the direction of a small aquarium placed in a corner of the room. I was surprised to observe the evident agitation of the golden carp it contained. That they were extremely terrified I detected, having studied their habits closely. Yet there was no apparent cause for such excitement. Was it possible that the 'presence' hidden from me was visible to these lower creatures?

"Night after night I carefully watched the aquarium. On each occasion the disturbance among its occupants was coincident with the phenomenal sensations!

"Here was a possible means of grasping the grand secret. The task was now to find in what respect the vision of these fish differs from our own."

"Must it ever be beyond the power of science to supply us with a means of increasing our sense of sight.

"Such were the questions suggested by the splash of a tiny gold fish? To answer them in a practical form was the task I now set myself.

"My goal was to see the unseen—to construct an apparatus which should enable the human eye to perceive the ultra rays.

"I do not intend to describe in detail the progress of this novel study, nor to disclose the various discoveries which enabled me to succeed after many weary failures. It must be sufficient to say that the medium I constructed, through which I was to behold the dead, was to all appearances an arrangement of coloured lenses. It was not long before I had an opportunity of testing my discovery. One night I awoke with the consciousness that my wife was present. I even knew that she was bending over me. I could almost imagine her breath upon my cheek. My optical apparatus lay on a table within easy reach. With a palpitating heart I placed it before my eyes. For a moment I was dazzled by a brilliant flash of light; then, clothed in indescribable colours, I beheld the face of my dead wife. To give the very faintest idea of these marvellous hues is utterly impossible. Nothing in our earthly experience can give the least notion of their enchanting beauty. Yet the face

did not appear unnatural; on the contrary, it seemed perfectly real and transcendently beautiful. Impulsively I sprang towards her, throwing aside the lenses in my ecstasy. They fell upon the floor, shivered to atoms. Yet the brilliant image remained before me in all its loveliness. In the excitement of the moment this did not seem strange.

"How long I continued in this ecstatic state I cannot tell. I remember being aroused by the opening of the bedroom door, and the voice of my valet informing me that it was time to rise. I turned in the direction of the sound but could see nothing except my wife's features. I believed my sight was temporarily impaired, as is naturally the case after gazing at an extremely bright object. But before long I awoke to the fact that I was blind to everything but my wife's image. This final apparition has never left me. Whether my lids are closed or open, my wife is always before my eyes. At times I feel her presence, but her voice is dumb for ever.

"It had never occurred to me, during the time I was elaborating my experiment, that the ultra rays might have an injurious effect upon the retina. I now believe that these rays of unusual light have produced a pathological change in this membrane. It is for those who conduct the examination of my remains to prove by actual demonstration the truth of my story."

Dr. Benson laid the paper on the table. Some time elapsed before the impressive silence was broken. At last it was suggested that the ghastly object of the meeting should be carried out. This is not the place for me to describe the details of the examination. It is enough to say that as Dr. Gabriel had anticipated, in a part of the retinal membrane of both eyes, what is known as the "visual purple" was found to be permanently bleached, forming two "optograms," or photographs, which clearly defined the outline of a beautiful head.

These optograms were immediately enlarged by photography. The two pictures thus obtained were placed together and viewed through an ordinary stereoscope.

On looking through the instrument, as I am doing at this present moment, I see the dim and misty image of a female head, like an unfinished sketch of a beautiful model. It is difficult to believe that it is an actual photograph of a disembodied spirit. Yet such it is, and without doubt a witness to the truth of Dr. Gabriel's story and the success of his experiment.

Dr. Gabriel's death remains a mystery. Nothing was found at the examination which could in any way explain it.

WONDERFUL AND INDUBITABLE PHENOMENA.

THE following account of a marvellous séance held through the mediumship of a lady, well-known, respected, and fully confided in by a large circle of admiring friends, is given as reported in the *Shields Daily News* of November 13th. Besides the unimpeachable character of the medium, and all the ladies and gentlemen present, the circumstances of the séance were such as to preclude all chance of deception, mistake, or human interference.—Ed. *T.W.*

MARVELLOUS MANIFESTATION OF SPIRIT POWER AT NEWCASTLE.

To the Editor of "*The Shields Daily News*."

SIR,—On Thursday, the 7th inst., my daughter and I were kindly invited by a lady and her husband to attend a private séance at their home in Newcastle. At 7-30 p.m. a select party, numbering fourteen, including our dear sister, the medium, were seated. The cabinet was formed by placing two curtains across one corner of the room, the latter being lighted by a small paraffin lamp in a lantern with yellow shades. The light was sufficient to see every one and everything in the room. Before the medium went into the cabinet, and while she was sitting in the circle in her normal condition, about three feet from the curtains, the curtains were opened in the centre by a tall form, a black man, who stood between them, and was seen by all. After he disappeared, the medium was entranced and taken into the cabinet. The voice of a little child was heard, speaking through the medium, bidding us welcome. In a very short time an old lady came from the cabinet. She wore a black dress, white apron, and cap. Her hands and face were of a brownish tinge, and wrinkled. After walking round the circle, she went to her husband, and shook

hands with him. Again walking round the circle, she re-entered the cabinet.

Next came a tall young lady, with long flowing hair, which she put into the hand of a lady sitting next to me, to feel; and, after walking round the circle a few times, returned to the cabinet.

The fourth was the form of a man with a black beard, white robe, and black beaver hat, which he took off his head, and held it out towards the sitters as he passed round the circle, and again re-entered the cabinet.

The next to materialize was a powerful black. His arms were bare, and very black. He went down on his knees, crossed his hands on his breast in the attitude of prayer; after which he, like the rest, retired behind the curtains.

We had a visit from a well-known friend, a guide of the medium. He had on a checked cap, short white dress, feet and legs bare to the knees. After dancing round, he asked for more light. After complying with his request, he again danced round the room, shaking hands with several of the sitters. As he passed he touched me on the head, saying, "How are you, Mr. Eliot." I asked him to do it again. He replied, "All right," and immediately complied. This spirit spoke in the direct voice. He again asked for more light, telling Captain R—, who sat near the table on which the musical box stood, to "wind it up." He then danced round the room again several times. The last to come before us was a little black girl. She drew the curtains open from one side, brought the medium forward, so that the whole of the sitters saw the medium and materialized form at one time, after which the child stood in front of the curtains, and dematerialized to a small speck on the carpet, which, after flickering for a moment, disappeared. The sitters, without exception, expressed their satisfaction with the results of the séance.

Sir, if the Rev. Thomas Ashcroft, or any of his friends, can produce the same results, under the same conditions, and prove it to be other than spirit power, he will find a co-worker in, yours, &c.,

THOS. C. ELIOT.

155, Grey Street, North Shields.

JUSTICE FOR WORKWOMEN.

At a weekly Sunday afternoon conference, in St. James's Hall, Piccadilly, last month, the Rev. Hugh Price Hughes spoke at length on the present agitation among female workers. He was very glad that *The Daily Telegraph* had been devoting many columns to this subject, and had hit upon the felicitous heading "Justice for Workwomen." *The Daily Telegraph* had given many heart-rendering illustrations of the state of things which existed at this moment, especially in the East-end, and summed-up the body of evidence it had brought forward in the following lamentable words: "For thousands of women in this city it is work, work, work without ceasing, and the wages of it all is semi-starvation." That was a state of things that ought not to exist in a nominal Christian city two thousand years after the resurrection of Christ, and he for one would never admit it was inevitable and necessary. And he contended that the brotherliness of Christianity would help them ultimately to discover some remedy that at least shall be so far effectual that *The Daily Telegraph* of the twentieth century would not be able to write in that strain.

TIMELY AND PERTINENT QUESTIONS.

TO SPIRITUALISTS.

WE copy the following from the *Religio-Philosophical Journal*, and endorse it in full. It is high time that all true spiritualists took action in this important matter:—

"Is your knowledge of spiritualism a comfort and a benefit to you? If so, what are you daily doing to repay the obligation? How much has spiritualism cost you in dollars and cents for the past twelve months? In figuring it up, don't count in what you paid to go to camp-meeting, or to attend a séance; those items are not properly a part of the account. How much have you done to promote lectures in your vicinity; how much to sustain Sunday Lyceums for the young; how often have you gone out of your way to alleviate the physical needs and the heartaches of those poor and worthy spiritualists whom you must know? Have you paid your publisher for his arduous efforts, or are you in arrears for your paper? In a word, how much better off is the world because you have lived to see another summer pass?"—*Banner of Light*.

LYCEU JOTTINGS.

To the Editor of "The Two Worlds."

I TAKE the liberty of submitting the following chapter of English history. I believe it suitable for a Lyceum recitation; it will assist those who commit it to memory to the more readily tracing the succession of the kings and queens on the English throne, and if published, I will venture to say, that it will be quite new to your readers. I am, dear Editor, yours in the cause.

CHARLES GRAY.

Birmingham, October, 1889.

A CHAPTER OF ENGLISH HISTORY.

THE Romans in England once did away,
The Saxons after them led the way,
They tugged with the Danes till an overthrow,
Which each of them got from the Norman bow.

CHORUS.

So barring all pother, the one and the other,
Were all of them kings in their turn.

First, William the Conqueror long did reign,
And William his son by an arrow was slain,
And Henry the first was a learned wight,
But Stephen was forced for his crown to fight.
So barring, &c.

Second Henry, Plantagenet name did bear,
And Cour-de-Lion was his son and heir,
But Magna Charta was gained from John,
Which Henry the Third put his seal upon.
So barring, &c.

Edward the First was a tiger bold,
But the Second by rebels was bought and sold,
And Edward the Third was his subject's pride,
But his grandson Richard was popped aside.
So barring, &c.

Then Henry the Fourth was a warlike wight,
And Henry the Fifth like a cock did fight,
But Henry the Sixth like a chick did pout,
When Edward his cousin had kicked him out.
So barring, &c.

Poor Edward the Fifth was killed in his bed,
By butchering Dick, who was knocked on the head,
And Henry the Seventh with fame grew big,
And Henry the Eighth was as fat as a pig.
So barring, &c.

With Edward the Sixth we had tranquil days,
But Mary made fire and faggot blaze,
And good Queen Bess was a glorious dame,
And bonnie King Jamie from Scotland came.
So barring, &c.

Poor Charles the First was a martyr made,
And Charles his son was a comical blade,
And James the Second, when hotly spurred,
Ran away, do you see, from William the Third.
So barring, &c.

Queen Anne was victorious by land and by sea,
And George the First came from Germany.
George the Second fought at the battle of Dettingen,
And George the Third reigned longest of our kingly men.
So barring, &c.

George the Fourth was a friend to his people and laws,
And William the Fourth passed the great Reform cause,
And Victoria our Queen, and India's Empress,
Long may she reign, in peace and happiness.
So barring, &c.

THE GOLDEN RULE.

Do unto all men as you would have others do to you,
And then what pleasing changes would pass before your view;
Throughout man's vast dominions what pleasures would be found,
If the blessed law of kindness did everywhere abound.

The great ones and the mighty would rule with gentle hand,
And plenty, smiling plenty, would fill the peaceful land;
The sons of want and famine would loud their praise resound,
If the blessed law of kindness did everywhere abound.

The thousands that now lie with misery surrounded,
Would feel the helping hand, their joy would be unbounded;
No more neglected they with tears would drench the ground,
If the blessed law of kindness did everywhere abound.

Deceptive means would then be used by man no longer,
Nor the strong oppress the weak because he is the stronger;
But man would love his fellow wherever he is found,
If the blessed law of kindness did everywhere abound.

Our gallant sons no more would tread the field of battle,
Nor sink upon the plain where thundering cannons rattle;
Far nobler deeds their hands would do than strike the deadly wound,
If the blessed law of kindness did everywhere abound.

Think not the change too great—we live when mighty changes,
Convulse this lower world where man in triumph ranges.
Then let us each one try to spread its truth around
And the blessed law of kindness shall everywhere abound.

Sturminster, Newton.

—Robert Young.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON.—Grand discourses through Mr. Baird. Subjects: afternoon—"The Saviours of the World," evening—"The Living Religions of to-day." He said spiritualism was the only proof of the immortality of the soul, and the best religion to urge man to a pure, holy, and heavenly life. Christianity, Buddhism, and every other sectarian belief are forms only. Spiritualism will live when every other sectarian belief has sunk into oblivion.—J. H.

BINGLEY.—Mr. Metcalf gave great satisfaction. Evening subject: "Spiritualism in harmony with the Bible." Very good psychometry. On Saturday we are having a pie supper. Supper at 5 p.m.; entertainment after. Tickets 6d. each.—P. Bradshaw, sec., Light House, Ferneliffe.

BLACKBURN.—Nov. 10th: Mr. Swindlehurst's evening address on "The Bible Story of Samson" proved very interesting, showing clearly, by his splendid eloquence, that the doings of the Philistines were superior to those of Samson, who caused thirty innocent persons to die to pay his gambling debt, destroying the harvest to ease his vengeance, thus punishing the innocent instead of the guilty. The Philistines only desired to punish the wrong doer. Nov. 17th.—Mr. J. Walsh, a local inspirational speaker, clairvoyant and psychometrist, in the afternoon, dealt with "Mind and Muscle." Evening subject, "Coming events cast their shadows before them." After each address his clairvoyant and psychometric powers were tested, the latter being correct in all instances, as it depends more on present day occurrences, whilst the clairvoyant rests more on a person's memory, whether bad or good, to recall events and features of persons long since passed on.—R. B.

BLACKBURN spiritualists had quite a little treat on Tuesday, Nov. 12th, by having a social evening for the benefit of their choir, promoted by their leader, Mr. Hugh Smith, and carried to a successful issue by the assistance of R. Bullen, and others. The chair was occupied by Mr. J. Pemberton, an old friend of ours, now living in Warrington, whom every one seemed glad to see, and who contributed wonderfully to the evening's pleasure. The singing of Miss A. Stephenson was particularly pleasing, and her rendering of the "Gipsy Countess" (duet), in which she had a most worthy ally in Mr. C. Hastings, was irresistible, and she had to reappear. These are singers that the society is proud of, as their gifts are of no common order, and are worthy of all praise.

BRADFORD. Bentley Yard.—Afternoon: Mrs. Bentley's guides gave an instructive address to parents, also named two children. Evening subject, "Experience in Spirit Life." Successful psychometry. A large number being unable to get in we held a service at our own cottage.—G. G.

BRADFORD. Ripley Street.—A pleasant and successful day with the guides of Mr. Marsden. They gave two grand addresses to crowded audiences. Mrs. Webster gave a large number of successful clairvoyant descriptions. Our room is too small, we hope it will soon be made larger.—T. T.

BRADFORD. St. James's.—We had our esteemed sister and co-worker, Mrs. Mercer, whose guides gave good and earnest addresses, followed by successful clairvoyance. We should like to see our friends turn up rather better at the afternoon services, and all try to do our mite to keep the cause on the move. "Upward and Onward" let our motto be.—A. P.

BRIGHTON.—Mr. T. Postlethwaite's guides delivered addresses to moderate audiences. Afternoon subject, "Bruno's Bible." Evening, "Man's place in Nature" was well received.—J. H.

BURNLEY. Hammerton Street.—Mrs. Craven's guides gave excellent discourses. In the afternoon on "The pure in heart shall see God," coupling with it the contradictory passage "No man hath seen God at any time," showing that God was not a personality in the ordinary acceptance of the term, but a Being or Spirit pervading all things of purity, love, and justice. Man can comprehend Him only by being pure in heart and life. Evening: subjects sent up from the audience were treated in a remarkable manner to a large and deeply interested audience.—R. J.

BURNLEY. 102, Padiham Road.—The guides of Mrs. Heyes, our local medium, gave grand and stirring addresses on subjects from the audience, followed by clairvoyance, to the satisfaction of all. On Monday night her guides kept the attention of a full audience for two hours by their eloquence and intelligence. Subject: "Christian bondage and the coming struggle."—J. W.

BYKER.—Mr. Westgarth's guides gave an interesting and satisfactory address on "Christianity and Spiritualism," to a good audience.—Mrs. Hogg.

OLECKHEATON.—A successful day with the guides of Mr. Armitage. Six subjects from the audience were dealt with afternoon and evening in a masterly manner, and heartily received by good audiences. We hope it will not be long before he comes again.

COWMS.—Mrs. Green gave great satisfaction. Afternoon subject: "The future life. What shall it be?" Evening subject: "Sowing and reaping." A few clairvoyant descriptions, all recognized. Mediums disengaged for 1890 who charge a moderate fee are requested to write, stating terms, &c.—Geo. Bently, Cowms, Lepton, near Huddersfield.

DARWEN.—We had a very good day with our friend Mrs. Yarwood, our room being filled to the back with a very interested and respectable audience.—T. H.

DENHOLME.—Afternoon subject, "Who and what is God?" Evening, the guides of Mrs. Butler gave an interesting address from a few passages of Scripture, which was listened to with great attention by a moderate audience.—C. P.

DEWSBURY.—We were again favoured with Mrs. Berry. Afternoon, a very nice company. Evening, the subject, "Man must be born again," was treated in a very able manner. Each service assisted by Mr. Milner, who gave excellent clairvoyance. Evening, room packed.—J. R.

FELLING.—Through illness, Mr. McKellar could not be with us, but sent an able substitute, Mr. G. Forrester, who spoke on "Spiritualism and its opponents," to which he did ample justice to a very large audience. I hope it will not be long before we have him back. I might say the Rev. Showman is coming back next week. I only wish he had come to Felling sooner; he has caused a spirit of inquiry which has not prevailed before.—J. D.

GLASGOW.—Thursday: Mr. J. Griffin discoursed on "Spiritualism, the joy of the present and the hope of the future." Several psychometric readings were correctly given. Sunday, morning: Mr. J. Anderson spoke about the "Double," adducing many facts that demonstrate its reality. The members joined in the discussion. Evening: Mr. J. Griffin on "The Church, Theosophy, and Spiritualism—their points of difference and agreement." The churches' hope depended on belief in a Saviour, to gain admission to heaven. They believed in a great day of judgment, but when or where, no one knew. This is all their knowledge of the future. Theosophists have their "Devachan, or fools' paradise," in which the soul takes rest from the toils of life in a happy dream of illusion, where phantom friends befool the soul to happiness. The spiritualists had no illusion—all was real, the consciousness ever unfolding and gaining knowledge by continued progress. The spirit ever conscious of the wants of humanity becomes a co-worker with God. Each agreed that good works should be the aim and object of life. In that, let us unite, and the future will bless our endeavours. Psychometrical descriptions correctly given.—J. G., cor. sec.

HALIFAX.—Monday, Nov. 11th: The service was devoted to the mediums' sick fund of the Yorkshire committee. Mrs. Crossley gave a very interesting lecture, followed by successful clairvoyance, fifteen recognized out of seventeen. Collection, 16s. 8d. Nov. 17th, afternoon (Winding Road): Mr. Hepworth's guides spoke well on "Obsession." Evening (Mechanics' Hall): "The People's want of a Saviour." Two good audiences.

HECKMONDWICK. Thomas Street.—Thursday, Nov. 14: Mr. D. Milner kindly and freely gave a short address on "Man, know thyself," closing with good clairvoyant descriptions. 17th: The afternoon was devoted to experiences, when Messrs. Ogram, Ewart, and Barker briefly related how and why they became spiritualists. Evening, we had a service of song, entitled "Rest at Last." The various solos were effectively rendered by members of the choir. The connective readings were given by Miss Mortimer, of Batley, to whom we tender our best thanks for services given. We had a very successful and enjoyable evening, the room being full.—J. C.

HEYWOOD.—Afternoon: Mr. Brown's subject was "Spiritualism, or Immortality demonstrated." Evening: "Spiritualism, and its relation to the Church." Both were ably dealt with, many of the audience expressing a wish that the speaker would soon come again.

HUDDERSFIELD. Brook Street.—Mr. Johnson has given excellent addresses to fairly numerous audiences. Questions were taken from the audience at night, and ably dealt with. The Lyceum held a very successful session, and very good attendance. On Sunday and Monday next we have Mr. Morse with us. We give all friends a cordial invitation to come and hear him. Subjects: "Spiritualism, as a Moral Reform," and "Spirit-life—Its Hells and its Heaven."—J. B.

JARROW.—Evening: Mr. Grice gave a good discourse to a fair audience on the "Bible, and its many contradictions," showing how it contradicts itself all the way through, and that spiritualism teaches that man is a spiritual being; if he lives a good life here it will be better for him in the spirit world. Questions were ably answered.

LANCASTER.—In the absence of Mrs. Wade (being indisposed), Mr. Lomax kindly came to the rescue, and spoke in the afternoon on the "Chain of Love." Evening: "How he became a Spiritualist," which seemed to be highly appreciated by a large audience.—J. B.

LEICESTER.—Morning: Mrs. Barnes' guides gave an excellent address on "The Resurrection of the Dead and the Judgment Day," to one of the best morning audiences we have seen. Evening: Four subjects were dealt with, in such a manner that every one seemed satisfied. Hall crowded to excess; some turned away. Mrs. Barnes is becoming a general favourite, in fact, she has a power of attraction that is hard to resist. Clairvoyance by Mr. Ashby, nearly the whole of the congregation remaining till the end. Powerful influence in the meetings. We are looking out for a larger place, and soon hope to be successful.—J. P.

LIVERPOOL.—Mr. J. J. Morse lectured to fair audiences. Subjects: morning, "What do we know of God?" evening, "Mrs. Besant's conversion to Theosophy—on what does it rest?" Monday evening, 18th inst.: Mr. John Lamont, chairman, Mr. Morse spoke on "The Rights of Labour, or the coming Socialism." There was a good audience, and the lecture was much appreciated by the majority, a hearty vote of thanks being accorded to Mr. Morse, on the motion of the chairman, seconded by Mr. P. C. Dowling, to which the lecturer suitably responded, and promised on his next visit (Dec. 23rd) to deal with the question of Home Rule.—Mas.

LONDON. King's Cross, 253, Pentonville Rd.—Nov. 10: Morning, the secretary read a paper upon "Mesmerism," which evoked a good discussion. Mr. Mackenzie kindly offered to continue the subject. Evening, Mr. Everitt related some of his experiences at the Paris Congress. He corrected many of the blunders of reporters who had supplied the press with very inaccurate information in attempting to reproduce his speech at the Congress. He also gave interesting accounts of séances at which direct slate-writing had been given, specimens of which he kindly exhibited. 17th: Morning, Mr. Mackenzie opened a discussion upon Phrenology, holding that it was well worthy of investigation. In the debate which ensued Messrs. Rodger and Daly and several strangers participated. Next Sunday morning Mr. Mackenzie will endeavour to prove the truth of his theories by phrenological readings. All are invited. Evening, the guides of Mrs. Perrin gave an address, consisting mainly of spiritual lessons drawn from the New Testament. Clairvoyant delineations also given and recognized. Mr. Cannon made some good remarks upon the necessity of pure living to afford the best conditions for spirit communion. Friends are requested to observe that our evening meetings commence at 6-45, and the entrance to our hall is in King's Cross Road. Members may be enrolled on application to the secretary at the conclusion of meetings.

LONDON. Mrs. Ayer's, 45, Jubilee Street, E.—A remarkably good meeting, Miss Marsh, medium. About twenty sitters had their surroundings accurately described, the names of departed friends mentioned in many cases, advice given concerning complaints they were suffering from, thus answering the question as to the usefulness of clairvoyance. Good advice was also given to all. We hope to have the pleasure of this gifted lady's company again shortly.

LONDON. Mile End, Beaumont Street.—Mr. Emms lectured eloquently upon "Man's spiritual possibilities." A well thought

out address, which was particularly suited for this locality. It showed forcibly the means by which man has reached his present, and may reach a yet higher, intellectual position. It demonstrated the profitable uses to which spiritual gifts might be put, when once obtained, as a means of benefiting our fellow-creatures.

LONDON. Harcourt Street, Marylebone.—Mr. J. Humphries gave a good and instructive address on "The Reign of the Spirit."—C. I. H.

LONDON. Notting Hill Gate, W.—Morning: A good attendance. Mr. Portman's guides delivered a short but explicit address on "Do unto others as you wish to be done unto"; showing that in their opinion this motto or text was the foundation of religion, but not acted up to as it ought to be, not only in spiritualism, but in other religions. Mr. Drake made a few remarks on "Spiritualism versus Christianity." Evening: We had a capital address from Mr. Darby, listened to attentively with apparently great interest. The speaker ably put forward some capital views on "Religion in Spiritualism." Miss Marsh favoured us with some splendid clairvoyance, most of the descriptions being readily acknowledged to be perfectly right. We shall try to obtain the presence of Miss Marsh again, as she had not time to do as much as her guide wished.

LONDON. Peckham. Winchester Hall.—Our monthly soirée on Tuesday last was very enjoyable, about fifty spending a good time. The games, dances, and songs by members and friends made up the evening programme. The next social will be on Tuesday, December 10th, at 8 o'clock. Previous to this gathering we have our president's concert, in aid of the organ fund, on Tuesday, December 3rd (see Prospective Arrangements). We are pleased to be able to report the steady spread of the cause here. Our membership is increasing, at present 95, and we are receiving large numbers of strangers at our public meetings and sances—at the latter many proofs of spirit return have been given. We have now two lady members, Mrs. Bliss and Mrs. Walkinson, who can assist us with their clairvoyant powers, and to them much credit is due for their services. Through their guides many have been induced to continue their investigations, and now rejoice in the knowledge of spirit communion. Sunday last, we had addresses by members in the morning, while Mr. R. Wortley and Mr. J. A. Butcher were our speakers at the evening service.

LONDON.—Evening: The control of Miss Bates (our local medium) to the surprise of all invited questions from the audience. The subject chosen, "What becomes of the Spirit after Death, is it of God or the Devil?" was ably dealt with, quite surpassing the normal abilities of the speaker, who until the last few months knew nothing of spiritualism, and had been for many years a member of the Church. Our medium will speak next Sunday at the request of many friends. The subject to be chosen by the audience. We must say it is encouraging to our society.—F. D. B.

MANCHESTER. Psychological Hall.—Mr. Standish's controls, in the afternoon, spoke upon the "Development of Man, from Childhood upwards." Psychometry was given with successful results. Evening: "Selfishness mask Faces," was discoursed upon, during which the audience were urged to cast away selfish thoughts, and by so doing make our present life happier. Clairvoyance was also given, and solo by Mr. A. Smith and choir well rendered.—J. H. H.

MANCHESTER. Tipping Street.—Afternoon: Mr. W. H. Rooke's subject was "Ministering Spirits;" and in the evening "Evil and Discord v. Good." Grand addresses. Full of instruction and common sense. After the evening address, Mrs. Rooke sang a beautiful song under control, the audience paying the greatest attention. All were well pleased.—W. H.

MANCHESTER. Geoffrey Street Hall.—Tuesday: The controls of Miss McMeeking gave a grand invocation. Mr. W. Lamb's controls gave advice to young mediums. Mr. J. Lamb gave several clairvoyant descriptions, which were recognized. Thursday: A grand circle. Mr. W. Lamb's controls answering questions and magnetising. We hold circles on Sunday at 10-30 a.m., and Tuesday at 8-0 p.m. for the public; on Thursday at 8-0 p.m. for spiritualists only. Admission to each circle, 2d. each.—W. H.

MIDDLESBROUGH.—Mrs. Wallis's morning subject was "Spiritual States." An address full of beauty and richness, to the evident delight of the audience. In the evening the hall was filled with a highly appreciative gathering. Subject, "The New Gospel," from which she delivered one of the best and most argumentative and cogent addresses ever heard in our hall, showing the superiority of the "new" over the "old," stating the case for the latter with pith and fairness; but proving with power and eloquence, full of spiritual thought and inspiration, how vastly superior is this new gospel of spiritualism, concluding with a touching appeal for its appreciation in the goodness, purity, and sweetness of a life well lived, and spent in the highest interests of humanity. Permit me to pay a deserved tribute to the speaker for the mode of delineating. Her clear clairvoyant descriptions and success, with a dignified manner of passing on to the next (in cases of non-recognition), is a striking contrast to the colloquy—almost amounting to an argument between platform and audience—that sometimes takes place. I do not add this in a complaining spirit, but in the best interests of the cause; and I hope to see more following this gifted medium's good example.—J. H. B. [We have received another well-written report, which says: "Mrs. Wallis's visit has been a grand conjunction to a judicial and essentially favourable sermon on 'Spiritualism' by Rev. J. Bevan, a local Unitarian minister."—E. W. W.]

NEWCASTLE.—Brilliant orations morning and evening by Victor Wyldes. The latter subject, on "Haunted homes and haunted men," combined picturesqueness with philosophy and fascination, and was listened to with profound attention by an appreciative auditory. The clairvoyance was also remarkable, strangers admitting with candour the most perfect accuracy.—W. H. R.

MONKSWARMOUTH. 3, Ravensworth Terrace.—Mr. Hurns gave a short address on spiritualism. Mrs. Buxton's guides gave a few delineations, mostly recognized.—G. E.

NELSON. Leeds Road.—Mrs. Beardshall delivered good addresses. Afternoon subject: "What advantage has Spiritualism over Christianity?" Evening subject: "True prayer," to crowded audiences. Good clairvoyance at each service.—F. H.

NOTTINGHAM.—Mr. Hopcroft spoke to an audience of about 50 in the morning on "Spiritualism—its probable effect upon humanity."

At night the room was well filled, and a good meeting was the result.—J. W. B.

NORTH SHIELDS. 41, Borough Road.—Mr. Henry's guides gave an excellent address on "Is man a progressive being?" A few descriptions were given.—C. T.

OLDHAM.—A grand day with Mrs. Britten, whose eloquent and soul-stirring addresses to very large audiences filled us with enthusiasm. Afternoon subject: "The new earth and the new heaven." Evening: six subjects of a varied character were chosen by the audience, and dealt with in an admirable manner.—J. S. G.

OLDHAM. Mutual Improvement.—A pleasant evening in "Impromptu speaking." The chairman wrote subjects, from which each member had to speak, which afforded amusement and instruction, and gave one the idea of the predicament of a speaker when he has his lecture vividly in his mind, but cannot express it in words; but acting on the old adage that "Discretion in speech is more than eloquence." The evening was well spent.—N. S.

PRNDLETON.—Nov. 10, Mr. J. B. Tetlow's guides gave excellent lectures: Afternoon, "Workers wanted." Evening, "Spiritualism Wins." Also on Monday he gave a lecture for the benefit of the society to reduce debt of furnishing. After each lecture most correct tests in psychometry.—Nov. 17, Mr. Wallis's guides lectured on "Spirit Life Revealed" and "Spiritualists and Spiritualism: Words of Warning, Appeal, and Cheer;" and on Monday he gave a lecture for the benefit of the society, on "The Origin and Meaning of Christian Symbols and Doctrines." All the lectures were excellent and most instructive.

RAWENSTALL.—A splendid day. Our singers acquitted themselves with great credit. They gave the service of song entitled "Frozen to Death" afternoon and evening, to crowded audiences. We hope they will soon favour the society with the benefit of one.—W. P.

SALFORD. Southport Street, Cross Lane.—In the absence of Mrs. Whiteman, Mr. H. Ross spoke on the attitude of spiritualists in a plain manner, defending our position clearly. Evening, Mr. Clarke's subject was, "What is man, from whence came he, whither is he going, and what are his responsibilities?" The lecture was rich in argument and illustration.

SHIPLEY.—In the absence of Mr. Wm. Galley, valuable assistance was given by Mr. Marshall, who discoursed at 2-30 on "Spiritual Gifts, and how to develop them." Attendance very fair. Evening subject, "What Spiritualism is trying to teach Humanity." Both being nicely dealt with. The guides of Mrs. Marshall gave some excellent clairvoyant tests—24 described, 19 recognized. Crowded audience at night.

SOUTH SHIELDS. 14, Stanhope Road.—Mr. Geo. Wilson, of Newcastle, answered questions on mediumship and psychometry. In relation to mediumship, he urged the necessity of developing our own powers, and on psychometry he gave a few good and instructive thoughts.

SOUTH SHIELDS. 19, Cambridge Street.—Nov. 10: The quarterly report was read and adopted. The following gentlemen were elected for the ensuing six months: President (re-elected), Mr. J. James; vice-president, Mr. Lynn; secretary, &c., Mr. Pinkney; financial secretary, Mr. W. Burnett; treasurer, Mr. J. Simblett; pacifics, Mr. Pascoe and Mr. Thompson; lyceum conductor, Mr. J. James; assistant, Mr. J. Simblett; delegates for the federation, Mr. J. James and Mr. D. Pinkney; trustees, Mr. Thompson and Mr. Whitehead. Wednesday, 13th: Mr. Weightman gave successful clairvoyance. Friday, 15th: Mrs. Walker gave striking proofs of spirit return. Sunday, 17th (morning): Usual circle; evening, Mr. Murray addressed a fair audience on the hymn sung, "Sweet Golden Age."—F. P.

SOWERBY BRIDGE.—6-30: Mr. Macdonald dealt with two subjects from the audience, "Why God made the world," and "Spirit Life: its hells and heavens," in a manner which displayed deep thought and ripe experience, which was shown to advantage by the fluent and realistic style of delivery, which had a marked effect on a good audience.

SUNDERLAND.—10th: Mr. Moorhouse gave a short address, and Mr. Westgarth related his experience and development into spiritualism, afterwards giving a very instructive lecture on "Spiritualism versus Religion." Nov. 17: Mr. Moorhouse presided. Mr. Forster gave a large number of readings, mostly recognized. [Too late last week.]

TYLDESLEY.—Mrs. Horrocks' afternoon subject, "Hide not your light under a bush." Evening: "Seek first the kingdom of God and all other things shall be added unto you." Both subjects were ably dealt with. Clairvoyance at the close of both addresses. Nearly all recognized.—Mrs. M.

WIBSEY.—Afternoon, Mrs. Ellis's guides explained "What our missions are, and what they ought to be." Evening subject, "O grave! where is thy victory? O death! where is thy sting?" They spoke well on both subjects. The guides of Mrs. Roberts gave 27 clairvoyant descriptions, of which 23 were recognized.

WIBSECH.—Nov. 10th: The guides of Mrs. Yeeles spoke with marked eloquence on a subject from the audience, "Why did Adam hide himself from the Holy Spirit?" pointing out the impossibility of human beings hiding anything from God. Clairvoyance closed the service. We are about to start a Spiritual Mutual Improvement Class, which we hope will bring out some of our young speakers.—H. H. C. [Too late last week.]

WOLVERHAMPTON.—An attempt has been made to bring the subject of spiritualism before the public at this place, and to form a nucleus for some kind of propaganda. A free lecture was given at the Red Cross Street Board School, on Thursday last, by Mr. J. W. Mahony, of Birmingham. There was a large audience to listen to the lecture, which was entitled "The Angel of Death and the Unseen World." Much discussion followed, which was specially invited by the chairman, Mr. N. Smith. A newspaper discussion has followed. Further efforts will be made from time to time, as there is great need of light in this spiritually benighted district.—J. W. M.

WESTHOUGHTON.—Evening: Mr. J. Pilkington's guides spoke on "The Teachings of Spiritualism." The secretary will be obliged to speakers who have dates open for 1890, and who will come for expenses and accommodation, if they will communicate with him, at 28, Chorley Road.—John Partington.

WIBSECH.—Mrs. Yeeles gave a good address and successful clairvoyance. (Too late.)

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—About 60 present. Invocation by Mr. E. Campbell. Classes were formed, and the seniors taught by Mr. T. Tyrrell; subject, "Phrenology," during which he examined a considerable number of heads. On December 1st, he proposes examining the heads of members of the class. Friends should come and hear him. The juniors were taught by Messrs. E. Campbell and Albert Weston. The controls of Mr. G. H. Edwards closed the session.—E. C.

BURNLEY. Hammerton St.—Attendance, 101: officers, 8; visitors, 6. S. and g.-a. recit. repeated after Thomas Chadwick. Marching and calisthenics led by W. Dean. Groups: In the young women's class, Mr. Mason gave an essay on "Happy Homes, and how to keep them." The little ones had "Spiritualism for the Young." Mr. Mason closed with benediction.—A. J. W.

CLECKHEATON.—Invocation by Mr. Hodgson. Recitation by Miss Audsley, silver-chain recitation, lesson from Mr. Kitson's book—"Spiritualism for the young." Closed with singing, benediction by Mr. Hodgson.—W. H. N.

HECKMONDWICK.—Usual programme. Conducted by Mr. H. Ogram. The calisthenics were led by Mr. T. Crowther. Recitations were given by Misses Amelia and Adelaide Ogram. There is more interest being shown in the lyceum movement here, and I hope it will continue. Let our efforts be more united, and then success will crown them. Will our senior friends please come forward on Sunday mornings and help us to train the minds of the children in the way of truth and light?

LEICESTER.—Children, 37; officers, 6; visitors, 7. Several good recitations were given by the children. Two addresses followed the musical practices, Mr. Timson (conductor) showing the various sentiments expressed in the recitations; and Mr. Ashby (clairvoyant) gave a nice little address upon the sympathy of children in the spirit world towards those in earth life, entreating all to join in fellowship and love, and to cultivate forbearance one to another.—T. T.

LONDON. Marylebone. 24, Harcourt St., W.—Opened and conducted through the various exercises by Mr. Lewis, in the unavoidable absence of the conductor. The children are getting on very well, and the meetings are becoming more interesting. We are sadly in need of a few energetic friends to act as leaders and so help on the good work.—C. White, 75, Balcombe St., Dorset Sq., N.W.

LIVERPOOL. Daulby Hall.—Attendance—officers 11, children 39, visitors 16. Marching, led by Miss Florence Morse and Mr. Maginn, and calisthenics, led by Mr. George Leckie, showed a very marked improvement, and were fully entered into by the children. Hymn, "The beautiful land on high," nicely rendered by Eva Patterson. Recitations by Alma Chiswell, Maggie Love, Maude Chiswell, Alfred Catlow, Edwin Cooper, and Willie Meakin. The visitors expressed themselves highly pleased with the services. The leaders wore their group badges for the first time.—Mas.

MANCHESTER.—Number present 22, officers 7. Usual programme. Recitations by L. Bell-Longstaff, Gertrude Maslin, aged three years and a half, F. Bell-Longstaff, and W. Hall. Mr. W. H. Rooke, of Stockport, gave a lecture on phrenology, illustrated with a skull. Benediction by Mr. Rooke. Afternoon: Number present 24, and 7 officers. Mr. J. Jones read a lesson from Mr. Kitson's work (Spiritualism for the Young).—W. W. H.

MANCHESTER. Psychological Hall.—Attendance below the average. The programme was not performed so well as usual. Recitations were given very nicely by Masters W. Ashworth and Rostron. Afterwards a circle was formed for the purpose of healing, also groups.—A. S.

NELSON.—10 a.m., invocation by Mr. Bailey, followed by chain recitations and lessons on physiology and phrenology. Mr. Bailey's guides gave a very interesting address. Number present 53.—W. H. G.

NEWCASTLE-ON-TYNE.—A good attendance. Programme as usual. Marching and calisthenics well gone through. Recitations by Misses M. F. Perry and M. Oswald, Masters F. Perry and J. Oswald; also a solo by L. Nicholson, accompanied by Miss A. Ellison on the piano. Lessons from "Spiritualism for the Young." Tuesday, November 12, a concert was given by the children, and prizes were given to the successful ones, 32 in number. Recitations, dialogues, pianoforte solos, and duets were given by various members. At the close, a book was presented to Mrs. Hammerbom, who has been the guardian since the commencement of the Lyceum, entitled "Lifting the Veil," and bearing the following inscription: "Presented to Mrs. Hammerbom, with the love and good wishes of a few members of the Lyceum, in token of their appreciation of her devotion to the cause of the children."

NOTTINGHAM.—34 present and 3 visitors. Recitation by Elith Nicholson. Readings by Bertha Constantine, Fred Stevington, and John Clayton. We would have more recitations. Groups: Liberty group compared biblical and modern angelic visits—there is not a very wide difference between them. The rest of the groups used "Spiritualism for the Young." We finished with chain march and calisthenics under the guidance of Mr. Twohy. A very enjoyable afternoon.—E. J. O.

OLDHAM. Spiritual Temple.—Morning: Good attendance. Conductor, Mr. Macentivy. The chain recitations with the responses. A short time was devoted to improving our singing, led by Mr. Barker. Marching and calisthenics successfully gone through, led by Mr. Wheeler. Afternoon: Fair attendance. Recitations by the lyceumist, with the usual instruction from the manual. There will be an open lyceum session next Sunday, when the children will go through their exercises. They will commence at 9-45 a.m., and close at 12; again at 2 p.m. till 4-30. At 6-30 p.m. Mr. Campion will address the audience. Come and hear spiritual truths. All are welcome.—H. S.

PENDLETON.—Morning, present: 10 officers, 43 scholars, 5 visitors. Musical readings, chain recitations, also recitations by Lilly Clarke, Emily Clarke, Emily Rowling, Gerty Rowling, John Jackson, Willie Jackson, J. E. Clarke, George Ellis, and Ben Worthington. Readings: Jane Fogg, Elizabeth Tepton, and Ben Clarke. Mr. Ellison explained the different signs of the Zodiac. Usual marching and calisthenics. Afternoon, present: 8 officers, 61 scholars, 4 visitors. Chain recitations, also marching and calisthenics were ably gone through. Conductors: Messrs. Howarth and Ellison. Prayers by Mr. Ellison.—H. J. D.

SOUTH SHIELDS.—Present: 38 children, 8 officers, and 8 leaders. An interesting programme well conducted; recitations well given. The

conductor explained the uses of these recitations, and the manner in which they should be given.—F. P.

SOWERBY BRIDGE.—A fair attendance. Classes formed. Miss Thorp's guide, "Daisy," taught a class of boys, and judging from their excellent behaviour afterwards, her lesson had a good effect. Afternoon: Neither conductor nor musical director turned up. Miss Thorp kindly took office, and did remarkably well under the circumstances. Duty is not always uppermost in officers' minds evidently. Mr. McDonald addressed the Excelsior Group on various topics, e.g., phrenology, palmistry, soul culture, and kindred subjects. We thoroughly enjoyed his remarks. The order was excellent, and calisthenics were never better done. Mr. McDonald remarked that he had never seen them done as well.—T. S. L.

WESTHOUGHTON.—Invocation by Mr. J. Fletcher. Recitations by Evelyn Coop, Rose Partington, Mary Alice Bassett, and Herbert Coop; songs by Joseph Coop, R. J. Rigby, and Rose Partington. Marching and calisthenics well done. Conductor, Mr. R. J. Rigby.

PLAN OF SPEAKERS FOR DECEMBER, 1889.

BRADFORD (Bentley Yard): 1, Miss Capstick and Mr. Lewis; 8, Mrs. Bentley; 15, Mrs. Clough; 22, Mrs. Metcalf and Mr. Bloomfield; 29, Mrs. Wrighton.

BRADFORD (Ripley Street): 1, Mr. Hopwood; 8, Mrs. Beardshall; 15, Mr. Lewis and Miss Capstick; 22, Mrs. Whiteoak; 29, Mr. Wright.

BURNLEY: 1, Open; 8, Mr. Geo. Smith; 15, Mrs. Butterfield; 22, Mrs. Wallis; 29, Mr. Geo. Smith.

CHURWELL: 1, Miss Cowling; 8, Mrs. Beanland; 15, Mrs. Murgatroyd; 22, Mr. Stansfield; 29, Miss Tetley.

COLNE: 1, Miss Blake; 8, Mr. Victor Wyldes; 15, Mr. B. Plant; 22, Mrs. Harding Britten; 29, Mr. E. W. Wallis.

DARWEN: 1, Mr. B. Plant; 8, Mr. A. D. Wilson; 15, Mr. Campion; 22, Mr. Buckley; 29, Mr. G. A. Wright.

HECKMONDWICK: 1, Mr. J. Campion; 8, Mrs. J. M. Smith; 15, Mr. D. Milner; 22, Open; 29, Mrs. Russell.

IDLE: 1, Mrs. Dickenson; 8, Mr. J. Smith; 15, Miss Myers; 22, Mr. J. W. Thresh; 29, Mr. Campion.

KEIGHLEY (Assembly Rooms): 1, Mr. Peel; 8 and 9, Mrs. Beanland; 15, Mrs. Stansfield; 22, Mr. Rowling; 29, Miss Walton.

KEIGHLEY (East Parade): 1, Mrs. Ingham; 8, Mrs. Gott; 15, Open; 22, Mr. Campion; 29, Mr. Hepworth.

LANCASTER: 1, Mrs. Stair; 8, Mr. Hepworth; 15, Mr. G. Smith; 22, Mr. Swindlehurst.

LIVERPOOL: 1, Mrs. Britten; 8, Mrs. Green; 15, Mr. E. W. Wallis; 22, Mr. J. J. Morse; 29, Mrs. Groom.

MANCHESTER (Tipping Street): 1, Mr. J. B. Tetlow; 8, Mrs. Groom; 15, Mrs. Craven; 22, Mr. W. Johnson; 29, Mrs. Green.

NELSON: 1, Mr. Parker; 8, Mr. Bailey; 15, Mrs. Green; 22, Mr. G. Smith; 29, Miss A. Walker.

NORTH SHIELDS (Camden Street): 1, Mr. E. Ornsby; 8, Mr. J. G. Grey; 15, and during the week, Mrs. Gregg; 22, Mr. W. Westgarth; 29, Mr. G. W. Gardiner. [We intend to hold a Sale of Work about Christmas, and invite friends to help us.—T. P.]

NOTTINGHAM: 1, Mrs. Barnes; 8, Mr. Wyldes; 15, Mrs. Barnes; 22, Mrs. Barnes; 29, Mr. Schutt.

OLDHAM: 1, Mr. W. Johnson; 8, Mr. J. Swindlehurst; 15, Mr. J. B. Tetlow; 22, Mrs. Gregg; 29, Mr. J. S. Schutt.

PENDLETON: 1, Mrs. Butterfield; 8, Mr. Tetlow; 15, Miss Walker; 22, Mrs. Groom; 29, Mrs. Wallis.

ROCHDALE: 1, Circle; 8, Miss Patefield; 15, Mr. J. S. Schutt; 22, Mr. Armitage; 29, Mr. Swindlehurst.

SALFORD: 1, Mr. Kelly; 8, Miss Gartside; 15, Mr. Ormerod; 22, Mrs. Stansfield; 29, Mr. R. A. Brown.

SHIPLEY: 1, Mrs. Riley; 8, Mrs. Hellier; 15, Mr. J. W. Boocock; 22, Mr. Joseph Clayton; 29, Mr. Wm. Hopwood.

SOWERBY BRIDGE: 1 Service of Song; 8, Mr. Wallis; 15, Mr. Ringrose; 22, Mrs. Green; 29, Mr. Kitson.

WIBSEY: 1, Mrs. Hoyle; 8, Mrs. Metcalf and Mr. Bloomfield; 15, Mrs. Ellis and Mrs. Roberts; 22, Mr. Lewis and Miss Capstick; 29, Mr. Bush.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR (Town St.): 1, Miss Keeves; 15, Mr. Armitage; 22, Mrs. Ingham.

BATLEY (Wellington Street): 1, Mrs. Wade; 8, Mr. Rowling; 15, Mr. Newton; 22, Mrs. Taylor.

BEE-TON (Conservative Club, Town St.): 1, Mr. Newton; 8, Mr. Peel; 15, Mrs. Dickenson; 22, Mrs. Berry; 29, Mrs. Mercer.

BINGLEY (Wellington Street): 1, Mr. Armitage; 8, Mr. Lewis and Miss Capstick; 15, Mr. Rowling; 22, Mrs. W. Stansfield; 29, Mrs. Crossley.

BRADFORD (Otley Road): 1, Mr. Ringrose; 8, Mr. Campion; 15, Mrs. Stair; 22, Mr. Moulson; 29, Mrs. Summersgill.

BRADFORD (1, Spicer St., Little Horton Lane): 1, Mrs. J. M. Smith; 8, Mr. Armitage; 15, Mrs. Hellier; 22, Miss Walton; 29, Mrs. Riley.

BRADFORD (St. James's): 1 (Service of Song), Miss Patefield; 8, Mrs. W. Stansfield; 15, Mr. H. Crossley; 22, Mr. Boocock; 29, Mrs. J. M. Smith.

CLECKHEATON (Oddfellows' Hall): 1, Mrs. Midgley; 8, Mr. Parker; 15, Mr. Bush; 22, Miss Patefield; 29, Mr. H. Crossley.

DENHOLME (6, Blue Hill): 1, Miss Walton; 8, Mrs. Butler; 15, Mr. A. Smith; 22, Mrs. Jarvis; 29, Mrs. Hellier.

DEWSBURY (Vulcan Rd.): 1, Mr. H. Crossley; 8, Mrs. Mercer; 29, Mr. Milner.

HALIFAX (1, Winding Rd.): 1 and 2, Mr. Morse; 8 and 9, Mrs. Craven; 15, Mr. and Mrs. Carr; 16, Mrs. Carr; 22 and 23, Mrs. J. M. Smith; 29 and 30, Mrs. Gregg.

LEEDS (Institute, 23, Cookridge St.): 1, Local; 8, Mr. Bush; 14, 15, and 16, Mr. Victor Wyldes; 22, Mr. Newton; 29, Mrs. Dickenson.

MEXBOROUGH (Ridgill's Rooms): 8, Mr. C. Shaw; 15, Mr. S. Featherstone; 22, Mrs. Hellier.

MORLEY (Mission Room, Church St.): 1, Mrs. Hellier; 8, Mrs. Jarvis; 15 and 16, Mr. Swindlehurst.

PARKGATE (Bear Tree Road): 1, Mr. S. Featherstone; 22, Mr. C. E. Fillingham; 29, Mr. Armitage.

WEST VALE (Green Lane): 8, Mrs. Crossley; 15, Miss Hartley.

PROSPECTIVE ARRANGEMENTS.

BRETON. 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.

BLACKBURN. Science and Art School, Paradise Lane.—Saturday, Nov. 30, a tea party at 7 p.m. prompt, when there will be dancing, singing, games, refreshments, &c. Tickets 6d. each. Proceeds to Building Fund.

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.

BURNLEY. Hammerton Street.—A social evening on Nov. 23rd. Meat potatoe pie at 5 o'clock. Admission—adults 6d., children 4d. Entertainment consisting of songs, recitations, and games. To entertain—ment 8d.

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.

EDINBURGH. Trades Hall, 142, High Street.—Nov. 24th, 6-30, Mr. R. Harper on "Spiritualism: What is it? and is it true?" A discussion (in which Mrs. Harper is expected to take part) will follow the lecture. Collection. A few reserved seats, 6d.

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

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.

LANCASTER.—Agent for *The Two Worlds*: Mr. T. K. Holmes, St. Nicholas Street, is the agent, who exhibits them in his window, also puts contents bill on his board outside. He is the son of Mr. Holmes, of Preston, who sat with Messrs. Swindlehurst and Foster years ago.

LEEDS. Institute.—Monday, November 23, a miscellaneous entertainment will be given at 7-45 p.m. prompt, by Mr. Hepworth, assisted by Mr. Wilson, Professor Heutson, and other friends. This being in aid of one of our members (who is also an earnest worker in the public cause), who of late has been ill and out of employment, we trust all who can possibly attend will do so, and help to make a splendid success to assist our friend in his hour of need. Admission free. Collection.

LONDON. Workmans' Hall, West Ham Lane, Stratford.—A vocal and instrumental concert on Tuesday, Nov. 26, in aid of the Stratford Children's Lyceum. The Phoenix Hand Bell Ringers and Glee Singers will give selections, also selections by brass band and violin. Soloists, Misses Alves, Mansell, and Harrison, and Messrs. Dennis and Russell. Violinists, Mr. Frank Menear and his daughter (aged 10). Chairman, Mr. James Burns. Conductor, Mr. J. Chapman. Accompanists, Miss Harrison and Master A. Chapman. Reserved seats, 1s.; body of hall, 6d. and 3d. Doors open at 7-30, commence at 8 p.m. Tickets may be had at the room on Sunday evening, and at the doors on the evening of the concert.

LONDON (Zephyr Hall, Notting Hill Gate): On Dec. 1st, at 7 p.m., Capt. Pfoundes will lecture on "Buddhism—what it is and is not." A committee meeting will be held on Wednesday evening, 27th inst., at 8 p.m., at 16, Dartmoor Street, Notting Hill Gate. A lecture will be given by Mr. J. J. Morse, on "The Relation of Spiritualism to the Liberal Thought of To-day," at the Victoria Hall, Archer Street, Bayswater, W., on Wednesday evening, December 4. Chairman: Mr. E. Dawson Rogers. Doors open at 7-30, commence at 8. Platform tickets (limited number) 5s.; reserved seats, 2s. 6d.; admission, 1s. and 6d. Tickets to be obtained of *Kensington News Office*, Bedford Terrace; Kensington Springs Library, 36, Kensington High Street; Wade, 98, Kensington High Street; Miss Hayward, 1, Bridge Road, Hammersmith; George Gordon & Co., Archer Street, Bayswater; of all London Spiritualist Societies, and of Percy Smyth, hon. sec., K. and N.H.S.A., Zephyr Hall, Kensington, and 68, Cornwall Road, Bayswater, W. Choir practice, Fridays, at 8 p.m., at 68, Cornwall Road. We hope to open this hall once a week for social (or dancing) evenings. The first dance will most likely take place on Tuesday, 26th inst., at 8 p.m., till 11. Those wishing to join are requested to kindly communicate with Percy Smyth, 68, Cornwall Road, Bayswater, W.

LONDON SPIRITUALISTS' FEDERATION.—The usual monthly gathering of the above will be held in connection with the Mile End Society, at Beaumont Street Assembly Rooms, Mile End Road, on Sunday, Dec. 1st, at 7 o'clock. Addresses by Mr. W. O. Drake, Mr. W. E. Long, Dr. Bowles Daly, and other speakers and mediums. Society delegates are reminded that important business will engross their attention, and it is hoped there will be a crowded attendance of local spiritualists.—W. E. Long, 19, Hill Street, Peckham.

MACCLESFIELD.—Mr. S. Hayes, secretary, has removed to Rose Lodge, Bollinbroke Road, Upton, Macclesfield, where all letters for him should be addressed.

NEWCASTLE.—Sunday, Nov. 24th: Victor Wyldes. 10-45, graphic character delineations; 6-30, "Spiritualism the Determined Foe of Atheism and Scientific Materialism." Monday, 7-30: "Hypnotism—the potent agent of Moral Reforms." A special invitation to medical students. Discussion invited.

PANDLTON.—Nov. 24: Mr. Schutt. At 2-45 "The Old, Old Story." At 6-30, "The Creation of Man."—Monday, Nov. 25, at 7-30. Subject, "Inspiration: Its Universality."

SALFORD. Southport Street, Cross Lane.—Saturday, Nov. 23rd, Concert. The Nightingale Company will occupy the platform. Admission by programme, 1d. each.—D. J. C.

SOUTH LONDON SPIRITUALISTS' SOCIETY.—In aid of the organ fund the President (Mr. J. T. Audy) will give a grand concert at the

Norfolk Street Hall, Choumert Road, Peckham (frequent busses, trains, and trams to Rye Lane), on Tuesday, December 3rd, at 8 o'clock. The musical arrangements will be under the direction of Mr. Ernest Miles. Tickets 6d. and 1s. may be had at Winchester Hall, from any member of the committee, or from the hon. secretary, 99, Hill Street, Peckham.

SOWERBY BRIDGE.—Preliminary notice. A Sale of Work is to be held in the Lyceum the second week in December. Further particulars to follow.

TYNE DOCK.—On and after Sunday, November 24th, we shall hold services in the Exchange Buildings, Tyne Dock, at 11 a.m. and 6 p.m. Speaker, Mr. Jas. Clare. Lyceum, 2 p.m.—J. G.

YEADON. People's Hall.—Dec. 1st, lectures by Mr. G. A. Wright. 2-30: "What is Spiritualism?" 6-30: Six subjects from the audience. Psychometry at the close. Chairman, Mr. A. Marshall.

MRS. WALLIS IN THE NORTH.—24th and 25th, North Shields.

MRS. HILLIER, being obliged to remove to the West of England, will be unable to fulfil her engagements with the Yorkshire and Lancashire societies.

PASSING EVENTS AND COMMENTS.

VOLUME TWO.—Back numbers to complete set can be had on application. We are making arrangements to bind a large number of volumes at the same price as last year. Friends who desire to take advantage of this offer, are requested to send us their papers as soon as possible that we may give the binder a big parcel. They cannot be done at the price, viz., 2s., unless large numbers are done at once. [See advert. on back page.]

SPECIAL NOTICE: OUR ANNUAL CENSUS.—The tables we published last year met with such general approval that we have decided to repeat them yearly. By this means we shall obtain and put on record an index to the state and growth of the movement. Spiritualist Societies will forward the interest of their cause, by sending to the office of *The Two Worlds* on or before the 13th day of December, 1889, clear answers to the following questions: (1) Name and address of society; (2) name and address of secretary; (3) number of members on the books; (4) seating capacity of hall; (5) average of attendance at Sunday evening meetings; (6) have you a Lyceum; (7) number of members on the roll; (8) name and address of secretary; (9) average of attendance; (10) how many local mediums; (11) how many private circles held in your vicinity.—[We are sending the above as a circular to all societies, and trust they will oblige by an early reply.—E. W. W.]

Mr. J. J. Corry, of South Shields, writes: "My child, Kaiser Corry, aged 3 years, passed to spirit life on the 8th November, after suffering for about one month. We all feel his loss very much. He attracted all of us, and expressed intelligence out of the common. Though our loss made us anxious, we have learned to know that he is in a higher state of development. This experience teaches us to try to prepare for our own departure from the body."

KRITIKOS, the writer of the "Notes and Comments" in the *Lancaster Gazette*, says: "The spiritualists who meet in the lecture hall of the Athenaeum are annoyed every Sunday morning by the racket of the Salvation Army band. Now, so far as belief and teaching go, our spiritualist friends are as much of a church or chapel to themselves as is St. Mary's Church or the Centenary Chapel to itself. Big drummer! Bombardier Corporal Field Marshal! Sergeant General Captain! or whatever you are, will you kindly cease to 'sound drums and trumpets boldly and cheerfully,' until you reach Bulk or the Midland Railway bridge at the end of Ladies' Walk?" [We wish Salvationists in other places would take the hint.]

Man has existed on the earth for 18,000 years—at least, such is the opinion of Professor Owen, as expressed at an interview.

THE AGNOSTIC JOURNAL, Nov. 9th, has the following kindly notice: "E. W. Wallis, the well-known spiritualist, has recently held a debate in defence of his 'ism' with J. Grinstead, and the report of the debate has been published in pamphlet form. We recommend the pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it. Mr. Wallis is the colleague of Emma Hardinge Britten of *The Two Worlds*, and an adept in the spiritualistic controversy."

PASSED ON.—The remains of our esteemed and much lamented financial secretary, were interred in Rawtenstall Cemetery, on Saturday afternoon last, Mr. E. W. Wallis officiated. The deceased was well known in the district, and as it became known that there was to be a spiritualist funeral, a large number of people assembled. The streets were lined with spectators, eager to get a view as the hearse and mourners passed. Mr. Wallis, with the president of the society, and one of the committee headed the hearse, whilst four of the spiritualists acted as bearers, two walking on either side, one each side carrying a beautiful wreath of natural flowers, the mourners and friends bringing up the rear. In the cemetery a large number of spectators assembled, who were very orderly and quiet. Inside the chapel, Mr. Wallis, after a hymn, gave a short but touching address. At the grave side another hymn was sung, and Mr. Wallis pointed out the lesson to be learnt from the life and death so-called of our deceased brother. He told his hearers in very feeling terms that they should not wait until people died before they recognized the good qualities in them. That life on earth was too short to waste time in quarrelling, closing by singing two verses of "When the mists have rolled away." A large number were moved to tears, many saying it was good to be there. On December 1st, Mr. Swindlehurst will give a funeral discourse, referring to our deceased brother, on which occasion the choir will give some special pieces.—W. P.

TO CORRESPONDENTS. B. S. AUSTRALIA.—You: s received. Enclosure safe. Will execute your order as soon as possible. Many thanks.

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Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

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Mr. J. J. Morse, Trance Speaker, 16, Stanley St., Fairfield, Liverpool.

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Miss Blake, Natural Clairvoyant, Psychometrist, public and private, 14, Higson Street, Whit Lane, Pendleton, Manchester.

John Greenwood, Psychometrist, Magnetic Healer. Hours of attendance: Mondays, Tuesdays, and Thursdays, 10 a.m. to 7 p.m., 15, College Street, Keighley.

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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.

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