

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SERVICES FOR SUNDAY, DECEMBER 22, 1889.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., at 2-30 and 6-30: Miss Walker.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Barrow-on-Form.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Ingham.
Barley.—Wellington Street, at 2-30 and 6.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Berry.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Local.
Bingley.—Wellington Street, 2-30 and 6: Mrs. W. Stansfield.
Birkenhead.—144, Price Street, at 11 and 6-30. Thursdays, at 7-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6-30.
Blackburn.—Art School, Paradise Street, at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. Pemberton.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Mayoh.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Beardshall.
 Otley Road, at 2-30 and 6: Mr. A. Moulson.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Walton.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. Wyldes, and on Monday.
 St. James's Lyceum, near St. James's Market, Lyceum, at 10; at 2-30 and 6-30: Mr. Boocook.
 Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mrs. Whiteoak. Tuesday, at 8.
 Bankfoot.—Bentley's Yard, at 2-30 and 6: Mrs. Metcalf and Mr. Bloomfield.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., 10-30, 2-30, and 6: Mr. Whitehead. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. J. C. Macdonald.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Wallis.
 Trafalgar Street, at 2-30 and 6-30: Mr. Lomax, and on Monday.
 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mrs. Peters.
Charnell.—Low Fold, at 2-30 and 6: Mr. Stansfield.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Miss Patefield.
Cole.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cooms.—Asquith Buildings, at 2-30 and 6: Mrs. Bentley.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Buckley.
Denholme.—6, Blue Hill, at 2-30 and 6: Mrs. Jarvis.
Dunsbury.—Vulcan Rd., 2-30 and 6. Monday, Public Meeting, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Galley.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. W. Walker.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halfan.—Winding Rd., at 2-30 and 6-30: Mrs. J. M. Smith, and on Monday.
Hawell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30 and 6. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Knight.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. Hepworth.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Wade.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. J. W. Thresh.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Champion.
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Rowling.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. Smith.
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mr. Newton.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45 and 6-30: Professor Seymour, "Faith Healing."
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. J. Morse, and on Monday.
London.—Bethnal Green.—7, Cyprus Street, Globe Road: Wednesdays, at 8 prompt, Mr. Vango.
 Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Rd., at 6-30. Wednesday, at 7.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 6-30; Lyceum, at 8. Wednesday, at 8. Saturday, at 7.
Edgware Rd.—Carlisle Hall, Church St., at 7. Closed till Jan. 5th.
Euston Road.—195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—28, Devonshire Road, at 7: Mr. Long.
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.—258, Pentonville Hill (entrance King's Cross Road): at 10-45, Captain Pfoundes, "Eastern Philosophy;" at 6-45, Mrs. Treadwell. Wednesday, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 10-30 for 11, Mr. Goddard; at 8, Lyceum; at 7, Mr. Hopcroft. Sunday, 29th, Mr. McKensie. Monday, Music, songs, and dancing. Tuesday, at 8, Mr. Burns. Phrenology, with experiments. Mr. Dale, Friday evenings.
Mile End.—Assembly Rooms, Beaumont St., at 7: Open Meeting.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service and Discussion; at 8, Choir; at 7, Mr. Towns and others. Choir Practice at 68, Cornwall Road, Baywater, Fridays, at 8.
Peckham.—Winchester Hall, 88, High St., at 11 and 6-30, Mr. W. E. Walker, Trance and Clairvoyant; at 8, Lyceum. Saturday

(21st), Members' Seance, at 8-15, Mrs. Watkinson. Monday, at 8-15, Mr. W. E. Walker, Clairvoyance. Inquirers welcomed.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Stanley.
Longton.—Coffee Tavern, Stafford St., at 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. W. Johnson.
 Collyhurst Road, at 2-30 and 6-30: Mr. J. T. Standish.
Mosborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. E. W. Wallis, and on Monday.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Alderman Barkas.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Westgarth. 41, Borough Rd., at 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare Street, Lyceum, at 2-30; 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: Mrs. Gregg.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Miss Musgrave.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. Fillingham.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Groom.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Raistrick.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Johnstone.
Rochdale.—Regent Hall, 2-30 and 6: Mr. J. Armitage. Wednesday, at 7-45, Public Circle.
 Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10 and 2; 8 and 6-30, Mrs. Stansfield. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 88, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6: Mr. J. Clayton.
Skelmanthorpe.—Board School, 2-30 and 6.
Slithwaite.—Laith Lane, at 2-30 and 6: Mrs. Crossley.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. Clare. Wednesday, 7-30. Developing on Fridays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Green.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Local. Members' Circle, Monday, at 7-30. Public Circle, Thursday, at 7-30.
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. Forster.
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Wheatman.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11, Mr. Humphries; at 2-30, Lyceum; at 6: Mr. Livingstone.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West 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, at 2-30 and 6: Mr. Plant.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Lewis and Miss Capstick.
Willington.—Albert Hall, at 6-30.
Wisbeck.—Lecture Room, Public Hall, at 6-45.
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THE ROSTRUM.

A COMMON-SENSE MAN'S VIEW OF MODERN THEOSOPHY.

[A good friend from Darlington sends us some common-sense thoughts upon the above subject, by his old friend and fellow-townsmen, Alfred Denton Cridge.

Our kind correspondent is not, we believe, the only one who would like to see Mr. Cridge's ideas fairly weighed in the balances of reason. We therefore reprint the extract sent, which is as follows.]

THE teachers of Theosophy by pen and tongue have created certain ideas concerning it in the minds of the people, which I desire to have cleared up.

If Theosophy, like theology, is to be or has been made a maze of hair-spitting quibblings, with assertions instead of demonstrable facts for foundations to support vague theories upon, the whole to be made a life study before being understood (if at all), the masses will be either led astray by blind leaders of the blind, or reject the whole thing. Truth needs not a vast array of marshalled words to introduce her; they obscure her beauty, and repel her would-be worshippers.

If India is not the original source of Theosophy, it is to a great extent the fountain-head at present. Theosophy may not be responsible for the material shortcomings of the Hindoos, but that it has existed side by side with them is, I think, more than a coincidence. Theosophy teaches us not to want what we can't have; so does Christianity, in a certain degree. This idea of contentment—whatever is, is the will of God—the superiority of spirit over, and indifference to, material conditions, taught by the early Christians, as by the Theosophists, tends, I think, to produce a condition of society exemplified by India of the nineteenth century, and Europe of the eleventh.

The defects in the religious philosophies of India and Europe are apparently either the result or the cause of the unjust, degraded condition of the masses, where and when they have been most powerful. I ask for information.

As the Christian refers to dead Hebrew, so seem the Theosophists to find refuge in Sanskrit. The ancient spiritually harmonious Sanskrit philosophers followed out, to a greater degree than is at first apparent, the lines of thought of Grecian, Roman, and more modern European savants. Much that appears under the head of Theosophy, if the new terms and phrases were more accurately translated and impartially compared, would be found nearly identical with Christian conceptions, creeds, and dogmas, already more definitely expressed in intelligent English.

Many of the translated Sanskrit sentences are like Dame Waddle's tea-pot—able to hold the ocean, if you put in a pint at a time.

To assert that spirit is superior to matter does not make it so. To me the daily incidents of home, workshop, nation, and mankind show that spirit, under certain conditions, is superior, as under other conditions inferior, to matter. Geologists were once divided into two hostile schools upon the question of the most potent agent in the construction of the world, fire or water. To-day the claims, as well as the errors, of both schools are recognized. It took both to

account for the facts. The action of the acids upon the empty stomach will revolutionize the moral and spiritual nature of man, as it does of beasts. The fate of nations and religions has been decided by this material action.

The existence of error for centuries does not prove its truth. That argument proves the infallibility of the Pope and the flatness of the earth. Neither does the acceptance of a theory by acute minds prove its truth. They have accepted every dogma and theory promulgated since Adam.

Re-incarnation may be a fact, but I have yet to see a concise, logical, scientific exposition of it, and would be glad to learn of one if it exists. So far in my intermittent researches the idea that re-incarnation is but part of a vague Hindoo scheme of heaven and hell is upheld, and the poetical assertions, unsupported by fact or definite information, of Theosophists add strength to the theory.

If belief in re-incarnation is one of the evidences of a thorough knowledge of the subject, of course I may never be thoroughly informed. But if in any case to be thoroughly informed it is necessary to wade through scores of dry volumes, the masses can never be brought to a knowledge of it. Truth needs to be viewed, as does the statue of Venus, without drapery. What the advocates of Theosophy and re-incarnation require before they can expect thinkers and intelligent inquirers to more widely examine their theories and ideas, is more definite, concise and orderly presentations of facts concerning them, in plain, fully translated English. When that is accomplished, I believe the investigator will discover little truth that has not been taught by Christian theologians, or is not already inculcated by spiritualism. It may have the effect of broadening spiritualism, and awakening thoughts in the minds of many upon kindred topics, but while not hostile to it, I think spiritualists are wisest not to either bitterly oppose or ardently assimilate with this musty, assuming offshoot of emasculated India.

ANOTHER "FOX" RECANTATION SCHEME.

THE public will have scarcely yet forgotten the attempt of Margaret Fox Kane and Kate Jencken, her sister (*née* Fox), to discredit the spirit rappings that for many years had occurred through their mediumship, by alleging that the sounds were made through the snapping of toe-joints. After having made a solemn recantation of her life-long powers as a spirit medium, asked pardon of *offended Heaven* for her wickedness, and boldly charged every other medium with being the same huge fraud as herself, Margaret Fox Kane now proceeds to unsay all she has said—takes it all back, and has the audacity to place herself again before the public as a "spirit medium," and to demand from spiritualists their confidence for having first declared herself a fraud as a spirit medium, and now for declaring she was a fraud when she *denied* being a spirit medium! The circumstances under which the new confession is made are reported in one of the New York secular papers—namely, *The Press* of the 20th November, in an article from which we abridge the following extracts:—

"Once more the widely known Maggie Fox has come before the public. For many years, as one of the founders of spiritualism, she occupied a position that challenged public attention and invoked a comment that was general and sometimes not very complimentary.

"Until within a few years ago Maggie was one of the wonders of the world. Then came a startling denouement. She came to this city, and, associating with Dr. Richmond

upon the public platform, both in this city and in Boston, she made an unqualified retraction of all she had ever said or done. She confessed that she and her sisters had traded upon the credulity of the public, and that spiritualism was a fraud and a humbug. In an open letter her sister Katie indorsed what Maggie said.

"The scene now has changed again. Maggie Fox desires to recant her confession. She charges she was led to it by designing men and women, and that now she is prepared to again go upon the stage and in humility atone for what she terms her apostasy.

"In the parlours of Mr. H. J. Newton, 128, West Forty-third Street, she made to a reporter of *The Press*, the confession which is now given out for the first time, and followed it with an open letter, over her own signature, which is given below, verifying the interview:

"'Would to God,' she said, 'that I could undo the injustice I did the cause of spiritualism when under the strong psychological influence of persons inimical to it. I gave expression to utterances that had no foundation in fact. This retraction and denial has not come about so much from my own sense of what is right, as from the silent impulse of the spirits using my organism at the expense of the hostility of the treacherous horde who held out promises of wealth and happiness in return for an attack on spiritualism, and whose hopeful assurances were so deceitful.'

"'When' (Mrs. Fox Kane was asked), 'did you decide to explain the position which you took or were made to take in the alleged exposé?'

"'It is not of recent date,' she replied. 'It is months since I was first urged to do this thing. I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on spiritualism, but, try as I might, the irrepressible spiritual influence urged me to this course with great vigour.'

"'If I could consult my own desires I would not again come before the public. My only purpose is to declare to the world that I was under a baneful influence when I made my attack on spiritualism and to right a wrong.'

"'You say that you were psychologized by the enemies of spiritualism with the object of doing it an injury. How do you know that some spiritualist may not be adopting the same method to secure this retraction of your former attitude?'

"'I am perfectly aware of the fact that it is not the case. Long before I spoke to any person on this matter I was unceasingly reminded by my spirit control, what I should do, and at last I have come to the conclusion that it would be useless for me to further thwart their promptings. . . .

"'I will tell you how I came to make it known. I was walking on Sixth Avenue in this city one day, when I met Mrs. H. J. Newton. The meeting was altogether accidental apparently, but I believe it was brought about by the intervention of the "good spirits," and I told Mrs. Newton so. I related to her some of the facts concerning the whole affair. An arrangement was made to meet at Mr. Newton's house, and the result is that I meet you to-night.'

"'Has there been no mention of a monetary consideration for this statement?'

"'Not the smallest—none whatever.'

"'Then financial gain is not the end which you are looking to?'

"'Indirectly, yes. You know that even a mortal instrument in the hands of the spirit must have the maintenance of life. This I propose to derive from my lectures. Not one cent has passed to me from any person because I adopted this course.'

"'What cause led up to your exposure of the spirit rappings?'

"'At that time I was in great need of money, and persons—who for the present I prefer not to name—took advantage of the situation, hence the trouble.'

"'What was the object of the persons who induced you to make the confession that you and all mediums traded on the credulity of people?'

"'Their first and paramount idea was to crush spiritualism, to make money for themselves, and to get up a great excitement, as that was an element in which they flourished.'

"'Was there any truth in the charges you made against spiritualism?'

"'Those charges were false in every particular. I have no hesitation in saying that.'

"'Wont you name any of those who were instrumental in causing you to make such sweeping charges against the methods of "your people"?''

"'I do not wish to just now. But I will mention that persons high in the Catholic Church did their best to have me enter a convent.'

"'Was the offer made by any one in this country?'

"'No; in London. I had a letter from Cardinal Manning, advising me to abandon this "wicked work of the devil."'

"'A year ago you said spiritualism would prove a curse to any one having anything to do with it. Your opinion is changed, of course?'

"'No, my belief in spiritualism has undergone no change. When I made those dreadful statements I was not responsible for my words. Its genuineness is an uncontrovertible fact. Not all the Herrmanns that ever breathed can duplicate the wonders that are produced through some mediums. By deftness of fingers and smartness of wits they may produce writing on papers and slates, but even this cannot bear close investigation. Materialization is beyond their mental calibre to reproduce; and I challenge any one to make the "rap" under the same conditions which I will. There is not a human being on earth can produce the "raps" in the same way as they are through me.'

"'Do you propose to hold séances?'

"'No; I will devote myself entirely to platform work, as that will find me a better opportunity to refute the foul slanders uttered by me against spiritualism.'

"'What does your sister Katie say of your present course?'

"'She is in complete sympathy with me. She did not approve my course in the past.'

"'Did not your sister sign a paper endorsing your abuse of spiritualism?'

"'It is possible she may have; but such signature must have been secured by fraudulent devices and misrepresentations.'

"'Will you have a manager for your lecture tour?'

"'No, sir; I have a horror of them. They, too, treated me most outrageously. Frank Stechen acted shamefully with me. He made considerable money through his management for me, and left me in Boston without a cent. All I got from him was \$550, which was given me at the beginning of the contract.'

"To give greater authenticity to the interview, at her suggestion, the following open letter was written, to which she placed her signature:—

'128, West Forty-Third Street,
New York City, Nov. 16th, 1889.

'To the Public.—The foregoing interview having been read over to me, I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments.

'I have not given a detailed account of the ways and means which were devised to bring me under subjection and so extract from me a declaration that the spiritual phenomena as exemplified through my organism was a fraud. But I shall fully atone for this incompleteness when I get upon the platform.

'Signed,

'Mrs. Fox Kane.

'Witnesses: Henry J. Newton, Mary A. Newton,
J. L. O'Sullivan.'

"The once-famous medium is not now reduced to penury, and she emphatically denies that she is in receipt of a stipend or gets money in any way from any believer in spiritualism.

"During the times she was being interviewed, knocks, which by some old-time spiritualists (who, by the way, have long since passed their alphabet in the phenomena and walk in the broader fields), were interpreted as giving their assurance in the various expressions.

"Dr. Cassius M. Richmond, who was associated with Mrs. Maggie Fox Kane in the exposé of spiritualism given by her in the Academy of Music in October last, was considerably surprised when informed by a press reporter yesterday that she had again returned to the folds of spiritualism.

"After her Boston performance, the doctor continued, she gave a New York journalist facts upon which he wrote a book called the 'Downfall of Spiritualism.' She had been instructed in the Catholic religion by Father Larkin of the Church of the Holy Innocents.

"Mr. Henry J. Newton, a shining light in the spiritualistic camp, was seen, and said that the confession was genuine in every particular; that there was no doubt that Miss Fox had been influenced by evil spirits and had fallen into the hands of designing men, who had used her for their own nefarious

ends, and that their ultimate design was the overthrow of spiritualism.

"Mr. J. O'Sullivan, who was appointed Minister to Portugal under President Pierce, and held the office for twenty-five years, was a witness to the confession of Miss Fox. In an interview the old veteran said, 'I was present at the confession or recantation of Miss Fox, and if ever I heard a woman speak truth it was then. I signed my name to the retraction, and I will stick to it.'"

Now whether Mrs. Margaret Fox Kane was the greatest fraud when she recanted her mediumship and went on to the public platforms of New York and Boston to proclaim herself such, or now, when she proclaims her former recantation an imposture, it boots not much to inquire. In her real or pretended first recantation she was evidently inspired with the idea that she should make a grand success and a great fortune. Under the stimulus of this hope she scrupled not to denounce herself, her sisters, and thousands of her generous patrons, friends, and associates as cold-blooded, heartless impostors. But now that the success and the fortune both have failed, she comes back to her former profession, coolly and deliberately trying once more *which side will pay best!* What the course of the spiritualists of America will be towards this self-proclaimed and all-round fraud we do not pretend to determine. But we deem it only justice to the truth of a noble cause, and the zeal, devotion, and bitter self-sacrifices of tens of thousands of noble men and women who have so long upheld this cause, to say, We want no such characters as *mediums* between the worlds of mortality and immortality. How many more times she may recant may depend upon how much more profitable the offers will be of support on the spiritual or anti-spiritual side. Still, bad as this woman has proved herself to be, to say nothing of her sister Kate, who has been her avowed abettor in all her misconduct, there is something due to both these unfortunate and weak-minded creatures, which we trust the spiritualists of America will generously bear in mind. It can never be forgotten that the "Fox girls" were the first in this generation through whom intelligent communications by signal sounds were made, and though hundreds of far better and more highly gifted mediums soon arose to carry on the movement, and at this day the cause can number its thousands who have done far more effective work than the two recanters, it should still be remembered that they were not alone the first recognized spirit telegraphists, but they were also the first and most prominent sufferers by the cruel reign of persecution that followed the earliest manifestations of the great spiritual movement. As long as their good and devoted mother was with them, the girls growing up to womanhood, lived respectably, acted well under her honourable protection, and rendered good service to the cause as reliable test mediums.

Nay, more; we believe there is not a spiritualist of the age—certainly not one who knew these women *personally as long and as well as the Editor of this paper has done*—who ever believed they were anything *but* mediums, or who put one iota of faith in the assertion that they ever did, or ever could, have given the thousands of tests which have been poured out through the rappings by any aid, power, or contrivance of their own, or by any other aid, power, or contrivance, but as mediums for spirits. Let it be remembered too, that all through the period of their ill-behaviour, when after their good mother's death, they were thrown on their own resources, laid open to the temptations of their public life, and the still worse, because more subtle, temptations of a remorseless, conscienceless enemy in the shape of a corrupt priesthood, their good, true, elder sister maintained her steady faith in spiritualism, practised her grand mediumship (the best of them all), in her circle of high social surroundings, and stood holding the unsoiled banner of the faith aloft, when out of the once renowned triad of sisters she stood alone. She did more, this good and true-hearted Leah Fox Underhill. She helped to recall the erring ones again and again, built up their depressed fortunes, forgave the disgraces they put upon her, and when they abandoned her at last, she stood before the New York public avowing her grand faith, declaring the *impossibility* of denying it, even in the case of her worthless sisters, and expressing her belief that they had been moved upon—as our French neighbours would say, *hypnotized*—by cunning and powerful enemies of the cause.

Of course, the Press at the time of the recantation, and ever since, have tried to make immense capital out of it, and

predicted that with the fall of the "Rochester Knockers" would go the cause they had once been identified with.

The American Press are pursuing the same notable tactics now, and trying to show that the spiritualists are rejoicing over the return of the prodigals, because of the vast importance to the cause, of the two women whose characters they will presently be prompt enough to paint in the most disgraceful colours.

Perfectly understanding such Press tactics, we have simply to remind our readers that the recantation of the "Fox Girls," little over a year ago, was not even a *nine* days' wonder. A large proportion of the spiritualists were very glad to get rid of them, and another large proportion never cared about the matter at all. The cause moved on just the same; fresh mediums, fresh converts, and fresh gatherings arose on every side. Nobody inquired or cared for what had become of the recanters, save the good, earnest friends that had taken a life-long and personal interest in them; and now they have come back—though some will pity, some few be glad (but many more be sorry), we do earnestly hope, that persons who have proved themselves so reckless of the characters, good name, fame, and happiness of others, and so utterly unreliable to their faith and honour, may never again be allowed to appear as public representatives of a true, holy, and religious movement. Let them be *amply provided for*, for the sake of their early connection with the cause, for the sake of their good mother, their noble sister, and the spirit world of which they were once the messengers.

It cannot be a difficult task among so many rich spiritualists as America can boast of, to raise a sufficient subscription to endow these women for life, ensure them against want, and, by placing the money in the hands of trustees, for ever take from them the temptation to *misuse* it, or resort to shameful trickery for the means to live. The spiritualists will then have paid their debt to the mediums, the spirit world, and that society, whom those woman have abused, and would do so again, perhaps, under the pressure of penury, a penury as disgraceful to the spiritualists as to their cause.

This done, and done efficiently, all is done, and the two Fox women's relations to the noble cause of spiritualism—in public at least—should be ended, and the spiritualists should never more hear the words of the Hebrew prophet paraphrased to the disgrace they don't deserve—"These be thy Gods, O Israel!"

THE SOUL'S GUARDIAN.

Bid thy soul wander forth to-night
Out of the gloom of earth;
Veil thyself in a garment white,
Fair and fine as the soul's own light,
Seek in Heaven re-birth.

Leaving once more the shores of time,
Flitting through all that seems,
Soul to soul we will swiftly climb,
Heights too lofty and sublime
To be viewed in dreams.

Come, I will show thee wonders great;
Worlds that are passing fair;
Fading from memory man's estate,
Yea, thy spirit shall penetrate
Mysteries deep and rare.

When thou art weary of power and might,
Fainting in wonder deep,
Hie thou to earth at dawn of light,
Shroud thy soul from the Infinite,
Lull thyself to sleep.

Why dost thou trembling still abide,
Here, where the night winds moan?
Ope the door of thy prison wide,
Fly the shadows on every side,
For thou 'rt not alone.

Are the shackles of earth too strong?
Seem they to shine as gold?
Lov'st thou to hear the discordant song,
Rising high from the world's wild throng,
Warring as of old?

Dream then, O Soul! till Death draws near,
Dream till he passeth by,
Soon at his touch, the little sphere
That holds thee now will disappear
Into eternity.

—Marie Gifford.

THE DREAM WOMAN.

I WAS the victim of a Brazilian fever and every one had given me up. I heard the priest say at my bedside that I would not live till morning. I was sinking into a heavy stupor, when the door seemed to open and a fair woman in a white gown glided in. She carried in her hand a curious porcelain bowl of water.

"Drink," she said, in a sweet voice, holding it to my lips.

"The doctor forbids it," I murmured.

"Drink and fear nothing," she said.

I obeyed, and drained the vessel she held toward me. "Good night and sweet dreams," she added, and glided away as mysteriously as she had entered.

The next morning I awoke refreshed and invigorated. I asked to see the lady who had waited upon me in the night, but they smiled and said it was a delirious dream. In time I recovered my health and returned to Virginia. It was ten years after this illness that, in riding past a fine old country house, I saw a lady walk down the path who paused to pick a rose. Her figure was tall, her hair golden, her eyes black. Her motions were graceful. With a wild exclamation of astonishment I recognized the lady of my dream, if dream it were. She looked a little older—nay, a good ten years older—but otherwise was unaltered.

I know not in what words I communicated this fact to the friend with me, but I know I ended by saying:

"I must speak to her. She will remember."

My friend uttered an imperative negative.

"She would think you a madman," he said. "Come on. You may get yourself shot for staring at another man's wife. They do such things prompt at the south. I will find out who she is, if you like."

I assented eagerly. We rode on.

"Talk to me as much as you like," he said, "but never expose yourself to strangers. It is possible this lady was in Brazil in 18—, and brought you something to drink when you were left alone. In that case a doubt that troubles you will be satisfied. You can, with all propriety, call on her and thank her."

But, though he spoke in this way, I knew he did not imagine it could be so. That evening we smoked our cigars in Col. Lewis's company, and my friend diplomatically introduced the subject.

"That beautiful house with the large garden," he said, "is quite a feature of the place. Who owns it?"

"A lone woman, widow of Mr. Vokes," said the colonel. "She was a belle in her girlhood. She might still be one if she chose."

"Perhaps we saw her in the garden," said my friend, beginning a minute description.

"Exactly. It was no one else," said the colonel.

My friend paused a moment and then said:

"She reminded B. of some one he met in Brazil. In fact, he almost believed her the same person."

"No, no," said the old colonel. "Mrs. Vokes has never left Virginia. We have known the family since she was two years old. It is only the other day that we spoke of that, and she lamented that she had not travelled more."

I felt a pang of disappointment, but found courage to say: "I should greatly like to be introduced to her."

The old colonel instantly offered to introduce me.

"But remember," said my friend as we parted, "never tell her of your fancy. It would spoil your chances with her, and I see it is a case of love at first sight."

He was right, and I was very fortunate—very happy. I won this beautiful woman's heart.

Her fortune I did not want, but it was large. I had sufficient means and could not be suspected of mercenary motives. We were married after a long and ardent wooing on my part.

She loved me, but a second marriage seemed wrong to her, and it was not until she realized that she had irretrievably given me her heart that she would give me her hand.

Neither of us had ever visited Europe. We decided to cross the ocean during our honeymoon. Before we went she showed me her beautiful home, and all her possessions. Among them was a store of old china.

Suddenly she turned to the shelves of her cabinet and took down a china bowl—transparent, covered with flowers and butterflies of quaint conventional form.

As she held it towards me I saw again the long, low-hung, whitewashed Brazilian room, the figure of the woman advancing towards me. It was her attitude that my wife had assumed. I uttered a cry.

"Are you thirsty?" she asked.

"It is true, then," I cried. "You are the woman who saved my life when I lay perishing of fever in Brazil?"

She began to tremble. Setting the bowl aside, she threw herself into my arms.

"Long ago," she panted, "ten years ago—I thought I held that bowl in my hand and made you drink. It was night. I do not know whether I dreamed or whether I was mad. In the dead of night I thought a voice called to me: 'Save the man whom destiny has set apart for you.' Then I arose and asked 'How?'"

"There is on our plantation a spring, the water of which is magical in its power to cure fevers. I dreamed or thought that some unseen thing led me to this spring. I carried this bowl in my hand. I filled it. Then I stood in a strange room—long, low, white; and you—you—you lay on a pallet, hot with fever. And I said: 'Are you thirsty?' and gave you to drink."

"The next morning I could have thought it was all a dream, but that the bowl, still wet, stood at my bedside. Now I have told you this, do you think me mad or superstitious? I have longed so often to tell you, but I dared not."

But I also had my tale to tell—the one I have told you.

We ask each other often: "What was it?" What did it mean? How is it to be explained? But no answer comes to us.

Whatever it may have been, it brought us together, and I bless it from my soul, for we are happy as few lovers are, my darling wife and I. And, whatever it was, it came from heaven. Nothing unholy had any hand in it.—*Dr. J. Greeves, in the "Chicago Times."*

A SPIRIT PICTURE.

WM. W. LEONARD HAS THE PHOTOGRAPH OF A GENUINE "SPIRIT."

A COMMON manifestation in spiritualism is the appearance of spirit forms in photographs, supposed dead and departed friends of the person photographed. To non-believers in spiritualism this would appear to be humbug, and they would say no other figure beyond that of the subject could appear on the negative. In this connection the following is something of a startler:—

In the first week of July last, W. Leonard, the buyer for Chas. D. Whitall and Co., took a short vacation, and with a friend went up on to the Omaha road on a fishing trip to a station called Cable. Before starting he provided himself with a camera, and also got a dozen plates. The latter he received bound together with a paper band, such as holds together a bundle of envelopes. Arriving at the hotel in Cable one evening after a long day employed in wading streams, Mr. Leonard thought that his appearance and that of his friend was picturesque enough to be photographed. They were then on a porch in the rear of the building, and about twelve feet above the ground. The camera was placed so as to face the light, and the slide was pulled by one of the hotel employes. As a result of their having been placed with their backs to the light, the figures of Leonard and his friend appeared on the negative as silhouettes, their features being unrecognizable. But their appearance is not the remarkable thing in the picture. It is the perfectly outlined figure of a young and good-looking woman, who stands almost directly in front of Leonard, with her head reaching about to his shoulder. Her face is sufficiently distinct to be recognized if she were alive and known to everybody. Her figure is also very plain, especially the waist, hips, and hands. From the waist down the figure gradually grows dimmer until the lower portion apparently is merged in the floor. There is no plausible reason to assign for this phenomenon. The plate used was new, coming in the original package, and there certainly was no female on the scene at the time the picture was taken. The English papers were full of an incident which happened in Ipswich not long ago, in which two amateur photographers in developing a negative of a view taken of a mill wheel and a pond, discovered in the proof the figure of a dead woman floating in the pond. The police dragged the pond and found the body. The incident has been largely commented upon, and widely copied, but it seems no more phenomenal than Mr. Leonard's "spook," which is accurately produced in a picture in his possession. *Minneapolis Tribune.*

SPIRITUALISM IN MANY LANDS.

DEVIL AND GHOST WORSHIP IN WESTERN INDIA.

BY M. J. WALHOUSE, F.R.A.S.

It is indeed striking to survey how ancient and how widely spread are the ideas and observances of ghost worship. In Tinnevely, the extreme southern province of the Indian peninsula, the popular cultus is devil-worship, essentially the same as the Bhuta-worship of Canara, described minutely by the Rev. R. Caldwell, of the Tinnevely Mission. There the devil-dancer, as the officiating person is called, grotesquely arrayed and bedizened, dances, with gradually increasing frenzy, to the quickening clamour of drums and cymbals, whirling and leaping till the afflatus descends; then, when under full control of the demon, he is worshipped as a present deity, and consulted by the bystanders respecting their diseases, wants, and the welfare of absent relations. Mr. Caldwell has also pointed out that all such observances are identical, point for point, with the Shamanite worship of Siberia, the hill-tribes of South-western China, and of Northern Asia, as the subjoined passage will show:—

"When the Shaman, or magician, performs his rites, he puts on a garment trimmed with rattles and bells, he cries horribly, shakes his robe, beats a drum, whilst the bystanders increase the din by striking on an iron kettle. When the Shaman by his contortions, yells, and whirling, has succeeded in assuming the appearance of something preternatural, the assembled multitude are impressed with the belief that the demon has taken possession of him, and regard him with wonder and dread. When quite exhausted, he makes a sign that the spirit has left him, and then imparts to the people the intimation he has received."

As Mr. Caldwell remarks, such identity of usages is evidence of a common origin. I have witnessed oracular responses given under the supposed control of a demon, after gesticulatory dances amongst that peculiar tribe, the Todas of the Nilgiri Hills. In Siam, spirit dances are held in a shed built for the purpose, in which offerings are set out for the demon, who is invited by the usual wild music to come down to the dance; but there is this peculiarity, that there the demon always enters a woman, which is scarcely ever heard of in India. She herself does not dance, but bathes and rubs herself with scent, dresses in a red waistcloth and dark silken jacket, and awaits the descent of the demon, who is incited to come by the redoubled din of music and chanted incantations. When he comes she shakes and trembles, and then, assuming the airs and manners of a great personage, all present worship and pay her homage. *Sometimes the spirit of one of their ancestors*, sometimes a foreign demon, is supposed to have taken possession of her body. She answers questions, and gives commands and directions in a haughty, imperative tone, and all her words are humbly listened to, and afterwards she partakes of the offerings provided for the demon. An old woman usually plays the part, and after the influence has left her, she declares she knows nothing of what took place, or what she may have said. All these practices are in full force amongst the Chinese, and are described in the most ancient Chinese works "by the Emperor Fuh, probably nearly 3000 years B.C.," says the Rev. Mr. Nevis, in his work, "China and the Chinese." "They burn incense, beat a drum to call the attention of the desired spirit," writes Padre de Mae, "and then by idolatrous methods, one of which is a spasmodic ecstasy, they get responses from the dead." Had Mr. Layard penetrated more fully into the meaning of the wild rites and dances of the Yezidis, or devil-worshippers, of Kurdistan, which he describes so vividly in his work, "Nineveh and its Remains" (vol. I., 293), or been admitted further into the secrets of the cultus, the same belief and manifestations would probably have been found to be at its root. In New Zealand, the Tohungas, or priests, evoke, after certain wild ceremonies, the spirits of the dead, who speak through them in strange, unearthly tones. Nearly the same practices have lately been described as prevailing among the Greenland Esquimaux. Other instances might be cited of these ideas and usages in widely-separated nations; and amongst ourselves a trace or survival of them may perhaps be discerned in the unknown tongues of the Irvingites, which were said frequently to break forth after violent contortions; amongst the Shakers and Jumpers, too, of America and England, rapturous prayers and adjurations are reported to be sometimes uttered after violent, prolonged dancing; and in spiritualist circles manifestations are said to be much assisted by those present joining in hymns and singing.

In face of the vast array of learning, and instances bearing on the subject, brought together with such marvellous labour and research in Mr. Tylor's chapters on "Animism," one cannot but feel that the almost universal belief, amongst the lower races, in their continued existence after the death of the body, may have arisen from the conclusion that the figures of the dead, seen in dreams and visions, must be their surviving souls. Surely, then, it may be allowable to reflect how much that supposition would have been strengthened by believing their voices were heard after death, speaking to their tribes and followers. Even amongst the most primitive and savage races such beliefs are at this day current. Modern industry and investigation are piercing somewhat further into the dim and misty morning of the yesterday we have hitherto styled antiquity; but will papyrus roll, or a burnt-clay cylinder disclose what was the creed and what the gods of the flint-folk, or what the thoughts as to a hereafter of the man who traced the outline of the mammoth on the piece of tusk in the Christie collection? These are beyond surmise, except forasmuch as those races, being human, must have dreamed dreams, and seen in them the departed in their habit as they lived; and as there may have been some subject to those strange, delirious ecstasies, natural or produced, in which the very voices of the dead are imagined to be heard again, it may not be too bold to conjecture that the wild cultus and ceremonies described above may have originated in that "dim, backward, the abyss of time" and antiquity of man of which only late years have given us definite assurance. A short reference may here be made to the dancing mania, which, beginning in 1374, for two centuries plagued Germany and the adjacent countries. The amazing details respecting it may be read in Dr. Hecker's "Epidemics of the Middle Ages." Whole communities were seized with a disease of frantic dancing, continued for hours and days, during which they neither saw nor heard things external, but were haunted by visions and spirits whose names they shrieked out. Intoxicating music increased and spread the delirium, and streets and cities were filled with hundreds of raving dancers of both sexes; the disease was universally ascribed to demoniacal origin. Sympathy and contagion may have been much concerned with this strange phenomenon, often called St. John's Dance, but its roots probably existed in primitive heathen observances connected with St. John's Day.

There was some years ago a picture in the French Gallery, Pall Mall, entitled "La Saint-Jean," by M. Jules Breton, representing, it is understood, an actual scene in Brittany, one not irrelevant to the general subject of this paper. "The subject is the immortal custom of dancing round fires on St. John's Day, a custom by no means quite disused in England, and still frequent in France. A group of stalwart and rough country girls are dancing furiously, and, with the utmost rapidity, circling about a huge bonfire which has been made on a village green. The red and orange flames rise and flash in the air between the figures; the women seem to be singing as if they were mad. In the distance are other figures, bearing and waving torches."

QUESTION DEPARTMENT.

One who humbly and modestly signs herself "A POOR UNEDUCATED WOMAN," writes that she sees lights, clouds of various colours, and objects in the shape of a ball, &c., but no forms, and she desires to know what this may mean.

ANSWER.

Such partial perceptions into the realms of spiritual existence accompany thousands of persons, and signify undeveloped, but incipient clairvoyance. You see the boundary lines, and dimly, the realities of the soul world, which inheres within this material world, just as your soul is related to your body. If you had the opportunity of sitting at regular periods with a good harmonious circle, especially in company with a powerful magnetizer, you would no doubt unfold good clairvoyant powers, and become a clear seeress.

THERE is something sublimely beautiful in a serene and happy old age. The struggles of life—the rasping cares of business—the work and worry of earlier years, now are past, and in sweet content the aged sire, or white souled matron, now patiently wait for the change that will unite them with their loved ones on the other shore. To the man or woman who has lived their best old age brings joy, and not sadness.

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FRIDAY, DECEMBER 20, 1889.

A CHRISTMAS EVE STORY AND A TRUE ONE.

THERE are few persons now living, who—having passed the meridian of life—cannot remember, as little children, gathering round the fire at Christmas-tide to listen to the home story tellers while they related some blood-curdling tale of spectre or hobgoblin. Why, or wherefore, it might be difficult to say; but, from time immemorial, it would seem that stories of the above weird character were always considered to be especially appropriate to Christmas gatherings, and unless partaking of this awful nature, stories—whether written, printed, or spoken—could scarcely claim the privilege of acceptance, as befitting the great Christian mid-winter festival-time. Nevertheless, even our views of what is most adapted to times and seasons undergoes that gradual change which progress is silently but surely carrying on, and, therefore, we do not feel it necessary to make any apology for offering to our readers a Christmas narrative, which, though it has the prescriptive "ghost" as the central figure, still differs from Christmas stories of the olden time, inasmuch as it is *no fiction*, but a veritable historical truth, and was narrated—not by "Mr. A., who told Mrs. B., who afterwards declared Mrs. C. had known somebody who had heard it from a distant cousin of the witnesses"; but the narrative that here follows was communicated in substance to the Editor by one of the principals, if not the only earthly actor in the scene. The story in question is as follows:—

About five and thirty years ago, there resided in a lonely village district in Northern Wisconsin, near Fond-du-lac, a good widow, who with her only son, a young man of about two or three and twenty years of age, lived in a retired cottage by themselves, both being dependent upon their own exertions for subsistence. The son was an experienced workman in some blacksmithing department of railway building. When not thus engaged he worked at any smithy where he could obtain employment, and was known throughout that district as a skilful operative, and a young man of the strictest integrity and worth. His manner was somewhat reserved however, and his fervid piety and intense devotion to the strict faith of Calvinism, tended to render him austere and unsocial amongst his less pious associates. Very different was the widow Clarke, his good mother. From causes unremembered now by the present narrator, Mrs. Samantha Clarke professed no form of religion, attended neither church nor chapel, and was frequently heard to say, if there was a God she did not know it, and as for any hereafter, for her part, she thought one life at a time was quite enough, whilst

if religion made every one as dismal and gloomy as it made poor John (her aforesaid Calvinistic son), she would take good care she would have nothing to do with it. Now, whilst these utterances of the jolly good-hearted Samantha Clarke nearly drove her son to despair, and caused him to put up no end of prayers, both through his own lips, and those of his sour-natured Calvinistic minister, "that the Lord would be pleased to give his mother a *change of heart*, and snatch her as a brand from the burning," &c., it must be confessed that the conduct of that mother was of such a nature as to induce every poor body, old or young, sick or well, for a circuit of ten miles round the Clarke cottage to put up counter prayers, and trust that the Lord would *not* give the dear widow any *change of heart*.

"Change of heart indeed!" cried the neighbours. "Why her heart is ten times bigger than her body, and, if it were not for her great heart, there would be ne'er a one to sit up with sick folks, night and day, and come and tend them as had the fever and small-pox, when all the rest of the folks ran away."

"Change of heart," cried the old folks. "God forbid! where would be the best friend the poor ever had; the best teacher to the young; the kindest help to the sick, and the most unselfish being that ever trod the earth?"

Yes, and even so it was. The well-to-do asked Samantha Clarke's wise counsel; the little children clung to her skirts, or stretched out their arms to be carried when they saw her; the wayfarers were sure of a cup of milk and a chunk of bread and cheese as they lingered near her humble door; the sick were ever sure of a nurse in "Good Semanthy," and her beaming face and ready hand were the joy, pride, and comfort of the far away place in which she dwelt. There was not a tongue that spoke her name without a blessing, nor a hand but what grasped hers in thankfulness for some service done, and still her gloomy son and his sour-faced minister prayed and prayed and prayed that "the Lord would give her a change of heart."

It was just six weeks to Christmas-Day, about thirty-five years ago, when John Clarke took his accustomed solemn sad leave of his good mother, previous to making a journey of some sixty miles, whither he was to go to a station where a new railway was to be opened, the smithy work of which was to be entrusted to John Clarke. He had been sent for by a former employer who had great confidence in him, and who desired him to bring his tools and consider himself engaged for three months. The job was a promising and a profitable one, and the son's usual pious gloom had relaxed a little, and he had become almost cheerful as he talked with his bright mother about their future prospects, and especially about moving into a better and more commodious cottage, which was to let near the centre of the village on the remotest outskirts of which they then resided. As the place to which John was going was the middle of the new line, far removed from any station, and the workmen employed with him were to reside for awhile in temporary sheds put up for their accommodation, John explained to his mother that it would be no use for her to write to him. Even the nearest post-office would be twelve miles distant, and he could only hope to get word to her now and again, if any of the employees should be sent that way. John had often been off on long jobs at a distance before, so the prospect of three months' absence did not occasion special anxiety to either party, only John expressed a wish that his mother should look after the new cottage he intended to take, and, if need be, in order to secure it, that she should move in directly after Christmas, without waiting for his return. All these and other matters being arranged, John tenderly embraced his kind mother, bade her farewell, and on quitting the gate looked back into her dear face beaming with smiles and tears, and cried, "Remember, mother, my heart is set upon that cottage—we shall be so much nearer the church." "But never nearer to heaven than we are now, John," responded the mother softly, as she put her apron to her eyes and re-entered her lonely home.

Six weeks had come and gone. John had worked so hard and well, that he was strongly in hopes he should be able to return to his home sooner than at first he had expected. He loved his home, and despite of the wide gulf that existed between his own and his mother's religious opinions, he dearly loved and highly honoured her, and it was chiefly in anguish for the prospect of her *eternal perdition*, which his cruel religion, and that of his father before him, taught him to believe in, that he was so deeply concerned in for ever praying for that blessed mother's conversion.

It was the afternoon of Christmas Eve. John had been working in his temporary smith's shed all day. The shades of evening were now falling thick around him, rendering the place too obscure to continue his work longer. Dropping his hammer, and standing gazing upon the red embers of his forge fire, he began to muse over the past, to recall the cheerful cottage hearth around which the blessed mother had so often gathered together and feasted a crowd of poor children, or aged and still poorer neighbours, and he wondered to himself at that moment whether she would not be busy cooking for some hungry ones, or preparing comforts for the sick and disabled.

"Whatever she may be doing," he thought, "she will be thinking of me—thinking of her boy far away and alone, alone at Christmas-tide, too. Oh that I dared to say, God bless her! Oh that she could only be brought to say, God bless thee, my son!"

"God bless thee, my son!" went echoing round the shed; lowly sighing, like one whispering in sleep, yet clear and distinct as a bell.

"What was that? who spoke?" All was silent. "Only the wind; how it moans to-night." And now—what a sudden light it was that filled the place! He looks anxiously at the forge fire, sinking fast into black rather than red embers. Nothing was alight there—and yet, the white light increases! It fills the rough shed, illuminates every nook and cranny, and brings out in strong relief even the rough nails that bind the boards together.

"Good heavens! there must be a fire somewhere!" He seizes his hat and jacket, and is about to rush towards the door, when it suddenly but noiselessly opens. A figure steps in, the door closes silently behind it, and in the dazzling white light that is now seen to proceed from, and envelop that figure, he recognizes *his mother!*

The same—but not the same—every feature and lineament of that beloved face is there, but all so irradiated with a nameless, indescribable glory, that he *thinks*—yes, he *thinks* now, and clearly, too—that he had never seen aught so beautiful before; never deemed that a human face could be so wonderfully, awfully lovely. The form, too—aye, and the well-remembered dress—all were there, yet all glistened in that same wonderful, wonderful aureole, and shed over her such a lustre that he *KNEW* his mother had become an ANGEL, one of God's own angels. And then slightly raising her hand, as if motioning him to be silent, she said—in a voice very clear and sweet, but more as if it came from an immeasurable distance off, and very like far away bells—"John, I have come to tell you I am dead. I died last night. Go home, John. Go at once! Go now! Do not wait for the morrow; but go to-night—to-night, to-night!" And now, the figure fades; the light wanes—dims—is nearly gone. Again, the low sibilating whisper sighs through the place, "God bless thee, my son," and then all is still—all is over. The angel and the light are gone; and by the last dying gleam of the large fire, John Clarke looks around, and perceives that he is alone in the shed—alone in the darkness.

(To be continued.)

AGGRESSIVE SPIRITUALISM.

NOTE.—We give all our correspondents the best opportunities we can for ventilating their opinions through our columns, always providing they are not offensive to good taste and kindly feeling, but we desire it to be distinctly understood that we are not responsible for, nor necessarily in agreement with the opinions of the writers.—Ed. T. W.

In regard of some—too much so—"illuminating the world too rapidly," "dazzling with its bright effulgence ere the sleepers are awake;" some others think, and sometimes say, "if outsiders want spiritualism let them come and get it." I am not in perfect accord with either of these utterances. That spiritualism is spreading in many places where it is not expected is perfectly true; to the open eye it can be seen in our periodical literature, on pulpit and platform. Men still "speak and write as they are moved by the Holy Ghost," and often times without enquiring what "the spirit within them did signify." Yet, their irrepressible utterances are often saturated with and impinge on the spirit realm so closely that the faintest conceivable line of demarcation hides the spirits themselves, and behind all these manifestations the man of faith and knowledge can clearly trace the "unseen" worker's hand.

But what are spiritualists (who, like myself, do not endorse the conclusions before named) doing to quicken and

extend this *glorious gospel*? Many are doing their utmost in their respective spheres of labour and in accord with their varied "spiritual gifts." All honour to the conductors and workers in our lyceums, platform and out-of-door speakers, tract distributors, and all abnormally gifted mediums, who are working for the uplifting of humanity, "pegging away" at the great mountain of Materialism which, although born, must die, and before our "Zerubbabel become a plain." Still, it seems to me, this mountain might be more readily brought low or "cast into the sea" by a little dynamite process.

Spiritualists are too conservative; there is too much of the trail of the "old serpent" of Calvinistic exclusiveness still in our midst, this "old leaven is not thoroughly purged out." Saved ourselves from dismal, gloomy churchal dogmas, and walking at liberty in the "garden of the Lord," we neglect or forget our brethren who are still in the "world's wide wilderness" of darkness and doubt, and do not copy the zeal of one who was willing to become "all things to all men that he might save some." Amongst us there is too much adherence to *place*, so that even with such Radical reformers as spiritualists there may be a trifle of danger in our veering towards a *liking for a place* upon which a Prelate's consecrating hands have *not* rested. There is all round too little enthusiasm, too little courage, too little of the spirit propaganda, too little earnest endeavour to "win and save souls from ignorance, prejudice, and death; too much of the Cain spirit, "Am I my brother's keeper?"

If spiritualists represent one per cent of our population, what about the ninety and nine in the desert of Infidelity or the morass of dogmatic Theology. How can the helping hand be stretched out to them?

They regard spiritualists as imbecile creatures, knaves, or fools "led captive by the devil at his will," to whom, perhaps, the best that could be done would be to *boycott them all*, unless some good opportunity occur, in which a champion persecutor arise (like the notorious Showman), and then, with *such a leader*, the good shepherds leave their flocks; and hurrah this "accuser of the brethren" (while he is among them), to the mountain top of echo.

Our halls (too often) from their position and misrepresentation, strengthen the opinion that they are the "way to hell, going down by the chambers of death"—a trap entrance to the upper end of the "bottomless pit."

How can such miserable falsities be swept away? True, the bigots may know some spiritualists of irreproachable character, and are puzzled to think how such "sweetness can come out of so vile an eater." But their Bible and their ministers, and their fears and their ignorant prejudices will not allow them to risk their souls in our assembly. They will not come among us because they cannot with such an incubus of terrible foreboding of "fiery indignation," if once found in our midst.

Shall we let them remain in darkness, and perish in doubt and despair? Mahomet wisely said, "If the mountain will not come to Mahomet, then Mahomet must go to the mountain."

Acting on this sensible suggestion, the Felling spiritualists equipped themselves last week (Felling is a mere suburb, an arm of Newcastle, the handful of spiritualists gathering in their own little hall, situated in an obscure out of the way dell—and by its outside wooden-stair ladder, suggesting a pigeon-cote—this little hall will hold perhaps fifty persons; and the membership of the society is not numerous, all of them, however, are of the right stamp, and terribly in earnest in matters spiritual), took the large hall in the centre of the main street, and obtained the help of our brother, Mr. Victor Wyldes, as their speaker (of whom I have nothing but good to report). To the delight of all true spiritualists, this "little one" (the Felling society) "became a thousand," for certainly not fewer than 1,300 or 1,400 persons were convened to hear Mr. Wyldes' two lectures.

Some had previously witnessed the antics and heard the ribaldry of the notorious mountebank's exposure of the "farce and fraud" of spiritualism, and possibly heard his disgusting "baby-toy" cry. Many such came, like sensible people, to hear both sides of the question. Of course, some *lads* were there (who always love a row), and did their best to interrupt by hissing, booing, and braying, to all of which, however, the speaker had a ready reply—a word in season, which in a very short time had the effect which a good feed would have had on the creatures imitated by those who came in to represent the truth from a theological point of view, for they were quieted, and hissed and brayed no more.

Our brother's kindly, fearless, outspoken statements won nearly all hearts and heads. There were no questions of any moment put, and no opposition worth the name. All seemed to go away satisfied—spiritualists, at the signal success of the venture (both spiritually and financially); and non-spiritualists, to ponder over what they had heard, and, I trust, to say, "after all, there is something in it;" and from that evening (the 27th Nov.) be wiser and gladder men.

Why do I write all this? That others may emulate the example of the Felling spiritualists all over the country. Spiritualism must lift up its head, and no longer hide in back streets and holes and corners of our cities; but—until financially strong enough to worship in such buildings as will place it abreast of other religious sects, and present external attractions equal to theirs—let it imitate the dash and courage of the Felling Society, and risk a few pounds in placing its advocates in *neutral* halls now and again, rather than adopt the rest-and-be-thankful policy of idleness and indifference to the happiness and well-being of others. The purpose (good enough in its way) of consolidating and building up one strong society can best be accomplished by drawing materials from the unhewn material rock of humanity.

The Felling venture is an epoch in Tyneside spiritualism, which societies elsewhere may follow; and, even in this dull season of the year, this cry should not be heard, "Are there not five months, and then cometh the harvest?" to be reaped in the open-air. During the remaining winter, much good may be accomplished by taking spiritualism where people will come to hear about it; and the expense, with trifling skill, can be more than covered. BEVAN HARRIS.

Newcastle-on-Tyne.

LYCEUM JOTTINGS.

LIFE A STOCKING.

THE supper is over, the hearth is swept,
And in the wood-fire's glow
The children cluster to hear a tale
Of the time so long ago.

When grandma's hair was golden brown,
And the warm blood came and went
O'er the face that was scarcely sweeter then
Than now, in its rich content.

The face is wrinkled and careworn now,
And the golden hair is grey;
But the light that shone in the young girl's eyes
Has never passed away.

And the needles catch the fire's bright light
As in and out they go,
With the clicking noise that grandma loves,
Shaping the stocking toe.

And the waiting children love it too,
For they know the stocking's song
Brings many a tale to grandma's mind,
Which they will hear ere long.

But it brings no stories from olden times
To grandma's heart to-night;
Only a sermon, quaint and short,
Is said by the needles bright.

"Life is a stocking," grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

"With merry hearts we begin to knit,
And the ribbing is almost play;
Some are gay-coloured, and some are white,
And some are ashen grey.

"But more are made of many a hue,
With many a stitch set wrong,
And many a row to be sadly ripped
Ere the whole is fair and strong.

"There are long, plain spaces without a break,
Which in youth are so hard to bear;
And many a weary tear is dropped
As we fasten the heel with care.

"But the saddest, happiest time is that
Which we court, and yet would shun—
When our heavenly Father breaks the thread,
And says the work is done."

The children came to say good night,
With tears in their bright young eyes,
While in grandma's lap, with a broken thread,
The finished stocking lies.

Yes, her stocking is finished—
Her lifework is done,
And her gentle soul
Has outsoared the sun.

—Great Thoughts.

THE OLD BARN.

Oh, the old red barn at Minehead!
Long and roomy, dim and high,
With its gray eaves all a-dripping
As the storm-clouds scudded by.

What a perfect Eldorado
To us merry, romping boys,
Caged by autumn's rainy weather,
Banished from the house for noise!

How the door creaked as it opened,
And its ponderous weight swung back!
How we ducked to dodge the eaves-drops,
Fred and Noll and Hal and Jack!

How the horses whinnied welcome,
Snuffing for expected treat,
Reaching necks across the mangers,
Stamping with impatient feet!

How we slid across the flooring
To an undulating line
Of white horns and honest faces,
Sober oxen, lowing kine!

How we searched along the fringes
Of the great mows, swinging low,
For the choicest wisps of clover
Minehead meadows used to grow!

And the long tongues stretching, licking,
Ever kind, but rough as sand,
Caught away the dainty morsel
From the teasing, sunburned hand.

Such a hunt for stolen hen's-nests,
Under manger, box and board,
Queer, unthought-of, dingy corners
Yielding oft a precious hoard.

Sometimes up among the grain-sheaves—
Mousy-smelling rye and oats—
Scrambling, rolling, climbing, leaping,
Nimble as young mountain goats.

And so real seemed the stories
Read or talked of by the hour,
That swift raindrops oft seemed arrows,
And the hayloft castle-tower.

And the doves all cooing, cooing,
In the cotes along the beams,
Till we all went off together
To a land of happy dreams.

Even now, when storm clouds gather,
And no resting place I find
From the vexing cares and questions
Seething through my troubled mind,

Back my weary soul goes fleeing
O'er Time's tangled, by-gone ways,
To the old red barn at Minehead,
And its dreamy rainy days.

MY BROTHER JACK.

A SECRET for the ears of the boys alone! Most of you, like Master Jack in the following verses, have no idea what objects of loving pride you are in the eyes of your sisters. If you have a notion about it, do not, like some fellows, take their homage as your natural right, for probably you have much more reason to be proud of the loving little hearts and busy little heads that are always planning something for your benefit than they have of you. Rather let the knowledge make you strive to be just as true and brave and noble and pure in reality as they suppose you to be, so that could they see you as you are when alone, or with only the company of some of your boy companions, they might still know of no cause why they should not be proud of their brothers.

A ragged hat and a mended jacket,
A shout, a whistle, a noisy racket,
A rough brown hand and a heart most tender,
And wherever he is, I've a brave defender.

Oh, Jack, my jewel, my own, my brother,
There never, never was such another,
For boys are many and brothers are plenty,
But I would not give up my Jack for twenty.

He does not coax me, he does not pet me,
And I never kiss him, for—he won't let me;
But if I'm afraid, ah, his strong arm holds me
Close to his side, and he never scolds me!

What care I for the bramble hedges,
The muddy roads and the tangled sedges,
Or rain or snow! If we're but together,
Always for me it is sunny weather!

Oh, Jack, my comrade, my boy, my treasure,
My partner in each grief and pleasure,
There is none on earth I would place above him,
But he does not dream of how much I love him!

CHRONICLE OF SOCIETARY WORK.

ACORINGTON. 26, China Street.—Mr. Walsh gave good discourses to good audiences. Afternoon: "Moral Courage and Spiritual Beauty." Evening: "Are the Visits of Angels few and far between?" Good clairvoyance.—J. H.

BINGLEY.—Mr. Rowling has left a good and lasting impression. Could do with more speakers like him. Subjects: Afternoon, "The Tongue," very instructive and amusing. Evening: "Unconscious Influence," giving microscopical descriptions of the cliffs of Dover, and coral reefs formed by small shells and insects, and by accumulation making large rocks, and ships being sunk by them. He said, a religion that had no influence over a person's character was not worth having. Very striking psychometry.

BLACKBURN. Art School, Paradise Lane.—Saturday, Dec. 14th, a reception tea party was held to welcome Mr. J. J. Morse. The party was a thorough success, all enjoying themselves very heartily. Mr. T. Coupe presided. Songs were ably rendered by Miss A. Stephenson and Messrs. Campbell and G. Atkinson. A duet by Miss A. Stephenson and Mr. C. Hastings was capitally rendered and enthusiastically encored. Recitations well narrated by Mr. G. Atkinson and Master Noble Stephenson. Brief addresses by Messrs. John Walsh and T. Tyrrell ably introduced and welcomed to Blackburn the guest of the evening, Mr. J. J. Morse, who, after briefly responding, enlivened the audience by remarks relating to his travels whilst in America. Votes of thanks to all donors of eatables, etc., and to all who had done their mite to make the meeting a success. On Sunday, to full audiences, Mr. Morse gave brilliant addresses, the one in the evening being splendid, laying bare the facts, etc., relating to the Christian's Paradise, and in an eloquent and analytical method stated the claims of the spiritualist's paradise. The profound lecture will produce its fruits hereafter, as many a point was given to the strangers to study and ponder over.

BOLTON. Bridgeman St. Batha.—Mrs. Horrocks spoke in the afternoon on "Prepare to meet thy God." Evening subject, "The Philosophy of Spiritualism—what does it teach?" It teaches you to build homes in heaven whilst still upon the earth. As actions speak louder than words, let your actions be of such a nature that you may receive accordingly, and be blessed with happiness worked for by your own selves.—J. P.

BRADFORD. Bentley Yard, Bankfoot.—Afternoon: Mrs. Clough's guides gave an instructive discourse, closing with correct clairvoyance. Evening: Our place was packed. A brilliant discourse was given on "There is sweet rest in Heaven," closing with clairvoyance; eighteen given, fifteen recognized. A pleasant and enjoyable day.—G. G.

BRIGHOUSE.—A good day with Mrs. J. M. Smith, who gave good discourses on "Does death end all?" and a number of questions in the evening, which were answered very satisfactorily. Very full audiences.

BURNLEY.—Hammerton St. Mrs. Butterfield gave us good lectures; in the afternoon on the word "Religion," and she gave its full meaning to the satisfaction of the audience. Evening: She resumed the subject she partly dealt with on her last visit—viz., "Spirit in Everything," dwelling on it for one hour to a very intelligent audience, and every one appeared to be well pleased.—R. H.

BURNLEY. Trafalgar Street.—We had the services of Mrs. Shulver, our local medium. Short addresses on "Work and Unity," followed by some good delineations.—W. R. C.

BYKER.—Mr. J. G. Grey's guides gave to an appreciative audience a splendid discourse on "The Spirit World and its Inhabitants" (subject chosen from the audience); also a poem on "My Mother," excellently handled; received with rapt attention, and afforded much food for thought.

CLECKHEATON.—Through the illness of Mr. Bush, Mr. W. Galley in the afternoon spoke on "Friendship," which was very good. Evening subject, "What is the Difference between the Teaching of Spiritualism and the Teaching of Christianity?" which was much appreciated. We had a grand and harmonizing audience. Next Sunday the services will be conducted entirely by ladies, the medium being Miss Patefield.

COLNE.—Mr. Plant gave good lectures. Afternoon: "What do you gain by being a Spiritualist?" Evening: "Man's Soul in Search of God." Clairvoyance after each lecture, twenty-two given, fourteen recognized. Three poems given. Fair audiences.—J. W. C.

COWMS.—A very pleasant day with Miss Patefield. Afternoon subject: "Prayer." If there was less praying and more good actions, we should all be better. Night subject, "The soul that sinneth it shall die." Good clairvoyance.—G. B.

DABWEN.—Afternoon, Mr. Campion dealt ably with questions from the audience, and at night on "War."—T. H.

DENHOLME.—Afternoon, Mr. A. Smith's guides gave a good discourse on "Be ye not deceived; God is not mocked." Evening, four subjects from the audience were treated, and attentively followed by a good audience.—C. P.—[Please write on one side of the paper only.]

DEWABURY.—Monday, December 9th: Mrs. Hoyle did us good service. Sunday, 15th: Mr. Crowther, afternoon and evening. Very poor attendance in the afternoon, moderate at night.

EXETER. Longbrook Chapel.—Discourse by Mr. Fred Parr; subject, "Man's destiny in the light of spiritualism."—R. S.

FELLING.—Mr. Thos. Wright's subject related to "The present age." A good audience frequently applauded his discourse. We have got him into harness again, and have no doubt he will do a deal of good for the cause.

GLASGOW.—Morning: Mr. Russell gave a thoughtful paper on "Thy Kingdom Come." He said a cry to heaven for a saviour would not bring the kingdom. It required that man should act more justly, and that all produce should be more equally divided. That seeking the good of each other would form a band of strength in universal brotherhood. The young must be educated by more spiritual knowledge. The old cannot expect to reap the reward of their labour here, but the future generation may, by more enlightened means, spiritualize the social conditions of man, and make possible the kingdom of heaven upon earth. Evening: Mr. J. Griffin discoursed on "God Within." He described God as "All in all." That there was no love, no power, nor wisdom that was not God's. That man at first looked only for God outside himself, and made and worshipped gods many. That Jesus

taught that God was in man, and that he and the Father were one. What was true with Jesus was true with mankind, and if each one could feel the nobility of his parentage, and how he has the power to overcome every obstacle, that he can be the creator of circumstances, he will realize that there is a divinity within that gives to man the power of eternal progress. He is the instrument endowed with power to work out the purpose of God.—J. G.

HALIFAX.—December 8th, afternoon: Mrs. Craven's guides gave a good address in Winding Road. Evening: (Mechanics' Hall), subject chosen from the audience, "Man's Relation to Deity," ably dealt with. December 15th: In the absence of Mr. and Mrs. Carr, through sickness, Mrs. Beardshall very efficiently occupied our platform. Clairvoyance very good. Services in Winding Road at 2-30 and 6 o'clock; Monday, at 7-30.

HUDDERSFIELD. Brook Street.—Owing to Mr. Wheeler failing us, he being very unwell, we had a good substitute in Mr. Macdonald, whose addresses were much appreciated by fair audiences, many expressing the hope that we may soon hear him again. We heartily commend him to societies in want of an earnest and able exponent of progressive spiritualism. Six questions or subjects were taken at night, and splendidly handled in a most instructive manner.—J. B.

HECKMONDWIKE. Thomas Street.—A good day with Mr. Milner. Evening: "Suffer little children to come unto me," closing with clairvoyance. Societies would do well to engage him, as he is a very able speaker. Mr. G. A. Wright will speak on Sunday and Monday, January 5 and 6.—J. C.

HEYWOOD.—Mr. Fillingham's afternoon subject "Creation." Evening: His guide did full justice to four subjects from the audience. Monday evening he lectured on "The Philosophy of Life," which was full of good sound argument. A few clairvoyant descriptions, mostly recognized.

LEICESTER.—Dec. 8: Afternoon, Mrs. Barnes' controls spoke on "Suffer little children," &c. A fair audience. Evening: A very instructive address on "The Mission of Spirits." Proceeds towards lyceum funds. Dec. 15: The Psychological Association held a séance at 11 a.m. Very powerful influence was felt, and one of the sitters, a medium, was lifted bodily off her seat. At 6-30, Mr. T. Hutchinson, of Northampton, gave a very interesting and humorous account of his experiences of spiritualism. Large audience.

LEEDS. Spiritual Institute.—Afternoon: Mr. Wm. Victor Wyldes dealt with questions from the audience very satisfactorily. One especially, on "Home Rule," called forth frequent and lengthy applause. Evening: A splendid oration on "The Last Judgment," was given with admirable success, and was evidently much appreciated. Many strangers (both orthodox and others) expressed satisfaction by heartily joining in the cheers and applause which frequently greeted the speaker. The clairvoyance was remarkably successful. Most of the descriptions were not recognized when given, but to the utter surprise of all, before leaving the room, every description, in all about a dozen, with one exception, were fully recognized. This entirely disproved the idea of thought reading, or thought transference. All hail the time when our cause may be blessed with a bountiful supply of such able and earnest exponents as Mr. Wyldes has proved here. It would afford pleasure and encouragement to the officers of societies if a few of our speakers would be not only more friendly and social, but take into consideration the fact that we are chiefly working men, and, like him, be willing to make the best of circumstances, and put up with any slight difficulties that may present themselves, and thus promote harmony and unity.—J. W. H.

LIVERPOOL.—Mr. E. W. Wallis's guides lectured on "The Facts of Death and the Resurrection," at 11 a.m.; and at 6-30 took three subjects from the audience, viz., "What of the spirit when the body sleeps? How is it we forget? Does the spirit sleep also?" "What is woman's position in the spiritual movement?" "How are we, as spiritualists, to help on the advent of the coming religion?"

LONDON. Mile End. Assembly Rooms, Beaumont Street.—Mr. Rodgers delivered an able and instructive address upon "Startling Facts in Modern Spiritualism." Many extracts were given from Dr. Wolfe's book of that name. A striking parallel was drawn between the so-called miracles of ancient times and the spiritualistic phenomena of to-day, proving that both occurred by the action of powers inherent in man. It was the duty of spiritualists to point out the scope and method of cultivating these powers, and their power as a means of uplifting the race.—C.

LONDON. Peckham. Winchester Hall.—Morning: In the absence of Captain Pfoundes, Mrs. Bell, Mr. J. Humphries, and Mr. J. Veitch addressed the friends assembled. Evening: The attendance was (like the gas supplied) very bad. Mr. R. Wortley's address was much appreciated. It was preceded by a very beautiful and descriptive account of a visit to the Lake District, which our lecturer made four years back. By request of Mr. Wortley, our old friend, Sheldon Chadwick, addressed us, exhorting the friends to be up and doing in the work of spreading the glorious gospel of spiritualism, and detailing some experiences in connection with Mrs. Everitt and others. It is to be hoped Mr. Chadwick's address may have the desired effect, as of late there has been a considerable falling off in the attendance of our members, and consequent lack of interest in the society's work. Perhaps the new officers for the ensuing year will be able to set matters right.—W. E. L.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver St., Notting Hill Gate, W.—Morning, Mr. Pursey engaged attention by reading some written answers to questions put to his wife's guides consequent to a paper given through them on "Spiritual Gifts." Several strangers present were fully interested in some personal experiences related by Mr. Earl in support of the matter read. Next Sunday morning at 11. Evening, Mr. J. A. Butcher did not put in an appearance. Close attention was paid to an excellent impromptu address from Mr. Drake, who dealt with some questions that were treated the previous Sunday evening, with a view of elucidating some of his own experiences. Some questions were dealt with in a capable manner.

MANCHESTER. Psychological Hall.—Afternoon, Mr. Kelly being unable to attend, through sickness, a circle was formed with fair results. Evening, Mr. Crutchley took for his subject "The Deity of Spiritualism and Christianity contrasted," and clearly explained the great gulf that exists between them. Several questions were answered

satisfactorily. Mr. Rostron's guides closed the meeting. Solos were given by Mr. A. Smith and choir with good effect.—J. H. H.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Tuesday, December 10: Invocation by Miss McMeekin. Mrs. J. and Mr. W. Lamb gave clairvoyance, which were recognized. Miss McMeekin spoke on "Did God create the world in six days?" and answered several questions satisfactorily. Thursday: Invocation, Mr. Pearson. Miss McMeekin spoke on the "Right and Wrong Way." Mr. Pearson's control "Star" gave clairvoyance. Benediction by Mr. Herring. A very enjoyable evening.—W. H.

MANCHESTER. Tipping Street.—Afternoon: Mrs. Craven spoke on "Life's Possibilities," a grand address, showing how man could develop his inner nature, and become more spiritual. Evening: Four subjects selected from the audience were dealt with most satisfactorily.

MONKWEARMOUTH.—Messrs. Nicholson and Turnbull (of Sunderland) spoke upon spirit communion and death, which was very instructive, to a large audience.—G. E.

NELSON. Leeds Road.—Mrs. Green delivered very good addresses to large audiences. Clairvoyance at each service, mostly recognized.

NEWCASTLE. Nelson Street.—Mr. J. S. Roberts lectured on "Hypnotism and animal magnetism: a historical study." The lecturer began with a resumé of the history of animal magnetism and modern hypnotism, and traced its use to 6,000 years back. The spiritualists of to-day were using it for healing purposes, and it was also the *modus operandi* by which mediums were controlled.

NORTH SHIELDS. Camden Street.—Mrs. Gregg lectured. Morning subject, "The Clothing of the Soul." Evening: "Government of Peace and Labour of Love." Both subjects well dealt with.

NORTH SHIELDS. 41, Borough Road.—Mr. W. Henry's guides gave a pithy address on "Spiritualism and its teachings." A few clairvoyant descriptions were given afterwards. The feature of the evening was that of a spirit, who controlled the medium to go to his (the spirit's) wife in the audience, and spoke words of comfort and encouragement to her, thus fulfilling a promise made; the peculiar tone of voice, his farewell grasp renewed, through the medium, fully established the identity of the spirit, and made a deep impression on all.

NOTTINGHAM.—We were addressed through Mrs. Barnes. Morning attendance small. Evening: A sprinkling of strangers present. Subjects: "Spiritualism, and its Scientific and Religious Aspects," and "The Cause of the Prevalence of Scepticism." The triumph over the physical impediment of hoarseness in the medium was astonishing in itself, but the address was a most vigorous and acceptable review, exposition, and defence of spiritualism. An agreeable influence prevailed. We were pleased to meet two friends from Beeston, and hear of the success attending their efforts of physical mediumship. We hope they will persevere. May we beg the friends to bear in mind our gathering on Dec. 26th? Let the cause, which proclaims the fact of eternal life, have first consideration.—J. W. B.

OLDHAM.—A very successful day with Mr. Tetlow. Afternoon: "Theological Squabbles and Human Progress." Whilst giving due credit to the church, it was claimed that humanity had progressed in spite of theology. Evening: "Spiritualism Wins." It was shown that it was winning all along the line. In the scientific, literary, as well as the theological world, its influence was being felt. Mr. Tetlow improves wonderfully in psychometric delineations. He was successive in every case, giving fact after fact in the lines of each one with startling precision.—J. S. G.

OLDHAM. Mutual Improvement.—Mr. C. Thorpe lectured on "Physiology." He pressed home the importance of having some knowledge of the subject, and showed the advantages accruing from it. He gave a general description of the body, showing with what neatness the texture of the system is combined and completed. He dealt especially with the liver, explaining the very important function it has to perform, and its being subject to many diseases, owing to its delicacy. The usual thanks to the lecturer.—N. S.

OPENSRAW.—Mr. C. Taberner was with us again. Subjects, in the morning, being "Every man his own star," "What benefit will the present agitation have on the future generation?" "The Land Question." Evening, "Can there be a universal religion?" Each subject was very interesting, being skilfully ventilated, finding plenty of food for the investigator.—J. G.

PENDLETON.—Miss Walker gave very good discourses, concluding with several clairvoyant descriptions, and also psychometry. The room was beautifully heated and comfortable.—T. C.

RAWFENSTALL.—Two good discourses by Mr. Newell. Evening subject: "Is Christianity adapted to the requirements of the present day?" showing that the world would be better if the so-called Christians practised the teachings of Christ instead of man-formed creeds. December 22nd: Mrs. Johnstone, trance and clairvoyant.

ROXTON.—Grand meetings on Sunday. Oldham and Rochdale well represented. Mr. Schofield presided. The orthodox portion came in full force. Tests were given to several persons, chiefly opponents, who were compelled to own them. The room, which holds about 100, was quite full in the evening. The next meeting will be held on January 12th, 1890.

SHIPLEY. Liberal Club.—A pleasant day with Mr. Boocock's guides, whose afternoon subject was "The Philosophy of the Creation." A thin attendance. Evening subject, "A few Bible Stories, in the light of reason." Both addresses much enjoyed. Clairvoyant and psychometric delineations at each service. Mostly recognized. Good audience at night.—C. G.

SALFORD.—Mr. Ormerod's afternoon subject was "The Sabbath," showing how the Sabbath was needed as a day of rest, and for religious services, and how it ought to be kept. Evening subject, "That there can only be one true religion." Mr. Ormerod explained how the various churches differed on the modes of true religion, trying to out-rival each other, and showed that spiritualists claim to be the only Church that adheres to the true religion.—D. J. C.

STOCKPORT.—Mr. Knight both afternoon and evening, giving his experience, and how he became a spiritualist, and since. Both being interesting, but somewhat lacking in vigour and energy, which are necessary to obtain the sympathy of an audience.—J. A.

SOUTH SHIELDS. 19, Cambridge Street.—Dec. 11: Mr. Forster gave several psychometrical readings to three strangers, very satis-

factorily. 13th: Usual circle. 15th: Evening, Mr. Wm. Murray's guides dealt with "Mediumship," explaining that all men and women were mediums, but of different kinds. The control gave some of his experience before passing away, and was an entire stranger to spiritualism. The lecture was very instructive and interesting.—D. P.

SUNDERLAND. Centre House, Silksworth Row.—6-30, Mr. Moorhouse presided. Mr. Forrester gave a very interesting lecture, which seemed to satisfy all.—G. W.

TYLDESLEY.—Mrs. Stansfield gave two addresses. Afternoon subject: "True and False Workers." Evening: "Life is Real." She dealt with both very ably. Clairvoyance after each address.—[We believe this report came from Tyldesley, but it bore no address.—E. W. W.]

TYNE DOCK.—Morning: Usual service. Mr. Grice discoursed on "History," on which a short discussion took place. Evening: Mr. Davidson's controls were very successful in giving clairvoyant descriptions, and also in mentioning certain incidents that have happened to those who received the descriptions.

WHITWORTH.—We held our annual tea party on Saturday last, when about 70 persons took tea. The entertainment was presided over by Mr. E. Schofield, of Rochdale. Songs were given by Mr. Plant and Mr. H. Schofield, and another Rochdale friend assisted. Recitations by members and friends. We are much obliged to all friends who assisted. On Sunday last, Mr. Johnstone gave two addresses, which were highly appreciated.

WISBEY. Hardy Street.—A good day. The guides of Mrs. Ellis, in the afternoon, dealt with "Let not your hearts be troubled; if you believe in God believe also in me." Evening subject: "O grave, where is thy victory, O death, where is thy sting?" which they handled in good style. The guides of Mrs. Roberts gave clairvoyance very clearly, afternoon and evening; 20 given, 18 recognized.

WISBECH.—A service of song, "Ministering Spirits," was given by the choir, under the leadership of Mr. W. R. Yeeles, choir master. Much praise is due to all for the excellent rendering; Mr. Cobly giving the readings. Dec. 16 being Mrs. Yeeles's birthday, the committee and friends of the society presented her with a handsome gold brooch, engraved on it being "Presented by the Spiritualists of Wisbech, for her ever-ready and valuable services rendered to the Society." Being in London, it has been sent to her. A splendid card with subscribers' names will be presented on her return, being the work of Mr. H. Cobly.

RECEIVED LATE.—Macclesfield: Evening, Miss Pimblott's control spoke about "Life beyond the Grave," vividly describing a spirit's experiences of entrance into spirit life. Our local mediums are progressing wonderfully, and ought to be encouraged in their self-denying labours. Macclesfield (lyceum): Afternoon, 34 present. Conductor (by request), Mr. W. Albinaon. Exercises well done. Where are our reciters and singers? Only three appeared.—Batley: Mr. Newton's first visit. He dealt with subjects from the audience in good style. Clairvoyance moderately successful. Societies should engage him.—Burnley (102, Padiham Road): Mrs. Heyes gave excellent addresses on subjects from the audience, and on Monday evening.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: an excellent session, consisting of silver chain recitations, two vocal solos, two select readings, one dialogue "A Sunday's Encounter," by two little girls, marching and calisthenics, and three groups for special lessons. The little ones under Miss L. Mortimer had a pleasant conversational lesson. The next under Miss Lobley, had a lesson out of "Spiritualism for the Young." While 20 adults had a conversation lesson on the "Spirit Spheres," during which the many contradictory accounts were discussed, and all felt that a better general knowledge of the subject, especially by our mediums, and the use of more definite terms were greatly needed, as it would obviate much misunderstanding and confusion of the spiritual philosophy in general. The afternoon attendance was small, and the attention not so good as in the morning.—A. K.

BINGLEY.—Opened by Mr. P. Bradshaw, and conducted by Mr. Holgate in the usual way. 23 present. Marching and calisthenics gone through very fairly. Master J. Holgate gave a recitation. We want more workers. Will friends kindly come and help us? In connection with the Lyceum, Mrs. Butler is giving a free coffee supper on Christmas Day to all scholars who have their names on the books.—P. B.

BLACKBURN.—80 present. Invocation by Mr. T. Tyrrell, conductor. A few members gave recitations, while others sang suitable hymns. Mr. J. J. Morse delivered an able address, principally on the work of the Lyceum—speaking of the different groups, how they ought to be organized. He spoke very forcibly on the Manual (a new edition coming up), the importance of its being used in our lyceums, and also of the American lyceumists having sent their fraternal greetings to English lyceums, which we cordially reciprocated, trusting that we shall work together in unity and organization, which he most affectionately received and promised to send forward. Dear friends, kindly remember it is our children's entertainment on Sunday, Dec. 29th. Addresses will be given by Messrs. R. Burke and M. Brindle. A collection to defray expenses of the literature work. Your presence and support is earnestly solicited.

BURNLEY. Hammerton St.—Attendance 73, officers 5, visitors 3. Marching and calisthenics. S. and g.-c. recited by William Dean. Groups formed: young men and women, lesson on "Astrology." Little ones had "Spiritualism for the Young."—A. J.

CLECKHEATON.—Invocation by Mr. Blackburn. Forming our class, we received new light from Mr. Kitson's book on "The Teachings of Spiritualism," showing us how we have been led astray by the teachers of the Bible; and, if we wish to search for proofs and facts, to search diligently for ourselves. We find Mr. Kitson's book well worth reading. Many times I have heard my father (who is an old parish clerk of the Church of England) say that the collects of the Prayer Book are worth printing in gold; but I prize Mr. Kitson's book far before them, and deem it more worthy to be printed in gold.—W. H.

BRADFORD. St. James's.—Pretty fair attendance. Chain recitations. Marching and calisthenics. Then dismissed the younger members, as the elders had a meeting afterwards.

HECKMONDWICK.—Prayer by Mr. Ogram. Chain recitations gone through well. There is much interest shown in this Lyceum. Recitations by Mr. T. Crowther, Masters C. W. Crowther and W. Preston.

Marching and calisthenics as usual. Classes formed on "Physiology," "Spiritualism for the Young," and "Science." A happy session. [A similar report received, written in pencil, is withheld. Please use pen and ink.—E. W. W.]

HUDDESFIELD. Brook Street.—Owing to Mr. Wheeler's illness our children were much disappointed, everyone looked forward with pleasure to his visit. We had a good attendance, and three visitors; the usual programme was gone through; more time being devoted to exercises, the classes were dispensed with. Our first Lyceum party is to be held on December 27th. We invite friends to come and join in the games, etc.—J. B.

LEICESTER.—A very enjoyable session. Upwards of 40 children present, 7 officers, and 4 visitors. Recitations by Messrs. Vines, Gill, and West, also Masters Gill and Hudson. Twelve of the older children were selected to practise the chain march, which proved very successful, both children and visitors enjoying the change, as it is quite new to us. Will friends kindly send their children early? Session opens at 2-30 prompt.—T. T., con.

LIVERPOOL. Daulby Hall.—Attendance: officers 9, scholars 34, visitors 11. Recitations by Alma Chiswell, Edwin Cooper, Lillie Leckie and Eva Love. We were unfortunate in having a wet, foggy, miserable day, and for the first time since our recommencement were without the presence of two of our leaders, both absent through illness. Our officers are, without exception, most regular in their attendance.—"Mas."

LONDON. Marylebone. 24, Harcourt Street, W.—Conducted by Mr. Lewis, assistant conductor. Three groups. Reading by Mr. Collings; recitations by Julia Clayton, Lizzie Mason, and Mary J. White. The Lyceum tea and festive party will be held on Saturday, December 28th. Tea at 4 p.m. Visitors and sympathisers can have tickets at 9d. each, which must be obtained beforehand, as the number is very limited. We shall be thankful for any assistance.—U. White, 75, Balcombe St., N.W.

MANCHESTER. Psychological Hall.—Attendance good, upwards of 70 present. Usual programme gone through in fair style; recitations nicely given by Miss F. Dean and Masters Roston and W. Ashworth. Groups formed for discussions and lessons. A. Stanistreet, conductor.

MANCHESTER. Tipping Street.—Attendance fair. Chain recitations, marching, and calisthenics. Recitations by W. Hall, B. Jones, and Emily Maslin.—W. W. H.

NELSON.—10-0 a.m.: hymn and invocation, silver-chain recitations, calisthenics and marching, closing hymn; present 48.—W. W. G.

NEWCASTLE-ON-TYNE.—A good attendance. Programme as usual. Marching and calisthenics still progressing steadily. Select readings by Tom Bonner and Kate Bonner; a solo by Lizzie Nicholson, accompanied on the piano by Ada Ellison. Lessons from "Spiritualism for the Young."—M. J. G.

NOTTINGHAM.—Thirty-four present and one visitor. A very pleasant afternoon. A splendid programme of readings and recitations, all of which had some good moral; also a song by Mabel West, a welcome addition which we would have oftener. Marching and calisthenics very well done. Liberty group took "Vegetarianism v. Meat Eating" as a subject. The rest took lessons from "Spiritualism for the Young." Prizes will be distributed on Sunday, December 29th. All tickets must be in by next Sunday.—E. J. O.

OLDHAM.—Morning: Fair attendance. Conductor, Mr. Macentevy. Chain recitations. Recitations by Miss A. Entwistle and Mr. Frank Shaw; a reading by Miss Drinkwater. Marching and calisthenics successfully gone through, being led by Mr. Macentevy. P.S.—We are selling the Lyceum Manuals at 8d. each to our lyceumists, so that they can be better provided. Of course by doing so we lose, but we take it out of our funds.—H. S.

PENDLETON.—Morning: Present, 9 officers, 32 scholars. Usual programme. Recitations by Emily, Lilly, Ben, and Edward Clarke, and George Ellis (2). Readings by Jane Fogg and Sarah Armstrong. Mr. T. E. Crompton made a few remarks on "Health is Wealth," explaining how best to secure good health and its manifold blessings. Usual marching. Afternoon: Present, 9 officers; 41 scholars; 4 visitors. Reading and remarks by Mr. T. E. Crompton, "Keep your Balance." Reading by Ben Clarke. Recitations by Emily, Lilly, and Edward Clarke, George Ellis, Ben Worthington, and John Jackson. Duets by Misses Pearson and Moulding, and Masters George Ellis and Ben Clarke. Prayers by Mr. J. Crompton.—H. J. D.

SOUTH SHIELDS. 19, Cambridge Street.—Present, 35 scholars; 6 officers; and 6 visitors. A very interesting programme, with usual work. Recitations by Miss Skinner, Master Lowery, and conductor. Songs by Masters Jos. Griffiths, F. Pinkney, and B. Lowery, Misses Whitehead and Thompson. Three of the visitors had never been in a lyceum before, and were greatly interested and pleased with the manner in which the singing and marching were performed, and with the conducting of the lyceum. These visitors were not spiritualists.—F. P.

WESTHOUGHTON. Wingate.—Invocation by Mr. J. Fletcher. Marching nicely gone through. Recitations by Lily and Mabel Ralphs. Calisthenics and singing. Attendance, 12.—T. H., sec.

PROSPECTIVE ARRANGEMENTS.

ACORINGTON. 26, China Street.—Saturday, December 28th, a Christmas tea party and miscellaneous entertainment, tickets 1s., children 6d. Tea at 5 p.m. prompt. All friends cordially invited.—J. Holmes, sec.

BATLEY CARR. Town Street.—Annual tea and entertainment, also a Christmas tree and sale of work, on Christmas Day. Tea at 4-30 p.m., tickets 9d., 6d., and 4d. A cordial invitation is given to all.—R. A. A.

BRADFORD. Bentley Yard, Bankfoot.—December 28, tea and entertainment. Tickets 9d., all welcome.

BRADFORD. St. James' Lyceum, Lower Ernest Street.—A Christmas tree, tea, and miscellaneous entertainment, on Christmas Day. The opening ceremony will be conducted by Mr. Goldsbrough, at 2 o'clock. Admission to opening, 2d. Tea and entertainment: Adults 9d., children half-price; after tea, 3d. A social party on Tuesday, Dec. 10, and also on Tuesday, Dec. 17. Admission, 2d.

BRADFORD. Little Horton, 1, Spicer Street.—Service of Song, Rest at Last, January 5th, 1890, at 8 p.m.

BURNLEY. Trafalgar Street.—Christmas Day, a grand tea party

and entertainment at 4-30 and 7 p.m. Tickets 9d. A hearty welcome to friends old and new.

BURNLEY. 101, Padiham Road.—Christmas Day: Tea party for members and friends at 5 p.m. Tickets, 9d.

BURSLEM. Coleman's Room.—Jan. 5, 1890, Mrs. M. Smith. Jan. 6, a tea meeting will be held, and Mrs. Smith will deliver an address.

CLEOKHEATON.—Our tea party will be on Christmas Day, instead of the 21st; ticket, 9d. adults, 6d. children. We shall be glad to see friends rally round us to have a good success.—W. H. Nuttall.

DEWSBURY. Vulcan Road.—Saturday, December 28th, tea [time not stated]. Mr. Milner has promised to come and help us. Trusting we shall have many friends. Prices: Adults, 6d.; children, 3d.; after tea, 3d.—J. R.

FELLING-ON-TYNE.—Christmas Eve (Dec. 24) annual tea and concert. Tea at 6 p.m. adults 9d., children 4d. We trust we shall have a good company, as we are about to purchase a place of our own, capable of seating nearly 600 persons, and hope the spiritualists in the surrounding districts will assist us.—J. Dobson, 12, Elswick Street, Gateshead.

HALIFAX.—Christmas Day, tea party and entertainment. Tea at 4-30. Tickets, 9d.; children 4d.; entertainment only, 7 o'clock, 3d. Sale of work. Proceeds for the Building Fund.

HEORMONDSWICK.—Annual Christmas tree and entertainment in the Society's rooms, Thomas Street, Thursday, Dec. 26th. Tea at 4-30 p.m. The first part of the entertainment will be given by the Lyceum scholars, and the second by the members of the Amateur Society, consisting of songs, solos, duets, and a temperance drama, in three parts, entitled, "Fast Life," by permission of the author, Mr. William Walton, and the publishers, Messrs. Abel Heywood & Son. Tickets for tea and entertainment, 1/-; after tea, 3d., commence at 7-30 p.m. Proceeds in aid of funds, &c. Sunday, Dec. 22nd, a service of song will be rendered, "Rest at Last," by the members of our choir. Service at 6 p.m. Will all friends please note this and be in time, as it disturbs the meeting when they come late.—J. C.

HUDDESFIELD. John Street.—December 21st: Tea and entertainment. Tea at 4-30. Tickets, 6d., children, 4d. [This was overlooked, through being written on the "census" paper.]

HUDDESFIELD. Brook St.—Tea party and entertainment, Thursday, the 26th inst. Tickets, 9d. each; children half-price. After tea, admission by programme only, 4d. The entertainment will consist of pianoforte solos, comic and sentimental songs, recitations, dialogue and comic dramatic sketch, with appropriate scenery. Mr. Hepworth, humorist (Leeds), is specially engaged.

IDLE.—Christmas Eve. A miscellaneous entertainment and coffee supper will be given by the children and friends of the above Lyceum. Entertainment at 8, coffee supper afterwards. Tickets, 6d. and 8d. We hope friends in the district will rally round us.

LANCASTER. Athenaeum Street, Leonard's Gate.—December 26th, annual tea party and entertainment. Tea at 5-30 prompt, entertainment, 7-30. Tickets, tea and entertainment, 1/-; entertainment only, 3d., which will consist of songs, duets, character songs and negro burlesque, entitled, "Who Died First?" Annual tea party and entertainment in connection with the Lyceum, Saturday, December 28th. Lyceum members free, other children, under 12, 6d. Admission to entertainment only, adults 8d., children 2d. The entertainment will consist of recitations, songs, dialogues, character songs, a negro burlesque, &c. Entertainment at 7 p.m.

LEEDS. Spiritual Institute.—A public ham tea and entertainment for adults, Thursday, December 26. Tea at 5-0 p.m. prompt, tickets 6d.; entertainment to commence at 7-30, admission free, collection. On Friday, 27th, a children's tea at 5-30 p.m., tickets 3d. each, Lyceum scholars free. After tea a few recitations, &c., by members of the Lyceum, also games and other amusements. All are cordially invited.

LEICESTER.—Thursday, Dec. 26: Christmas Tea and Entertainment. Tickets 8d.; entertainment only, 3d. Proceeds towards New Building Fund. The tea will be given by the friends. Mr. and Mrs. Bent have promised to give another at Easter.

LIVERPOOL.—A sale of work will be held at Daulby Hall, Daulby Street, on Tuesday, February 18th, 1890, to assist the Lyceum by raising a fund to defray the cost of providing manuals, books, badges, and banners for the use of the scholars. As the attendants pay no fees, and no collection is taken from visitors, it is thought that friends may be confidently appealed to for assistance in the form of materials to make up, goods to be sold, or cash. We do not ask for large donations, but respectfully solicit such contributions as may be agreeable, and in all cases they will be gratefully accepted and duly acknowledged by Florence Morse, honorary secretary to sale committee, 16, Stanley Street, Fairfield, Liverpool.

LONDON.—The half-yearly general meeting of the South London Spiritualists' Society will be held at Winchester Hall, on Monday evening, Dec. 30, at 8-15. Business: Election of officers, work for the future, &c. It is hoped that all members who have any interest in the society's welfare, will attend the meeting.—W. E. Long, hon. sec.

LONDON SPIRITUALISTS' FEDERATION.—The next monthly meeting of the above will be held in connection with the Notting Hill Society, at Zephyr Hall, Bayswater, on Sunday evening, Jan. 5th. Addresses by prominent spiritualists and mediums. As a social tea will precede the service, it is hoped there will be a goodly gathering of spiritualists to inaugurate another year's work.—W. E. Long, hon. sec.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Choir practice every Friday evening at 68, Cornwall Road, Bayswater, at 8 o'clock. Help urgently needed. Those wishing to assist are kindly invited to attend the practice. It has been deemed advisable to delay our social tea meeting, and it will be held on 5th January next, instead of 29th December, as stated. Tickets of admission, obtainable from any of the committee or of secretary, adults, 9d. each; children, 6d. each. Members and friends will, it is hoped, do their utmost to make this a good success. Persons can become members of this association on payment of a subscription, and are requested to kindly communicate with secretary. The annual general meeting will be held on Tuesday evening, 31st inst., at 7-30; business—election of committee for new year, consideration of proposals to admit new members, &c.

MACCLESFIELD.—Christmas Day Annual Tea Meeting and Entertainment. A varied programme will be rendered, including songs,

recitations, musical farce, "See-Saw" (by desire), and two dramas or representations. Tea on the tables at 5 p.m. prompt. Tickets, 1/- each. Lyceumists, 6d. each.—W. P.

MANCHESTER.—The Manchester Spiritualists hold their annual tea party, entertainment and ball in the Ardwick Town Hall (Back of Ardwick Green), on January 1st, 1890, tea at 5 p.m. sharp. Entertainment will consist of songs, solos, duets, recitations, &c., and by permission of Messrs. Abel Heywood and Sons, publishers, a dramatic sketch entitled, "My Wife's Relations," to conclude with a screamer entitled, "The Black Schoolmaster." Dancing at 10-0 p.m. till 2-0 a.m. Tickets 1s. each, children half-price; after tea 6d. each, to be had from any of the committee.

MANCHESTER. Geoffrey St. Hall, off Shakespeare Street.—Circles. Sundays, 10-30 a.m., and Tuesdays at 8 p.m., for the public. Thursdays, spiritualists only, at 8 p.m. Admission 2d. each.

MANCHESTER. Psychological Hall.—Christmas Day: Tea party and entertainment. Tea at 5 o'clock. Adults 1s., children 6d.; after tea, 3d. New Year's Day: Lyceum tea party. Tea at 4 o'clock. Adults 9d., children 4d. Free tickets will be given to the lyceum members.

MIDDLESBROUGH. Spiritual Hall.—Dec. 22, at 10-45, "Is there a Hell?—if so, where?" At 6-30, "Salvation—What from, when, and how?" Monday, 28th, at 7-45, A Christmas oration—The birth, life, and death of the Son—sun—of God explained. New Year's Night: Grand tea, entertainment, supper, and social night. A hearty welcome. Particulars on application.

NEWCASTLE.—On New Year's Day a grand tea, concert, and supper will take place. Mr. J. J. Morse will preside. The committee also desire to extend an affectionate and general invitation to all old and new friends of spiritualism in the North, to unite in one grand phalanx of harmony and unity to provide funds to proclaim to mortals the glorified truths of immortal life, and to wave the white flag of spiritualism from the ancient ramparts of canny Newcastle.

NEWCASTLE.—Dec. 22, at 6-30: Alderman Barkas on "Are the Facts of Spiritualism worth the Attention of Serious Men and Women?" Dec. 29, 30, 1889, and January 5, 1890, Mr. J. J. Morse will deliver a course of orations, at 10-45 and 6-30. The reply to Colonel Olcott, "Theosophy and Re-incarnation not Proven," will be delivered on Monday, the 30th, at 7-30. Friends representing all phases of thought come in crowds to hear this gifted orator.

NORTH SHIELDS. Camden Street.—Dec. 26: Coffee supper and entertainment. Tickets 9d. Supper at 8 o'clock. We ask all friends in the district to come and help us. January 9, 1890, Mr. J. J. Morse; also on Sunday, the 12th. Price of admission to each lecture, 6d. and 3d.

NOTTINGHAM.—Boxing Day, Dec. 26th: Annual tea party and social evening, in aid of the funds, in the large hall, Social Guild, Parliament Street. Tickets 1s., children 9d. Admission to entertainment and dancing after tea, 6d. Contributions of money or eatables will be thankfully received by Messrs. Smith or Burrell.

OLDHAM.—Annual tea party and entertainment, Dec. 25th. Tea at 4-30. Tickets, 8d. each; under 10, 4d. After tea, 3d.

OPENSHAW.—Having failed at the meeting held on Sunday, after the service, to prevail upon members to remain to appoint officers for the coming six months, it was resolved to further postpone until next Sunday. I would suggest, Mr. Wallis, that you insert the following in your next issue: "Wanted, for the Openshaw Society of Spiritualists, members who will accept office for the management of the society for the following six months."—J. G.

OPENSHAW.—Christmas Day: We intend holding our Old Folks' Tea Party and Entertainment. Friends' tickets, 1s.; old people over 60, free. Jan. 1, 1890: Public tea party, entertainment, and ball, in the Mechanics' Institution, Pottery Lane. Tickets, 1s. 6d. each.

OPENSHAW.—Organist: Any lady or gentleman willing to give their services as organist for two services each Sunday—morning at 10-30, and evening at 6—please communicate with the Secretary, 17, Pink Bank Cottages, Gorton; or at the room on Sundays. Good opening for those wishing to improve themselves.—J. G.

PENDLETON.—Dec. 22, at 2-45 and 6-30. Mrs. Groom, speaker and clairvoyant.

RAWTENSTALL.—Christmas Day: A public tea party and entertainment. All friends are invited. Prices: Tea and meeting, adults, 6d., children 4d.; meeting only, 3d.

SLAITHWAITE.—Saturday, December 28th, tea party and entertainment in the meeting room, Laith Lane, with songs, recitations, readings, &c. Mr. Hepworth, the great comic, of Leeds, is especially engaged.

SUNDERLAND. Centre House, Silksworth Row.—Christmas Eve: Coffee supper and social gathering. Tickets, 1/-. Supper at 7 p.m.

TYNE DOCK.—Christmas Day: A coffee supper and entertainment, at 7 p.m., instead of the tea previously announced.—J. G.

SALFORD.—Anniversary services, Sunday, Dec. 22. Morning from 10 to 11. Lyceum open session from 11 to 12. Mr. T. H. Hunt will lecture on "Phrenology." At 2 p.m., a service of song, entitled "Rest at Last." At 6-30 p.m., Mrs. Stansfield on "Spiritualism." Saturday, Dec. 28, the fourth annual tea party and entertainment. Tea at 5-30 p.m. (ham tea). Gentlemen, 1s.; ladies, 9d.; children, 6d. each.

SOUTH SHIELDS. 19, Cambridge Street.—Treat to Poor Children and the Aged Poor. The Spiritual and Investigating Society intend giving a tea to 500 poor children and 100 aged poor people on Christmas Day. Children's tea at 3-30, aged poor at 5. A tea for members and friends at 6 o'clock. Entertainment at 7-30; admission, one shilling. Those desiring to assist in this philanthropic work are requested to communicate with the following gentlemen: Mr. Jos. James, president, 47, Shortridge Street; Mr. Holland, secretary, 19, Cambridge Street; Mr. John Foster, treasurer, 88, Stevenson Street; Mr. Pinkney, 27, Cambridge Street; Mr. Pescod, Pan Bank, West Holborn, South Shields.

WESTHOUGHTON. Spiritual Hall, Wingate.—Christmas Day, tea party. Tickets: Males, 8d.; females, 6d.; children, under 12, 4d. A miscellaneous entertainment after tea, consisting of songs, recitations, and dialogues. All are welcome. Tea at 5 p.m. Admission to entertainment, 3d.

WOODHOUSE (near Sheffield).—On Christmas Day a public ham tea, at 5 p.m., will be held at Mr. G. Williams', Talbot Buildings, Station Road. Tickets, 9d.

PASSING EVENTS AND COMMENTS

To OUR READERS, one and all.—We extend hearty good wishes and seasonable compliments. May you enjoy a right happy and merry Christmastide.

OUR NEXT WEEK'S ISSUE.—Owing to the Christmas holidays, we shall have to go to press early on Monday, the 23rd, at latest, consequently we shall be unable to print reports of services on the 22nd; but as considerable space will necessarily be occupied by the census returns, we shall be able to supply very valuable and interesting statistics of considerable historical importance. Agents for societies should call at the railway station for their parcel on Tuesday afternoon.

SPIRITUALISM IN CURRENT LITERATURE.—"From Whence Bourn" is the title of a cleverly written spiritualistic story, which forms the Christmas Number of the *Detroit Free Press*. It is beautifully illustrated by numerous pictures, and maintains the interest throughout. The hero, Mr. W. Brenton, dies from the effects of poison, the spirit side of life endeavours to assist in unravelling as to who administered the morphine, and clear his wife of the terrible charge of having murdered him. We refer our readers to the story to learn the rest (see advt.).

OBITUARY.—Passed to the higher life at Boxburg, near Johannesburg, South Africa, on Nov. 3rd, Mr. Jeffrey Milburn, late of Gateshead and Tyne, from a severe attack of dysentery, aged 25 years. Our arisen friend acted as secretary for some time both to Lyceum and adult societies in this city. In obedience to the desire of a friend in South Africa, he emigrated to that region during last summer. Previous communications in his hand indicated very favourable prospects, but the severe climatic change and bad water it appears had re-acted disastrously upon a too delicate constitution. His passing away was peaceful in the extreme, the remains having been lovingly tended and followed to their resting place by Messrs. Hall and Greenwell, two well known spiritualists. The spiritual characteristics of our dear friend were a highly organised sensitiveness, large reflectiveness, cautious receptivity, a most striking affability and courteousness to friends of all types, and a remarkable consideration for opposing opinions. Sincere sympathy is felt for his widowed mother and family, the former of whom is a good spiritualist.

"Dust to its narrow house beneath,
Soul to its place on high;
They who didst see thy look in death,
No more need'st fear to die." —W. H. R.

Mr. J. J. Morse desires to say, through *The Two Worlds*, that all his Sundays for 1890 are engaged, and that he can now only consider calls for week-night engagements.

A FORTHCOMING DEBATE AT OLDHAM.—A correspondence through the columns of the *Oldham Advertiser* about spiritualism, between a Mr. J. A. Dove, a Christian, and Mr. E. A. Verity, who was an atheist a little over two years ago, but is now a spiritualist, has resulted in a challenge to debate being given and accepted. It is to take place on January 6 and 7. Both, we believe, are ready speakers, and the debate should arouse considerable interest.

NEW SPIRITUAL HALL FOR WALSHALL.—Monday, December 16th, the ceremony of laying the foundation stones of the above hall took place. After singing and prayer, the president (Mr. W. B. Barr) delivered a short address, and introduced Mr. J. Burns, who eloquently addressed the assembly on "The Aims and Objects of Spiritualism." The first stone, containing copies of *The Two Worlds*, *Medium*, *Walsall Observer*, and *Walsall Free Press*, was laid by Mr. J. Bent, of Leicester, to whom was presented a silver trowel by Mr. Mahony, of Birmingham, on behalf of the society. Other stones were laid by Mr. G. Aldridge, of Wolverhampton (trowel presented by Mr. J. Venables); by Mrs. Groom, of Birmingham (trowel presented by Mr. W. O. Flint); by Mrs. Barr, of Hednesford and Walsall (trowel presented by Mr. Washborne); by Mrs. Roberts, of Walsall (trowel presented by Mr. Lawton); by Mrs. Venables, of Walsall (trowel presented by Major-General Phelps, of Birmingham). Mr. J. Burns, of London, laid the seventh and last stone. Short speeches were delivered by the Rev. Peter Dean (Unitarian, Walsall) and Mr. J. Tibbitts, superintendent of the Lyceum. The treasurer (Mr. J. Venables) then announced the following list of donations (amounts given this day): W. B. Barr, £25; J. Venables, £25; W. O. Flint, £25; A Friend, £25; A Well-wisher, £20; J. Bent (Leicester), £5 5s.; G. E. Aldridge (Wolverhampton), £5; Mrs. Groom (Birmingham), 10s.; Mrs. Barr (Walsall), £5; Mrs. Roberts, £5 5s.; Mrs. Venables, £5 5s.; Major-General Phelps (Birmingham), £1; Mr. J. Mason, £1; Mr. W. Washborne, £1; Mr. Goodman, 10s. Total, £149 15s. Mrs. Houghton, of Smethwick, offered the closing invocation. At 5 o'clock a public tea meeting was held in the society's rooms, when addresses were delivered by Messrs. Burns, Bent, Mahony, Smyth, Mrs. Groom, and Rev. P. Dean. Mr. Burns gave a large number of phrenological delineations, which resulted in adding £1 2s. to the Building Fund. Mr. Tibbitts proposed, and Mrs. Roberts seconded, supported by Mr. Flint, that their best thanks be given to all friends who had so ably assisted us by their tongue and purse, which was carried with acclamation. The speeches were interspersed with music and singing, and a thoroughly enjoyable day to all concerned was brought to a close about 11 o'clock. The building consists of upper and lower hall and basement, each hall being capable of seating between 300 and 400 persons, with appropriate ante and caretaker's rooms, and will be built entirely of red brick, with terra cotta ornaments; it will have two fronts; chief front in Bradford Street, from which there will be three entrances, and the other fronting Midland Road, from which there will also be an entrance to upper and lower hall and basement, and when completed will be a very pleasing and useful addition to the public buildings of the town.—W. B. Barr. [Received late. We have given all the space possible to this important report.]

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

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http://www.ehbritten.org/texts/primary/two_worlds

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